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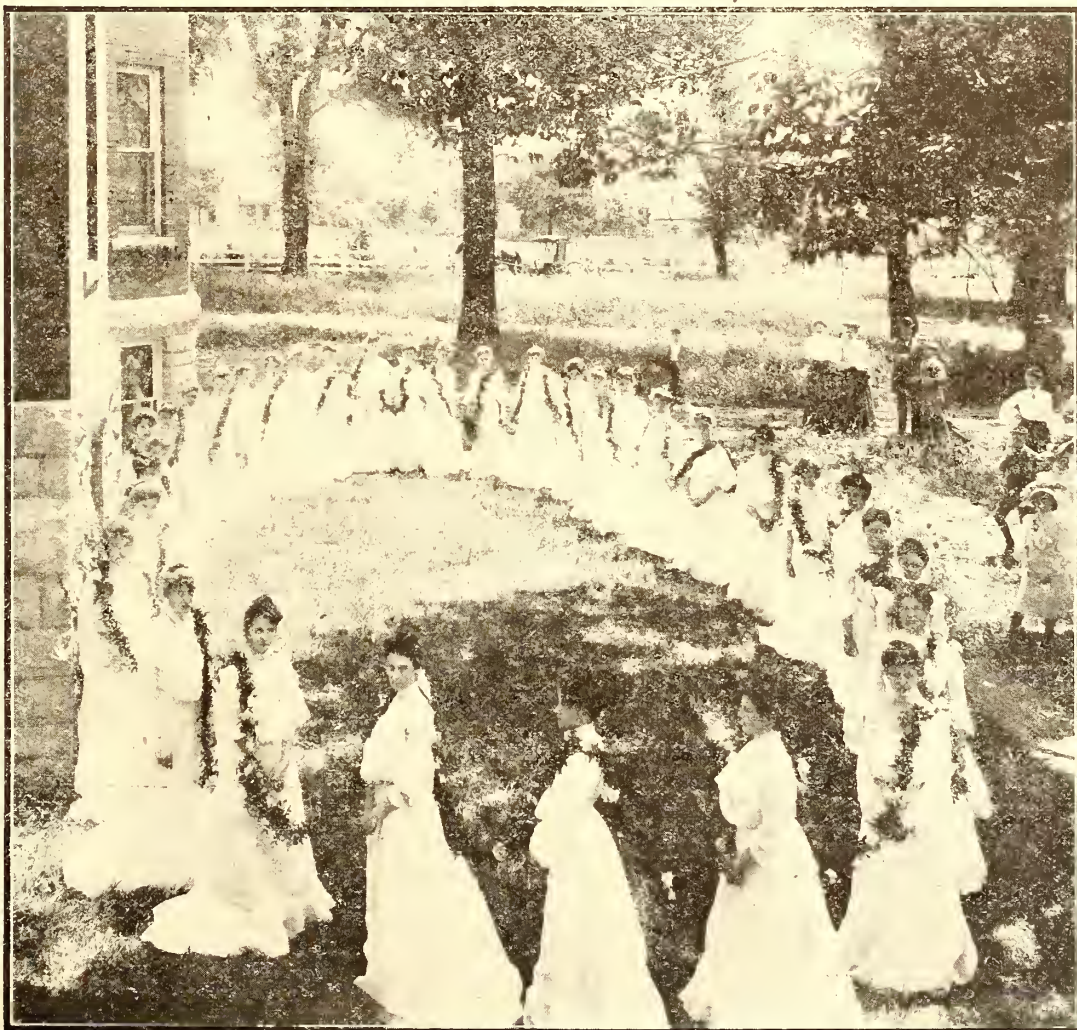
THE CHRISTIAN- EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

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July 2, 1903.

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J. H. GARRISON, Editor
F. D. POWER, Associate Editor
W. E. GARRISON, Assistant Editor

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For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	3
EDITORIAL:	
Freedom, Education and Religion.....	5
The Wesley Bicentennial Celebration..	5
A Word to the Friendly Reader.....	6
Poor Demas.....	6
Easy Chair.....	6
Notes and Comments.....	7
CONTRIBUTED ARTICLES:	
The Army of Enthusiasts. Frank G. Tyrrell.....	8
The College and the Masses. W. E. Garrison.....	9
From Tent to Marble Palace. Paul Moore.....	10
Bethany—The Mother of us All. F. D. Power.....	11
What Keeps the Flag Afloat? (poem.) J. M. Lowe.....	11
Piatt: A College Sketch. Edgar D. Jones.....	12
OUR COLLEGES:	
Berkeley Bible Seminary, 14. Bethany College, 14. Christian College, 14. Cotner University, 15. Christian University, 15. Disciples' Divinity House, 16. Eureka College, 16. Hamilton College, 16. Hazel Green Academy, 23. Kentucky University, 23. Texas Christian University, 23. The Female Orphan School, 24. The School of the Evangelists, 24. William Woods College, 24.	
College Days (poem). Clerin Zumwalt..	15
NEWS FROM MANY FIELDS:	
Louisiana.....	17
New York Notes.....	17
Ohio.....	17
South Dakota.....	17
Nebraska.....	17
Indian Territory.....	18
Kentucky Letter.....	18
Dedication at Long Point, Ill.....	18
Iowa Convention.....	21
Bible College of Missouri.....	21
C. W. B. M. in Missouri.....	22
Dedication at Chapel Hill, Ind.....	22
The Sunday-school.....	18
Christian Endeavor.....	19
Mid-week Prayer-meeting.....	19
Our Budget.....	20
Marriages.....	22
Obituaries.....	22
Evangelistic.....	26
Opinions of the Christian-Evangelist.....	27
Family Circle.....	28
With the Children.....	29
Perfect Love (poem). Charles Blanchard.....	30
Being Popular.....	30

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THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XL.

July 2, 1903

No. 27

Current Events

That the outcome of the recent German elections is a substantial victory for Socialism—or, more exactly, for the Social Democrats—is universally admitted. That party, which represents the anti-monarchical tendencies within the empire, has made a gain of at least twenty-five members in the Reichstag, and the re-balloting in the close districts where this was necessary is showing even larger Socialistic gains. Together the Social-Democrats and the Liberals will have a delegation of one hundred or more and will constitute an opposition wing large enough to command respect and to give Chancellor Von Buelow no little trouble if it feels disposed. And it is just the sort of legislative group that does feel disposed to make trouble. It is significant that the success of the Socialists at this election was won on a platform of very moderate principles. Abandoning the extreme positions which we know under the name of Socialism, they stood for such mild reforms as these: "One vote for every man and woman; a holiday on election day; payment of members of Parliament. Responsibility of the government to Parliament; local self-government and the referendum. Substitution of militia system for great standing army. Freedom of speech and the press. Legal equality of the sexes. Disestablishment of the churches. Free non-sectarian schools, with compulsory attendance. Gratuitous legal proceedings. Free medical attendance and burials. Progressive income and inheritance taxes."

When Peter I, the new king of Serbia, entered Belgrade, it was in the midst of a friendly demonstration (perhaps spontaneous, perhaps carefully worked up; nobody knows) but the diplomatic representatives of the powers were conspicuously lacking. Only the ministers from Russia and Austria, the two rivals for influence in Servian affairs, graced the occasion with their official regalia. The others had pressing business elsewhere. There has been no very general agreement among the powers yet as to their attitude toward the new king. They are waiting

to see what will happen. If Peter settles down to the business of kingship and lives a decent life—which will be in striking contrast to his last two predecessors—they will gradually recognize the new regime and forget the bloody episode with which it was inaugurated. The journalistic casuists have been busily discussing our government's duty in the premises. Our government "should take the lead in disclaiming acquiescence in the Belgrade enormity," says one paper; it "should refuse to recognize the blood-stained crown," says another. But alas, what crown is not blood-stained? What dynasty did not originate in crime? What monarchy can say that its annals are free from the record of political murder? The Servian slaughter was a wretched, dastardly crime as every murder is. In its details, it was worse than most murders. In its motive, which was to rid the country of a king and queen who misgoverned and disgraced it, it was not nearly so bad as many murders. It is for public opinion and the moral sentiment of the people, rather than the government, to condemn the crime. The government is called upon neither to approve nor to disapprove, but only to recognize the present *de facto* king. This does not involve moral approbation. If it did, there would have been as good reason for recalling our minister from the court of Alexander as for refusing to recognize his successor.

In response to the urgent request of many prominent Jews in this country

A Protest to Russia.

backed by a considerable body of public sentiment among the non-Jews, President Roosevelt has agreed to transmit through the State Department the protest against the Kishineff massacres which has been prepared and signed by many representative American Jews. This is certainly the humane thing to do; whether or not it is the diplomatically correct thing, is another question. It is very likely true, as has been stated, that the Kishineff affair is purely a matter of internal administration in which our government has no more right to interfere than the Russian government would have to protest against our lynchings. We may have our own private opinions about the connivance of the Russian government at the atrocities perpetrated upon the Jews, but our government is certainly not prepared to charge the Russian govern-

ment with complicity in actual crimes. A formal diplomatic protest originating with the President or State Department would amount to such a charge and would lead inevitably to a rupture of friendly relations with Russia. But in agreeing to forward this unofficial protest, our government only expresses in a general way its sympathy with the sufferers and its reprobation of the crime against humanity, without committing itself to any theory as to the responsibility for the episode. On the whole, the President's action seems proper and justifiable. Its consequences are not apt to be very considerable, one way or another. The petitions will probably be returned unopened—which is a way Russia has of dealing with popular protests and petitions—and there the matter will drop.

Only one character looms up large as a certain factor in the presidential campaign of 1904, and that is President Roosevelt. His nomination is already guaranteed and a very large majority of both parties consider his election as certain as any political event in the future can be. It is stated that Mr. Roosevelt has asked Senator Hanna to manage the campaign and he will probably do so. But who is to be Mr. Roosevelt's running mate, and who are to be his opponents, are the vaguest kind of political uncertainties. Nearly every Republican politician of more than local fame has been informally nominated for the vice-presidency by his friends—or his enemies. The trouble is that nearly all of the men who are active enough and able enough to go through the campaign, are also young enough and ambitious enough to have aspirations for the presidency four or eight years hence. Men of this sort—like Senator Beveridge, of Indiana, for example—do not care to go into the honorable oblivion of the vice-presidency, or to sell their presidential birth-right for a mess of vice-presidential pottage, for it is realized that a term of service as vice-president takes a man out of the public mind almost as completely as a foreign consulate. As to the Democratic candidates, the subject is inscrutable and very full of mystery. In commenting on Mr. Cleveland's alleged statement that he does not want the nomination, Mr. Bryan in the Commoner says that for once Mr. Cleveland is in harmony with the party on one point.

In various cities, notably in St. Louis, there have been discovered recently astonishing cases of bribery and fraud in the securing of franchises. Some of the guilty parties have been sentenced to the penitentiary and, unless the courts of appeal stumble over the technicalities, the chances are that some of the rogues, both bribers and bribees, will see the inside of prison walls. But the corporations which got the franchises by corruption still enjoy them, while their agents and tools pay the penalty of their dishonesty. The thief is caught, but the stolen property is not returned. Perhaps this is good law, but it is not good sense or good morals. We doubt whether it is even good law. The New York Supreme Court once decided in a case where a franchise had been secured by the grossest sort of corruption, that the validity of a franchise was not affected by the manner in which it had been obtained. But there is more sense in the old common law principle that the rightful owner of stolen property is entitled to recover it even if it is found in the hands of an innocent party who has bought it from the thief in good faith. A franchise secured by bribery is stolen property. When the rascals are caught and convicted, the public's sense of justice is satisfied, but the public's stolen property is not restored unless the franchise so obtained can be declared invalid. Such a provision would be a powerful deterrent to those who propose to make stolen privileges the foundation of their fortunes.

It is generally admitted that a man is justified in taking a life to save his own life if he is murderously attacked. The question now is whether a public official is justified in practicing bribery to save his salary when a legislative attack is made upon it. Sam B. Cook, Secretary of State for Missouri, thinks bribery is justifiable under such circumstances. A bill was introduced in the Missouri Legislature four years ago to reduce the fees of the coal-oil inspector in St. Louis, which amounted at that time to over \$10,000 a year. Mr. Speed, as he has recently confessed, paid an influential state senator \$800 to defeat this bill. The transaction took place in the presence of Sam B. Cook, who is now Secretary of State for Missouri. Mr. Cook's estimate of this procedure is that Speed did "what many honest men have done—permitted himself to be held up by a legislative sand-bagger." The epithet applied to those who introduce bills for the sake of being bought off is highly appropriate. "Legislative sand-bagger" is a just and accurate title. But we think Mr. Cook errs very grievously when he describes as "honest men" those who allow themselves to be held up in this manner and practice bribery to save them-

selves from loss. They may be respectable men, church-going men, prominent and influential business men, but *honest* men—no; not honest men according to any definition of honesty that is worthy of the name. Especially absurd is it to define Mr. Speed's procedure as a virtuous resistance to a nefarious assault, when it is remembered that the fees of his office which were in danger of being reduced were considerably too large and needed to be reduced. Unfortunately this view of honesty is not uncommon among Missouri politicians of both parties.

An accurate record of all lynchings reported in the United States since 1885 has been kept by the Chicago Tribune. During these eighteen years there have been lynchings in every state and territory in the Union except Massachusetts, New Hampshire, Rhode Island and Utah. Delaware was on the list until last week. The total number of lynchings during this period was 2,516, or almost three every week for the eighteen years. Of the total number 2,080 occurred in the south; 1,687 of the victims were negroes, 801 whites, 21 Indians, 9 Chinese and 7 Mexicans. The death penalty has been administered at the hands of mobs for 114 different offenses. The figures year by year show wide fluctuation between 90 in the year 1881 and 235 in 1892. In general, taking the whole country together, there are more lynchings than legal executions.

Already the Fourth of July is in the air. Perhaps it is too late to offer any effective suggestions as to the manner and spirit in which the day should be celebrated, but one may at least express his sentiments on the subject. When the Fourth falls on Saturday, as it does this year, we enter about Monday upon that penumbral margin of noise and excitement which portends the coming of the great day, and not until the following Saturday will we quite emerge from the shadow into the clear light of reason and sanity. This is unfortunate. The day contains such possibilities for the genuine culture of patriotism and even of religion, that one cannot but regret that it has been and is being so baselessly abused. What should be a halo of glory about it has become an aura of foolish disorderliness. There is no more patriotism about the average Fourth of July celebration than there is about a snow-fight or a football game. We are not pessimistic and we do not think that patriotism is on the decline, but the generality of people have less patriotism on the Fourth of July than on any other day in the year. They are so busy dodging fire-crack-

ers and keeping out of the way of "nigger-chasers" and calming their nerves after the shock of an unexpected torpedo explosion at their feet, that they have no time to think about their country or to be grateful for its independence. There are beginning to be signs, however, of a public sentiment in favor of a quiet Fourth. The sentiment is not likely to bear much fruit this year, but it has our hearty approbation for the future. Surely by this time our nation has reached a point where it can be joyful without being barbaric and can express its appreciation of our laws and institutions without over-riding the same in a carnival of reckless and lawless disregard of public comfort and public safety. For those of us who live in cities and cannot get away even for that day, the problem is becoming a serious one. Welcome the quiet Fourth! Let us have peace!

The Philippine opium concession bill has not yet been finally acted upon. It has passed its second reading before the Philippine commission, but will not be definitely enacted until advices are received from Washington. The administration is receiving many protests against the plan of authorizing an opium monopoly and selling the privilege at auction.

At the dedication of a \$100,000 Salvation Army barracks in Cleveland, O., Senator Hanna made an address and said if he had time to preach he would do it in the Salvation Army.

The German federation of Catholic societies is fighting the plan to furnish free text books in the public schools, and have won the first round of their fight in Chicago by securing a decision of the court that the board of education has no right to use school money for this purpose unless authorized by special legislation. That the Catholic societies are opposed to free text books need occasion no surprise. Nearly everyone now admits that free text books increase the effectiveness of the public schools. Of course they are against it.

Sir Thomas Lipton is again in American waters with a new challenger, Shamrock III, with which he will make another attempt to capture the cup in the international yacht race. The experts say that the new boat has, in her trial runs, shown much better speed than Shamrock I and II. Sir Thomas is a most persistent sportsman. Considering that it costs in round numbers about \$1,000,000 to build a yacht of this class and to meet all the heavy expenses which the race involves, it will be agreed that his three attempts amply prove his devotion. He has paid the bill for a great deal of pleasurable excitement enjoyed by an immense number of people during the yachting season.

Freedom, Education and Religion.

These are the great words which have made our nation great and given it the high place which it occupies to-day among the civilized powers of earth. We are inclined to forget this in dwelling upon the greatness of our national domain and resources, and the Fourth of July is a good time to remind the people of the real source of our greatness. When Queen Victoria was asked the source of England's greatness by one of her subject princes in India, she handed him a copy of the Bible. The good Queen was right. That Book contains the secret of all true national glory and power—the germs of civil, religious and intellectual liberty.

It seems altogether fitting that this, our Fourth of July Number, should be also an educational number. The patriotism which contented itself in former years with recounting the struggles which our forefathers had with England and with boasting of our superiority as a nation and our ability to defeat any foreign power, while natural enough to the period of our national youth, is not adequate to the demands of our time. The newer patriotism must take heed of other perils than that of a foreign foe, even those which have assaulted and have overthrown many of the great powers of the world. We are not in danger to-day from the encroachments of any foreign power, but there are evils at work among ourselves that must be controlled or eradicated if we are to perpetuate our national life and maintain the supremacy which we have gained among the nations of the world. Greed for wealth; the spirit of speculation growing out of this haste to be rich; the unscrupulous methods which are resorted to to increase profits; the lust for political power, for selfish ends; the corruption which prevails in public life; the low standard of morals which is set up in municipal government and in many of our state governments and which finds exemplification in many branches of the public service; the lack of public spirit and the willingness to subordinate the public good to private ends; the ravages of the liquor traffic,—these are the perils which confront us to-day and to which the newer patriotism must address itself.

Our colleges and universities, together with the common schools and academies which prepare the young for the higher courses, are really the bulwarks of the nation—its truest and highest defenses. Not one of the colleges presenting their claims to the public in this number stands for mere intellectual training. Every one of them understands that the development of the moral and religious nature is essential to freedom in its largest meaning and constitutes the most important part of education. The same may be said of all the colleges established and supported by the churches.

It is more or less true of all other institutions of learning. The men who are at the head of our state universities do not regard education as complete without the culture of the heart and the building up of character, and they are doing what they can to bring their students under the influence of religious teaching. It is in this view of the case that the public must realize its obligation to our colleges and give them that generous support which will enable them to accomplish the high tasks which are set before them.

On the other hand, colleges and other institutions of learning must lay more and more emphasis upon that sort of training which will fit their students to meet and overcome these national perils to which we have referred. The college that does not inculcate true patriotism—the patriotism which is willing to sacrifice personal gain and personal ease for the good of our common country, and that does not ground its students in those principles of morality and religion which will enable them to resist the temptations and perform faithfully the duties of public and private life, will not commend itself to the sympathy and support of the people. If our institutions of learning are not to lift up higher ideals of citizenship and of public life, and furnish from among its graduates those who will embody these ideals, where shall we look for the needed help? Never was there a time when greater responsibility rests upon our higher institutions of learning than to-day. To them we are compelled to look for the leaders in the conflict which we must make with those evils to which we have referred. There is, of course, a corresponding responsibility resting upon the people and especially upon the churches to so endow and equip our colleges as to enable them to accomplish this work.

The Wesley Bicentennial Celebration.

Last Sunday, June 28, was the two hundredth anniversary of John Wesley's birth. A celebration of that event was held at the Odeon in this city in the afternoon at three o'clock. The large hall was packed, and on the platform sat the representatives of the various Protestant bodies in the city. The addresses were delivered by Rev. N. Luccock, D.D., of this city, and Rev. F. W. Gunsaulus, D. D., of Chicago. Both of the addresses were able, while that of the principal speaker, Dr. Gunsaulus, was masterly. The chairman, Mr. Crawford, in some introductory remarks said that Mr. Wesley made \$150,000 during his life by the sale of his works, and dying "left two teaspoons, a silver teapot, a well-worn preacher's cloak, a much-abused reputation—and the Methodist Church." The balance he gave away while he lived. Dr. Luccock said of Mr. Wesley that from his father he "inherited that strenuous moral fiber that enabled

him to hold the sky-line of his convictions, and to bring his craft instantly into line with any polar truths that became fixed in his moral horizon." He said "Wesley's message to the age was the witness of the Spirit to the fact of personal salvation." Speaking of Mr. Wesley's leadership he said:

"It is essential to any leader of a mighty movement that he be capable of great emancipations. Most men are not. They anchor early and stay anchored. The throbbing sea of life and thought may rock them, but it never moves them on and out. Now, nothing in John Wesley's character is more interesting than this capacity for emancipation, growth and new adjustment."

Referring to Loyola and John Wesley as representatives of Roman Catholicism and Protestantism, Dr. Luccock said that "without doubt in the religious world the supreme rallying cries of the future will be two—that of the Roman camp 'Around the Ancient Church' and that of the Protestant camp 'Around the Living Christ.'" We are sure Dr. Luccock is correct in this statement, and Protestantism is fast coming to the point when everything except the living Christ and utter submission to Him, will be cast overboard so far as conditions of fellowship are concerned.

Dr. Gunsaulus said that if Mr. Wesley had been a man of such striking genius or of such unusual gifts as to lift him above his fellowmen, we would not have been here celebrating his two hundredth birthday. It was the fact that being a man of no extraordinary genius in any particular direction yet, under God accomplishing such stupendous results, that made his life significant and his birth worthy of celebration. It was the fact that God was with Wesley, working in him and using him, that gave this occasion its significance. No condensed account can do justice to this able address. The following extract, however, may serve as a sample of some of his glowing sentences:

"He made orthodoxy vital and liberal. The Holy Spirit is the guarantor of sound doctrine. Christ never expected the faith to have safety or power except as the Spirit should take things of his and show them unto his disciples.

"The worst heresy is unbeyed and unused truth. Wesley was a true liberal, for his mind, filled with the infinite Spirit, had as much range upward and downward as it had to the right or the left.

"Slowly but surely, philosophies and theologies have learned that the pure in heart see God. They come to this man of flame and utter their wisdom to find it a commonplace of his mind and method. His idea of God was not the discovery of genius, but the revelation of life to life. Its hold upon scholarly men is not dependent upon learning from books, but the simple obedience and love which cobblers and miners and all common folk may yet have."

Dr. Gunsaulus argued that Mr. Wesley belonged to the twentieth century as much as to the eighteenth, for his idea of religion, experimentally verified, is in harmony with the latest word of science, and his idea of education, as a development of individual personality, through the religious nature, is that to which the best minds of the

age are now coming: "If anything has been demonstrated, it is that morality can not live without religion; that a gospel which does not reach and transform the masses will not refine and exalt the classes; that faith in man and his improbability will die without faith in God; and that God is a power to be experienced by love because he is love eternal."

No doubt Mr. Wesley served his age and generation. He had a message from God to the people of his time and delivered it with utmost fidelity and marvelous power. Hence his name and fame will endure.



A Word to the Friendly Reader.

In another place we print a number of commendatory statements from well-known brethren concerning the CHRISTIAN-EVANGELIST. We do not ordinarily occupy much space with this kind of matter, but we feel that the circumstances warrant us in doing so now. Those who have felt it their duty to oppose the policy of the paper have been far more industrious in circulating evil reports against it, than we or our friends have been in presenting its just claims on the brotherhood. But no paper has truer friends than the CHRISTIAN-EVANGELIST, and all they needed was to know that there was occasion for speaking their mind. Some of them have done so elsewhere in this number. Any paper might well congratulate itself on receiving such high testimonials from such men.

We assure these brethren that their words of appreciation fully compensate us for the incessant labor which the paper has cost us, and for the heartaches which we have endured because of the misrepresentations of ignorant or evil-minded persons who have done what they could to bring to nought the labors of a life-time. We would not continue the work of editing a religious journal that did not have the approval of such men. These, and hundreds of others like them, are men whom the brotherhood delights to honor as leaders.

And now we are entering upon a six-months' campaign to increase, by many thousands, the circulation of the CHRISTIAN-EVANGELIST. Our plan is to work through our present readers who know the paper and who believe its wider circulation would tend to the advancement of our cause. The premium is offered to them as an expression of our appreciation of their assistance. Our specific request, therefore, to every friendly reader of the paper is, that he make an effort to send us at least one new name for the remainder of this year, and as many more as possible. Your response to this appeal will be the best evidence you can furnish us of your appreciation of the paper, and your interest in the campaign to increase its circulation between now and the close of its fortieth volume.

Poor Demas!

There is a touch of pathos in Paul's reference to his erstwhile fellow-worker, Demas, in his last letter to Timothy. To this beloved son in the gospel, writing from his prison cell in Rome, he says: "Do thy diligence to come shortly unto me: for Demas forsook me, having loved this present world." Poor Demas! [He had been, not only a disciple of Christ, but a preacher of his Word, and had been associated in service with the great apostle. His heart had felt the warming and renewing influence of the grace of Christ, and had no doubt thrilled with tender emotion as he presented his claims to his fellowmen. What an opportunity opened up to him for great usefulness and for immortal honor! A fellow-laborer with Paul, he might have shared his chains, his imprisonment, his martyrdom and his "crown of righteousness." He might have stood through all the ages as a shining example of undying friendship and of unwavering fidelity to Christ and his truth. But, instead of that, he "loved this present world"—its allurements, its prizes and its pleasures—and so turned his back upon that glowing future which opened before him, to be immeshed, and lost forever, in the net of worldliness!

Demas might have withstood persecution, and even martyrdom, without surrendering his principles, but when "this present world," with its glitter and pomp, its fleeting honors and gains, presented themselves to him, he fell a prey to them as many another has done since his day. And so he fell from the high position of companionship with Paul, and fellowship with Jesus Christ, into the mire of selfish gain and temporary pleasure, forfeiting his soul and his crown of eternal life for the glitter of the world's wealth and pleasure. He parts company with the noble and immortal group of heroes and apostles, and goes out into the world with this brand upon him—"Demas forsook me, having loved this present world!" What excuses he made for himself we may not know. He may have argued the insalubrity of the climate of Rome, or the pressing needs of his business, but whatever excuse he made for himself, the apostle has no doubt assigned the true reason for his desertion—"he loved this present world."

Again, we cannot but exclaim, poor Demas! How much he forfeited in turning his back upon Christ, and upon his most faithful servant, to pursue the phantoms of earthly gain or renown! But has he any successors in our day? Are there any now living, with their names on the church roll, who once "tasted the good word of God" and felt "the power of the world to come"—who have become engrossed in selfish aims and pursuits, "having loved this present world"? We fear the number is by no means small. Oh, the alluring power of "this present

world" over the human soul! How enticing sin is made! How stealthily does covetousness, or the greed of gain, steal upon the human soul, stifle all its finer powers and sensibilities, undermine its faith, quench its zeal, and paralyze its religious life!

Paul was alone, poor, in prison, awaiting death because of his fidelity to his Lord and Master. How much he needed a friend, and how his great heart hungered for friendship and sympathy! And yet Demas, hardened by the love of the world, turned his back on the aged apostle, and left him to loneliness, to heartaches and to martyrdom! But are there not others, true and loyal souls, who have caught something of Paul's spirit, and are standing to-day for great enterprises associated with the advancement of the kingdom of God, whose hearts are hungering for the fellowship, sympathy and aid of their brethren? Are there not still Demases turning their backs upon these holy causes, and these heroic men, pleading the urgency of business, or some other reason, but loving this present world more than Christ and his cause? May the example of Demas cause an earnest searching of heart on the part of us all, as to whether we are in danger of being ensnared by "the love of this present world," to the sacrifice of our souls and our crown of righteousness!



Editor's Easy Chair.

June was at its best. The blue sky and gentle breeze seemed to woo us to the wild woods and to the wilderness. We yielded to the wooing. The place of rendezvous from which the journey proper was to begin, was itself a Lodge in the wilderness, with no rattling, banging railroad in sight or hearing. A stout wagon, two spring seats, four folding cots to be used in emergencies, three passengers from the city and one—the guide and driver—a native of those parts, a "yellow hammer," as the natives are called, a tin cup, and a supply of fishing tackle made up the outfit. It was three in the afternoon when the party set out from the Lodge to explore the wilds of Crawford and Washington, a part of the hill country of Missouri, and especially to explore the piscatorial possibilities of a small mountain stream, known as "Indian River," a tributary of the Meramec. The term river is rather an ambitious name for so diminutive a stream, but the primitive inhabitants along its winding course, no doubt felt, as did the founders and promoters of some of our "universities," that it would grow in time to be worthy of the name. After fording the Meramec, whose waters came into the wagon bed, and following the valley of Brazil creek for a few miles, we had a steep mountain climb, which brought us to the summit, beyond which, in the valley, flowed the little "river" whose fame

as a bass stream had attracted us thither. Through these wild woods a few deer are yet found and wild turkeys abound. It would seem to be a paradise for the squirrel, the coon and the opossum. Down the steep grade of the mountain range we pass rapidly, and soon we hear the musical gurgle of Indian River.

✧

The sun had now set, going down like a ball of fire behind the western hills. The shades of evening were deepened by the dark forest, lending a solemn stillness to the scene. Nothing lay between us and a bedless and supperless night but the hospitality of some inhabitant of this region. But we were not uneasy, for Missouri hospitality, in the backwoods, can be relied on. Just as twilight was deepening towards darkness we halted in front of a rather large frame house with a portico in front, when a portly, middle-aged man came down to the fence to greet us. Explaining our needs and wishes to him, he replied, "Gentlemen, I am not rich, but you are welcome to the best I have. Come in!" On inquiry we learned his name was Bass—an auspicious omen! That supper, consisting of fried ham and gravy, coffee, hot biscuit, etc., we would better pass by, as we do not care to say anything to reflect on our traveling companions! A sound night's rest in good beds, and a hearty breakfast in the morning, put us in good plight for the day's fishing. We found we had struck the stream too high up and must descend several miles to strike the best fishing. So following the clear, sparkling stream and pausing only where it formed deeper pools, for a cast, we soon discovered that there was a basis of fact for its reputation as a bass stream. The Easy Chair secured the first trophy, and soon we were all sharing in the good luck. By evening time we had secured a string long enough to satisfy our ambition and began to think of the return trip. And thereby hangs a tale.

✧

Supposing we had shortened our journey homeward by dropping down stream during the day seven or eight miles, we were a little surprised to learn, on inquiry, that our Lodge was fifteen miles away across the mountains, and the sun was nearing the horizon. After a hasty council of war we decided to make as much of the journey as possible before night overtook us, and take our chances on finding the same hospitality we had met with on the previous night. Our guide told us of a place seven miles on the way, but as the family was one of the wealthiest in that part of the country he did not believe they would entertain us. We did not share this doubt, but pushed on in hope. There were neat little valley farms and humble cabin homes along the route, but we did not care to embarrass them by asking en-

tertainment for four hungry, tired men. Many of these humble homes looked to be the abodes of peace, and of plenty to meet their simple wants. But at last the statelier mansion loomed up in the evening twilight, located on a hill with a fine view of hills and valleys. Our guide was still incredulous and wished to press on to the Lodge, but we laid our case before the landlady, who is a widow now, and she and her family bade us welcome for the night, giving us supper, lodging and breakfast—a breakfast in which our bass appeared to good advantage and then disappeared. It does not mar the character of the hospitality extended to us on both nights that the people were willing to receive modest compensation, and it made it easier for us to ask it and enjoy it. And when we came to make that last seven miles across the mountains, the next morning, we were doubly grateful for the hospitality that had saved us from the perils of such a journey in the darkness. The guide had warned us that it was a bad road. The only thing wrong in this characterization is the word *road*. It was a dim mountain trail, with more ups and downs, loose boulders, fallen trees, and irregular grades than we had ever seen before in the same distance. Of course there were broken traces and brakes to be mended, but out of all these perils we were safely delivered, and reached our Lodge in time to assume the outward appearance of gentlemen before dinner.

✧

Such is life in the hill country of Missouri, in the counties of Crawford and Washington. Do we pity the people who live there? We are more inclined to envy them. It is not a farming country, to be sure, though there are many productive valley farms, but it is a stock raising country, with fine timber and purest of water. The springs we saw, gushing out of the foot of some hill or mountain, with the spring house below, through which the cold water flows among the crocks of creamy milk and solid, yellow butter, brought back the memories of boyhood days. We were pleased to notice an excellent quality of stock in the country, both hogs and cattle, and there was no evidence of want among the people, so far as material blessings are concerned. There seems to be a dearth of church privileges in many communities. Here is a good field for home missions, and there would be little competition. Sufficient attention has not yet been given to fruit-growing in that section of the state, but increased railroad facilities would no doubt stimulate that industry. It is good to get away from the city to the unsophisticated country life, where one comes in closer touch with nature and nature's God, and learns to know and love the "common people," for as Mr. Lincoln said, "God must love the common people, because He has made so many of them."

Notes and Comments.

Attention has been called to the relative cost of battle-ships and colleges. The "Oregon" cost \$6,575,000, which is probably more than the cost of the material equipment of any university in this country. It costs as much to maintain the "Oregon," even in time of peace, as it does to operate a first-class university. A dozen good colleges could be built and maintained for what it costs to build a battle-ship and keep it in commission. Perhaps battle-ships are still necessary in the present stage of the world's progress; we do not argue that point. But the comparison shows how much cheaper the higher forces of civilization are than the cruder forces. No investment is more profitable than a college.

✧

One R. W. Rogers, of Hennessey, Okla., sends us some printed matter warning the people of the near approach of Christ's second advent. As evidence of his infallible knowledge on the subject he says: "I say to you all that I know Christ's coming is nigh at hand, even at the door, for I have a Bible that shows me all about it. . . . I sound the alarm again that Christ's coming is at the door." Our prophet cannot "alarm" us by such an announcement as that, for we do not look upon Christ's coming as a calamity, but as a blessing greatly to be desired.

✧

Not the least of the good fruits of the recent Congress is the fact that it became evident that the brethren occupy common ground on the subject of federation. The misunderstanding and consequent contention grew out of applying the name of a vague and indefinite something to a condition well understood, generally endorsed and of long standing among us. The vague something is called "Federation," and the other thing is co-operation. Brother Garrison discussed co-operation under the name of federation, and he went about it with an earnestness—even resorting to exhortation, sometimes—that indicated that he supposed that some in the audience were hostile to the thing he was advocating. We have had the thing he was contending for ever since the denominations would allow us to co-operate with them. We were a little surprised that his paper did not deal with questions pertaining to division of territory, thinning out churches, supplanting a "church of one denomination with a church of another," and the like. We were gratified, however, that in answer to questions propounded, he repudiated all these things, and expressed himself as opposed to them. When this was brought out all ground of difference disappeared, and it became manifest that, so far as we are concerned, the whole contention has been about words and names.—*Briney's Monthly*.

Now that the address in question has been published in full in the CHRISTIAN-EVANGELIST, our readers can see for themselves whether or not it "deals with questions pertaining to the division of territory, thinning out churches," etc. We have said from the beginning of the discussion that federation was only co-operation systematized, made more permanent, and directed to more clearly-defined ends. It is gratifying, however, now that "the mists have cleared away," that there is little or no honest difference of opinion among us on the subject.

The Army of Enthusiasts

Commencement Address at
Drake University

By Frank G. Tyrrell

It is sometimes said that liberal learning paralyzes; that it makes men cold, arrogant, disdainful. Said a professor to a noted lecturer, "You'll never be a reformer; you know too much!" If the insinuation in that jest were true, that a measure of ignorance is necessary to a noble, soldierly life, then may we evermore be blessed with ignorance. But it is untrue; it can be only the proverbial "little learning" that is dangerous to a man's moral nature. Both in the pursuit of knowledge and its use, we need enthusiasm.

There is no word in the language of nobler pedigree, *en theos*, inspired or possessed by the god; what is it but the incarnation, the Christian theory of life, that God dwells with us and shall be in us? We have lower words that convey a similar idea, vim, courage, intensity, but if a man has enthusiasm he has all these and more. He has hope, resolution, patience, energy, cheer.

The enthusiast is sometimes ridiculous in other's eyes. Poor old Archimedes was so charmed with his siren geometry that he neglected his meals, and took no care of his person. He was often carried by force to the baths, and when there he would make mathematical figures in the ashes, and with his finger draw lines upon his body when it was anointed, so much was he transported with intellectual delight. Although the author of many curious and excellent discoveries, he desired his friends to place on his tombstone only a cylinder containing a sphere, and to set down the proportion which the containing solid bears to the contained!

To be of real value, enthusiasm must be genuine; it cannot be successfully counterfeited. That was a fine enthusiasm which burned in the hearts of Wesley and Whitefield, and sent them like charioteers of a new-born millennium whirling through wildernesses and city centers. And it was infectious; it kindled the same sacred fire in other hearts. But there came times and people that counterfeited it, and the poor, miserable counterfeit injured the holy cause and discredited its promoters.

The world's great hearts have always been enthusiasts. Realizing that there is somewhat of divinity about it, Phillips Brooks exclaims: "Let us beware of losing our enthusiasm. Let us ever glory in something and strive to retain our admiration for all that would ennoble, and our interest in all that would enrich and beautify our life."

Enthusiasm is indispensable to all worthy achievements. Of course, one may live without it, toil without it, die without it; just as he may live without ambition, or energy, or skill. But it will be a poor and wretched life, a sort of apology for existence. When it

comes to high and noble living, to honorable service, to heroism and sacrifice, then whatever we have or lack, enthusiasm we must have.

Put your finger on great events, those milestones of human progress, those Ebenezers to the devout soul, and tell me where there is one which was not conceived, shaped and set up by enthusiasts. Abram was an enthusiast when he left Ur of the Chaldees; Jacob was more enthusiast than renegade, when he slept on his stone pillow under the great dome of an open heaven, as he still was when he served twice seven long years for Rachel and deemed them short for the love he bore her. Enthusiasm is the essence of prophetism, and there can be no forked, flaming tongues without it. Nehemiah, rebuilding the walls of Jerusalem, was an enthusiast. David was an enthusiast, whether leading his sheep by the brookside or tuning his harp or breathing his penitential psalms.

Every great invention scores the triumph of enthusiasm. Palissy, the potter, by chance saw an enameled vase; he determined to produce a white enamel. For sixteen long years he wrought in vain. Finally he consumed his last bit of fuel. Laughed at by his neighbors, overwhelmed with reproaches, wife and children around him crying for bread, he fed his household furniture into the furnace, piece by piece. He won! as the enthusiast always wins. Such a man would have burned the very marrow of his bones rather than confess a failure. Huguenot as he was, he was assigned a place in the Tuilleries, and by the cruel Catherine personally exempted from the bloody St. Bartholomew.

The elastic, enduring heat-and-cold-defying rubber garments we now wear we receive as the spoil of enthusiasm, from Charles Goodyear, another inventor who reduced his family to beggary before success smiled upon him. Wars are abominable; yet out of the bivouac, the alarm, the onset, the murder, have come, by the strange mercy of an overruling Providence, victories, revenges, rights, emancipations, liberties: and every honest, manly blow, every gleam of campfire and roar of cannonade and clash of conflict is part of the ceaseless roll of the drums in the march of the army of enthusiasts.

Even in the mimic world, enthusiasm is indispensable to success. Charlotte Cushman, Rachel, Mary Anderson, Booth, Barrett, Irving, every one was a child of quenchless enthusiasm. Still more when you leave painted tragedies and tinsel and fustian, and descend into the world's valleys of tribulation or climb its mounts of an-

guish, you march with the army of enthusiasts.

Enthusiasm sustains and communicates itself. Nothing the world needs more than sustaining power. Many an athlete jumps well, but he lights too quick! We have learned some things which we hardly dare to practice. We feel the brunt of the fight evermore between the real and the ideal, the profitable and the sacrificial. The world has learned the Ten Commandments; but it daily breaks every letter and syllable, word and spirit, of both those awful tables. It has learned the Beatitudes, but go down into the pits and mills and mines and say, has it learned how to translate them from the Greek of the New Testament into the vernacular of daily life?

Is there anything left to be enthusiastic over? There is yourself, first, last and forever. Who and what are you? Dust standing erect, a living man with a heart to adore and a brain to understand God and his works—is there any other miracle? Time, the universe, eternity, all are wonderful. But most of all, the world's work invites.

Most of all, we need enthusiasm for growth. An egg is good, but a fledgling is better, and a bird soaring aloft on strong wing filling the air with music is better yet. The utilization of divine energy is yet to be learned, the gospel to be applied. The π and aim of commerce, manufactures, government and religion is a godlike man, You may boast of your learned professors and your fine museums and laboratories, but what kind of men*and women are you sending forth? God Almighty cares little for the fine fabrics you are weaving in your mills, but he does have regard to the kind of characters your workmen are weaving. Courts of justice, halls of legislation, libraries, exchanges, must be approved or condemned according to their fruits in sovereign manhood.

Go forth into a world yet young, into a world still swinging through tumults and battles and Gethsemanes; a world which still lifts its crosses, and waves its silken banners at the crackling fires of its martyrs. Go with the spirit of the old Norse warriors, whose one great humiliation was to die a natural death. They would sever their own arteries rather than brook the displeasure of their gods in the hall of Odin. The old king, dying, was put into a ship; the sails were set, the rudder lashed, the anchor lifted, the prow turned seaward, and then the ship was set on fire. And out into the wide sea, out into the sunlight and sunset, floated the funeral pyre, like a galleon rich with a cargo from spice lands, and thus the wild, heroic king died. How better can we die, than swept up on fiery chariots of enthusiasm for life, its problems and infinite possibilities?

The College and the Masses

By W. E. Garrison

It would be an interesting topic for some student of the history of education to study the relation of higher education to the common people in successive periods. Where and when have the colleges and universities drawn fastidiously apart from the life of the men who toil, and made to themselves an aristocracy of learning, and what has been the result of such academic superciliousness? When and where has the calm, colorless, scientific spirit prevailed so completely that scholarship forgot its mission of service, divorced itself from human interests and enthroned science for science's sake? And when have the institutions of learning most fully realized that learning finds its justification only in life, and that colleges and universities are not ends in themselves, but are agencies for public service? The development of educational theory has concerned not only the method, but still more the very purpose of education. Better and larger ideas have been developed regarding the real object of educational discipline, and for nothing should we be more grateful than for this.

In the mediæval universities half a dozen centuries ago, there was a turbulent rabble of students organized on the most democratic lines, but recognizing no relation to the communities in which they were located except one of hostility. It was "town against gown," and the broken heads and gory features, which told of fierce encounters between the ignorant ruffians of the town and the educated ruffians of the university, were types of the then current idea of the relation of education to the masses.

A less barbarous but equally narrow view is seen in that attitude of intellectual exclusiveness, of which one might find illustrations without going to so remote a period as the Middle Ages. Cloistered virtue is half a vice,

Extract from alumni address delivered at Eureka College, June 17.

and cloistered scholarship is but a scant half of education.

We Protestants are ready enough to condemn that monastic withdrawal from the world which characterized nearly every phase of mediæval Catholic civilization. Taking it as a whole and in its most palpable forms, we can see its folly and futility. We can easily see that a saint who was satisfied to immure his sainthood in a cell or who fled to the desert that he might be sure of keeping his sanctified person untouched by the contaminations of an evil world, was a saint with very grave limitations. That type of fruitless sanctity has fallen out of favor in these practical modern times. No one who cannot harness his virtue to the world's needs or put his saintly shoulder under some corner of the world's burden and *lift*, need apply for canonization in the conclave of public opinion today. We have learned that piety, like money, is something not merely to get, but to use, and we give a man credit not in proportion to the amount he *has*, but in proportion as he makes it *useful* to the world.

We have learned the fallacy of cultivating religion for religion's sake, and in the light of that discovery, the monastic ideal of the religious life is seen to be a hopeless anachronism. But is it so sure that we have applied the principle as rigorously in the field of education? Is not education for education's sake the implied, even if not expressed, principle which governs much of our thought about education and—what is more serious—much of the attitude of the college toward the general public, and of the general public toward the college? In how far is our educational program still vitiated by the idea that culture is a kind of intellectual fastidiousness, an æsthetic squeamishness, which must needs call for its smelling-salts if confronted

with a verbal infelicity, and can only withdraw, shocked and fainting, from the presence of a rude and unpleasant fact of life?

The nineteenth century was a time of wonderful educational advance. Methods were improved, colleges multiplied, standards raised, curricula enriched, endowments enormously increased; above all, education was popularized in a hitherto unprecedented degree. All of this has laid a solid foundation for the movement which I believe is to be the distinguishing honor of the twentieth century—viz., a more perfect co-ordination of this improved educational machinery with the social, commercial, political and religious life of men, until neither in academic nor in popular opinion shall there remain a vestige of the consciousness of that embarrassing gap between the college and what is commonly called "practical life."

To me, that alleged gulf between the life of the college and the life of the world even now seems vastly overestimated. Whatever may have been the case in other days, the college man of to-day is not an impractical theorist, not a rattle-brained doctrinaire, not an embodiment of erudite incompetence. Unquestionably the feeling of the aloofness and impracticalness of the college graduate, especially the recent graduate, has been—as Mark Twain said of the rumor of his own death—greatly exaggerated.

And yet that feeling still exists. But it is taking a somewhat different form. That the graduate is abundantly able to take care of himself in the world's battle, and that his college education is a valuable asset in compassing his own personal advancement, is now pretty generally conceded. But this, after all, is not the main issue. The question is not whether education is a useful tool in the hands of selfish ambition, but whether it makes a man a more valuable member of society, a

(Continued on page 31.)

The Chosen Three.

By John S. Martin.

When Jesus heard the Jewish Ruler's cry
And went to still the stricken parent's moan
He took but Peter, James and John alone.
So too we find the same disciples nigh
To view His change upon the mount. And why?
Had they been with Him till their lives had grown
In harmony and love so like His own
That on their faithful hearts He could rely
For that He needed most—their sympathy?
Ah! yes, it must be so—they're called upon
To linger near, in dark Gethsemane,
And watch while He should pray till hope was gone.
For such as they He yet hath need:—ah! me,
Am I of stuff like Peter, James and John?



A Class in Journalism, Christiau College, Columbia, Mo.

From Tent to Marble Palace in Fifty Years

Denver, The Beautiful.

The land of gold, sunshine and swear-words will soon be the center of interest to thousands of Christian Endeavorers. No state in the union needs the impulse of that mighty throng more than does Colorado; no state can offer more charms for a brief, or even an extended summer holiday.

When the glitter of Pike's Peak gold first drew throngs of adventurous spirits who toiled across the plains of Kansas and Nebraska, some with wheelbarrows, or push-carts, as they were called, some with ox-wagons or mule teams, such a city as Denver—now one of the most beautiful in America—was beyond all dreams. Fourteen miles from the foot-hills, out on the prairie, at the juncture of a river that is not worthy of that title, and a creek that once engulfed cabins on its banks, but ought now to be watered artificially during four-fifths of the year to keep it from blowing away, the site of Mac Gaa's cottage gave no promise in 1858, of the one hundred and seventy thousand of the Queen City of the Plains that is now the business mart and pleasure focus of a great region of peaks, passes and plains. Had a prophet told the men of '58—for the first actual settlement of Denver was made on June 24, 1858, of the great business blocks, the miles and miles of finely paved streets, the beautiful homes, the magnificent capitol, third finest among the states, the telephones and the railroads to and right across the Rocky mountains, they would certainly have voted him insane and taken steps to see that he did no harm.

It was my good fortune, when in Denver, to happen upon one of the men who

Erected the First Tent

ever put up on Cherry Creek, and it was right along side of the creek that I met him. There was nothing else to do but to take him up on the top of the lofty warehouse now standing where he camped and talk with him about the frontier days as we looked down upon the spot he had not visited for over fifty years. Then I took a sky line photograph of the city of to-day. Mr. J. F. Chavileer is now a prosperous Nebraska farmer. Born in Ohio, it was in 1856 that he got the gold fever, and with fourteen other men, started out from St. Joe, Mo. They were the first wagon party to reach the site of Denver, though some push-cart men had found Cherry Creek before them. When he set out to return home three weeks later there were ten acres of tents around the spot where his had whitened the plain alone.

But the actual settlement of Denver was due to Dr. Levi Russell, a Georgian, who, with a group of Kansas men in search of the golden fleece, came to a standstill on Cherry Creek, June 24, 1858. Entering upon negotia-

By Paul Moore

tions with the Indians, through John Simpson Smith, a "squaw man" and William MacGaa, son of an English nobleman, and husband of a dusky Indian beauty, a square mile of land was set aside for a town-site, the first stake being driven at what is now the corner of Larimer and 15th streets. The city that was not yet, received the name of St. Charles and the American genius for organization set to work. Though there was but one double cabin, town officers were elected, and a constitution and by-laws adopted. But by the latter part of the year many had become discouraged over the lack of the yellow metal and returned east. A new constitution was adopted, and after some contention the west side of Cherry Creek was settled by 300 people in 1859, as Auraria. Shares, consisting of land lots were offered to anyone who would establish a newspaper and everything was done to encourage thrift, enterprise and permanent dwelling.

Then the arrival of a party from Leavenworth, Kansas, who took possession of St. Charles, deeding lands to those quiescent, and

Dangling a Noose

before the eyes of those who raised objections, led to the establishment of a perfected organization and a united town under the name of Denver, in honor of the Kansas governor. Then the dawn of the new day was heralded by the whistle of the locomotive, which entered the city of five thousand souls on June 15, 1870, over what is now known as the Union Pacific railroad. The dissolution of the union armies had turned the faces of thousands of veterans toward the trans-Missouri region and with the wonderful era of railroad building and the discovery that the highest forms of agriculture would flourish with irrigation, these western settlements took on the appearance of permanency.

A few other dates are of interest. In 1859 the Rocky Mountain News was published. The same year the first coach bringing express mail from Leavenworth arrived, the journey taking ten days and the cost being 25 cents per letter. The first telegraphic communication was on Oct. 10, 1863, when the rates for messages of ten words were: to Boston, \$9.25; New York, \$9.10; St. Louis, \$7.50. In 1865, flour was selling in Denver at from \$15 to \$20 per 100 pounds;

Potatoes at \$15 a Bushel;

corn at \$10 a bushel, and beef at forty cents a pound. At this time the fare from Denver to Salt Lake City was \$350 and to California \$500.

With over 5,000 miles of railroad track in the state itself the Colorado

of to-day offers as remarkable a field for social achievement as it has already proven itself to be for material achievement. It may be called the nation's treasure house as well as its sanitarium. Colorado's climate is as famous as its valuable mineral deposits. Its scenic attractions are perhaps more varied and more grand than those any state possesses. One misses the weirdness of Norway, and the charm of Switzerland's combination of water, mountain and sky effects. But if there is a little lacking in Colorado there is something added. Here we can see a nation in the making—developing raw resources, changing the very aspect of nature's fastnesses, planting new industries, experimenting with political theories.

Colorado's Greatest Need To-day

is Christian Endeavor. Out there they will tell you it is water, that is, distributed water. Irrigation is the talk. But the Christian man who travels in Colorado is grieved at the lack of Christian sentiment. Outside of a few cities, the evidence of its influence is much less than we ought to expect to see it. If a great big band of some of the best speakers and singers among the Christian Endeavor forces could be chosen and could spend a month in visiting the smaller settlements in Colorado just after the convention, holding open air services, the amount of good done can not be measured. Political parties know the value of this kind of a campaign. I view with pleasure the visit of the united societies to Denver. That city, the emporium of the Rocky Mountain district, elevated exactly one mile above the level of New York harbor, is as deep in the mire of sin and moral degradation as almost any large city I have ever visited either in Europe or America. In my student days I lived for six months in the Latin quarter of Paris. Many years of newspaper experience in London familiarized me with almost every inch of modern Babylon. In neither of these great cities is life more at loose ends than in Denver. Until Jan. 1, 1903, when I left, it was a greater

Crime to Paste up a Poster

or distribute a circular on the street without a license than it was to run a gambling house. The new governor of the state, Mr. Peabody, has declared his intention of leveling things up to the standard of the law. But he will need all the help he can possibly get from the Christian forces.

The invading hosts of Christian Endeavor will have a tremendous effect on the whole Rocky Mountain district, where there are probably fifty saloons for every church. The first minister of the gospel to enter Denver was Rev. W. H. Good, a Methodist, who drove a four-mule team 600 miles. He was

(Continued on page 25.)

Bethany — The Mother of Us All

By F. D. Power

The sixty-second annual commencement of this time-honored institution has passed into history. The session just closed has been a prosperous one. Two hundred and twenty-one students have been enrolled. This number exceeds by 45 that of any previous year in the history of the college. The class of young people, too, has been exceptionally good, not a serious difficulty of any kind having occurred during the session. The president has steadily grown in favor with the people, and the faculty have done excellent service. For the first time in a number of years, no indebtedness was reported on current expenses, and an increased income and enlargement of the endowment funds could be announced. Improvements of a necessary character were made in the buildings and grounds, and an electric light plant and water works for the college and town provided for. The \$20,000 promised last year on the second block of \$50,000 endowment, conditioned upon the raising of that sum by June 16 of this year, was made good, the full amount having been secured, and \$13,800 is pledged upon the third block of \$50,000 which the trustees have determined to raise. When a quarter of a million is in the fund, we shall feel that Bethany has a secure foundation.

The trustees were greatly encouraged by the work done during the session. Those present were, Robert Moffett, J. W. Mulholland, Alexander Campbell, George Anderson, J. A. Campbell, W. H. Graham, M. M. Cochran, W. R. Enett, W. A. Dinker, J. J. Barclay, G. B. Scott, A. L. White, J. E. Curtis, Oliver S. Marshall, T. E. Cramblet and F. D. Power. Mr. W. H. Vodry, of East Liverpool, O., was added to the board. The trustees approved the action of the executive committee in undertaking the change of commencement hall into a young men's dormitory. This hall was erected in 1870, at a cost of \$35,000. It has always been a failure on account of the wretched acoustic properties. The trustees resolved to erect an up-to-date gymnasium on the campus which will provide everything needed for athletics, and a roomy hall for commencement exercises in case of bad weather, the closing festivities being held in fair seasons upon the campus. A handsome sum was subscribed toward the gymnasium by the trustees, alumni and friends present at commencement, and its erection, which is already assured, was received with enthusiasm by the student body. Old friends of Bethany cannot do better than to send on to President Cramblet an offering for this enterprise. Among the gifts received the last year toward the endowment was a generous one from Gov. B. B. Odell, of New York, an old student of the college. O. G. White, who has rendered excel-

lent service as financial agent, is continued.]

Commencement began Sunday, June 14, with the baccalaureate sermon by J. G. Slayter, of Akron, O., and the president's annual address. Monday was the last chapel service, with farewell words from the faculty, the exhibition of art students' work under Miss Keith, and the elocution recital of the professor of elocution, Miss Cogswell. Tuesday was given to Field Day exercises and the annual exhibition of the American Literary Institute. Earl Wilfley was the speaker for the society and delivered a strong address on "Culture." Wednesday was devoted

to the class day exercises, which included the usual features of history, grumbling and prophecy and the musical department under Professor Moos. Thursday, as usual, was the great day of the feast.

Bethany commencement weather is always fair. In the memory of the oldest Bethanyite, there have been favoring skies for her graduating classes. The sixty-second commencement was not an exception. The day was an ideal one. In the finest of natural amphitheatres the seats were arranged on the campus at the north end of the building, with a covered platform for those having a part in the exercises. The Wheeling band discoursed sweet music, and the robins, cat birds, wrens and blue birds, with the occasional whistle of a partridge, or coo of a dove in the distance, filled in the intervals. A large audience gathered on the grass under the trees, and received with marked attention the well prepared and gracefully spoken addresses of capped and gowned graduates. Twelve were honored with the bachelor's degree—six young men and six young women. The honor graduates were, Julia Elizabeth White, Odessa Klief Scott, Margaret Vaughn Curtis, *Summa Cum Laude*; Frank Downey Barger, *Magna Cum Laude*; and Willis Elmore Pierce, *Cum Laude*. Five of the young men are preachers. Three post-graduates received the M. A. degree—George B. Evans, Arthur M. Growden and L. N. D. Wells, and the honorary degree of A. M. was conferred on Harry G. Hill. There were six graduates in the department of music, four in the commercial department and one in the school of elocution. One member of the class, Mr. A. G. Israel, of Ohio, died during the year, and a scholarship in memoriam was endowed by his parents for the education of young men for the ministry. Altogether, the class was a strong one, and the program was well carried out from the beginning of the procession from Pendleton Heights to the president's congratulatory address at the close. The festivities were all the more enjoyable because held in God's great out-of-doors, and the host of friends and commencement goers were made happy in the rich promise of better things for old Bethany.

The alumni meeting was well attended and enthusiastic. Earl Wilfley was chosen president and O. G. White secretary. A generous sum was raised toward the new gymnasium. The usual old stories, reminiscences and pledges of fealty were heard from the old boys and the new graduates admitted to the ranks. Among the old students in attendance, besides those named, were, V. H. Miller, S. T. Martin, P. B. Cochran, W. H. Oldham, W. H. Fields, R. L. Strickler, C. C. (Continued on page 25.)

What Keeps the Flag Afloat?

By J. M. Lowe.

**What keeps our country's flag afloat,
In heaven's air o'er land and sea?**

**The flag that cheered the heart of
braves,**

**Who sleep to-day in nameless graves,
The emblem of the free.**

**It floated o'er the ship of state,
That, trembling from its bow to keel,
Passed safely through the surging
sea**

**Of civil strife and slavery,
With Lincoln at the wheel.**

**Our flag that led the forces on,
When Yorktown's field was won,
Is not kept floating on the breeze
By boasting of our liberties,
Or deeds of valor done.**

**What keeps our country's flag afloat,
The pride of this fair land?
Not roll of drums, nor fife's shrill
notes,
Not shouts from half a million
throats;
Not "music by the band,"**

**We men who walk the paths of peace,
Must still keep up the fight.
Columbia's flag will keep afloat,
By loyal deed and honest vote,
By standing for the right.**

**This is a day of crying need
For true men both of heart and brain;
Men who by love of truth are led,
For when the love of truth is dead
All effort is in vain.**

**What keeps the Stars and Stripes
afloat?
The watchword of a chosen race,
A man of strength and tenderness,
A man who scorns that false success
Accomplished by disgrace.**

**This keeps Columbia's flag afloat,
The flame of virtue in the heart,
A tongue that dares to speak the
truth,
A life with love as strong as youth
That bears a noble part.**

PIATT: A College Sketch By Edgar D. Jones

Donald Ethelbert Piatt was one of the many new names enrolled in "Central's" register at the opening of the fall term in 1890. We had heard of Piatt before. He and "Bishop" Wallace lived in the same town, and when "Central" had gone down to defeat in the oratorical contest for the third consecutive time the ire of Wallace was fully aroused. And since the "Bishop's" hair was of a most brilliant hue, his ire meant something.

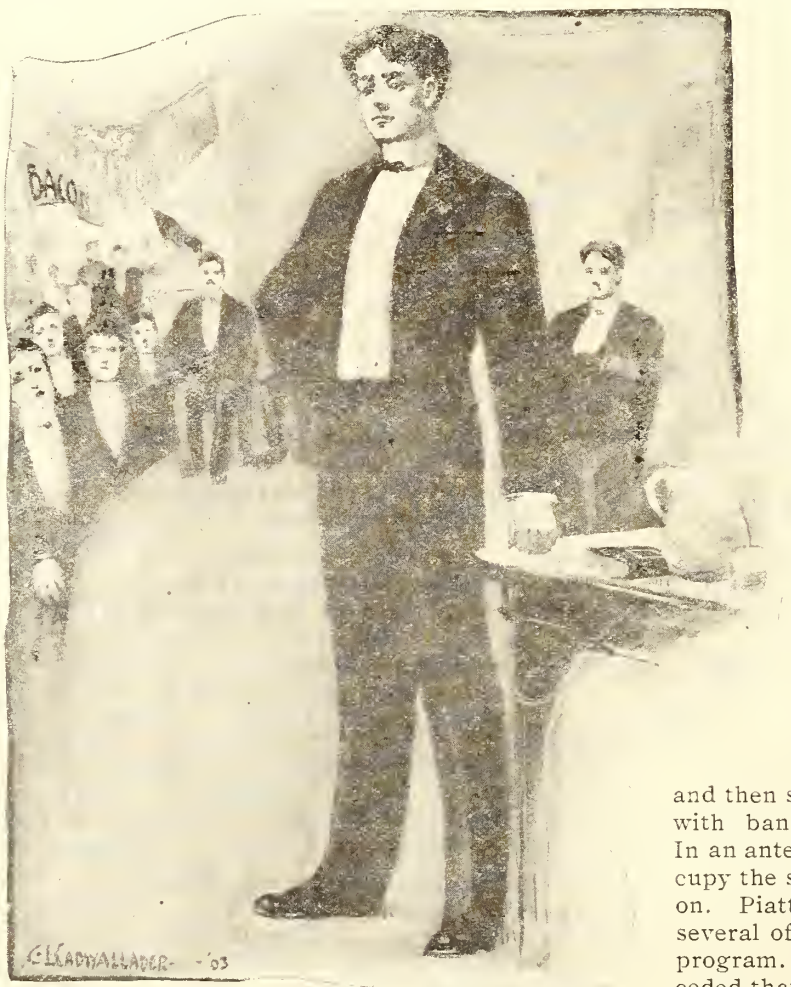
"I tell you, fellows," he said one day, "I am going to bring Don Piatt to 'Central' and put a stop to this thing." With this declaration he confided to his bosom friends, of whom I, his roommate, was one, that Don Piatt was a born orator, that he had won a number of local contests and was much in demand at patriotic assemblies. We learned, too, that Piatt was preparing for the ministry, having disappointed some of his friends who desired him to study law. Wallace had also told us that Piatt was preaching successfully for two village churches not far from "Central." So Piatt came to us and was popular from the first. He was a manly looking fellow something over six feet in height and straight as an Indian. He had a big, firm mouth, that somehow always reminded me of that feature of Washington's familiar portrait. His hair was as black as night and he wore it rather long. His eyes were dark and flashed fire when he was animated, while his voice was music in itself. Then he was much given to the wearing of a big black slouch hat with the crown crushed, in a style peculiarly his own.

Soon after entering college Piatt joined the Union Literary Society, for the very good reason that "Bishop" Wallace was high in its councils. He at once made a fine showing in his society work. At the first session of the U. L's he declaimed "The Chariot Race" so effectively that it brought him an encore. This was significant; for to my certain knowledge in the preceding three years, five different men had essayed the same thing with little success.

The time drew near for the primary that was to select "Central's" representative in the annual contest. The

U. L's, without a dissenting vote, elected Piatt. The Athenians chose Powers, while the Webster Debating Club elected "Fatty" Thomas.

We of the U. L's kept our eyes open and our ears cocked. We had no fears of Thomas. Powers was a new man, a junior, who had come to us from a sister college. Just what he *had done* we failed to learn. What the Athenians expected him *to do* we heard daily.



"Piatt stood facing the storm."

Piatt, Wallace, "Buck" Willis, "Balbus," and Lynn Clarke and I all boarded at the same place, and a happy lot we were, I tell you! Just ten days before the primary, measles broke out among the students. Five days later, to my utter disgust, I fell a victim; the only one of our crowd who had not been through the mill. The evening of the primary I was unable to be up and had to content myself by watching Wallace dress, and listening to the other fellows talking and singing in the adjoining rooms. When all were ready to leave Piatt came into our "den," as we called it, looking splendid in evening dress.

"De, this is tough," he said, as he sat down on the bed by me, "but if I win to-night you shall be my usher at the inter-collegiate contest. I did intend selecting Wallace, but we'll have to even things up, eh, 'Bishop?'"

"Take 'De' by all means," grunted

Wallace, as he gave a few finishing touches to his patent leathers. Then they left me. I made a strenuous effort to keep awake until the boys returned, but failed signally. About midnight I was awakened by a familiar yell. It was the U. L. boys' cry of victory. Piatt had won the primary!

It was the night of the Inter-Collegiate Oratorical Contest. Harrison

Chapel was filled with noisy beribboned delegations; set off here and there by fair allies, who waved streamers of gold and crimson and blue. Five institutions were represented: "Bacon," "Wycliffe," "Centenary," "Harper" and dear old "Central." Since the contest was held at home that year our delegation was the largest, yet scarcely more enthusiastic than the visiting ones.

As the hour for opening the exercises approached, the din became deafening. Banners were borne aloft. Canes decked with flaming ribbons wildly waved. Hats were tossed in the air. College yells were given with a vim. Now

and then snatches of song mingled with bandying sallies were sung. In an ante-room we who were to occupy the stage waited our cue to go on. Piatt and I, in common with several of our company, studied the program. It is pretty generally conceded that the first and last speaker are handicapped, though not always seriously so. The order for the evening ran as follows: 1. Mann, "Bacon." 2. Merrill, "Wycliffe." 3. Gardner, "Centenary." 4. Piatt, "Central." 5. Peckham, "Harper."

"You have not fared badly for place, Piatt," I said.

"No, I think"—but the sentence was not completed. Just then the orchestra struck up an overture.

"Let us go," said the chairman of the evening, and from out the ante-room we came, and on to the stage we went, an even dozen of us, counting the chairman and his usher. Our entrance was the occasion of a tremendous demonstration. Before us stretched out the sea of faces. "Balbus" and Lynn Clarke, "Buck" Willis and Wallace were seated in the midst of our contingent, and well down to the front at that. I said "seated," but only for a portion of the time. Every few minutes with some twenty others they got up and shouted themselves hoarse with this:

"Where is he at! Where is he at!
Where is the man! Where is the man!
Where is the man to beat Piatt!"

"Balbus" had at least three yards of crimson ribbon knotted to a cane with which he was continually describing circles over head. Wallace held aloft a splendid crimson banner with "Central College" emblazoned in gold lettering on either side. "Buck," whose voice was like a fog horn, seemed to be leading the chorus when the yell was given. Indeed, every loyal son of "Central" was helping to swell the general tumult of fervid college spirit. A few words from the chairman and the first orator, Mann, from "Bacon," was introduced. Then the "Bacon" boys arose and ranted:

"Bacon! Bacon! Bacon!
Ham! Ham! Ham!
We'll win! We'll win!
Mann! Mann! Mann!
Bacon Rah! Bacon Ree!
Bacon College yes-sir-ee!"

Mann's theme was "The Power of a Purpose." His delivery was only ordinary and his thought not especially good.

"No fear of him," I said to myself as he took his seat midst applause.

Next came Merrill, "Wycliffe's" representative. His effort was better in every way, still we of "Central" felt thus far Piatt had clear sailing, so much superior was he to the two who had spoken. Gardner, of "Centenary," was next to speak. From the moment he faced that audience I saw he was the man with whom we must reckon. He was fully as tall as Piatt and much heavier, but withal as graceful a man as ever stood on a platform. His oration was on "The Message of Alfred Tennyson," felicitous in quotation, poetical in imagery, beautiful and fanciful in construction, it was attractively delivered. In gesture and attitude, Gardner was almost faultless. When, with the poet's own lines "Crossing the Bar" he concluded, it was amidst what was up to that time the wildest demonstration of the evening. There was only one apparent weakness in the speech to me. It was elegant, but soulless. Gardner's performance was like a splendid piece of statuary, polished, stately and beautiful, but lacking the warmth of life. I glanced at Piatt. He was pale, but smiling, and said to me earnestly,

"Beautiful! He spoke in blank verse." Then Piatt's turn came. His subject was "The Uses of Adversity." Of course "Central's" boys fairly shook the chapel with the reception they accorded their idol, and I came dangerously near forgetting my position for the evening and joining in with them as they sent up a mighty shout:

"Huh Gah Hah!
Huh Gah Han!
Central! Central!
Rah! Rah! Rah!"

Mingled with the applause I thought I heard hisses. Then *certain* of it, for rising above the handclapping, came a full chorus of them like that which ensues from a serpent's den when its inmates are disturbed by an intruder. Louder and clearer they cut the heated air and I felt something arise in my throat.

"He's a parson," some one yelled. "Rule the preacher out." "Take him off the platform." These and kindred

cries filled the chapel. Piatt stood facing the storm straight and calm, but not smiling. There was a momentary lull and his musical voice began:

"There is an angel called adversity whose"—then the disturbance broke out afresh and rose louder and fiercer than before. The chairman was on his feet by this time and with raised hand called for order.

"Gentlemen," he almost shouted, "Gentlemen, are you beside yourselves? Let us have order! Let the speaker continue." Piatt calmly stood his ground, but his jaws were set and the red color was in his cheeks now. Somehow as I sat there and took in the situation, there came into my mind the incident in Wendell Phillips' life when the Faneuil Hall mob tried to cry him down. Piatt stood like a marble statue. The tide was coming back. There were cries of "Shame! Shame!" "Let him go on!" "Go on, Piatt, go on." Gradually the audience became quiet. The disturbers saw their blunder. They had only succeeded in rousing sympathy for the young orator whom they had sought to arouse prejudice against, and disconcert, if possible. Piatt waited, waited till the hall was so still one could have distinctly heard a pin hit the floor. Then he began. Like oil on troubled waters his measured sentences fell on the listening ears. The uses of adversity he declared were many and exceeding fruitful. He traced the careers of famed men. Their toil, bitter tears, afflictions—all of which were in the end but stepping stones to victory. Now his voice was full of pathos, now aflame with indignation, now deliciously soothing in apt quotation. Thus he swayed us with his eloquence, bringing tears more than once, and I felt my spirits rise with him as he rose on the wings of his talents. Perhaps he was more than two-thirds through when he suddenly halted abruptly—only a few seconds of hesitation, but the torrent of language was broken, the limpid flow interrupted. I held my breath! Had Piatt's memory played traitor? Was all to be lost? Quickly and dramatically he took a step forward and, as it seemed to me, involuntarily, drew out with his right hand the white silk handkerchief from his shirt bosom and crumpled it in his palm. At the same time he swung his left arm upward, and catching instantly the thread of his theme went right on. I drew a long breath and glanced at the faces in front of us. I knew Piatt had dropped a half dozen sentences, but I saw at once that few if any realized it. But the slip was as a spur to Piatt. Perhaps he coupled with it the remembrance of the hisses. However that may have been, he was now at his very best and at the most critical time, too. Splendidly and with consummate eloquence he concluded with his final thought, expressed in that fine anonymous poem, "The Water Lily":

"O star on the breast of the river:
O marvel of bloom and grace!
Did you fall right down from heaven,
Out of the sweetest place?
You are white as the thoughts of an angel,
Your heart is steeped in the sun:
Did you grow in the Golden City,
Of my pure and radiant one?"

Nay, I fell not down out of heaven;
None gave me my saintly white:

Slowly it grew in the darkness,
Down in the dreary night.
From the ooze of the silent river
I won my glory and grace:
White souls fall not, O my poet,
They rise to the sweetest place."

Piatt took his seat and O how the boys did cheer and yell and call! I could scarcely keep from making some demonstration myself, but he restrained me, saying:

"The thing isn't over yet. I came very near losing clear out."

"Few noticed that slip, Piatt," I assured him. "You hid it most effectively."

"I am not so sure about that," he replied; "as I stepped forward I am pretty sure one of the judges made a note against me."

Then came the last speaker, Peckham, of "Harper." He was fairly good, too, but the pace had been set, and the audience was getting weary. Still, he received a goodly round of applause as he finished his speech. The contest was between Piatt and Gardner, we all saw that. The committee withdrew for consultation.

The orchestra began again. The noisy demonstrations were taken up anew.

During the trying wait Piatt and I found diversion in reading the congratulatory messages sent up to him. Some of them were characteristic of the writer. This for instance:

"Old man, you have done yourself proud," "Balbus." This from the "Bishop." "Don, you'll win in spite of that lapsus and attitudinizing." No name was signed to the following: "Say, Parson, didn't you deliver one of your old sermons to-night?"

From Prof. Goldwin, of "Central's" English Department, came this:

"Accept my congratulations. Your oration was most excellent."

We were getting nervous now. The climax was close at hand. Gardner looked confident. His delegation was trying to out-yell our own and was succeeding pretty well. A burst of applause! The judges had made their decision. One of them, a middle aged lawyer from the state capital, came on the stage to announce the winner and present the medal. The chapel became quiet again. I could feel little quivers running through my body. The moment was intense.

"I have a boy at home," began the lawyer. But the crowd thought they scented a long winded anecdote and the patience of such an audience is anything but proverbial.

"We don't care if you have a dozen," some one cried.

"Let him stay there," yelled another.

"Give the medal to Gardner." "Give it to Piatt." "Let the preacher have it."

The lawyer laughed, but he was bent on finishing that sentence.

"I have a boy at home and I never like to disappoint him. I regret that I have to disappoint a good many boys to-night."

Here an uproar and cries of "Out with it." "Who won?" "Let us have the name."

"In the judgment of the committee, the medal belongs to Mr. Donald E. Piatt, and then—Bedlam vied with Pandemonium and everything was crimson.

Our Colleges

Berkeley Bible Seminary.

Berkeley, Calif.

The Berkeley Bible Seminary has had the best year in its existence. The year opened with the summer school at Santa Cruz in which Pres. J. W. McGarvey and Dean Hiram Van Kirk gave each a series of lectures on the Acts of the Apostles, with enrollment of 119.

At Berkeley the regular seminary work has been conducted as usual. Also Dean Van Kirk gave two courses as lecturer in Hebrew history in the University of California.

Thus the institution has been able to do three grades of work. 1. Regular seminary classes with an enrollment of 15. 2. University classes reaching in all 143 different students. 3. A Sunday Bible-class of the Bible-chair grade reaching 20 students.

In addition to the above, Dean Van Kirk has served as chairman of the committee on religious work in the two universities under the state federation of churches under which a course of lectures has been conducted and other work done. Thus a great open door has been providentially set before us among a body of 3,000 students coming from every nation and tongue under the sun. Now is the time for entering in. There ought to be no halting between two opinions among the Disciples of Christ in laying hold of this opportunity. Hence the seminary has grave needs. There are

1. A building to stand on the well situated lot as a permanent home for the work.

2. An increased endowment in order to support at least two additional teachers to care for the great variety of students who come to us.

3. A prompt emergency fund to make good losses in finances caused by the late unjust attack of the enemies of the cause of true education on our seminary.

With thanks to God for his loving care and with keenest appreciation of the kindness of the great host of our brotherhood.

HIRAM VANKIRK, Dean.

Bethany College.

Bethany, W. Va.

Bethany College has just closed one of the best sessions in her long and honorable history. A year ago, our board of trustees unanimously voted that an effort be made during the summer to increase the enrollment of the college to two hundred. This effort was entirely successful and the enrollment for the present session reached the unprecedentedly high mark of 221.

This does not count the summer school students, which would make a total enrollment of students, for the year 260. During the past year more

than \$60,000 was secured for our endowment fund. We now have \$100,000 of productive endowment and eighteen thousand dollars that belongs to the college from a bequest which does not bring any revenue for the present. We have about \$15,000 subscribed toward a third block of \$50,000 and we are making heroic efforts to complete this block within the next year. Our funds are invested permanently through the Mercantile Trust Co., of Pittsburg, Pa. Only the interest can be used for current expenses. The principle is not liable for any obligations that may be contracted.

Commencement Hall is being transformed into a boys' dormitory of 40 rooms. The rooms will be large and airy. There will be baths and water on each floor. The building throughout will be lighted by electricity and every convenience and comfort to be found anywhere will be provided for the students. Prof. W. D. Turner and wife will reside in this hall and will have personal supervision over the young men. One floor will be given up to boys in the preparatory department. A large study room will be maintained and these boys will be under the direct supervision of Prof. Turner. We believe that this plan will provide such care for boys as is not offered in many of our educational institutions. We shall give special attention to the preparatory department, and parents who have boys to prepare for college will find the arrangement at Bethany very satisfactory.

A system of water works and electric lights for the college and village of Bethany is now being installed. This will be in operation by mid-summer. The long desired and long expected railroad to Bethany is now in sight. Several hundred men are at work upon the road and two and a half miles of this road will be ready for operation by the first of September, and the promoters announce their intention of completing it through Bethany in the very near future.

The outlook for Bethany College grows brighter constantly. Never, in years have there been so many inquiries from prospective students as at present. We confidently expect next year's enrollment to far exceed that of the past session.

T. E. CRAMBLET, President.

Christian College.

Columbia, Mo.

The Renaissance of Christian College, which began with such earnestness some few years ago, is still going on. Many ideals having been realized, the goal is set forward, and there are greater achievements just before. The three splendid new buildings, which have been erected in the last four years, are but a beginning of what we hope for in the future.

Last session 210 students were enrolled, and of these 140 were in the boarding department. There were

34 academic graduates and 9 in the special departments, making 43 in all. Twenty-three gold medals were given in various departments as a reward of special merit. Nearly 100 girls identified themselves with the Christian College Daughters' League and the Christian College Auxiliary to the Christian Women's Board of Missions. The League is banded together for increase of spirituality and Christian work. The Orphans' Home in St. Louis has been the principal object of interest, and this benevolent work has reacted upon the lives of those engaging in it. Our auxiliary to the C. W. B. M. contributes regularly to the missionary cause and spends one Sunday evening of each month in the study of missions. A fine missionary library is freely consulted. Year by year the course of study has been constantly improved. It now admits without further examination into advanced standing in our State University. A practical course in cooking, food-values, home sanitation and needle work has been introduced, so that nothing is neglected in the entire education of the daughters sent to Christian College.

There is no reason why there should not be built up here, as a permanent landmark, a great western school for young ladies like the best of those in the east. Our western daughters should be educated in their home surroundings, and for life in this great Mississippi Valley. The friends of school days are the friends for life, and the associations of those days carry an indelible imprint into the future. There is something more in a college education than mere scholastic training. There is a cultus from association and surroundings that is worth more to a young lady than all else. This is obtained only in a first-class college atmosphere and is what we claim Christian College offers. For a young woman to be really educated, she must grow in all the elements of refinement, as well as in intellect. A proper environment is, therefore, absolutely essential to the development of an all-round education.

While expressing deep thankfulness for what has been accomplished in the past, and while profoundly grateful to all our friends for their help in scholarships and donations, we trust there are still others who will liberally contribute toward expanding our work so that it may be equal, in every respect, to the demands made upon it. Christian College has a right to claim a generous support. It has won this right through 52 years of unbroken usefulness. The property is all in the hands of trustees for the benefit of woman's education forever. In order to its highest usefulness the college should be liberally endowed, and we trust the great brotherhood of the state will furnish the means necessary to this end. MRS. W. T. MOORE.

Cotner University.

Bethany, Neb.

In nearly all respects the year just closed has been the most successful for the past eight years. The total enrollment, including the colleges of medicine and dentistry, has been three hundred and twenty-five. Of this number, one hundred and fifty-two were enrolled in the literary department. While the class receiving bachelor's degrees was smaller than for a number of years, the increase in the number entering regular college classes was marked.

Much interest was taken in the department of biblical study. Thirty-three were enrolled for Bible study with a view to the ministry. Many are already successful ministers of the gospel. A newly arranged course, called pastoral helpers' course, promises much good. Many who do not expect to engage in the ministry desire preparation for Sunday-school work and such other practical drill and instruction as is needed for pastoral help. A course of one year is arranged to cover this demand. A certificate will be granted at its completion. Not only the efforts of the faculty will be given, but other experienced and practical workers will be called in to aid in making it successful. Many students are seeking preparation for a business education in connection with general culture. In order that this want may be more fully met, the commercial department has been considerably strengthened. A suite of rooms has been furnished with desks, office fixtures, typewriters and all other modern appliances. The attendance upon this department more than doubled last year, and it is expected to be much increased in the coming session. A normal course is sustained, and teachers are not only trained in theory, but in actual teaching. In fact, an effort is made to meet all wants of parents who wish their sons and daughters educated under Christian influences and in an atmosphere of safe and refined culture. No better or more thorough schools of music and expression are to be found in the west than those connected with Cotner.

The former members of the faculty remain. One, a teacher of English, is added—Miss Rilla Lane. She is a graduate of Drake, has recently traveled and studied in Europe, and has had considerable experience. Professor Young is now in the University of Chicago, taking special work in modern languages. J. W. Hilton received the master's degree in philosophy last week at the State University of Nebraska. All are ambitious to do the best work.

Special efforts this summer and during the year will be made to arouse the attention of the brotherhood in this part to the need of loyally sustaining the school, not only financially, but by sending their sons and daughters here. With such help, great advances may

College Days.

By Clerin Zumwalt.

[Written for the banquet of the Gamma Sigma Literary Society at Washburn College.]

The days may go as waters flow,
In shadow or in light,
But on the shore we nevermore
May find a scene as bright
As the gladsome scene of college days,
For the stream oft flows in darksome ways.

We love to pass through the campus grass,
'Neath the elm and cedar shade.
We love to stroll on the grassy knoll
And watch the daylight fade,
And the college bell as the shadows fall
Proclaims a victory won at ball.

The moonlight gleams with its silver beams
On the vines and rugged walls,
And the soft lights stray like a dream of day,
Through the leaves where the night bird calls,

And on the breeze, from the farther side
Of the "Shunganung," the echoes ride.

But years must pass and scenes must change,
And the campus elms must die,
And newer days with faces strange,
Must pass where the shadows lie,
While Washburn's halls grow old and gray,
Where the mosses cling and old vines stray.

Those halls themselves must pass away,
And newer buildings rise,
And ages pass and stones decay,
With broken human ties.
While generations come and go,
As the tides of ocean ebb and flow.

But the mind that in these halls gave birth
To genius, ne'er can die,
For knowledge rules the lords of earth,
Tho' centuries may fly.
And the soul that lives for its fellow-men
Can never sink to the dust again.



be expected in the halls of Cotner during the coming year.

W. P. AYLWORTH, President.



Christian University.

Canton, Mo.

For fifty years the school has been educating the sons and daughters of the church. The results have been most gratifying. More than 500 ministers of the gospel have received instruction, while those students who did not become ministers are usually leaders in the congregations of which they are members. The student preachers, while still in college, usually report from 700 to 800 conversions annually and the good they are doing is incalculable.

Christian University, like all our schools, has had its periods of depression and hardships, but all these have been safely passed, because of the loyalty of the students, faculty and board of trustees.

Last year was a striking example of this. The session opened under the most favorable conditions. The University building had been thoroughly renovated and refurnished at an expense of about \$4,000. The attendance was 50 per cent larger than during the preceding session, 37 of the students were in the ministerial department and confidence had been completely restored, when, on the afternoon of March 23, fire completely destroyed the noble building that had done service for just fifty years. Within ten days after the fire, the citizens of Canton had subscribed \$15,000 for a new building; the insurance had been collected, other subscriptions had been and are being secured from the friends of the university, plans for a larger and more modern structure were made and sadness gave place to hope. The old building contained 16 rooms, the new one will contain 27, including a chapel with 400 seats, a library, a museum, three laboratories for biology, chemistry and physics respectively; a gymnasium for women, a gymnasium for men, social rooms, study rooms and enough class rooms to accommodate our present faculty of 14 members. The build-



BIT HIM.

If It Had Been a Bear.

Sometimes it is good to be in a position where you can turn around to your shelves and take down food that is a rebuilder and life saver. A prominent grocer of Murrysville, Pa., had heard so many of his customers praising the food Grape-Nuts that he finally gave it a trial himself. He says: "For several years up to 16 months ago I was hardly fit for business from indigestion which also affected my head. My brain was dull and I could hardly keep my books.

"One day I heard one of my customers praising the food Grape-Nuts so highly that I wondered if it would fit my case, so I took a package from the shelf and said that I would use it, and even if it failed I would not be much the loser.

"But before I had finished that one package such a change came over me that I thought it wonderful, and by the time three packages had been eaten I had changed so you would not believe it if I told you about it. My head grew clear and my mind strong, and my memory was very much improved and I was well in every respect. I can only give you a faint idea of all the good the food has done me. It is all I eat for supper nowadays, and the rest of my family think as much of it as I do. Truly it is a great food, and if it were not a great food it would not have done me so much good and have such a tremendous sale in my store." Name given by Postum Co., Battle Creek, Mich.

Send for particulars by mail of extension of time on the \$7,600.00 cooks' contest for 735 money prizes.

ing is to be heated by steam, lighted by electricity, thoroughly equipped with electric bells, speaking tubes and all other modern conveniences. The contract for the entire building was let more than a month ago, and we expect to occupy the new structure early in the fall.

The work of the university was not interrupted for a single day by the fire. Four of the churches in Canton were generously tendered us, and the work went on as if nothing had happened. Not a single student left us because of the fire. Seven students were graduated from the full course in June. The next session will open on Sept. 22. CARL JOHANN, President.

Disciples' Divinity House.

University of Chicago.

The total attendance of ministerial students in the Disciples' Divinity House for the year just closed was 50. Of this number three graduated with the D. B. degree, and one with the A. M. The income available for operating expenses amounted to about \$1,500. New gifts to the institution for the year amount to \$1,500; \$500 was given to reduce indebtedness.

The institution is hopeful that at least \$50,000 will be given for endowment, and \$50,000 for fellowships and buildings before the centennial celebration.

ERRETT GATES, Secretary.

Eureka College.

Eureka, Ill.

The attendance of students in Eureka College during the past year was eleven per cent greater than that of the year before. There has been a steady gain in the attendance for the past four years. Of the graduates from the collegiate department this year seven are ministers of the gospel. One of them is a colored man, Henry A. Cotterell, who goes back to his native Jamaica to preach and teach among his people. He is able, energetic and scholarly, and we expect to hear a good account of him in that field. Another, John M. Horne takes up the work with the church in Brockton, Mass. Wm. H. Kindred goes to Michigan to enter the service of the state missionary board. Robert H. Newton, who won the prize in the Illinois Intercollegiate Oratorical contest last year, goes to take the pastorate of the church in Chester, England. Orlen L. Smith becomes the pastor of the church at Flanagan, Ill., and B. S. Wray, of the church at Lanark. Rollin D. McCoy will enter upon a year of special study, and will then go to the foreign field as a teacher, under the direction of the F. C. M. S. Another of the class, J. D. Deihl, goes to Germany for a two years' course in the German language and literature, to prepare himself for teaching.

It will be seen by the above that a large proportion of the class, 14 in all,

go at once into the work of preaching or of Christian education. This is true of the classes of former years in a remarkable degree. Space will not allow the mention of all who are filling pulpits, or of those who are occupying important positions as teachers. More than eighty of the alumni of Eureka College are now actively engaged in preaching, and scores of others are so engaged who received their education in her walls, but did not, for various reasons, complete the course. Seven of her graduates and several other of her children are laboring as missionaries in the foreign fields.

The work during the past year was satisfactory, both as regards the industry and progress of the students, and the freedom from insubordination and rowdiness. "College spirit" manifested itself in most honorable and amiable ways—such, for example, as the voluntary making of about eighty dollars worth of cement walk on the campus by the senior class. The work of the literary societies is carried on with an enthusiasm which has put Eureka College first in the intercollegiate oratorical contests almost uninterruptedly for the past seven years.

The prospect for attendance next year indicates that there will be a larger increase over this year than was the attendance of this year over that of last year. More friends of the college are bestirring themselves in her behalf than ever before. The membership of the Illinois Christian Educational Association is rapidly growing, and the entrance of J. G. Waggoner upon the work of its field secretary inspires universal hope and confidence.

B. J. RADFORD.

Hamilton College.

Lexington, Ky.

Hamilton College has just closed a most successful year, having had a fine attendance and graduating an academic class of 36 students—the largest in its history.

Beginning with July 1, 1903, the interests of Hamilton College and Kentucky University will be allied. This does not mean that Hamilton College is to be merged into Kentucky University. It does not mean co-education for Hamilton in any sense. Hamilton is to remain a separate institution, distinct and apart, with its own buildings, its own faculty, its own graduating class. It simply means co-operation between two established institutions.

By this combination both colleges can be greatly strengthened in their work. A far higher grade of instruction can be given at Hamilton College than has ever been given before. University professors will offer courses of instruction at Hamilton to the young ladies of that institution, professors who are able to command salaries that could never be paid at Hamilton College.

The young ladies will have these advantages without additional expense. They will also have access, always under the strict chaperonage of their instructors, to the libraries, laboratories, gymnasium, and other equipment of a large university plant. This will give the opportunity of a high grade of collegiate instruction, always under the close supervision of their professors and always with the additional advantages of the same strict seclusion which they have hitherto possessed.

This plan means that the standard of work done will be elevated and the young woman who finishes the course at Hamilton can take full credit for what she has done if she desires to pursue more advanced work in the University or in eastern colleges.

The outlook for the future of Hamilton under the presidency of Mrs. Luella Wilcox St. Clair, is most promising. The school has just issued its
(Continued on page 23.)

SURE NOW.

The Truth About Coffee.

It must be regarded as a convincing test when a family of seven has used Postum for 5 years, regaining health and keeping healthy and strong on this food drink.

This family lives in Millville, Mass., and the lady of the household says: "For eight years my stomach troubled me all the time. I was very nervous and irritable, and no medicine helped me.

"I had about given up hope until 5 years ago next month I read an article about Postum Cereal Coffee that convinced me that coffee was the cause of all my troubles. I made the Postum carefully and liked it so much I drank it in preference to coffee, but without much faith that it would help me.

"At the end of a month, however, I was surprised to find such a change in my condition. I was stronger in every way, less nervous, and at the end of 6 months I had recovered my strength so completely that I was able to do all of my own housework. Because of the good Postum did us I knew that what you claimed for Grape-Nuts must be true, and we have all used that delicious food ever since it first appeared on the market.

"We have 7 in our family and I do the work for them all, and I am sure that I owe my strength and health to the steady use of your fine cereal food and Postum (in place of coffee.) I have such great faith in Postum that I have sent it to my relatives, and I never lose a chance to speak well of it." Name furnished by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the \$7,500.00 cooks' contest for 735 money prizes.

News From Many Fields

Louisiana.

The seventh annual convention of the Disciples of Christ met in Baton Rouge June 16-19. This was the largest and most enthusiastic convention ever held by our people in this state. The growth of the work in Louisiana during the past year has been marvelous, and there were abundant grounds for rejoicing. Over 500 additions, and nearly \$15,000 raised for all purposes. This is a glorious report for such a difficult field as Louisiana, and where we have only about a dozen churches. When the convention last year adjourned to meet with the Christian church at Baton Rouge (where we at that time had no congregation) some of our brethren in other states asked if it were presumption or faith. Later developments have shown that it was unbounded faith, for we sent our evangelists there, and when the convention assembled it found them holding the fort with 62 additions and the meeting only in the height of its interest. A splendid, centrally located lot has been purchased with the assistance of the church extension board for \$3,000, and the individuals in attendance upon the convention made the young congregation a present of over \$1,800 as a starter on their building fund. Our program was splendid, such persons as Benj. L. Smith, G. W. Muckley, G. A. Faris, Jno. Dearborn, Geo. L. Snively, and Miss Bertha Mason delivering addresses.

According to precedent and now established policy, the convention adjourned to meet next year with the Christian church at Alexander, where we have at present no congregation at all.

W. O. STEPHENS.

New York Notes.

While we have not as many churches in the empire state as in some others, yet we rejoice in the fact that every church in the state *save one*, is a missionary church and in co-operation with the New York Christian Missionary Society. A church planted in New York means something for our cause, and the large growth of our brotherhood here in proportion to the membership shows what may be done in the east. It is not because the east is too conservative, but because *we* have been too conservative that we have not more churches here. This state has one-tenth of the population of the United States and is the grandest mission field in America. We send missionaries to heathen lands and pay their expenses (God speed the day when we shall send tenfold more). The Lord seems to look upon our solicitation for the heathen with great favor, for he is putting it into the hearts of millions of them to come to this country *at their own expense*. But when they are at our door we forget we have a duty to them. There are thousands upon thousands in New York state who are as ignorant of the gospel as the Hottentot. There are many thousands more who are ignorant of the simplicity for which we plead. To neglect a great, strategic and needy field like New York with its teeming millions, for fields with one-tenth the population is as irrational as for a woman to sacrifice a good, warm winter coat that she may wear a boa about her neck. There are 104 towns and cities in New York with a population from 3,000 to 100,000 that have no congregation of Disciples.

We could fill both Chicago and Philadelphia with people in New York who have no opportunity of hearing our plea. The city of New York contains one million more inhabitants than the state of Missouri. That great city has but six congregations of Disciples of Christ, while Missouri has nearly seventeen hundred. If our plea is right, it is *rightest* where there are the most people to be reached by it. Let us not become self-satisfied with the growth in the central states. May our eyes be opened to the great Macedonian cry of the east! Come over and help us!

Your correspondent is making a tour of the churches in New York in the interest of an onward movement in aggressive evangelism.

We rejoice to learn that the receipts for foreign missions have gained \$15,000 during the first eight months of the year. If \$7,000 more is gained between now and Sept. 30, the coveted \$200,000 will be reached. It ought to be reached. With the resources we have it ought to be *doubled*. I received a letter from a friend who is pastor of a United Presbyterian church the other day. His congregation averaged \$4.50 per member for missions last year. The missionary spirit ought to increase in proportion as people attain more of the truth. We believe we have our vision cleared

for the truth. Let us remember that the New Testament church was on fire for the evangelization of the world. For clear vision to see that truth I fear we can neither claim originality nor pre-eminence. If we could the members of our faithful home board, would not now have such a great burden of anxiety on their hearts for fear the home work will have to suffer retrenchment.

The June meeting for central New York was held at Pompey, June 12-14. Both the meeting and the fellowship were exceptional. It was a two days' feast of good things. Bro. A. B. Chamberlain, our pioneer preacher who has been in the ministry 40 years, was the life of the meeting. He is a young man of 72 summers and can preach the gospel with power and freshness. We were greatly edified by his splendid sermon on "Be ye Perfect."

The church at Syracuse, W. D. Ryan, pastor, began a mission last Lord's day with 53 present at Sunday-school. This looks like a good opening for a new church.

The church at Gloversville is in a good meeting with W. J. Wright, eastern evangelist.

The South Butler church where F. H. Reed is pastor, reports nine additions recently.

The writer is visiting the churches of the state in the interest of a new evangelistic effort and increased loyalty to state work. Will begin a meeting at Cato July 5.

All aboard for Wellsville for the state convention, Sept. 24-28.

STEPHEN J. COREY, Cor. Sec.



Church at Alexandria, Mo.

Ohio.

Accusation was made in a recent letter against West Virginia, for getting two of our Ohio preachers. We have "got back" at them once. J. F. Stone, of Huntington, W. Va., has packed his effects and told the railroad to take them to Findlay, O., where he will begin his pastorate July 12. We congratulate Findlay and heartily welcome Brother Stone.

Geo. A. Ragan, our new state evangelist, closed the McConnellsville meeting June 22, with 48 additions, thus making 72 members in the new church. He goes to Byesville July 12, to begin a tent meeting, in which J. E. Hawes will donate the singing. After this a similar effort will be made at Caldwell. Building enterprises will be launched at both places.

R. W. Abberley and C. A. Freer preached farewell sermons at Columbus last Sunday. They came to Columbus at the same time over five years ago. Then there were two churches with about 650 members. Now there are four churches with about 1,100 members. Next Sunday Brother Abberley will begin at Portland Avenue, Minneapolis, and C. A. Freer at Collinwood.

H. C. Boblitt, who preaches half time at Wellston, will give the other half to the church at McArthur.

Bellefontaine recently entertained the national German Baptist or Dunkard Conference. The attendance ran into the thousands. These people are simple and whole-hearted Christians, but they have some very peculiar notions. Much time was consumed discussing the orthodoxy of a sack or frock coat, bonnets, beards, etc. High collars for men were "turned down." Life insurance was branded as dangerous. Photographs were condemned as steps toward idolatry, yet the local papers had no trouble in finding half-

tone cuts in the preacher's grips. The poor working men of Denmark were advised not to join labor unions till the standing committee could investigate trades unions. Just what these men are to do for bread during the year of investigation was not settled. These people are honest to a fault and pay as they go, but spend no money unnecessarily. They are in the world, but not of the world, and glory in the fact till it almost becomes idolatry. Missouri gets the next conference.

A. Martin, of Muncie, Ind., will supply at the Central Church in Columbus during July.

C. A. FREER.

Collinwood, O.

South Dakota.

The Lord's work at Miller is in good condition at present. There has been one confession since our last report; four in all since we began our work. Our Bible school is taking up the second revival plan, having completed the first, with its membership doubled. The C. E. is wide awake. The ladies' auxiliaries are doing good work. Our audiences are encouraging. Bro. J. A. Seaton, of Brookings, delivered one of his splendid lectures, "That Boy," here recently, which was well accepted by those who heard him. The writer delivered the memorial address in the Opera House to a large and appreciative audience. We are improving our parsonage and will soon begin remodeling our house of worship.

I have been absent in a two weeks' meeting at Highmore, closing June 21. The church is without a pastor, as Bro. H. B. Baldwin has resigned his work there. Notwithstanding a smallpox scare, sickness and three deaths, and a commencement exercise we had a good meeting, and left the brethren in good spirits; one confession. They will call a pastor soon.

Bro. Burt Dawson has taken up the work at Wessington. The brethren are well pleased with his labors, and we expect good reports from that church in the future.

Bro. Howard Sweetman and wife are visiting Mrs. Sweetman's parents here. We are planning for an early meeting this fall.

Miller, S. D.

A. O. SWARTWOOD.

Nebraska.

G. J. Chapman reports additions at York every Lord's day for six weeks last past. Number not given. Brother Chapman was re-elected corresponding secretary of District No. 6. Out of a district apportionment of \$21.30, he collected \$19.34. No. 6 is the only district that has paid more than the apportionment of the churches for state work.

Edward Clutter is working in the interests of Corner University this summer. He baptized a lady at Blue Springs on the 18th. J. E. Wilson, of Wilber, will visit Wymore soon. E. J. Sias and F. McVey are in a rousing meeting at Exeter. They had to leave the church and go to the opera house for room.

District No. 6 held a very interesting convention at Exeter, and No. 5 the same week at Belvidere. Both districts are asking for some changes in missionary districts. This is needed in all the western part of the state. Bro. D. G. Wagner, of Chester, is the new corresponding secretary of No. 5. Work was planned for the early fall or late summer. No. 4 will be in session at Magnet, beginning June 26.

The secretary assisted at the dedication at Overton on the 14th. Attended both conventions of Nos. 5 and 6. Presented state work at Broken Bow on the 21st. Will attend Iowa state convention and be at Magnet on the 28th.

June 30 will close the missionary year 1902-3, and another will be opened July 1. It has been a good year. There has been much work done, and yet there was more to be done. The cry for work to be done has not abated. Apparently the demand will never be satisfied. But in the meantime we are doing the Lord's will. Send up an offering for state work. We have paid our bills throughout the year. We want to go up to the convention with a report that says no debt hangs over us. The pastor of the church at Beatrice says that if other churches will join them, that congregation will assist in bringing up the deficit that now seems pending. This church has already given the most of any church in the state. This double giving will not be necessary if the churches that have done nothing or only a portion of apportionments, will come to the front and do their

duty. It is a sad situation when congregations will allow other and often weaker churches to do a work that they should do.

Now for the state convention. Let us keep talking about it. The date is Aug. 4-9. The place is Bethany Camp Grounds. The railroad fare will be as follows: For all places within 200 miles of Lincoln, one fare plus 50 cents. Where this extra 50 cents would make it one and one-third fare, that will be the rate. That is, from all points 50 miles and less from Lincoln the fare will be one and one-third for the round trip. No certificate required. On sale Aug. 4-12, and good to return till the 14th. Transfer to the grounds from Lincoln will cost 15 cents each way. Baggage at reasonable rates. Tents and cots at the usual price for the week. The program is going to be fine. The grove is in excellent condition, and the outlook is for good weather.

The ministerial institute begins July 20 at Cotner. W. J. Lhamon and W. P. Aylsworth are the principal lecturers. Preachers and others interested in Bible study will find this a most profitable place to be. Tuition is \$2 per week. Board will be 15 cents per meal at the dormitory. Room rent will be as reasonable as one could ask. W. A. BALDWIN.

Lincoln, Neb.



Indian Territory.

Our last notes left us at Purcell, the last congregation on the Santa Fe road to the north. Across the river from Purcell, is Lexington, O. T. This congregation is out of our territory; but the peculiar conditions seem to us to make it our duty to look after this work. There has been a congregation at this place for years, but it has always had more or less dissension, and of late years become more intense, and that about questions that ought not to trouble the church. Now, in view of this, it was decided to see what could be done. The first of April it was arranged to hold a meeting here. The C. P. Church was secured and the meeting began. It resulted in the organization of an active church, not only on the apostolic foundation, but with the apostolic spirit as well, and now all seems to be harmonious. They will have a new house of worship. We have at Lexington some of as good people as can be found anywhere; one by one we are bringing into line our churches in the Indian Territory. We are hoping and praying for the time to come when we will know no more of this spirit of strife and contention, for nothing stands so much in the way of the progress of our church as the unholly bickerings among ourselves.

In the country lying between the Santa Fe and Frisco, we have a great many good people, but most of them are what we call "antis;" oppose all our efforts to extend the truth in any co-operative way, and this adds greatly to the burden of building up the work in the territory.

At Madill, on the south, is our first church on the Frisco. Here we have a great many good people. They were organized about one year ago, and have lately employed Brother Walker, of Texas, to preach for them half the time. This church is cooperating with the church at Roff in the employment of Brother Walker.

At Roff is one of our young churches, but very active. They are in perfect harmony, and have perfect confidence in their leader, and he will do them good.

At Ada is our next church on this line. Bro. H. O. Breeden, of Arkansas, preaches for this congregation, and all seem to be doing well. He has only been there about six weeks. We have many good people here, and with the right conditions will grow into a strong church.

We come now to Holdenville, a good town, a good church house, and many good people. This is the home of our brother, M. T. McConnell. He is one of our Indian Territory bankers who ought to be preaching; but making himself very useful in the establishment of the church at this place. This is one of the congregations of the territory now looking for a pastor.

On this line of road we have eight churches, but only two houses of worship—the ones at Ada and Holdenville. Besides the towns named above, we have churches at Weleetka, Okmulgee, Mounds and Sapulpa. At the first we have a man, Brother Teener, preaching for the congregation all his time. He is a good man and the kind we need in our Indian Territory churches. He is not afraid to soil his hands if it is necessary to make the work go on. He is a success now. The churches at the other three places are at this time without pastors; but we hope soon to have

them supplied, and when they are, will have some good work. In the church at Weleetka, we have the Blackman family, late of Marysville, Mo. They are bankers. At Okmulgee, we have a Brother Smith, one of the prominent bankers of the territory. We also have at this place, Bro. W. W. Wood, from Warrensburg, Mo. At Mounds we have many good people. The same is true of Sapulpa; but we will have more to say of these churches when we have pastors located, which we hope to have soon.

G. T. BLACK.



Kentucky Letter.

Prof. Erwin W. McDiarmid, a son of the lamented H. McDiarmid, of Hiram, Ohio, and Miss Allie May McCorkle, were married at Eminence on Thursday afternoon, June 18. Both are teachers in the school at Morehead. We join with their many Kentucky friends in congratulations and best wishes.

W. M. Baker, of Glasgow, recently closed a good meeting at Burkesville. He is now being assisted in a meeting at home by Mark Collis, of the Broadway Church, Lexington.

The church at Owingsville is in the midst of splendid meetings with home forces. W. Kent Pendleton is their efficient preacher.

Our central Kentucky preaching force has recently been greatly strengthened by the addition of two well-known preachers, viz.: Carey E. Morgan, who has recently come from Richmond, Va., to the Paris church, and Philip F. King, who comes from Henderson and Carlisle. Both have begun work under favorable circumstances. We welcome them to the Blue Grass.

Twenty-five young preachers from the College of the Bible will spend a part of their vacation in special evangelistic work in the mountain portion of our state. A number are already at work. We look for splendid results from their labors.

E. L. Powell and wife, of Louisville, left this week for a three months' trip through Europe. We understand the trip is a gift from his congregation.

Pres. J. W. McGarvey, of Lexington, will supply the pulpit of the Broadway Church, Louisville, at the Sunday morning service during the months of July and August.

A strenuous effort is now being made by the friends of our College of the Bible to raise the amount necessary for the endowment of the McGarvey chair of sacred history within the next 90 days. The faithful financial secretary, M. D. Clubb, should have the hearty support of all the "old boys" in this glorious work—in fact, every member of our great brotherhood should make a contribution to this fund. Have you subscribed as yet? If not, send a contribution at once to Bro. M. D. Clubb, Midway, Ky., and get others to do the same.

A rally was held in the Broadway Church, Louisville, on the 14th inst., in the interest of the College of the Bible endowment. Over \$1,000 was subscribed for the McGarvey chair of sacred history.

We are glad to see the increase in our foreign mission offerings this year. If the preachers and members of our various congregations and our Sunday-schools will put forth a little extra exertion, the coveted \$200,000 will certainly be raised.

W. S. Cash has resigned at Bardstown.

D. F. Stafford, of Louisville, recently assisted A. T. Felix in a very helpful meeting at Springfield. GEO. W. KEMPER.

Midway, Ky.



Dedication at Long Point, Illinois.

Long Point is a thriving town on the Santa Fe railroad, located in one of the richest farming communities in the rich garden state of Illinois. The church has just completed a beautiful modern house of worship, which on Lord's day, June 21, we dedicated to almighty God, free from debt. Bro. M. L. Pontius, a young man of great worth, is the very acceptable pastor of the church.

Brethren Spencer and Robertson, of Ancona, Smith, of Flanagan, and Dean, of Taluca, were at the dedication. They report their respective churches as flourishing. Brother Parvin, pastor of the U. P. Church in Long Point, took up his services both morning and night, and attended the dedication.

The weather was ideal; the attendance very large; the singing and music excellent; the giving generous, and the joy at the success in providing for the debt was great.

Wabash, Ind.

L. L. CARPENTER.

The Sunday-School.

July 12.

Saul Chosen King. Sam. 10:17-27.

Read 9:1-10:27.

Memory Verses 23-25.

Golden Text:—"The Lord is our King, he will save us."—Isaiah 32:22.

Samuel, as instructed by Jehovah, announced to Israel that their petition for a king had been granted. The prophet still viewed this change in the administration as a departure from the pure theocracy of the old regime. It was recognized that under kings the theocracy would be modified and limited by political exigencies and to this extent the sovereignty of Jehovah would be rejected. The situation may be compared in some respects to the beginning of the temporal power of the papacy. When the papacy had developed into complete political independence and sovereignty it became in a large degree the creature of political circumstance. So, when the priestly nation of Israel took on the forms of secular government, it secularized itself and interfered with the working out of its mission to the best advantage. Yet God used some of the kings of Israel as he used some of the popes, and much more signally.

Saul is introduced by a simple incident which gives a picture of Israel's internal condition at this time. It is the narrative of Saul's search for the lost asses (chap. 9.)

The story of the visit to the seer (9:6 foll.) indicates some of the functions of that personage. He was a finder of lost articles; in general, a discernor of hidden things for the convenience of private individuals, as well as an interpreter and announcer of the will of God to the public. When he performed a private service a fee was expected (9:7-8.) The seer was the forerunner of the prophet, as is parenthetically explained (9:9.) The parenthesis which explains that the word "seer" was in early times equivalent to the later word "prophet," is either a later addition to the narrative or else is an indication that the narrative itself is of considerably later date than the events which it describes. The sacrifice on a high place outside the city (9:12) shows that the worship was not yet settled in its centralized form.

Samuel warned in advance by Jehovah, received and entertained Saul, assured him at once that the objects of his search had already been found and turned his mind to loftier themes. The hint of political advancement (9:20) was received by Saul with becoming modesty.

The following morning as Saul started on his journey, Samuel took him apart where no one might witness the ceremony and anointed him. This anointment did not make Saul king of Israel. Anointment was a very common ceremony among the Hebrews and had many meanings; its most general religious meaning was dedication to God. Jacob anointed the stones at Bethel (Gen. 28:18); the tabernacle was anointed (Ex. 30:26); the priests were anointed (Lev. 8:12); Elijah was told to anoint Elisha to be a prophet (1 Kings 19:16). In Saul's case it was a setting apart to the service of Jehovah, and its purpose was not to confer upon him the kingship, but to show him that the political office which he would later receive was to be fundamentally religious.

As a special sign of the divine presence, Saul was given for a single occasion the prophetic inspiration and he joined the band of prophets whom he met (10:6-12). Just what their prophesying consisted in, it is impossible to say. Very likely it was some form of ecstatic utterance similar to the New Testament gift of tongues. The important feature of it was that it was accepted as a sure indication of the presence of the spirit of Jehovah.

The assembly met at Samuel's call at Mizpah. The name means "high place" or "watch tower" and there were several places of that name. This one was probably near Samuel's residence at Ramah, just north of Jerusalem. After another protest against the establishment of monarchy, the choice was made, probably by lot, as this was considered to represent the will of God, first among the tribes, then among the families of the chosen tribe, then among the individuals of the chosen family; and the choice fell upon Saul.

Saul was brought out of his modest retirement and hailed as king, but he was not yet really inducted into office. He had yet to prove his fitness for the kingship. The kingdom does not start off with great eclat and a complete organization. Samuel dismissed the assembly and the people went home. So apparently did the king-elect. The old regime went on until there was actually something

for the king to do. Then at once he took command and became king *de facto* as well as *de jure*.

Lesson Thoughts. Political power may be a doubtful blessing for a nation, and worldly power may be a doubtful blessing for a man.

God uses some means of which he does not wholly approve. He is represented as disapproving of a monarchy yet he chose and blessed the king. We can afford to co-operate with people with whom we differ even on important points if the cause of right may be advanced thereby.

The new king set a good example to his people and made a good start for his reign by not allowing his head to be turned by sudden advancement.



The Teaching Function of the Church.

The ever-increasing estimate in which Bible-school work is held by those who are endeavoring to bring the world to Christ and build the Christian up in Christ, is only another evidence of the trend of the times back to apostolic Christianity. The teaching function of the church is one which during the dark ages was ignored, and which even to-day is too little regarded. The great word has been, "Preach the gospel," and the preacher has been the center of the activities of the church. So much has this been the case that without the preacher we have thought we could not have "church." We might have a prayer-meeting, a song service, a social, a Sunday-school, at the house of the Lord without the preacher, but if he was not present, we had no "church." It is not strange, therefore, with this taint of Romanism upon us, that everything about the house and the work generally was arranged with the preacher as the center. Our houses are auditoriums in which he may preach, rather than school-houses in which the people might be taught. The church assembles, not to search the Scriptures, but to hear the preacher preach. The Bible-school, in many cases, is not even considered a church service, and it is not expected, in any way, that the church members should be present. This session is for the boys and girls. Of course, if any church member chooses to attend, it is all right, but no obligation to attend is acknowledged by the membership; and no obligation to "teach" except by the lecture process of the pulpit, is considered of authority by either elders or preachers. In this respect there needs to be a restoration of the primitive order, which provided that all nations should be made "disciples," that these disciples should be taught, and made it a requirement of the elders that they be "apt to teach."—*J. H. Bryan, in Iowa Bible-School Year Book.*



Christian Endeavor.

July 12.

The Help of the Holy Spirit.—John 16:5-15.

The presence and help of the Holy Spirit represents the continual and abiding presence of God in the hearts and lives of men. The Spirit is not to be thought of as merely a vague influence but as a person—yet a person nearer to us than any human person can ever be and dwelling in our hearts and ruling our lives if we will but let him.

The guidance of the Holy Spirit is God's way of helping his children to grow in grace and in the knowledge of the truth. Jesus said, "I have yet many things to say unto you, but ye cannot bear them now." We are born into the kingdom as spiritual babes, having the spark of a life that is from above, but weak and almost helpless, lacking in strength and wisdom and unable yet to understand the deeper things of God or even the hard facts of our own experience. The spiritual world seems full of mysteries and contradictions. Some of its facts seem to us incredible; others useless, for our outlook upon it is as the outlook of a child upon a world full of strange things which he cannot yet understand.

It is the province of the Holy Spirit to lead the children of God by a gradual but steady growth up through the stages of infancy, childhood and adolescence to spiritual maturity in the fullness of the stature of Christ and to bring to him one by one those things which the Master said he had in store for his disciples, but which they were not at first able to receive.

By what means does the Holy Spirit thus act as the agent and instrument of Christian growth? First, through the word of God inspired by the Spirit of God, which conveys to men a revelation of divine truth so profound

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and so perfect that men may grow by feeding upon it, but may never outgrow it. But Christian growth means more than a growing knowledge of facts about God or of the will and purpose of God. It includes a spirit of willingness to do his will and to be used in the carrying out of his purposes. It includes also the ability to interpret the experiences of our own lives in the light of God's purposes.

Jesus spoke of the Holy Spirit as the comforter, a term full of hope and reassurance. We all need a comforter at times and a comforter is always a strengthener and encourager and in some sense a teacher. We need to be taught how to view the changing fortunes of life from the standpoint of the eternal realities. To learn this lesson is to be comforted in misfortune, encouraged in despair and strengthened in the hour of weakness. And this is the lesson which the Holy Spirit is ever ready to teach through the inspired word, through the lives of the good and great men of this and other times, and through the experiences of our own lives. To be so comforted and strengthened and encouraged by the larger outlook upon the world of real things and by a closer communion with the heart of God is to become more devoted and a more efficient minister of men in the common ways of life.

DAILY READINGS.

M. The Holy Spirit Given.	Acts 2:1-13.
T. The Work of the Spirit.	John 16:1-15.
W. The Promise of the Spirit.	Joel 2:28-32.
T. The Words of the Spirit.	Acts 2:14-36.
F. The Power of the Spirit.	Acts 2:37-47.
S. The Indwelling Spirit.	Rom. 8:1-11.
S. The Fruits of the Spirit.	Gal. 5:16-26.



Midweek Prayer-Meeting.

By Frank G. Tyrrell.

July 8.

Putting the Heart into Things.—2 Chron. 31:20, 21; Matt. 18:23-35; Acts 8:36-38, Col. 3:23, 24.

Coldness and formality may have a place, but that place is not in the life of a Christian. Disciples of Christ are not running a refrigerator line. The gospel had its birth in the throbbing heart of infinite love, and there must be warmth, vitality, heartiness, in every newly begotten soul.

The churches of to-day have been criticised for lack of heartiness. Mr. G. Campbell Morgan says they are passionless. May it not indeed be that the tendency to formalism has been permitted to seal the fountains of sympathy and smother the fires of love? It is an old proverb—"Whatever is worth doing at all is worth doing well." If religion is worth anything, it is worth everything. It ought to inspire every atom of a man's being.

What are some of the elements of heartiness? 1. Strong conviction. One must be fully persuaded of the truth of what he believes. Nothing must be left misty and dubious. It is not so much having convictions, as convictions having him. 2. Undivided loyalty. There is room in the human heart for many objects of affection, but only one can be supreme. Is that one Lord of all? 3. Deep feeling. Some do not consider it "good form" to feel deeply, and so they cultivate a shallowness of nature. But there are times when not to feel deeply is not to be a man. 4. Energy of action. "Whatsoever thy hand findeth to do, do it with thy might." Every right action should be energetic. If it is right to sing, put your heart into your voice. Give energetically, that is, generously, gladly. Embark into every worthy enterprise with energy. 5. Sincere affection. This is the capital quality. All that you do ought to be under the sweet constraint of love.

The immense value of intensity may never be fully realized. While one who fights the battles of the Christian life with flaming energy may be occasionally defeated, he cannot be permanently defeated. But the Meroz disposition will not even fight. 1. He who puts his heart into his religion is saved from many perils. Low vitality invites disease. If your heart was not enlisted in the obedience of faith, retrace your steps, and live again those first days. 2. You will be saved from neglect of the means of growth. "How shall we escape if we neglect so great salvation?" 3. You will avoid covetousness and all forms of carnality. If the heart is fixed on God, mammon cannot lure you, nor will you burn incense at the altars of pride.

A degree of earnestness which enlists the whole heart will enable you to endure. Hardships come, sorrows come, defeats come, but none of these will move you. And again, putting the heart into things will make every service fruitful. They prosper who serve God with their whole heart, as did Hezekiah in his beneficent work for Israel (2 Chron. 31:20, 21). The testimony of the church will be mightily strengthened. "We are witnesses," but a hesitating, wavering, forgetful witness injures a cause more than he helps it. Of such testimony we want none.

Laodicean lukewarmness chills the church and postpones the redemption of the world. We can bring ourselves into an atmosphere of enkindling warmth by observing its conditions, by looking to the source of all life and power. We must seek to be "strengthened with power through his Spirit in the inward man." Every period of striking activity in the history of the church since Pentecost has been signalized by deep devotion, by steadfast reliance on the Spirit of God. There may be a species of enthusiasm without the animating Spirit, but it will not compare in effectiveness and beauty with that which is divinely derived.

Prayer.

From the cold rigor of death thou hast brought us, O God, to glorify Thee in service and sacrifice. We bless Thy name for spiritual resurrection, and we would receive in still larger measure of Thy life. Deepen every channel of pure affection, and fill us with Thy love. Make us earnest, genuine, heroic, steadfast, until the jubilant shout of victory, through Jesus Christ our mighty Captain. Amen.

Topic July 15: "A Sectarian Spirit."—Mk. 9:38-42. 1 Cor. 1:10-15.



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—The problem of doubling the circulation of a paper is easily solved by each reader sending one new subscriber. See premium offered to old subscribers for a new one until the end of the year.

—We hope this number, presenting the claims of our colleges, will be carefully and fully read by all who are interested in our future development. We cannot permanently succeed without well-endowed colleges.

—The large amount of educational matter we publish this week, prevents us from giving a fair exhibit of the various departments of the paper, which it will ordinarily contain. Some of the departments which we have hitherto had to omit or greatly condense, will receive due space in our present form.

—J. A. Canby, of Cameron, W. Va., began work June 21, with the Memorial Church, Ann Arbor, Mich.

—The whereabouts of C. A. Bentley, formerly of Sedan, Kan., is inquired by C. N. Brinkerhoff, also of Sedan, Kan.

—Frank H. Marshall, of Texas Christian University, is spending the summer with the church at Spencer Brook, Minn.

—William A. Ward, of Goshen, Ind., has accepted a unanimous call from the Park Church, New Albany, Ind., to begin July 5.

—D. R. Bebout delivered the baccalaureate sermon to the graduating class of Austin College, Effingham, Ill. The subject was "Drifting."

—The twenty-first annual session of the Northfield General Conference for Christian workers will meet at Northfield, Mass., July 31-Aug. 16.

—Edgar D. Jones, of Erlanger, Ky., has accepted a call to the Franklin Circle Church, Cleveland, O., where he will begin the pastorate Sept. 1.

—John Williams, who lately resigned the pastorate at Missouri Valley, Ia., supplied the pulpit of the Jackson Boulevard Church at Chicago, June 8.

—G. W. Muckley addressed the state conventions of Texas, Louisiana and Iowa during the month of June on the subject of Church Extension, and conducted a missionary rally at Paola, Kans.

—T. A. Lindenmeyer has resigned at Saybrook, Ill., and began the pastorate at Goldfield, Ia., June 28. He delivered the decoration day address at Goldfield and the memorial sermon to the Odd Fellows, June 14.

—T. L. Lowe, of Athens, O., delivered the annual commencement sermon at the Ohio State University and received the degree of D. D. This is the oldest educational institution in the state of Ohio.

—W. M. White preached the convention sermon at the recent state Christian Endeavor convention at San Diego, Cal., and also delivered an address on "Boys and Girls in Service for Christ and the Church."

—W. H. Kindred has moved from Eureka, Ill., to Belding, Mich., to become state and home missionary evangelist, giving half his time to each. His first work will be to organize a congregation and build a house at Belding.

—J. A. Hopkins, of Rockville, Md., writes that he can put a good preacher in correspondence with a place where two or three churches can co-operate and pay full \$500. The preacher can live sixteen miles from Washington, D. C., at a point reached by railroad and an electric line.

—Great preparations are being made for the International Endeavor Convention at Denver, July 9-13. The main sessions of the convention will be held in a great tent with a seating capacity of 10,000, which will be pitched at the corner of Detroit St. and E. Colfax Ave.

—S. M. Bernard is succeeding in his new field at Boulder, Col., where there have been about 50 additions at regular services since Jan. 1. The summer Chautauqua begins there July 4. Brother Bernard's little book, "Our Religious Neighbors," has met with an encouraging sale which it well deserves.

—The Worcester (Mass.) Telegram says: Rev. Dr. J. M. Van Horn is unanimously asked to reconsider his resignation as pastor of First Church of Christ.

The Worcester church evidently knows a good pastor when it tries him. We do not blame them for holding on to Brother V. as long as they can.

—The receipts of the Foreign Society these days are very encouraging. It is hoped that every church and Sunday-school and individual will lend a helping hand to insure the \$200,000 that we started out to raise at the beginning of the year. If our people give \$200,000 this year for world-wide missions, they are not likely to ever give less.

—The returns from Children's Day are encouraging. The receipts for the week ending June 25 amounted to \$12,917.78, a gain over the corresponding time last year of \$3,272.97. It seems certain that the offerings from the Sunday-schools will go above the \$50,000 mark, and it is hoped, will reach at least \$60,000. If the schools give \$60,000, the \$200,000 is sure to be raised this year.

—A sister writes: "I have just finished reading Brother Jones' book, 'The Spiritual Side of Our Plea.' I want to thank him for the comfort it has given me. I had wondered if I were drifting away from our cause, and prayed earnestly for God to enlighten me. I feel I have the answer in this book. I am true to our plea, and it is in harmony with God's word. I will take pleasure in lending the book, especially to those who say we do not believe in the Holy Spirit." Brother Jones' chapter on that subject alone is well worth the price of the book.

—The Christian church at Oxford, Ind., celebrated its semi-centennial, June 21. The pastor, William Grant Smith, had made complete and effective preparation for the celebration, which was largely attended by the people of Roxford and by representatives from the churches in neighboring towns. The church now numbers 252 members and is in a thoroughly healthy condition.

—Last week the Foreign Society received two gifts of \$500 each on the annuity plan, one from a friend in Arkansas, and the other from a friend in Ohio. These gifts from aged disciples are a great help to the society in providing buildings on the mission fields. This arrangement provides a certain income during life, and the money goes at once into the service dear to all Christian hearts.

—The Maxinkuckee assembly, in which our brethren in Indiana are much interested, presents an unusually attractive program this year. The Chicago Glee Club, The World's Fair Ladies' Quartet, The Hoosier Quartet, Charles R. Scoville, J. H. O. Smith, J. V. Updike, Prof. Wiles, W. H. Waggoner are among the attractions. Frank C. Huston will have charge of the music. For information address Dr. W. E. Callane, Flora, Ind.

—The quarterly convention held at Troy, Pa., June 18-21, was well attended in spite of the inhospitable weather. About 75 visiting delegates were present. A good program has been prepared and the topics were ably discussed. The next meeting will be at Grover, Pa., in September. L. D. Vosburgh, of Sylva, Va. is president and E. A. Rockwell is secretary. L. S. Harrington is pastor of the church which entertained the convention at Troy.

—J. M. Rudy, of the Jefferson Street Church, Buffalo, N. Y., has accepted a unanimous call from the church at Sedalia, Mo., and will return to Missouri and begin work in his new field about September 1. He writes: "I have had a year of pleasure, profit and of blessing with the Jefferson Street Church of Christ. There are few better and more consecrated people than many in this church." Brother Rudy began his religious life among us, in Missouri, and his friends here will be glad to welcome him back.

—The annuity plan is steadily gaining in popularity among the donors to all of our missionary societies. During a recent visit of B. L. Smith to Texas, S. R. Ezzell and his wife, Mary C. Ezzell, gave to the home society \$1,400, being a payment on a gift of \$5,000 on the annuity plan, which at the death of the donors will be converted into a named memorial fund. Henry Matley, of Lodi, Cal., has given to the same society \$500 on the annuity plan. Ten such annuities have been received within the last two months.

—The sixth district of the Nebraska Christian Missionary Society held its annual meeting at Exeter, June 16 to 18. The convention was helpful from start to finish. The address of welcome was given by the Methodist minister. Ten ministers were present, including our state secretary, state Sunday-school superintendent, and Chancellor Aylsworth, of Cotner University. On the 18th, G. Bingatian, a native convert of Armenia, gave an interesting lecture on that country. The next meeting will be held at York, Neb.

—Joseph W. Folk, of national fame as a prosecutor of criminals, has been solicited by a California brother to pause in his prosecution of boodlers and bribers long enough to prosecute the editor of this paper for printing the official report of the trustees of Berkeley Bible Seminary. Mr. Folk is probably too much engaged otherwise to undertake the task, but no doubt other lawyers will be found wanting a job. Why does not this brother demand an investigation, as we advised him, from his own brethren in California, where he is best known? We would be too glad, as stated, to publish his vindication.

—Hiram Van Kirk, dean of the Berkeley Bible Seminary, has sent us a copy of an article he has also sent to the Christian Standard, replying to the criticism recently reprinted by the Standard from the Church Register of several years ago, touching some lectures delivered by him at Albany, Mo. As our readers have not seen the article from the Register we do not need to print his article, which is an emphatic denial of the correctness of the report of these lectures. In this article Dean Van Kirk calls on the editor of the Standard to meet him with the witnesses, before any tribunal of the Disciples of Christ to substantiate his charges or retract them. Brother VanKirk is no longer on trial. He has been vindicated. The Christian Standard is now on trial, whether it wills or not, at the bar of the conscience of the brotherhood.

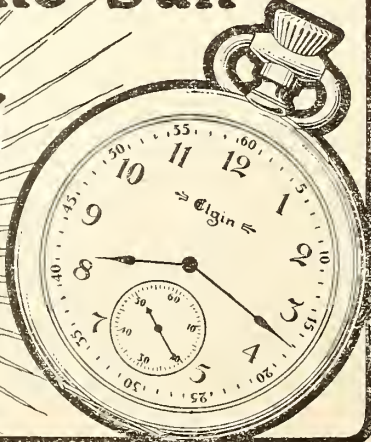
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—Visitors to the Endeavor Convention at Denver will be heartily welcomed at the Central Christian Church whose new building is located at the corner of 16th and Lincoln avenues. The headquarters for the delegations from Indiana and Japan will be there, the Christian Endeavor museum will be in one of the parlors, and the meals will be served in the dining room.

—George H. Comos, of the Prospect Avenue Christian Church, Kansas City, fainted in his pulpit Sunday night, June 21, at the close of his sermon. He was worn out by constant work in behalf of the flood sufferers during the previous week. He recovered in a few hours. Brother Comos' family had already gone to their summer home at Macatawa, Mich., where he followed them last week.

—A venerable brother whose fame is as wide as the brotherhood, in writing to us concerning a certain religious paper that seems to be suffering from a moral infirmity, lays down this philosophical proposition: "*But the paper will never be cured as long as it pays to be sick.*" Whose business is it to see to it that it does not pay permanently for a religious paper to be morally sick? Will not such sickness become epidemic if it comes to be understood that it pays? We should say that these questions might well receive the serious attention of the brotherhood just now if we are going to maintain a high ethical standard.

—The Assistant Editor had the pleasure of attending the Eureka College commencement this year for the first time since his graduation there eleven years ago. The weather was perfect and the spirit of the whole occasion was such as to fill the hearts of Eureka's friends with joy for the present and hope for the future. The commencement address by W. F. Richardson, of Kansas City, on "The Universal Art," was full of inspiration. President Hieronymous, who had suffered almost a complete relapse the week previous as a result of over-work, was able to preside at the commencement exercises, to the great joy of all. The work of President Hieronymous at Eureka has been of the sterling quality that does not make the greatest immediate showing, but counts most in the long run. Both the president and the college have the complete confidence of the brotherhood of Illinois and it is to be hoped that the Illinois churches will realize in greater measure than ever before how great a service they can do to themselves and to the cause by giving the college a generous support. The financial condition of Eureka is not by any means what it ought to be. Not one of our colleges has anything like an adequate financial basis, but that of Eureka is more obviously and excessively inadequate than any of the other colleges of equal rank. How the college manages to do such work as it does with practically no available income, except the tuition fees, is a mystery. But the fact gives evidence of what they would do if their constituents would support the institution properly. J. G. Waggoner has recently been appointed financial agent for the college. His connection with Eureka has been long and his interest is deep. Those who know him will know that the institution has found a worthy representative, and those who know the college know that Brother Waggoner is pleading a worthy cause when he asks the churches to support Eureka.

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Iowa Convention.

We have just closed the greatest convention in the history of Iowa. The largest attendance. Enthusiasm was at boiling point. All interests of the church were well represented. The educational feature was exceptionally prominent. Our educational committee recommended that the churches of Iowa continue the co-operative plan of securing educational funds. They also established the third Sunday in January as educational day, and urged the churches of the state that had not adopted some co-operative plan to take an offering for Drake University on that day. It has not been the idea in Iowa to appropriate any money meant for other missionary interests to the cause of Christian education, the only purpose being to devise some means whereby our missionary interests and also the educational interests might be properly supported.

The year 1903 is the fiftieth anniversary of the Iowa Christian convention. The convention instructed its educational committee to assist in raising an additional \$300,000 endowment for Drake University by that date. Governor Drake was present at the convention for the first time in several years. He was enthusiastically received by the people and seemed to be in excellent spirits. The Iowa people were glad to have Brother Dungan with them in their annual meeting. He conducted a Bible reading each morning at nine o'clock.

The climax of the convention was the address of Dr. Susie J. Rijnhart, who took the place of Brother Rains on the program. At the close of her talk, though it was high noon, and an excellent dinner was waiting in the basement, the audience could not be dismissed until they had raised \$500 to supply her with the needed surgical instruments for the hospital in Tibet. Greater enthusiasm was never witnessed before in any missionary gathering of our people. Five volunteered to go with her to that distant land, namely, Brother and Sister S. G. Griffith, of Boone; Brother and Sister Huntley, of Primghar, and Bro. H. H. Hubbell, of Leon. These are among the best workers in Iowa, and if they can pass the medical examination will do honor to the work in the foreign field.

JOEL BROWN.

Bible College of Missouri.

This institution rejoices in a growing and promising work. Our enrollment both of ministerial and of university students is larger than during the previous year. Our ministerial students are in demand among the churches. All who are competent are employed, and we are beginning to receive inquiries for more. University students who took work with us as hearers are planning to continue with us next year, and are recommending the work to others.

During the year we gave work in the following courses: Life of Jesus and Harmony of the Gospels; Literature of the Bible; Introduction to the Pauline Letters; Introduction to the General Epistles, the Gospels, Acts, Hebrews and Revelation; Principals of Interpretation; History of the Apostolic Church; Homiletics, and The Legislation of Moses.

The lectures on the Laws of Moses were given by Dr. W. T. Moore. A class of twenty-seven was enrolled, nearly all of whom were from the College of Law of the university.

In addition to the above, the dean conducted a class in missions under the management of the university Y. M. C. A. It is understood that this class will be permanently in his hands. Also, during the last semester he conducted a class in The Life of Jesus for the Y. M. C. A. of the normal academy. This class will be continued during the coming year.

The class in the Life of Jesus, including Christian College students, numbered 31. Introduction to the New Testament Books, 8. Literature of the Bible, 23. Laws of Moses, 27. Missions, 18. Normal Academy in Life

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of Jesus, 23. Principles of Interpretation, 7.

Aside from the normal academy students, the Bible College enrolled 92 students. Including these there were 115. Nine were ministerial students, ten are members of the Student Volunteer Band and are preparing for the foreign field; four of these are members of the Christian church.

Under our cheering prospect of a handsome memorial building in the near future it was thought wise for Bro. C. M. Sharpe, who has been elected to the Old Testament department, to continue in the field in the financial interests of the college during the coming year. We feel sure, however, of being able to give students who contemplate work with us all they can do.

We shall surely co-operate in the movement for a centennial fund for 1909. We have not yet fixed upon the amount at which we shall aim. With \$50,000 now in our endowment, with a most admirable building site, with every prospect of a fine building, with a great brotherhood rapidly coming to know and appreciate our movement and its exceptional advantages, we are not inclined to aim at meager things.

W. J. LHAMON, Dean.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

Hall's Family Pills are the best.

C. W. B. M. in Missouri.

We desire to inaugurate a contest to be carried on for the few months remaining till our convention in September. Will you send us a suggestion for a state motto? The one we had last year, "Our Best Gifts for God," was so popular with the sisters that we decided to retain it for this year, and we are glad we did so since Miss Burgess so beautifully fulfilled it. Now, we urge that you help us to formulate one for next year. Let many sisters, workers, friends, auxiliaries try each to send the best. We desire a spirited contest, and offer as a prize a C. W. B. M. pin, the convention to decide which motto is adopted. Dear sisters, help us in this work. We want you to have a part in it. Think earnestly and lovingly, bring the subject up at the auxiliary meeting, talk of it with your friends and then when you have decided, send to our secretary, Mrs. Bantz, with your name and address. Beautiful thoughts and aspirations come to us all. Why not express them? Do it now.

Most lovingly yours,
 MRS. M. M. GOODE,
 Pres. C. W. B. M. in Mo.

The quarterly union meeting of the St. Louis auxiliaries, which took place at Tuxedo Church on June 23, was one long to be remembered as a season like unto which we hope to enjoy in the mansions with many rooms in our dear Father's house.

The sisters of Tuxedo though small of house are large of heart, and welcomed us right royally. The numbers taxed the capacity of both their house and their coffee pot—fortunately, they have a beautiful lawn about the house, on to which the overflow could move, there to enjoy the sweet June sunshine, tempered with the north breeze. Not one on the program failed. Miss N. Stevens, of Tuxedo, led the opening devotionals, which prepared all for the feast to follow. "Good things" from all auxiliaries were given by the respective officers, some fourteen participating. Bro. J. L. Brant, pastor of First Church, followed with an address of encouragement, cheer and promise (on his part) which brought a vigorous response of hand clapping. Reports of auxiliaries, which showed a healthy growth, closed the morning session.

The afternoon was given to junior and intermediate interests, many children being present to inspire with their bright, little faces. Mrs. J. H. King, city Junior superintendent, had charge. Songs and recitations filled in the brief two hours, the more notable of which were a recitation on Deacon Brown's Hair, by Miss Lillian Spurlock, a solo by tiny Lucile Shephard and a recitation by Miss Sue E. Sanders, on "Tother and Which," two little black kittens, all of which deserve special mention.

Mrs. W. D. Harrison led the closing Quiet Hour, a season of refreshing indeed. Specific prayers was the thought, and special petitions were voiced by different sisters for our workers on the field, our station officers, our state officers, our auxiliary officers, and our auxiliary members.

We sorrow to lose for a while Brother and Sister Bartholomew, who have each missed but one of the quarterly meetings since their inauguration nine years ago. We trust they will enjoy many others with us in years to come.

MRS. L. G. BANTZ.
 5738 Vernon Ave., St. Louis.

Dedication at Chapel Hill, Ind.

The congregation of Disciples at Chapel Hill, Floyd county, Ind., having outgrown their old house of worship, have just completed, paid for and dedicated a new modern house, which is the gem of the community. It is substantially built, has the main auditorium, Sunday-school rooms, baptistery, robing rooms, corner entrance, vestibule and tower, etc. It is well lighted, neatly furnished, has a silver communion service, organ, etc. It was dedicated on Lord's day, June 14. Not more than one-third of the people who attended could get into the house. Money was raised to pay for all indebtedness. A great basket dinner in an adjoining grove, where 1,000 people partook of a most sumptuous dinner, was one of the features of the day. We were delighted with our visit with this people.

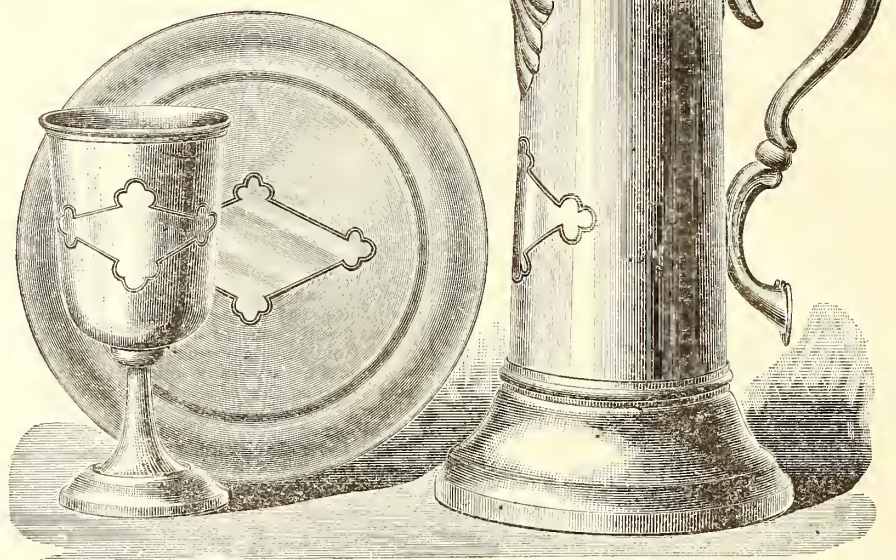
Wabash, Ind.

L. L. CARPENTER.

Quenches Thirst—**Horsford's Acid Phosphate**

It makes a refreshing, cooling beverage and strengthening Tonic—superior to lemonade.

Communion Sets

Quadruple Silver Plate

This Communion Ware is manufactured by one of the largest and most reliable establishments in the United States. We will be pleased to give prices. Write us, stating how many of each piece will be wanted. Address,

CHRISTIAN PUBLISHING COMPANY,
ST. LOUIS, MO.

Marriages.

SNYDER—UTTERBACK.—Married, at the home of the bride's mother, near Sigourney, Ia., June 24, 1903, C. H. Strawn officiating, Mr. Eugene Snyder to Miss Nora Utterback.

STONE—LISLE.—Married, J. F. Stone, of Huntington, W. Va., and Miss Dallas G. Lisle, at the home of the bride's father, Dr. J. M. Lisle, at 224 West Tenth Avenue, Columbus, Ohio, June 23, 1903, T. H. Kohr, of Bryan, O., officiated.

MOSS—KING.—Married, at the home of the bride's parents, on Wednesday, June 9, Thomas S. Moss and Tressie A. King, both of Greenwich, O., James E. Hawes officiating.

Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

HALL.

Mrs. Nancy Hall died April 16, 1903, aged 83 years. Five children mourn her departure.

Monte Vista, Col.

M. CONAWAY.

BALDWIN.

Samuel Baldwin passed to the other shore May 24, 1903, aged 62 years, 4 months, 18 days. He had been an elder of the church where he lived for 25 years. He was a man of fine intellectual powers, large executive ability and business capacity, but above everything he loved the church of Jesus Christ. His faithful wife and loving daughters are sustained in their bereavement by the knowledge that he departed to be with Christ.

T. A. HEDGES.

Texas, the Land of Opportunities.

I have been in this great state nearly two years now, and the longer I am here, the more I marvel at the greatness of the state and her innumerable opportunities. There is scarcely an industry that she does not have, and in each of these there are opportunities that men of the older sections of the country in the north and east cannot grasp. I have just held a little meeting at Sabinal, a beautiful little village about 280 miles west of Houston, and about 80 miles west of the historic San Antonio, where still stands the famous Alamo, the cradle of Texas liberty. (By

the way, I stood on the very spot where died the heroic Davy Crockett.) The first 70 miles west of Houston is a great prairie, pasture land, rice and sugar land. Men are making fortunes raising rice and sugar cane. Then the other 210 miles is a glorious land of promise. She stands with open heart and beckoning hands, offering to thousands of people her rich soil and her exhilarating and healthful climate, where they may make for themselves beautiful farms, elegant homes, and leave a glorious heritage to their children. This is a veritable Eden. I saw thousands of acres of corn in the silk (May 30), and rich and black like the best in Indiana and Illinois. Also great cotton fields that will yield \$50 per acre. But hundreds of thousands with nothing on them but wild grass and scattering musquite bushes; and this is the richest of land. This land can be purchased for from \$4 to \$10 per acre. It is one of the best climates in the world. This is indeed the land of opportunities.

Houston, Tex.

E. W. BRICKERT.

A Summer Trip Unsurpassed on the Continent.

The trip to Salt Lake City or to the Pacific Coast via that point over the Denver & Rio Grande system "The Scenic Line of the World," is the most beautiful in America. No European trip of equal length can compare with it in grandeur of scenery or wealth of novel interest. Then Salt Lake City itself is a most quaint and picturesque place and well worth the journey. Its Mormon temple, tabernacle, tithing office and church institutions; its hot sulphur springs within the city limits; its delightful temperature, sunny climate and its Great Salt Lake—deader and denser than the Dead Sea in Palestine—are but a few features of Salt Lake City's countless attractions. There are parks, drives, canons and beautiful outlying mountain and lake resorts. Imagine, if you can, a bath in salt water a mile above sea level and in water in which the human body cannot sink. Inquire of your nearest ticket agent for low tourist rates to Salt Lake City, or write for information and copy of "Salt Lake City, the City of the Saints," to S. K. Hooper, general passenger agent, Denver, Colo.

Our Colleges

(Continued from page 16.)

Year Book for 1903-04, one of the handsomest sent out by any college. The next session opens September 14, 1903.

I. J. SPENCER,
President Board of Trustees.

Hazel Green Academy.

Hazel Green, Ky.

Hazel Green Academy, the Kentucky Mountain Mission of the Christian Woman's Board of Missions, has just closed one of its most successful sessions. The enrollment for the year was 249, of whom 140 were boarders. These pupils came from many different communities of the mountains, and especially from the central-eastern section.

The work done by the student-body was good. Special interest was taken in spiritual matters; many of the pupils came into the church during the year. As they have gone back to their mountain homes, they will carry many good influences from the school and church, and thus we reach, through them, the people of their home communities. Of those in attendance at the academy more than 60 will teach in the public schools of the mountains, and through this channel we indirectly reach 3,000 or more of the boys and girls back in the rural districts of the mountains. Sunday-schools and Endeavor societies will also be organized by these young men and women. Some of these pupils have gone out into the business world. And so through all the varied channels, in which the young people of the mountains are called to work, there is no end to the influence of the mission school in the mountains.

Our work has been materially hindered by lack of suitable boarding facilities. We have no boarding houses of our own. Some buildings have been rented, but they are not at all suited to our needs. We badly need a large home for our girls especially.

The outlook for the future of Hazel Green Academy is indeed bright, and hundreds of young men and women will throng our halls if we have suitable boarding houses.

WM. H. CORD, Principal.

Kentucky University,

Lexington, Ky.

The session that has just closed at Kentucky University is pronounced by its friends one of the most successful in its history. The attendance was heavily increased; there were 66 more students than in the preceding session, which is a good 20 per cent more than the preceding year's enrollment. There were 345 students enrolled in the College of Liberal Arts, and 78 in the College of the Bible, making a total of 423 on the campus. If the Commercial College and Medical College be counted also, the total reaches 1,166.

Of the 345 students in the College of Liberal Arts 81 were not altogether prepared for college classes and were taking studies in the academy; which leaves 264 students actually enrolled in full in college classes.

Of the 423 students in the College of the Bible and the College of Liberal Arts, about 130, as nearly as we can estimate, are studying for the ministry.

The income of the institution was considerably increased by this large percentage of increase in the number of students; but the necessary expense was also naturally increased, for college education that is conscientious always costs instead of pays. The income from all sources in the College of Liberal Arts alone is something like \$20,000, in the College of the Bible about half that much; so that, all told, the university uses about \$30,000 a year.

The College of Liberal Arts has succeeded in raising almost the entire sum needed for the endowment of the chair for the dean of women, something like \$23,000 out of the needed \$25,000 having been subscribed. An addition of \$9,000 was made by the sale of the site for the Carnegie library—ground that could not otherwise have been realized upon. The Bible College has added about \$12,000, so that the past year has seen an addition of about \$44,000 to the funds of the university as a whole. This brings the endowment to a total of over \$350,000.

As colleges go in the south, this is a very favorable financial outlook. This amount should be increased to half a million in the next few years. Any institution south of Mason and Dixon's line which has \$200,000 of endowment may be considered safe. It will not die. And an institution possessing half a million is fairly well-to-do. So, in a short time, if all goes well, Kentucky University ought to be on a very solid financial basis. But to raise an additional \$150,000 will require heroic effort from all the friends of the old institution.

The university will certainly join in the movement for a centennial endowment fund for 1909. What amount we shall decide to go after is a question for careful deliberation. What we go after we want to get. Let the old friends of Kentucky University speak up. What will they advise?

BURRIS A. JENKINS.

Texas Christian University.

Waco, Texas.

I take pleasure in making the following statement concerning the year's work that has just closed. We have had a total enrollment of a little over 300 students. We outline a broad ministerial course and it is in successful operation and the number of students that are taking this course is increasing. During the last year in the neighborhood of twenty young people enrolled, who are looking forward to the ministerial or missionary work. We confidently believe that we will enroll two or three times this number next year.

The Brotherhood of Texas is enthusiastically supporting the school and we expect to realize a large endowment for the institution in the near future.

The work of Texas Christian University during the past year has been in a high degree satisfactory. We have had an earnest and enthusiastic

Water is Free!

But it won't take the pain out of a burn; it won't heal a wound; it won't take the ache out of rheumatism, neuralgia, etc. POND'S EXTRACT will. It will do it almost instantly. The claim that ordinary witch hazel is "just as good" or "just the same" as POND'S EXTRACT needs but a mite of consideration to prove its falsity. Ordinary witch hazel is nearly all water. That's why you can get so much for so little—because *water is free*.

POND'S EXTRACT is the pure extract of *Hamamelis Virginica*—that's why it costs more; that's why it CURES. If you want water, get it at the pump—it's cheaper and safer. If you want relief from pain—*any* pain, insist on getting POND'S EXTRACT. Always sold under original label.

Sold
everywhere.

body of students and the class-room work has been of a high order throughout the year. We have a very excellent faculty and our maintaining courses equal in strength to the best institutions of our brethren.

We are the one school of the state, so far as we know, that increased its patronage over any former year. The drouth in the southwest for the past two years has had a very depressing effect upon the patronage of the schools and nearly all schools had a drop in patronage last year, but Texas Christian University made a good healthy increase over any former year, which is a great encouragement to us and the prospects are that the patronage will greatly increase next year.

About fifty-thousand dollars has been put into buildings and improvements during the past two or three years and we have one of the finest educational plants in the southwest. The property of the University at the present time represents a money value of about two hundred thousand dol-

lars. Texas Christian University is destined to become one of the great schools of the Christian brotherhood.

It has an almost unlimited field and is destined to do a great work.

E. V. ZOLLARS, President.

The Female Orphan School.

Camden Point, Mo.

The session closing May 28 was one of the most successful for years at this institution. The boarding patronage was as large as the building could accommodate, the day enrollment was good, and so regular was the attendance that the register showed a larger number of students present at the close of the last than at the close of the first term. All schools showed exceptionally earnest and enthusiastic work. The total enrollment was ninety-four, from six states and territories. An unusually large number expressed their intention of returning, and the prospects for the coming year are very bright.

During the year the financial agent, T. H. Capp, though making no active canvass, secured some three thousand dollars in cash and pledges toward liquidating the debt of the school amounting to about six thousand dollars. Nearly a thousand dollars was expended in improvements and repairs. The total income was more than double that of last year.

Impressed with the hopeful outlook, and realizing the need of additional building to accommodate even the present number of students, and purposing to improve the school and enlarge its capacity, the incorporators at their May meeting recommended that the executive board devise ways and secure means to erect an addition to the present building and to equip for thorough modern school work. Plans are now under advisement. A committee was also appointed to consider and report at the next annual meeting the advisability of a change in the name of the school. Whatever may be done, the work of the school will not be changed, but it is believed that a name, representative of the character and work of the college, will enlarge its usefulness.

A new and worthy feature of the school the coming year will be the department of industrial arts (tailoring and cooking) with a trained instructor in charge. This is made possible by the help of Mr. E. S. Gosney, of Flagstaff, Arizona, who is enthusiastic in the practical education of girls. Its work will be scientific.

We are grateful for what we have accomplished in the past session, and are confident of being able to do better in the year to come. As an institution founded and maintained largely by the church in Missouri, we esteem it a great pleasure to assist in all enterprises of the church. It is more blessed to give than to receive.

E. L. BARHAM.

The School of the Evangelists.

Kimberlin Heights, Tenn.

This school has enjoyed a year of growth. We have added a good river bottom farm to the school's resources, and also a swine raising department and expect to greatly enlarge our

dairy before the opening in the fall.

We have improved our course both in English and in the classics, we are doing up-to-date work in all departments.

We have a young and growing faculty, men and women who teach to serve.

We graduated eleven preachers last year, representing eight states and England, bringing our alumni up to fifty-one. There are ten in next year's graduating class, all preachers; we do not graduate anyone else.

We enrolled 131, representing 29 states and countries last year, about 125 of them were candidates to the ministry.

We have nailed this invitation over our door: "There are room and opportunity here for any converted young man who wishes to preach the gospel whether he has money to pay his way or not."

We seek no endowment. Catalogue free.

ASHLEY S. JOHNSON, President.
Kimberlin, Heights, Tenn.

William Woods College.

Fulton, Mo.

The Disciples of Christ in the state, the church everywhere, and the friends of education, have great reason to rejoice in the continued and unparalleled prospects of this institution.

During the session closing May 29 last, one hundred and ninety-five pupils were enrolled in all the departments. Of this number, one hundred and forty were in the boarding department, whose capacity was so taxed, that provision will be made for the increasing patronage.

The school has not only grown in numbers, but in efficiency and thoroughness. It has conquered an honorable footing among the best schools in the state. Its curriculum is equal to the best for young ladies. Its graduates are taking and holding positions in the public schools and in other useful positions.

The department of music, instrumental and vocal, art, expression, shorthand, typewriting, and expression, are adequately and ably equipped.

In the literary department there were seventeen graduates; in vocal culture, one; piano department, three; shorthand, one; elocution, one.

The exercises were of a high order, and the best training manifested. The watchword is enlargement.

New buildings are proposed, and the management hopes to make definite announcement at an early date.

During the past year over twenty-five thousand dollars were received from various sources, and expended in the equipment and direction of the schools' affairs.

More than twenty thousand dollars of this money came from the paying patronage of the institution. Present endowment, though now more than \$50,000, is wholly inadequate to meet the expenses. Indeed the school would be an utter failure without a paying patronage. But even with the proposed half million movement, the paying patronage must continue, since experience proves that the co-educator of all classes secures the best results to all.

Kola Plant CURES HAY-FEVER AND ASTHMA.



Free. The African Kola Plant is Nature's Positive Cure for Hay-fever and Asthma. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific cure for Hay-Fever and Asthma in every form. Its cures are really marvelous.

Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, "I feel it my duty to tell all I can of the great virtue of Himalya." Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, "that he used Himalya on six different Hay-fever patients last fall with satisfactory results in every case." Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, "that Himalya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers." Mrs. M. A. Scott, Crosby, Mich., writes March 6th, "that Himalya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma." Mr. Alfred C. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not lie down for fear of choking, being always worse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, "that Himalya cured him of Asthma of thirty years' standing."

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should use it before the season of the attacks when practical, to give it time to act on the system. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to The Kola Importing Co., No. 1166 Broadway, New York.

William Woods College was the first to propose the gratuitous education of the daughters of foreign missionaries. With bonds for two scholarships it considers this feature permanently established, and waits hopefully and prayerfully for a worthy endowment.

The manual training department, sewing and cooking, optional at present, will add to the efficiency of the course of instruction.

Dr. W. S. Woods and wife attended the closing exercises of the school, and though indebted to many friends, it is just to these generous friends to say that their liberality has made the present prosperity of the school possible.

As the school belongs to the brotherhood, the churches should feel a just pride in its success and co-operate with its management in every way possible for further enlargement and endowment.

In Hot Weather



to keep the natural channels of the body open. It prevents constipation, biliousness, headaches, refreshes the stomach, aids digestion, cools the blood, clears the brain. Contains no narcotic or irritant drug.

Used by American Physicians nearly 60 years.

50c. and \$1.00.

At Druggists or by mail from

The Tarrant Co., 21 Jay Street, New York.
Business established 1834.

From Tent to Marble Palace in Fifty Years.

(Continued from page 10.)

followed by Rev. Jacob Adriane, riding a pony. The city now has church accommodation for about one-third of its population. There are 150 churches and missions, as against 375 licensed saloons. Some of the edifices are as fine as can be found in any city. It has, too, a fine body of ministers, among those best known to Endeavorers being Dr. B. B. Tyler, formerly of New York City, and president of the International Sunday-school Union. "Parson Uzzel" is the best known worker among the people, his Tabernacle, a new building in the erection of which he had considerable help from the late millionaire Stratton, being nearest the tenderloin district. Almost any evening small bodies of Salvationists and Volunteers may be heard on the corners of 16th and Arapahoe, or 16th and Larimer streets, where many laboring men and out-of-works congregate. The Y. M. C. A. occupies a portion of a large building on Arapahoe. It is a live association and does a great deal of good work. Its secretary, Mr. Wm. Danner, is a man, a delightful gentleman and a Christian and philanthropic worker. The Y. M. C. A., with its 1,500 members, means a great deal, not only to Denver, but to a throng of young men who are still acting upon Horace Greeley's advice. The Y. W. C. A., too, is a useful institution in Denver, and is happily provided with a good home.

Every line of material industry showed great strides in advance in Colorado during 1902. And spiritual interest increased, too! But there are many conquests for Christ yet to be made and the field is so difficult a one that the ministers and Christian workers long for the time when the young people from all over the country will storm the city with their enthusiasm and Christian joyfulness. The Sunday-school convention did much last year; the Christian Endeavor convention this year will do very much more.

And what about

The Holiday Feature?

Denver is a starting point for all excursions. Special ones will, of course, be organized for the benefit of the Christian Endeavorers. The trip to Georgetown takes you through Clear Creek canon and some of the earliest and still most productive mineral territory. Then you must visit Cripple Creek and travel one way, at least over the Short Line. Colorado Springs is a pretty little city near Manitou, the Garden of the Gods and the Cave of the Winds and Pike's Peak, Pueblo, further south is the Pittsburg of the west. Here are some great smelters, the works of the Colorado Fuel and Iron Co., and Clark's famous magnetic mineral spring.

The way the Denverite spends his summer is to take a strong wagon, a

reliable team and go into the mountains, plant his tent or

Erect a "Wick-i-up"

which is a single piece of canvas stretched from a couple of trees, or some poles or the top of the wagon to the ground, at an angle of about 45 degrees. When he desires, he moves on to some other camp. Some spruce tops and some blankets, he wants them warm, for I have known the temperature to be in some localities 90 degrees at ten o'clock in the morning and the water in the bucket freeze at night, constituting his bed. If one is fond of out-door life this is a delightful way to spend a few weeks. I had two months of it last year and returned to Denver with some experiences, fifteen pounds of extra flesh, a sparkling eye and a knowledge of the west that possibly I could not have gained in any other way.

A wise old proverb says that variety is the spice of life. A visit to the Endeavor convention and the great silver state, with its marvels, its beauties, its invigorating climate, its many mineral springs, its turquoise sky, would be such a change to thousands of people as may be compared to the storm which shakes up the ocean of human experience and keeps it from getting stale and insalubrious.



Bethany—The Mother of Us All.

(Continued from page 11.)

Cowgill, A. Linkletter, Oreon Scott, F. M. Gordon, Mrs. George Darsie, Jr., H. H. Moninger and wife, Misses Lonia Tebbs and Drusilla Johnson, Mrs. L. W. White, C. A. Kleeberger and George E. Curtis.

College songs, baseball and "biz" had their usual prominence. The students this year represent 12 states and Australia, New Zealand, India, Japan, England and Canada. There is good assurance of not less than 300 the coming session. The summer school opens with a good attendance, June 23, the assembly will be held July 22 to August 4, and the next session will open September 22.

Bethany's faculty is an excellent one. Professors Pendleton, Wynne and Keith are justly entitled to be styled patriarchs. Professors Kershner and Johnson, Streater and Erskine are walking worthily in the footsteps of the teachers that have made Bethany a fountain of blessing. The professor of elocution, Miss Cogswell, and Professor and Mrs. Hertzog will retire from the faculty this year, and Professor and Mrs. W. D. Turner, of Shelby, O., and Mrs. Annie Bourne, late of Kentucky University, will take their places. Prof. Philip Johnson has been called as assistant pastor of the Vermont Avenue Church for the summer months. He is an old Vermont Avenue boy and will render the best of service.

Commencement day closed with the Neotrophian exhibition, when J. L.

Streater made the address and M. M. Cochran conferred the diplomas. The president gave his usual farewell reception, and *vale, longum vale, vale et salve*, was heard on every hand. The next day the corridor and campus and the little town among the hills were strangely quiet. What a sweet, restful place is Bethany!

A Lord's day in this Vale of Tempe, with the sweet tones of the church bell, and the gathering of the village folk for worship, and the memories of the historic church on the bank of the Buffalo, and the opportunity to preach from the old pulpit where I was accustomed occasionally to speak my maiden sermons thirty or more years ago—a pulpit consecrated by Campbell and Richardson and Pendleton and Loos—was a delight that does not come often to a metropolitan. Then the fellowship of the Barclays and Campbells and Naves and Keiths and Wynnes and Cramblets and Miss Cammie and the rest—where can it be surpassed? Professor Keith is now the pastor of the church. Mother Barclay still graces the Bethany mansion. Colonel Alec is as reminiscent as ever, and as hospitable, has eschewed politics and gone to gardening, in which he has but one ambition, and that, to equal Professor Wynne in the timeliness and quality of his onions and potatoes. My old landlady, Mrs. Davis, continues to dwell in her cottage on the creek, near the spot where I had my ears frozen while skating. Mrs. Chapline, Mrs. Richardson, Mrs. Wooley and Dr. and Mrs. Whitsett are yet among the stand-bys. A sky scraper is going up on Main Street which the whole town watches wonderingly. The hills and woods were never greener or more beautiful, and the walks up Councilman's Run and to Washboard Falls and over Pendleton Heights and elsewhere, never more attractive. One bit of vandalism is regretfully recorded here—the mutilation of Mr. Campbell's monument. Some barbarian has been chipping it for souvenirs. At one time Colonel Campbell had a quantity of marble chips thrown at its base to satisfy this craving. These are gone, and now the shaft is being desecrated. Another of the penalties of greatness.

Bethany's course, to use John Milton's good word, is "uphillward." With her success there must come to all our institutions help and cheer. All along the line should spring up a mighty revival in behalf of our educational enterprises. None are more deserving, none more pressingly needed, none more blessedly useful in all departments of our work. Let this prayer go up from all our pulpits and all our hearthstones: O Lord, bless our schools and colleges. Preserve, inspire and sanctify the teachers of our youth. Quicken our people to a just appreciation of their duty to the great cause of education, especially to the call for the preparation of laborers for the harvest of immortal souls.

Evangelistic

Additions Reported Last Week.

Baptisms and letters... 1136
Denominations... 48

Total... 1184
Dedications, 12.

The Sunday-school at Harrison, O., raised more than its apportionment. Children's Day, M. L. BUCKLEY.

Harrison, O., June 25, 1903.

Special dispatch to the CHRISTIAN-EVANGELIST.

BLUFFS, ILLINOIS, June 29.—Meeting closed. Church organized with 97 members; nearly all adults, 39 men. Bible-school 96.—HAROLD E. MONSER.

ALABAMA.—Mobile, June 22.—There were three additions to the church here yesterday: one by letter and two by confession of faith. Our audiences are larger each Lord's day. Nine have been added in three Sundays.—CLAUDE E. HILL.

ARKANSAS.—Eagle Mills, June 23.—Began a ten days' meeting here last night.—JAMES H. BROOK.

ILLINOIS.—Saybrook, June 20.—One confession last Sunday.—T. A. LINDENMEYER.

Cisne, June 22.—Large audiences yesterday. One baptism same hour of the night. Children's day offering \$10. Observed flag day Monday night at the Christian Church. House filled. Made the address for the W. R. C.; all enjoyed the service.—OTHA WILKISON AND WIFE.

INDIANA.—Madison, June 25.—Two accessions last Lord's day—one by letter and one by baptism. Every department of church work doing finely. The Christian Endeavor Society of the First Presbyterian Church came around and visited us last Lord's day and aided us very much. Our union services for the summer begin first Lord's day in July and continue through August. I will attend the Christian Endeavor convention at Denver.—J. MURRAY TAYLOR.

Terre Haute, June 22.—Yesterday we had one more addition by statement at the Second Church.—LEONARD V. BARBRE.

Knightstown, June 22.—Three additions by letter at regular services yesterday. Our work here starts off encouragingly, with all departments not only in working order, but working.—ALLEN T. SHAW, pastor.

INDIAN TERRITORY.—Ada, June 22.—Work here is improving. Good interest. Had two good services yesterday, with two added to our working force by statement. Expect our new pews this week. With the exception of one, all working in harmony.—W. O. BREEDEN, pastor.

IOWA.—Centerville, June 20.—Centerville is in the middle of a union meeting of all churches. Brother "Billy" Sunday is doing the preaching. Since the meetings have been in progress, we have succeeded in getting a saloon petition majority of near 80 wiped out and a safe number to hold in reserve. The meeting began the first of June, and will continue four weeks. Meeting is being held in a tent that holds 1,500 people, and it is crowded all the time. Many are accepting the Christ, and a great interest is being manifested.—C. F. B.

Ames, June 22.—Six united with the church during the regular work of last week; four by letter and statement and two by confession and baptism, all heads of families. Our Sunday-school cantata, "The Dream of Fairyland" netted an offering of \$32. With the envelope offering and birthday jug, and our Children's day collection amounted to over \$52.—F. D. FERRALL, pastor.

Des Moines, June 23.—Had two baptisms at Willow Creek, Minn., last week, making four since last report. Also one at Lewisville, Minn., same week. Have closed my work at Lewisville, Minn., and Willow Creek, Minn. My successor not yet chosen. Applicants please address Wm. White, Willow, Minn.—LESLIE WOLFE.

Woodbine, June 22.—Three confessions and one by letter since last report. The pastor gave Memorial Day address here and on June 19, an address before the district Christian Endeavor convention at Fort Dodge. A new barn at the parsonage and new lights in the church are recent acquisitions.—J. H. WRIGHT.

KANSAS.—Stone City, June 24.—Our series of meetings at this place closed Sunday night, June 21, with 32 additions, nearly all by confession and obedience. Our church, costing a little over \$800, was dedicated Sunday.

Most of the money was raised. We expect within a few months to have all bills paid. We have a thriving Sunday-school, and last Sunday we organized a Y. P. S. C. E. Our membership is now over 80. We have regular service on the first and third Sundays of every month.—W. C. WILLEY, pastor.

Cherokee, June 24.—At Cherokee on the second Sunday there were 4 additions, 3 by letter and 1 by confession. We begin a regular weekly prayer-meeting at this place this week. Our Y. P. S. C. E. will give a special program Sunday. The Juniors are doing good work. I preach here on the second and fourth Lord's days of every month.—W. C. WILLEY.

McPherson, June 24.—Our tent meeting closed last Sunday. We continued four weeks, but the first two weeks we were almost stormed out. There were 20 additions; 16 confessions, 2 by statement, 1 from M. E.'s and 1 from the Baptists. B. B. Burton, of Des Moines, Ia., was our evangelist. His preaching was of a high order. He is one of the best men to work with I ever met. There was perfect harmony from first to last. He did untold good here and made many friends. Churches wanting a first class evangelist and a thoroughly good man will make no mistake in getting Bro. Burton. He ought to be kept busy.—W. T. ADAMS.

MICHIGAN.—Waldron, June 22.—Baptized two yesterday after our morning service. We have had two more added not previously reported: one by letter and one by statement.—L. E. CHASE, minister.

Saginaw, June 22.—We are pleased to report clear day and good services yesterday, with three confessions—young ladies. A confession during the week and baptism of a very fine young man—an engineer. This makes seven since last report. The weather man has not been good to us this month, but our general work is doing well. Prayer-meeting fine. We begin to see the silver lining behind the clouds. State convention at Durand, June 8-12, was enthusiastic if not large. The general work of convention excellent.—E. E. C.

MISSOURI.—Kirksville, June 24.—Three additions last Lord's day, making 5 since last report. We attended to the ordinance of Baptism to-night at prayer meeting.—H. A. NORTHCUTT, pastor, C. E. WAGNER, Ass't.

Joplin, June 27.—Our Bible-school ran an excursion train to Sulphur Springs, Ark., yesterday. Ten passenger coaches were loaded with people and a baggage coach with dinner baskets. We had a great, good time and the school will clear nearly \$200. Since the convention we have had 4 added at First, and 6 at South Joplin.—W. F. TURNER.

St. Louis, June 29.—At the Christian ministers' meeting this morning the following additions were reported: Carondelet 2; Old Orchard 1; Cabanne 1; Hammett Place 6; First Church 3.

Wellsville, June 25.—Two by baptism added to the church here Wednesday at prayer meeting, and two by the same ordinance at Bellflower, Sunday afternoon. In both cases the converts were husband and wife.—G. F. ASSITER.

Elvins, June 22.—Nine additions yesterday; 5 by confession, 1 from the Baptists and 3 by statement; 22 additions during the past week. Bro. T. J. Head, of the Bible-school is assisting in the work. Much interest is manifested.—JOHN G. M. LUTTENBERGER.

Appleton City, June 24.—Nine confessions at our services from Saturday to Tuesday, at Center schoolhouse. We will begin a series of meetings there July 19. We will use a large tent or tabernacle, as the house we are using is entirely too small. The outlook for a good meeting and a new church is bright.—FRANK JALAGEAS.

Potosi, June 22.—Five additions the first Sunday in this month. Also 3 here yesterday.—J. B. DODSON.

St. Louis, June 22.—One addition and a fine Children's Day exercise with a good sum for foreign missions at Huntsville yesterday, while a great rain storm raged without.—W. H. KERN.

Troy, June 22.—Since Feb. 1, 1903, under the ministrations of our beloved pastor, Bro. J. D. Powell, there have been added to the church by confession, 2; letter, 3. Our church newly covered, painted inside, newly carpeted, granitoid baptistry, new windows, etc., cost in all \$480. The church has contributed to state missions, foreign missions, state Bible-school work, home missions and orphans' home. Young People's Christian Endeavor Convention of the Presbyterian and Christian churches just closed a grand meeting of 3 days and nights, leaving great rejoicing in our city. Brother Powell is a success as pastor, preacher and man.—WILLIAM FRAZIER.

NEBRASKA.—Edgar, June 22.—One more confession at Ox Bow yesterday. Work mov-

ing along nicely, with good interest. Pray for us.—E. W. YOCUM.

Broken Bow, June 22.—One addition at Anselmo at last meeting. Prospects promising.—JESSE R. TEAGARDEN.

NEW YORK.—Syracuse, June 22.—Yesterday afternoon the Syracuse church organized a mission Sunday-school in the west end of the city, known as the Rowland Street Christian Mission. Fifty-three were present at the opening service. A good building has been secured and the outlook is very hopeful.—Wm. D. RYAN.

OHIO.—Athens, June 22.—There were ten additions at the regular morning service yesterday: two reclaimed, two from Baptists, six by letter. Miss Mary Kelley, of China, spoke to a large audience in the morning, and she again spoke at the Children's Day exercises at night, when scores were unable to get in the building. Offering more than apportionment.—T. L. LOWE.

Galion, June 22.—There have been five additions here within the past month, four by letter and one baptism. Our Children's day was a great success. The offering when all in will be at least \$40.—CHAS. A. PEARCE.

Bowling Green, June 23.—John Ray Ewers closed a successful pastorate of three years' duration here, June 14. In this time 231 have been added to the church, \$7,000 raised for local expenses, \$12,000 for benevolences. This is one of the best missionary churches in the brotherhood. There are now 420 active, united members. The church is in splendid condition in every way. Mr. Ewers was beloved by all, and his departure was universally regretted. He left in order that he might do two years' work at the University of Chicago, where he is already at work.

PENNSYLVANIA.—Scranton, June 22.—Children's day at Tripp Avenue Christian Church a success. House packed. Offering \$100.—A. M. GROWDEN.

TEXAS.—Cisco, June 24.—Five added since last report: one by letter, one by baptism and three by statement. All departments of church work prospering and the outlook hopeful.—R. E. MCKNIGHT.

Houston, June 23.—I have closed my pastorate here and will be in the evangelistic field all the time.—E. W. BRICKERT.

Changes.

Charles E. Underwood, Irvington, to 423 W. Sixth Street, Marion, Ind.

T. A. Lindenmeyer, Saybrook, Ill., to Goldfield, Ia.

C. A. Freer, Columbus, to Collinwood, O.

Volney Johnson, El Paso, to Midland, Tex.

Dr. Albert Buxton, Norfolk, Va., to Dexter, Mo.

R. A. Smith, Philadelphia, Pa., to 309 Scott Street, Vincennes, Ind.

O. L. Smith, Eureka, to Flanagan, Ill.

John Williams, Missouri Valley, Ia., to 1398 W. 20th Street, Chicago, Ill.

G. E. Jones, Pattonsburg, to 909 Newton Avenue, Sheffield Station, Kansas City, Mo.

A. M. Growden, Findlay, O., to Scranton, Pa.

Leslie Wolfe, Lewisville, Minn., to 1344 27th Street, Des Moines, Ia.

A Fine Kidney Remedy.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier) says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.



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The Pere Marquette Railroad, the Michigan Resort Scenic Route is sending out a handsome souvenir of the resort country in the shape of four photographs of beautiful scenes, each 6x8 inches, mounted ready for framing, and without advertising printed on them. These make a handsome reminder of the summer days and will be sent to any address on receipt of 25 cents. Address H. F. Moeller, G. P. A., Pere Marquette R. R., Detroit, Mich.

A GOOD MONEY-RAISING SCHEME.

I have discovered a good scheme for raising money in the Sabbath-school. Our school raised \$120 in two weeks and expects to raise \$2,000 by rallying day. The scheme is absolutely new, unobjectionable and very interesting.

Any Sabbath-school superintendent who desires to know all about it can receive full information by inclosing to me \$1.00, which amount will be used in paying the debt on our Sabbath-school building. I will agree to refund on application the money which may be received from any one who is dissatisfied with the information I send him. Address

JOSEPH P. TRACY, Superintendent
Tabernacle Sabbath-school, Ravenswood-
Chicago, Ill.

I fully indorse this scheme.
WM. H. FULTON, Pastor,
Fifth United Presbyterian Church, Chicago, Ill.

Opinions of the Christian-Evangelist

As we are asking our readers to join with us in a vigorous campaign to increase the circulation of the CHRISTIAN-EVANGELIST during the next six months, closing the fortieth volume of the paper, it seems altogether proper that we should present a few statements from representative brethren giving their estimate of the paper and the place it holds in our religious literature. We are permitted to use the following statements and extracts from a number of well-known brethren which will be of service to our readers in assisting them in the work of securing new subscribers. We have space for only brief statements from a few of the letters we have received, which we give below:

"Its conception of the plea of the Disciples of Christ is correct and its presentation of this plea is manly and consistent."
W. S. LOWE.
Topeka, Kan.

"The CHRISTIAN-EVANGELIST has been a mighty factor in bringing the cause for which we plead to its present glorious state."
J. F. GHORMLEY.
Portland, Ore.

"The CHRISTIAN-EVANGELIST is an ideal religious weekly. Every family in the brotherhood ought to have it. Its splendid corps of writers is making it second to no paper printed by any religious body in the country."
R. W. ABBERLEY.
Columbus, O.

"I believe your policy is, there is nothing too good in the newspaper line for the friends of the CHRISTIAN-EVANGELIST. The matter contained in recent issues is sufficient earnest that more of the same kind is coming."
JAMES H. BROOKS.
Newport, Ark.

"I value the CHRISTIAN-EVANGELIST for many things, but just now I feel like laying stress on two things: (1) Its unvarying spirit of Christian courtesy, and (2) its admirable balance. It has no crochets or hobbies. It goes to no extremes."
GEORGE DARSIE.
Frankfort, Ky.

"I have observed that the readers of the CHRISTIAN-EVANGELIST are loyal to 'our plea' and love their brethren in Christ everywhere; that they stand for truth and righteousness; that they do not claim to have a monopoly of truth, or that wisdom will die with them."
T. P. HALEY.
Kansas City, Mo.

"Never has the wise, sane leadership of the CHRISTIAN-EVANGELIST been so thoroughly appreciated by our great brotherhood as now. The people are more and more realizing that the principles your paper so ably advocates, and the spirit it manifests in dealing with all current questions, constitute a rational and safe interpretation of our position."
J. E. LYNN.
Springfield, Ill.

"The CHRISTIAN-EVANGELIST is generally recognized as an able exponent of the principles of our great restoration movement. It is admired for its sweet spirit, liberal views and high literary character."

E. V. ZOLLARS,
Pres. Texas Christian University.
Waco, Tex.

"Such a plea to be effective needs a journal broad in spirit, sympathetic in tone, profound in scholarship, yet deathlessly devoted to its fundamental principles. The CHRISTIAN-EVANGELIST has the necessary qualifications. It presents the truth in love—but it presents the truth."

CECIL J. ARMSTRONG.
Winchester, Ky.

"Its progressive spirit is not only characteristic of everything of our age, but is supremely characteristic of the genius of our religious movement. The CHRISTIAN-EVANGELIST is our safest, sanest and strongest guide to-day in working out the problems which face us."
CARLOS C. ROWLISON.
Kenton, O.

"The CHRISTIAN-EVANGELIST to my thinking is in strict accord with the spirit and aims of those men who inaugurated the movement for a restoration of primitive Christianity—its faith, its ordinances, its life, and its great and glorious liberty whose only limitations are those imposed by the plain teaching, character and spirit of Jesus Christ."
E. L. POWELL.
Louisville, Ky.

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Is packed with the kitchen utensils:
And the moving man took our synonym book,
Along with our red and blue pencils.

We must worry along with a frowsty old song
Till the Fates will allow us a neater.
And the corn man will treat our metrical feet,
While the gas man is fixing the meter.
—*St. Louis Globe-Democrat.*

Healthful Living and Thinking.

By Sara H. Henton.

To give definite rules which will answer for everybody is impossible, but a few rules which can be observed will do much toward making us happier and better. With good health one has beauty usually. Health and beauty are not alone attributes of youth. They may be found among the elderly and the old. They may be cultivated or in part acquired. Physical charms such as perfect features may delight for a time, but the possessor of perfect health attracts by the atmosphere of exuberant vitality.

Exercise is necessary to healthful living and thinking, and so is regular bathing. Every woman owes it to herself to do all in her power to preserve the good points nature has endowed her with, and to improve as far as she can the bad ones. In regard to bathing, let us say you should avoid hard water as a pestilence, for it hardens and roughens the skin. If you are so situated you cannot possibly get rain water every day, keep a box of powdered borax on your washstand and put some in the water every time you bathe. It will soften the water and it is healthful for the skin and softens it, and disinfects and purifies the open pores. It is not sufficient to wash the neck, face and shoulders, hands and arms daily. The whole body must be so treated, or those parts which are most often cleansed will have pimples, boils, blackheads, etc., upon them. The humors of the body find the easiest outlet, and this is why I advise the use of borax especially for perspiring feet or to bathe them daily in warm water with a pinch of borax in it. It will keep the whole body healthier. Change your stockings daily and your shoes as often as your feet become tired; wear a pair of stockings one day, lay them aside next day and then put on again, and so on. It may surprise you to learn that a healthful condition of the feet is as closely allied with your beauty as a healthful state of teeth or hair.

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Hay and straw and fodder to aid us in life's tussle.

—John Carle Anderson, in Puck.

"Dear," said the physician's wife,
"when can you let me have \$10?"
"Well," replied the medical man, "I hope to cash a draft shortly and then—"
"Cash a draft? What draft?"
"The one I saw Mrs. Jenkins sitting in this morning."

At a society dinner last year, Rev. Dr. Theodore L. Cuyler contributed to the fun of the evening by propounding this conundrum: "Why was Noah the greatest financier of his time?"

No one was able to answer; so he gave his fellow diners a year to think it over.

This year Dr. Cuyler was unable to attend the dinner, but he telegraphed this answer; "Noah was able to float a stock company at a time when all his contemporaries were forced into involuntary liquidation."

A Hindu and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ; but they could not speak to each other. They pointed to their Bibles, shook hands, and smiled in each other's faces; but that was all. At last a happy thought occurred to the Hindu. With sudden joy, he exclaimed: "Halleluia!" The New Zealander, in delight, cried out: "Amen!" Those two words, not found in their own heathen tongues, were to them the beginning of "one language and one speech."—*Twentieth Century Pastor.*

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With the Children

By J. Breckenridge Ellis

Lizzie L. McLain, Thayer, Mo.: "My quarter ended yesterday. I enjoy the Av. S. Letters, and I like to keep the rules, so I couldn't forget them if I tried. If one just thinks so, he can find something interesting in every line he reads." (Yes, but sometimes it's so hard to think it!) "I really hope Bertha Beesley won't fail in taking the teacher's examination. I feel sorry for her if she has to teach in a place like I did last year. It was out among the great high hills, and there was only one pretty spot there." (You?) "A high wall of solid blue rock rises perpendicularly from one side of the river for about 200 feet. In the crevices of this rock grow grasses and plants. A pine or small cedar grows here and there in the rock. The top is covered with long grass, while stumpy cedars are scattered over it. The rock forms a wall around the bend of the river for about 200 yards, then gradually slopes, forming a long line of beauty high above the river. I went with a friend to the top last fall, when the leaves were changing to many beautiful colors. We stood on the high rock and looked down upon the breeze-tossed treetops. It made one dizzy to look at the winding river. If Mollie Turner ever comes to see the Mammoth Springs, she must come to see me, for we don't live very far from them. I have been there many times. I must stop, for it is nearly Sunday-school time."

Manie Bayless, Mulkeytown, Ill., has sent me her note book. On the last page she sums up her work thus: "Finished my first quarter June 9. Read 501 pages of history (biographies), 1,633 lines of poetry, besides 'Lucile,' which is 375 pages—didn't count the lines; memorized 12 quotations" (she gives them all) "and read 179 chapters in the Bible. I find it very little trouble to keep the rules, but I don't know how it will be this summer, as I generally read very little in warm weather."

Burleigh Cash, Hood River, Ore.: "I am reading 'Giants of the Republic' for my history. We are very busy now, right in the midst of strawberry picking. I do the packing; Henry, Ashley and papa do the picking. The valley

is nearly full of pickers—Indians, Japs, blacks and whites. Four camps of Indians (about 40) camp on our farm, in the woods. They are going to have a dance not far from here soon. I have not seen those sleighs coming down the Columbia yet. I ate part of your share of the strawberries and all of mine; consequently—well—ahem! You know the result. How I wish I had kept up in the Advance Society. It would be about my 20th report now. You should have a Charter List. Of course I'd want to be on it, because I was among the first to join when your first article came out. (Now I am not bragging on myself). Well, well! I thought I would turn the sheet over and write my name on the back, and here I have written a whole page!"

"A Friend," Missouri: "I am not a member of the Av. S., but I think it will please you to hear that one of your members (just 16) stayed all night with me this week. She asked for the Bible and said she must read at least one verse, because she belongs to the Av. S. If I get to the World's Fair, I will time my visit so I can see the Av. S. members gathered together. The boys and girls who belong to it will make a band of good men and women, I feel sure. My prayer is that God will bless the Av. S. and its leader and dear Bro. Garrison."

Claire Saunders, Ozark, Ark.: "I send in my report. At the end of the 10th week, I did not get the work I had done that week on my secretary book, before I went to bed. Will that count a miss? I hope not, for this is the fourth time I have tried to get on the Honor List." (We will count it a miss on the Honor List; I mean Miss Claire Saunders.)

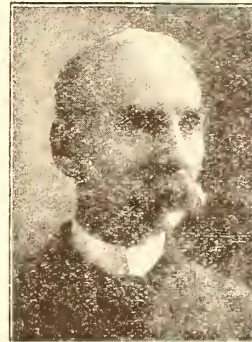
Maud Gorman, Ozark, Ark.: "As Claire Saunders told you what we did on your birthday, I will write about something else. We have planted a great, big goober-patch. If you will come down this fall we will give you all the goobers you can eat. I will send you one of my best quotations, from Madaline Bridges: 'Give the world the best you have, and the best will come back to you.'"

Vina Hawkins, Ozark, Ark.: "I want to tell you about an old hen that fell in a well." (Do!) "Eva and I went over to Mr. Wagner's one afternoon. When we got there, the children were very much excited over an old hen that had fallen in the well. Their papa and mamma were away, so we had to get her out the best way we could. Grover let the well-bucket down to try to get her." (Yes, I always heard Grover liked to go fishing.) "He said, 'Oh, sister! if you ever want to see daylight again, you had better get into this bucket.' But she did not get into the bucket. So we got a fishhook and line and fished for her a while, but she would not bite. Then we got a grabhook and line and fished for her with that." (Why didn't you try a seine?) "At last we caught her leg and wing, and drew her out. She had her eyes shut, so we laid her in the sun to dry, while we went off to catch crawfish. We got an awful big one, and three little ones." (You ought to have made a little pond to put them in.) "When we got back to the house the old hen was walking around; I hope she will live to cackle many a day."

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Eunice Saunders, Ozark, Ark.: "Claire and I went over to play with Eva and Vina Hawkins. We rode one of our horses, Old Legs. We had a good time, as we always do when we get together." (Wish I could see you!) "When we got ready to start home, Eva and Vina were going a piece with us. We could not agree whether Eva and Claire, or Vina and I should ride the horse. So to settle the thing we all climbed on." (I'd think that would have settled Old Legs!) "Somehow, Eva got her heels in Old Legs's flanks and she began to buck. We had it lively for a while, and all of us fell off in a heap. I was underneath. When we got up, Old Legs was standing in a corner looking at us. I was laid up a week with a sprained wrist. The rest were not hurt to speak of." (Honor List next week.)

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Perfect Love.

By Charles Blanchard.

Hills rise on hills and meet
The mount of God afar;
And, standing at its feet,
We see Love's lofty star,
As Moses saw His face,
But could not look thereon:
Its path of light we trace
Dimly, and it is gone!
Beyond our highest reach
Such perfect Love still lies;
And holiest Life for each,
Beyond these bending skies!



Being Popular.

By Marianna Wood Robinson.

"Who was elected, Rob?"
"Tom Leighton, of course. No other fellow had any show at all. He's the most popular boy there is. They say it is because he is so good natured."
"Well, Tom is the kindest boy—the kindest big boy—I know," said Sadie, Rob's sister.
"Huh! That's all right, but what does he have to keep him from being kind? He has every single thing he wants. He never has to work till the very last minute before school time. And he always has lots of money to treat the fellows with. I could be kind, too—maybe I could be popular, if I had time. You have to have something to make you popular."
"Right you are, my son. I have felt that way a great many times. It's the men who have money, so they can do things for people, or leisure to make themselves agreeable, that are popular. It takes time even to be kind. When a man has to work all day in the shop, as hard as I do, he's got no time to make himself popular."
"It doesn't seem as if that were quite the right idea of making one's self popular," said Rob's mother.

"What do you think, Aunt Katie?"

"I was just thinking," answered Aunt Kate, "of the two most popular men I know in our neighborhood at home."

"Oh, is one that nice old gentleman who sat on his porch so much and used to give me candy when I went by?"

"No, dear; he isn't one of them."

"Well, then," said Rob, "it's some of those swell fellows over on Lee Avenue, two blocks from your street."

"No, Rob, it isn't exactly any of them. I was just thinking," she went on, "about what you said it took to make boys or men popular. I'm sure the same men are both extremely popular, but they both work at manual labor every day in the week, one of them, at least, all the year round, with, perhaps, a couple of weeks off."

"They must be awfully smart men," said Rob, "to do all that, and have time to make themselves popular, too."

"No, I don't consider them especially smart, as we usually think of smartness. They are able to do their work well and faithfully, and that is all."

"Well. I suppose their work is not the kind that frets or bothers them. They don't have to put their mind right on it," said Rob's father.

"I don't know about that. I should think the work of one would be very tedious and vexing, and as to the other, most representatives of his calling whom I have known have been as cross as bears, without a word for anybody."

"Just like our postman," said Sadie.

"Yes, that's just what he is—a letter carrier; and the other is the janitor of the Washintgon school. The postman has a kindly, interested word to say at every door along his route. If you have been away, he is glad to see you back. If you don't get the letter you are expecting, he is as sorry as

you are. If a package you are depending on is delayed, he tries to plan some extra way for you to get it in time. If you are sick, he inquires for you every day.

"The children run to meet him, and take turns going a way with him. They tell him their little secrets, and exchange stamp pictures with him.

"At Christmas time he enjoys his work more than ever, because it makes so many people happy. He seems to make his work the means of his popularity."

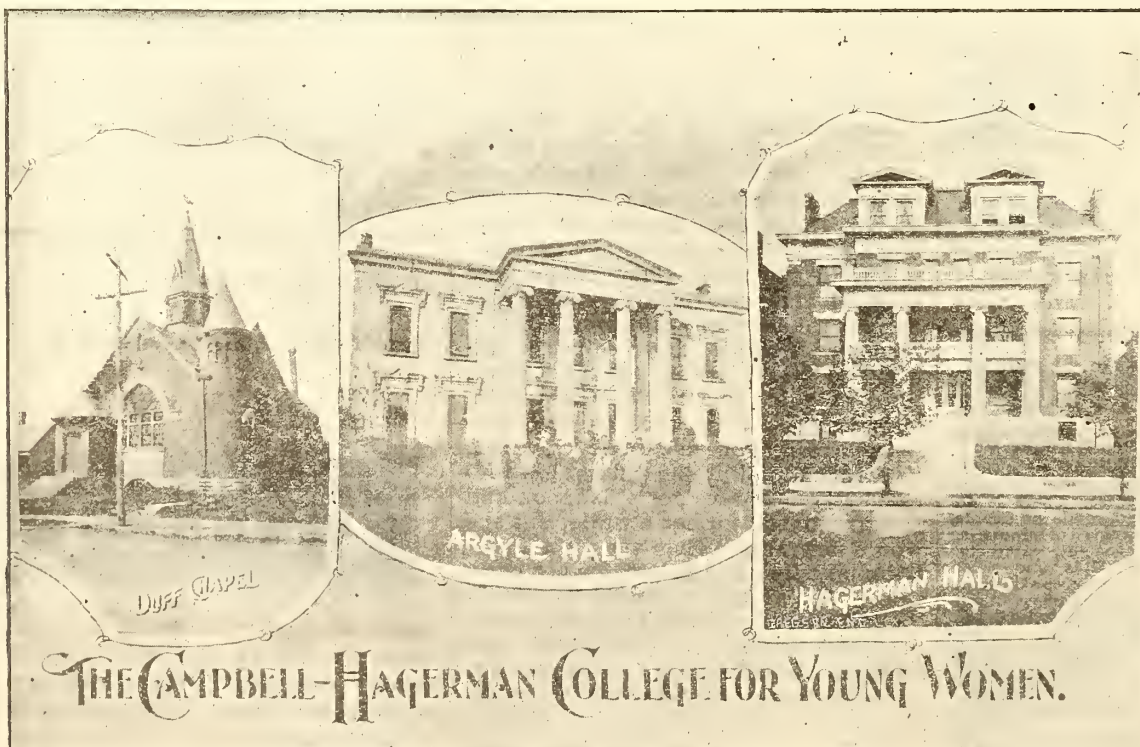
"Well, what about the other one, Aunt Katie? He can't be much like our janitor."

"The other man is much the same. You would think, wouldn't you?—I should—that he would see enough of the bothersome children, and would never speak to a child unnecessarily. But, instead, he is really interested in them, their home life, their older brothers and sisters who have gone from the school. He will often take a little tot on his knee, to warm her feet by the furnace in the winter mornings.

Somehow, instead of regarding him as their natural enemy, as janitors are apt to be regarded, every one of these five hundred children consider him a friend. I know lots of rich people and people of leisure, but these two are the most popular men in our part of the city."

"That's it," said mother. "Rob, you and your father are wrong. The best way to make yourself popular is to be really and truly interested in people."

"I shouldn't say, either, 'make yourself popular,'" said Aunt Kate. "I doubt if any one who directly tries to make himself popular, ever really becomes so. Be thoughtful and kindly, right in the midst of your work, and the popularity will take care of itself."—*Southern Presbyterian*.



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The College and the Masses.

(Continued from page 9.)

more efficient minister to the public weal, a more sympathetic and helpful brother to all who bear the divine image in the form of man.

The public is asking of the college man, and it is justified in asking, not "What is your learning worth *to you?*" but "What is your learning worth *to me* and to the others who are without learning?" The culture of the college has justified itself from the standpoint of the man who has it, but can it justify itself in the eyes of the man who does not have it? Can the men with the hoe and the hod and the hammer be made to feel that the man with the book is really contributing something to their welfare?

This is the most serious, the most vital problem which the American college has on its hands to-day. It is vital, because, if the college permanently fails at this point, it will wither and die like a plant with its roots taken out of the ground. It is vital, because in most cases the college depends for its material support upon those who are not college men and who have, therefore, no interest in the perpetuation of any sort of education which is to be merely a private intellectual cult. It is vital, because we are all involved in a body politic in which all the members will suffer if any considerable group of members

fail to contribute their part to the common good. Political and religious society is constantly threatened by the dangers of ignorance and selfishness, and the college is one of the chief defensive barriers standing between the principle of democracy and these perils which stand ever ready to destroy it.

A few days ago several thousand persons in East St. Louis were living and doing business on dry ground several feet below the level of the swollen river. A dike protected them. The dike had been placed there for just such an emergency. They did not know whether the dike would be strong enough to resist the force of the flood until the water should subside, but they devoutly hoped that it would, and when it weakened in spots, they strengthened it. A few persons, wanting to be in a position to give aid at a moment's notice, took their stations on the top of the dike. They ate there and slept there. But it was not their dike. Its business was not to keep them out of the flood, but to protect the low-lying miles and the thousands of people behind it.

Now the college bears something of the same relation to the dangers of ignorance and selfishness on the one hand, and the great level plain of common humanity on the other, that the dike bears to the swollen river and the protected city. When the college becomes supercilious and thinks of it-

self as existing for its own sake, it is the dike forgetting its mission, and saying to the bottom land, Behold, I am higher than thou. When college men and women look upon education as a means of gaining a private advantage over the less fortunate, it is the people on the dike leaving their work as rescuers and hunting comfortable corners where they may be at ease above the flood, as if the dike were built for them. And when the public looks askance at the colleges as luxuries for the few, and cherishes a feeling of resentment or hostility toward college men, it is the dwellers on the low ground growing angry at the dike and plotting to destroy it to spite the people who are on top.

This, then, must be the attitude of the college to the masses, and of the masses to the college. If the twentieth century shall put this principle into practice and shall imbue both the colleges and the public with this view of their mutual relations, it will have contributed to both education and democracy all that may reasonably be expected of one century.

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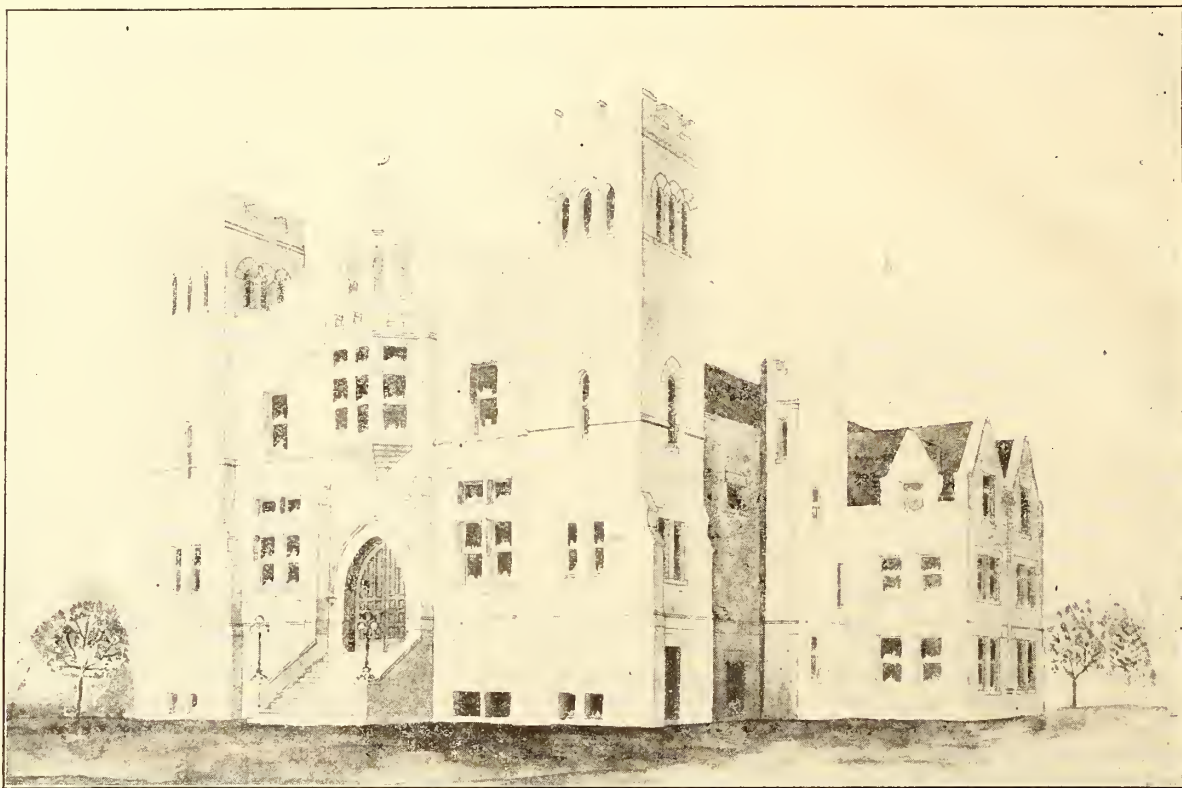
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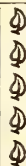
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For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	35
EDITORIAL:	
Life and Organization.....	37
Reverent or Destructive.....	37
Moral and Positive Law.....	38
A Needed Revival.....	38
Editor's Easy Chair.....	38
Notes and Comments.....	39
CONTRIBUTED ARTICLES:	
Faith and Uncertainty. N. J. Aylsworth.....	40
America Revisited. William Durban.....	41
Personality in English Literature. Prof. W. D. Howe.....	42
The American Christian Educational Society and its Problems. R. P. Shepherd.....	43
One Touch of Nature. E. C. Ferguson.....	44
The Use of the Symbol. Olive A. Smith.....	45
Diugdong.....	57
NEWS FROM MANY FIELDS:	
Ohio Letter.....	46
Texas Echoes.....	46
The Awful Food.....	46
C. W. B. M. in Missouri.....	46
Missouri Bible-School Notes.....	46
Iowa State Convention.....	47
Whitman County (Wash.) Co-operation.....	47
Commencement at Hiram.....	47
THE SUNDAY-SCHOOL.....	48
MIDWEEK PRAYER-MEETING.....	49
CHRISTIAN ENDEAVOR.....	49
OUR BUDGET.....	50
CORRESPONDENCE:	
A Day on Hiram Hill.....	52
"Reverent or Destructive".....	52
Bethany Assembly.....	53
Leaving-Taking at Red Oak, Iowa.....	53
South Dakota Convention.....	53
Christianity at the University of Missouri.....	53
Working for an Education.....	54
Program for the Tidewater Convention.....	54
Iowa C. W. B. M. Convention.....	55
MARRIAGES.....	55
OBITUARIES.....	55
EVANGELISTIC.....	56
THE PULPIT.....	58
FAMILY CIRCLE.....	60
WITH THE CHILDREN.....	62
PUBLISHERS' NOTES.....	63



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July 9, 1903

No. 28

Current Events

In spite of the obstruction by some interested parties, who ought really to be interested in securing the fullest possible investigation of any alleged irregularities in the department, the postal inquiry is now well under way. The President has refused to be influenced by the counsel of some of his too nervous advisors. No sane and sober minded person believes that the administration has anything to fear from the most rigorous investigation into the postal department, though some of the administration's appointees may have a good deal to fear. When a bookkeeper in a business house defaults, no one thinks it necessary to impeach the president and the entire board of directors. But if any member of the board of directors puts obstacles in the way of an investigation when there is good ground to believe that an employee is abusing his trust, then that director lays himself open to criticism and suspicion. Postmaster-General Payne has tried to pooh-pooh away the report of Mr. Bristow, fourth assistant postmaster-general. In this attempt he has been most unsuccessful. There are several things besides Banquo's ghost that will not down, and this is one of them. Mr. Payne has pointed out that some of the suspected officials were appointed by the late President McKinley and he thinks that a proper respect for the honored dead would preclude any inquiry into the conduct of his appointees. Such reasoning is unaccountable folly. Mr. McKinley's reputation is not involved and it cannot be made a cloak to hide the transgressions of postal officials. It is to be hoped that the President will find some means of conducting the investigation so that it will not be thwarted by the reluctance of the postmaster-general. The assistance of the new department of commerce has been invoked for the purpose of discovering the names of the stockholders in all of the corporations which have secured favorable contracts from the postal department. The law which created the new department gave it authority to make such inquiries. It is suspected that some officials in the postal service and other influential politicians will be found to be financially interested in the concerns to which contracts have been awarded.

While the vice-presidency itself is rather a barren honor, having no special attractiveness except the glamour of the campaign and the possibility of succeeding to the presidential office through the death of its incumbent, yet the choice of the candidate is counted as having some significance as giving to the state from which he comes that peculiar and elusive something called "recognition."

Political
Geography.

There are some, for example, who say that the Republican party in Missouri ought to be "recognized" by choosing Mr. Roosevelt's running mate from that state. It is to be noted that those who say this are Missouri Republicans. Others say that California ought to be recognized and suggest the nomination of Ulysses S. Grant. Fourth Assistant Postmaster-General Bristow, of Kansas, is also mentioned largely for the same reason. Just what the politicians expect us to understand by that term "recognition" is not easy to understand. What we do, as a matter of fact, understand by it is that an appeal is made to state pride for campaign purposes. It is realized that in a national election, other things being equal, a state will give its vote to the ticket which bears the name of one of its own sons. But this holds good only where other things are very nearly equal, and for that reason political expediency demands that the nomination for the vice-presidency shall go to one of the doubtful states. That Mr. Roosevelt can carry California without the aid of a Californian on the ticket with him is almost as certain as that he cannot carry Missouri even with the help of a Missourian. Why then waste powder by giving the nomination to either of these states? Better give recognition where it may influence the result of the vote. If Indiana may be considered a doubtful state—and it is probably more uncertain than any of the other northern states having a large electoral vote—it would seem that a vice-presidential candidate might well be chosen from that state, especially as it has two senators who are perfectly eligible for the office, if they will accept it. Senators Beveridge and Fairbanks are both suitable men for the vice-presidency if they will accept it. And after all, while the office is seldom a stepping-stone to anything higher, it is far too important a post to be filled by a man of less than presidential caliber. Too often it has happened that a vice-president has been

called to the executive chair by the death of the president. At this present time, with an example of this before our eyes, it would be the highest folly to nominate a man who would be incapable of filling the highest office with credit in case of an emergency.



We have gotten pretty well accustomed to the statement that the Fifteenth Amendment is inoperative in several states of the Union, but it has undoubtedly come with a shock of surprise to most of us to learn that in parts of at least one state the Thirteenth Amendment has been quite as effectively nullified. That a system of peonage or serfdom exists in several counties of Alabama has been proved by the confession of some of the guilty parties in the federal court at Montgomery. Ex-Sheriff Pace, who seems to have been the moving spirit in the whole business, plead guilty and has been sentenced to five years' imprisonment. This man owns plantations and mills requiring a large amount of labor. By co-operating with a ring of scoundrels in official positions, he secured the conviction of large numbers of negroes for imaginary crimes, and inaugurated a system of convict labor for his own benefit. The stories that are told of the cruelties practiced on these serfs would be incredible if they were not so amply authenticated. The following case is typical and is worth repeating in the words of one who has been making an investigation on the ground:

Contemporary
Slavery.

One case in Lowndes county reveals the torture of a negro named Freeman. It is said he tried to get away from people who enslaved him.

Whatever it was that angered them, he was tied with his hands and feet, bound behind a horse and dragged a long distance along the road. This occurred less than thirty miles from Montgomery, the state capital.

Freeman was sent for by the Federal authorities. Two of his employers accompanied him to the very door of the government building. They rigged him out in fine style, with the best outfit of clothes obtainable, and when he was questioned he said he got nothing but the finest of treatment from his employers and remained with them willingly.

The Federal authorities were astonished at this statement, for their information about Freeman's treatment came from reliable sources.

Two hours later Freeman returned. He had gotten away from those who intimidated him. "Boss," said he, "if the government will protect me and I won't have to go back to Lowndes county, I'll tell the truth." He was assured full protection.

He confirmed the entire story of being tied behind the horse and being dragged. Not

only that, but he told of inhuman beatings.

Government officials are loth to believe him under his previous statements and asked what he had to prove the truth of his tale of cruelty. He stripped and showed his back—one mass of welts, wounds, bruises and sores.

His evidence and that of others will be presented to the grand jury as soon as it can be gotten together in proper shape.

The steps which are now being taken in the federal court to break up this barbarous practice and to punish the culprits have the support of all the good people of the state. Happily, no political question is involved. It is not a matter of political rights or social equality or the negro vote, but merely a question whether the slave-driver is to be permitted to ply his trade in Alabama, defying the constitution of the state and of the United States, and prostituting the forms of judicial procedure to his own criminal ends.



A New York judge, in passing sentence upon a striker who had assaulted a non-union man, said some harsh things about the unions, including some things which are, in our opinion, too severe to be just. But with these he uttered one true word: "The question of wages is one to be settled between the employer and the employed, and cannot be dictated by any body of men." This does not mean that labor ought not to organize, but it does mean that the unions act ill-advisedly when they fix the rate of wages without consultation with the employers and without an adequate knowledge of the employer's side of the business. The terms of a contract are most amicably and satisfactorily arranged when the parties consult in their formulation. For one party to formulate its ideas in the shape of "demands" and present them as an ultimatum to the other party, is a procedure which puts all further discussion on a war basis. At the best it is "shirt-sleeve diplomacy" applied to a business requiring fine adjustment and infinite tact—the diplomacy of rolled-up shirt sleeves, at that. The unions and the employers both ought to know by this time that to begin negotiations by presenting "demands" is the quickest way *not* to get a satisfactory agreement.



In one city at least, Independence Day has been changed to accommodate the saloon men. We had supposed that the Fourth of July was not exactly a movable feast, but it seems now that the Fourth of July does not necessarily occur on July 4—especially if the liquor sellers can make more profit out of it on another day. At Bloomington, Ind., a celebration was planned and a fund was raised by subscription to defray the expenses. The saloonists pledged half of the money and thereby got great

praise for their patriotism. Then they remembered that July 4 was a legal holiday on which their resorts must be closed. So the celebration was moved up a day to accommodate them, and on July 3, was held as beery a Fourth of July carnival as the most bibulous patriot could desire. It was a charmingly simple expedient and quite in keeping with the current popular view of our national holiday. The carnival's the thing, not the day nor the historic event for which it stands, nor the patriotic sentiment which is supposed to be fostered by it. The main point is to make a noise, to have a holiday, to sell beer. The day is only the excuse—and a slim enough one it is for all that is put upon it. The average Fourth of July celebration tells all this plainly enough, but the painful and pitiful part is seldom so clearly proved as in this alteration of the day to suit the convenience of the saloonkeepers.



Our government has selected the points on the Cuban coast which it wishes to occupy as coaling stations, according to the Platt amendment. The treaty embodying the terms of the lease has been signed and only awaits ratification. The Cuban government will buy from its private owners the property which has been selected, the money for this purchase being advanced by the United States. This sum is to be considered an advance payment on the rental, which is to be at the rate of \$2,000 a year. The United States surrenders any claim that it may have to sovereignty over the Isle of Pines, the ownership of which had been left to be determined by treaty.



There have been many false and premature reports of the Pope's approaching death, until all such reports have come to be regarded with suspicion. But these erroneous reports cannot make him immortal and, with his frail physique and his more than ninety years the end must soon come. Dispatches from Rome assert that he is now lying at the point of death and that the news of the end may come at any hour. The aged pontiff has received the last sacrament and is prepared for death. The courtyard of the Vatican is filled with the carriages of the cardinals who have hurried to Rome to be ready for the conclave which will meet immediately upon the death of the Pope for the election of his successor. The rival candidates are marshalling their forces, but there is very great uncertainty as to the outcome among such a wide range of possibilities. The only things that are comparative certain are that the next pope will be an Italian, that he will be one of the present cardinals,

and that he will be an old man. Short papal reigns are considered desirable so that the honor may be distributed among a greater number of persons. The cardinals are therefore careful, as a rule, not to elect a young and vigorous ecclesiastic with a prospect of long life. That is one of the chief objections to the election of Cardinal Rampolla, papal secretary of state. Leo himself was nearly seventy years old when he was chosen, and his long pontificate has been a great surprise to those who elected him.



The Iowa Republican convention, which was held last week, resulted in a compromise between old-line protection and the so-called "Iowa idea," which consists in using tariff reduction as an instrument for curbing the trusts. The tariff plank in the platform was written by Senator Allison, upon whose orthodoxy as a protectionist no suspicion has ever been cast, and was unanimously indorsed by the convention. On the other hand, Governor Cummins, the chief spokesman for the Iowa idea, was unanimously re-nominated on a clear statement that his views of the tariff were just what they had been during the past two years. So the convention really decided nothing as to the tariff question. What it did decide was that the two ideas can live together on peaceable terms without creating a schism in the party.



Late on the evening of July 4 the laying of the cable from California to the Philippines was completed by the arrival of the cable ship at the archipelago. Now, for the first time, is there a complete line of telegraphic communication around the world. President Roosevelt and Mr. Mackay, president of the Pacific Cable Company, both being at Oyster Bay on the day of the opening of the cable, exchanged congratulatory messages around the world. The new cable touches only at American territory, Hawaii, Guam and the Philippines. In granting the franchise to the Pacific Cable Company our government established a maximum rate of tolls under which it will save thousands of dollars a year over the former rates, provided that official dispatches should always have the right of way, and reserved the right to purchase the cable at any time at an appraised valuation. This arrangement is even better than a cable owned and operated by the government. In carrying this immense project to a successful conclusion, Mr Mackay fulfilled an ambition which his father had long cherished and performed a task which he inherited with his fortune.

Life and Organization.

Christianity and science alike have reached the conclusion that life precedes organization. In other words, life is the cause and not the product of organization. While this is now recognized as a general principle, its application to church organization has never been clearly apprehended by many. And yet we are sure that, on reflection, it will be seen that this principle is as true in the domain of religion as in any other form of life. It seems to us to have important bearings on the whole question of church organization. Let us consider some of its bearings.

Not only is it true that life precedes organization; it is also true that the kind of life determines the character of the organization. Organization is the method by which the life manifests itself and performs its normal functions. "And to every seed its own body," is the statement of this law as it relates to the vegetable world. Its use by the apostle, in connection with the doctrine of the resurrection, shows that, in his thought, enlightened as it was by the Spirit of God, the same principle applies to man, and that, too, in relation to his higher life. It seems safe to infer, not only from this argument of the apostle, but from all that we know of God's methods in all realms of life, that man's future glorified body will be a higher and finer organization adapted to the quality of the new and higher life, which man has attained through Christ.

But we are specially concerned now with the application of this law to church organization. How did the church come to take on the particular form or forms of organization which seem to be indicated in the New Testament? One answer to this question is that Christ either personally directed the apostles how to organize their churches, mentioning the specific officers, or that He inspired them to give to the church a particular form of organization. Another answer would be that the early church, following, of course, the advice of its inspired leaders, and guided by what seemed to be the needs of each particular church, selected men that would supply these needs. It seems more in accordance with God's method of working, to suppose that the early church felt itself at liberty to adopt such organization as the case demanded, that is to appoint certain men to do certain things, as they were needed, without any direct commandment from the Lord. It does not follow from this view that such organization was without divine sanction, for these men were seeking divine guidance in all that they did for

the advancement of Christ's kingdom. At the same time it disproves the idea that there is a fixed and definite form of church organization given in the New Testament which must be followed in all cases and under all circumstances. It leaves the church free to adopt such methods of organization as will best promote the edification of its members and conserve all its interests, without violating any of its principles.

What we see, when we look into the New Testament after the church was established, is, at first, simply a body of believers. After a while certain of their number are appointed to serve certain specific needs. Later on, others were appointed to supply other needs. To say that such men were appointed under the guidance of the Spirit is not in conflict with the idea that this divine life in Christ was taking on an organism adapted to the work it was to accomplish. We cannot conceive that the Holy Spirit would suggest any form of organization that was not adapted to the needs of the church. As the cause spreads from Jerusalem to other cities, there were local congregations formed, each, so far as we can see, having the management of its own local affairs, yet considering itself a part of that one Church of which Christ was the Living Head. Each of these congregations, after a time at least, seems to have had two classes of officers, namely, deacons and presbyters or elders. These last were also designated as bishops, overseers or pastors. The first of these seems to have had charge of the material interests of the church looking after its poor, assisting in the ordinances, and perhaps taking a subordinate part in the religious services of the church. The bishops or overseers were appointed to serve the spiritual needs of the congregation in teaching, oversight and correction.

This much, then, we find in the New Testament in the way of church organization: the congregational polity, that is, the autonomy of the local churches, which were linked together, however, in the bonds of a common faith and a common work, and each local church provided with deacons and bishops to look after its material and spiritual interests. The experience of nineteen centuries has confirmed the wisdom of both the local organization, and the two classes of officers to supply its two classes of needs. Whatever names may be given to the men who minister to these needs of the church, the needs themselves are enduring; and men qualified and set apart to such work, are a necessity in order to the continuous growth and edification of the church. But whether the life of the church finds sufficient, and its only legitimate, expression, in this simple form of organization, and whether other agencies may be employed as needed, will be a subject for future consideration.

Reverent or Destructive?

We call attention to a letter from Bro. Allen Hickey, published elsewhere in this paper under the above head. According to Brother Hickey's understanding of the matter, those who recognize a human element in the Bible deny to that extent its inspiration. The word *human* is, with him, equivalent to *false* or *erroneous*. Those who see both the human and the divine elements in the Bible, are only "semi-believers" in the Bible, because they only accept an "element" in it! We wonder how many people have that conception of the Bible and of inspiration? If the number is very large there is certainly need for a "campaign of education" on the subject.

Is there a single intelligent Bible scholar in the world to-day that does not recognize the human element in the Bible? Not so far as we know. Evangelical believers, as well as rationalists, accept this fact; but the Bible with them is not less divine because the Holy Spirit has used the human element in its production. Were not the prophets and the apostles human beings? Did not the Holy Spirit quicken their thought and illuminate their understanding, and thus enable them to speak in harmony with the will of God? And yet each of these men used whatever talent, whatever literary style, whatever knowledge, he possessed, and their individual peculiarities are all manifest in their writings. Paul's style is very different from that of John, and Peter's is different from both of the others. Their way of conceiving and stating truth also differs. And yet what each of them said is no less inspired because of this human element that is used in communicating God's will to men.

The difference between evangelical and destructive critics, as we said, is that the former believe that in revealing Himself God speaks *in* and *through* men, and that we have both the human and the divine agencies working together; while the rationalistic or destructive school of critics do not accept the idea of the supernatural manifesting itself in human affairs, and therefore attempt to account for all religious phenomena, including the Bible, without the agency of the supernatural. To speak of the first class as "semi-believers," because they recognize the human agency as well as the divine, in the production of the Bible, is to speak without correct knowledge of the subject. Of course, in view of the statements just made, our brother's request for some "infallible proofs" by which we may know "whether any particular passage in the Bible belongs to the accepted or rejected element," is seen to be based on a total misconception of what is implied by the presence of the human and the divine elements in revelation.

The Bible is a much more precious and valuable book for human beings,

such as we are, coming to us, as it does, through human beings like ourselves, struggling with the great problems of life and duty and destiny, of sin, of sorrow, and of death, uttering, each in his own way, the truths which God's Spirit has enabled him to see and to know, than if it had been handed down to us from heaven in some perfect language of the celestial world, without human agency. As God came near to us by manifesting Himself in the flesh, "a man of sorrows and acquainted with grief," so His will has come near to us by manifesting itself in human life, in human struggles, in human thought, in human labor and achievement, a record of which we find in the Bible.

Moral and Positive Law.

Professor Grubbs, of the Bible College, Kentucky University, has an article in a recent number of the *Christian Standard* on "The Moral and Positive Law in Religion," which is marked by his usual clearness, and which, we think, helps to disentangle the subject from some confusion of thought. He points out that "the reason why the obligation expressed in a moral precept is binding through all dispensations, and never can be otherwise, is the essential relation which it sustains to the character of God." The commandment to keep the seventh day, as against any other day is not of this nature, he argues, since God might have selected the fifth or any other day for observance. But He never could "make a world in which lying would be a virtue and telling the truth be a vice," because this would be contrary to God's character. "Moral law is a mirror of the divine character, while positive law is an embodiment of the divine will."

It may be said in reply to the foregoing statement, that the divine will is an integral part of the divine character, just as our human wills are a part of our character; but while this is true, it is allowable to make the distinction, by using the terms in a limited sense, as the Professor does. The following paragraph states the distinction between the two classes of commands very clearly:

Let it be carefully noted that the difference between the two kinds of law pertains to the *nature and source of obligation* in each case. To show that a positive institution is not arbitrary, but reasonable and appropriate in its appointment, is no proof that it can be classified with moral commandments. The fitness and appropriateness of baptism and the Lord's Supper in answering the general purpose for which they were ordained, does not show that they ever could have existed as religious duties apart from the will of their divine Author, or that their existence is to be co-eternal with the existence of God Himself.

The old way of stating the argument in favor of the distinction above made laid emphasis upon the absence of any reason or fitness of baptism for the end it was intended to serve, and this very fact it was held, made it a suitable test of faith. It was the re-

volt against this extreme position that has led to an effort to obliterate all distinction whatever between the two classes of commands. And yet it must be recognized that the command to be baptized, and that to be holy and merciful, are binding upon men for different reasons, the former because God's wisdom has ordained it, the latter because God's character necessitates it.

A Needed Revival.

We mean the revival of zeal for reality—for things rather than names. It is astonishing how many of us are deceived by mere words. We may be exceedingly zealous for words while comparatively careless about what the words stand for. Let us get beneath words, which may become mere party Shibboleths, to the realities which they signify.

We say we believe in *Christian union*. Do we really believe in it, and love to mingle with other Christians in worship or in some form of public service, or do we love it as a party slogan? No doubt most of us love the real thing, but we are persuaded that some just love the theory, and care little about the practice. The man who really loves union will seek every opportunity of manifesting it and practicing it. We believe there should be a revival of our love for the unity of believers, such as animated the Campbells in the inauguration of their work, but it should be the *real thing*, not a party cry. There can be no real Christian unity except under the inspiration and leadership of the Holy Spirit, who is the author of unity. Only as we are guided by the Spirit can we promote real unity.

We believe in conversion. But what is conversion? It is the actual turning about of the sinner from the pursuit of unrighteousness to follow Christ, in daily living and daily cross bearing for His sake. Is this what we mean by the term? Let us see to it that we hold conversion up to this scriptural ideal. The church needs nothing so much to-day as really converted members, who are seeking to do as Christ would like to have them do.

In a word, let us be done with all shams and pretenses in all departments of our work, and in our individual lives, seeking to get down to the bed rock of *reality*. So shall we put ourselves in such relation to God as to receive the fullness of blessing He is ever ready to bestow.

No one has been so severe in denunciation of the merely literal, or rather, *apparent* compliance with divine requirements as Jesus himself. Hear him as he says, "Why call ye me Lord and do not the things I command?" or "ye tithe mint, anise and cummin and forget the *weightier* matters of the law." "Man looketh upon the outward appearance but God looketh upon the heart."

Editor's Easy Chair.

And this is Macatawa? Here, indeed, is the same old lake, singing the same old anthem and presenting the same wide expanse of blue waters, with their varying tints and changing moods. The same sand dunes lift their domes of silica against the further approach of the restless waves, crowned with the same trees clothed with an unusually luxuriant and fresh-looking foliage. Here, too, is Black Lake, one of the gems of inland lakes, set in a frame of green and gold—an important feature and factor in Macatawa life. Many of the same familiar faces that have greeted us in past years are here to greet us again. And yet this is not the Macatawa we knew a dozen years ago. Think of a broad, six feet granitoid walk, running west from the hotel to lake Michigan, and then south along the lake front clear past Edgewood-on-the-lake, and all brilliantly illuminated at night with electric lights! Up along the winding roadways, through the forests, electric lights gleam out at night, where once the fire-fly was the only rival to the moon and stars.

The people call all this *improvement*, and so it is from a commercial or business point of view. But from the point of view of a man seeking rest from the ways of city life, and hungering for rural scenery and an entire change of program, involving a return to a more primitive style of living, these innovations are of doubtful utility. Such an one prefers the winding pathway, soft with the leaf-mould of generations of oak, to the unyielding granitoid, the mild radiance of moon and stars and even of a candle, to the glare of an electric bulb, and the songs of the wild birds to the highest, ear-piercing notes of the *prima donna*. This, you say, is *backwoods*. Of course it is, and that is the very kind of woods for which a tired man's soul longeth, yea, even fainteth. Else why would he leave the city at all, where civilization is supposed to put on its latest touches, and where the heartless tyrant, Fashion, imposes her heaviest taxes and her most galling chains?

It does not follow that one wishes to return to barbarism, or savagery, because he is anxious to escape the conventionalities, the artificial burdens, and the social exactions of that highly complex thing which we are pleased to call modern civilization, as it manifests itself in city life. It means only that he would like to get away from artificialities and hollow formalities to the primal source of things, and look at life and its deeper meanings with a vision unobscured by the smoke of city factories and the disturbing news of the market reports. One can get nearer the heart of things lying on his back in a hammock, watching the white cloud-ships sail by through the upper sea of ether, than by studying

all the philosophies and political economies issuing from our over-worked printing presses. There is no substitute for the direct, individual thought of each individual soul, stimulated it may be, but not determined or controlled by the thought of any other man.

But then, thank heaven, men cannot obscure all the beauty of nature! And here at Macatawa there are large sections of it, yet, to appeal to the heart of him that loves nature. The scene that lies before us now as we pencil these lines would attract the enthusiastic admiration of most of our readers and all the lovers of the Easy Chair. The sheen of an afternoon sun has converted the great lake into a sea of glass. The Chicago boat, just arriving, is the only object to break the far-extended view. To the right, up Cedar walk, the roadway winds through a green lane of trees. The boat is just entering the channel and its upper deck is crowded with visitors. The hotels and boarding houses will welcome them, for the season is backward. T. P. Haley and wife, Major Hallack and family, T. Crittendon and family, all of Kansas City, have been here some time. Judge Sandusky and family and A. B. Jones, of Liberty, have just arrived. Brothers Hughes, Bennet and Earl have been here for many days. Geo. H. Combs has joined his family here, and is painting his cottage with his own hand. The colony grows daily. The blinds on "Edgewood-on-the-lake" have only just been taken down.

Notes and Comments.

The Christian Standard's silence in regard to its editor's late heresy on baptism is still almost deafening in its intensity. The Pacific Christian says that "the Standard's silence on the question mentioned is reverberating all along the Pacific coast in spite of the furious torrent of its verbosity on another subject. The well-known fact is that about a dozen years ago the present editor of the Standard was arguing for the admission of the unimmersed into our churches. We have never heard from him any acknowledgment of his error on this important point. There are a few things which we would like to know: *First*, has he changed his views on this subject? *Second*, if so, when? *Third*, if so, why? Was he moved to the change by assault or by persuasion? It is not on record that he was attacked bitterly when he held those opinions. His own experience (if he really has been led to put away his error) ought to convince him that gentle measures are the most effective in leading wanderers back into the way of truth.

We referred last week to the comment of Bro. M. E. Harlan, of Brooklyn,

N. Y., on a sermon by Dr. Hillis on the subject of Christian Union, as reported in the Brooklyn Eagle. It seems that the discussion has awakened considerable interest, resulting in a letter from Bro. Harlan to Dr. P. S. Henson, Baptist, who, in commenting upon Dr. Hillis's sermon, had taken very much the same view as that of Bro. Harlan. The following extract from Bro. Harlan's letter will be of interest to our readers:

I am ready to unite on the principles you announced in your last Sunday's sermon, and begin the practice of that union right here in Brooklyn, "the City of Churches." Our own personal opinions we will hold as matters of personal opinion, and not intrude them upon our brethren as tests of fellowship. We can afford to do this for the sake of union and for Christ's sake, as well as for the sake of the unsaved masses who have no churches and no pastors because a divided church has been squandering her Lord's money in building and sustaining many churches in the best localities on the same block through denominational pride and for denominational prestige, while the poorer districts are poorly equipped with churches. I am willing, if necessary, to resign my pastorate and advise my congregation to unite with this union church. The money that is now used to support the church where I labor can then be used in destitute regions or on heathen fields, and the building which we now occupy can be removed to some more needy field. This one union church can then do a better work than two of the same kind in the same field. The church where I am now pastor is within three blocks of the Sixth Avenue Baptist Church. Instead of having two churches so close together, we will then have one. The money thus saved can be added to the equipment for work, and make the church much more efficient. Why should this be thought to be visionary if we both are willing to wear New Testament names and engage in New Testament practices? . . . Our union church will then stand for a personal faith in Christ which leads to repentance and a regenerated life. We will practice New Testament baptism and wear a New Testament name.

That sounds very much like practicing Christian union as well as preaching it. Elsewhere we have called attention to the need of a real advocacy of Christian union which the advocates are willing to put into practice. Bro. Harlan's letter seems to be of that character, as is still further evident from the following additional extract:

In addition to this I hereby offer myself to this union church as a missionary either at home or abroad. To this glorious end I am willing to sink all denominational pride, not to save Christ or to please men, but to please Christ and save men. Let us quit talking about the difficulties and about it being impractical and view the question from Calvary. To the man of weak faith the salvation of the world is a very impractical and impossible thing. Let us be so busy with doing His will that we have no time to doubt His plans. We will be pardoned, I am sure, if we spend our time delivering His message and let the Lord settle the question of the "decrees" and "irresistible grace" and "God's sovereignty." Now while God's Spirit is striving mightily with His people, let us enter the matter prayerfully for this "kind goes out only by fasting and prayer!" Let Him work in us "that which is well pleasing in His sight."

Dr. Henson expressed himself to the reporter as "in entire sympathy with the fraternal sentiments expressed" and his willingness to do all he can "to bring about what he suggests." He adds: "It is in evidence that we

are getting very near together, and that is gratifying. A union of two such denominations seems practical, but Dr. Harlan and I will meet and talk it all over and see what can be done." Our readers will watch with interest for the further development of this correspondence.

The Christian Standard of June 27 is a specially large and copiously illustrated number. In the number and character of its half-tones, the variety and ability of its articles, and the wide territory it covers, the number is highly creditable to the enterprise of the publishers. Its success, too, in enlarging its circulation seems to have been phenomenal. In all this we can but congratulate our contemporary. We most sincerely deplore, however, its course in the matter of the Berkeley Bible Seminary. The report of the trustees of that institution, vindicating its dean against the charges which the Standard has made against him, would have been a most valuable feature of this number. No plea of fear of a libel suit can justify the Standard in its failure to deal fairly and justly with men and institutions. A religious journal can better afford to have a dozen libel suits than to endure the suspicion that it is unwilling to apologize for its mistakes and unjust charges and make due reparation. We know that hundreds of the Standard's best friends sincerely regret its unfair course toward the Berkeley Bible Seminary and the California brethren. No prosperity resting on injustice can possibly be permanent.

The Christian Church at Franklin, Ind., dedicated a \$25,000 church building free of debt last Lord's day. Z. T. Sweeney preached an able discourse in the forenoon and made an appeal in his own successful way for \$10,000 to provide for all indebtedness, as \$15,000 had been previously subscribed. This was nearly all pledged in the forenoon and the remainder at night, making an aggregate of \$10,247, which will be swelled by other subscriptions. The editor of this paper made a brief address at a union communion service in the afternoon and preached at night. The patience, courtesy and interest manifested by the entire audience, in remaining throughout the money raising excelled anything we ever witnessed. Their liberality, too, was most praiseworthy. The pastor, Charles R. Hudson, who has been six years with the church, has given the highest proof of his efficiency in the erection of this new and beautiful stone building and in the character of the congregation. He graduated at the State University and afterwards spent a year at Yale. He goes East this summer for some special studies. We hope to present fuller report with cuts of building and pastor next week.

Faith and Uncertainty By N. J. Aylsworth

We live in a world of uncertainty. But few of the things that concern us most deeply, and on which we are called to act, rest on a basis of uncertainty. All our prospects, all for which we are living, is uncertain. This would be a most deplorable fact, but that we are provided with a faculty to meet and deal with uncertainty.

In a world of light we have *eyes*; in a world of sound we have *ears*; in a world of difficulty we have *energy*; in a world of dangers we have *courage*; in a world of uncertainty we have *faith*.

The youth has begun his education in early childhood, and expects to go through college and then study for a profession, finishing his course of preparation for life at perhaps twenty-five or twenty-eight years of age. All this long and laborious course of study is simply *preparation* for the life that is to follow. And yet a large part of the race die before twenty-five, and young people are falling on every side. This future for which he is preparing is very uncertain. There is only a *probability* that he will live to reap the reward of this preparation. Yet he works with the same energy as if it were certain. The vision that lures him stretches on to the eighties. There is no coffin in it. A coffin at twenty-eight would paralyze his efforts. He knows there may be one there, but thinks he has a probability of longer life; and he deals with this probability with the same energy as though it were a certainty.

Nor is this all. The uncertainty does not make him *unhappy*. He is heart-whole and as full of buoyancy as though his future were certain. He lives for and rejoices in the bright vision, without fear. A wonderful faculty, that enables us to rest, to be strong, and be glad in a world of uncertainty! In the presence of danger the man of courage is not unnerved. There is something of fear, but it is quickly met and quelled by courage, and he remains heart-whole. He is not unhappy. He may even choose a life of danger, as the man of energy rejoices in overcoming difficulties. So faith keeps us heart-whole in the presence of uncertainty, and quenches fear in the strength of a robust hopefulness. The exercise of noble faculties is the highest felicity, and we should be less happy if everything were on a dead level of certainty. It is because this is a world calling for effort, for courage, for manly qualities, that man is man, and able to enjoy in his splendid way, and it is in an atmosphere of uncertainty that faith takes wing and he becomes sublime and glad in a strong, new way. Heaven cannot be a world of lazy rest, or it would paralyze our nobler manhood. There is a sense of rest in all our masterful faculties—in energy, in courage, in faith—and this is the better rest.

What is true of the student is true of all the enterprises of life. The farmer labors in uncertainty. He can never *know* that he will reap, but he toils on, happy in his probable prospect. So of the business man. Firms are failing all about him; his success is uncertain. The great financiers are masters in the realm of uncertainty. They can venture, they can wait, they can be calm (and calmness is rest) where others would be unmanned. They walk sure-footed at dizzy heights where others would fall. The sagacious statesman beats with mighty wing an atmosphere of uncertainty.

How largely our happiness depends on this splendid faculty can probably be best seen from those cases of disease where the mental faculties become weakened by exhaustion. Just as the man whose vital heat has been lowered by disease is chilled by the slightest cold, and must sometimes wear fur cap and overcoat in summer weather, so those whose robust hopefulness has been weakened find all uncertainty painful. They may not dare to cross a street where men are moving, or go into a crowd, for fear of getting hurt. They are afraid they will come to want, that they will have certain diseases, or that their present disease will prove fatal, and have a thousand other fears so common to nervous exhaustion. They are not insane, but the faith faculty has become weakened, and they are a prey to fears. These things that they fear are not probable, but they are possible, and their power to meet uncertainty and remain restful has been weakened. Sometimes the fear of death is a perpetual torture to them. So would it be to us all without this faculty. Enveloped in uncertainty and with the arrows of death flying all about us, we sleep sweetly and life is happy.

There is, however, a degree of uncertainty which faith cannot master for happiness, though it may remain strong for action. If a little child lie nigh unto death, with but one chance out of many for its recovery, the parents will spare no effort and no sacrifice to save it, but they cannot be happy. When evidence sinks below probability, faith may work vigorously even heroically, but the situation will be painful.

What religious lessons may we draw from these facts?

The sceptic tells you that he will not believe anything that he cannot prove. Can he prove that he will live ten days? or that his business will succeed? Yet he lives and acts—labors hard—on these expectations, and without such faith he would soon come to want. Let him do regarding religion as he does regarding this life and he will become a devoted and energetic Christian worker. He is a man of faith in this life; let him be so regarding the

next. God has not placed the prizes of either world on the dead level of our lower faculties. They do not come to the lazy, who toil not; to the cowardly who fear; to the faint-hearted who believe not. God has put the treasures of both worlds on a high shelf, where they are to be reached by the use of the understanding, by energy, by courage, by faith. Religious verities rest on good, wholesome probabilities, such as we act upon in this life and are happy; and while certainty is more comfortable in any case, it may not always be for the best—any more than idleness, which is more comfortable than labor. Why should not this splendid faculty be made to work in religion as well as in the secular affairs of this life? Salvation is by faith in both worlds.

While the evidence of probability for religious truth is ordinarily so strong that the heart can rest in it and be at peace, there are painful periods when this probability sinks to a lower level. In the growth of knowledge there comes a time when all things must be put to the test. The very fact that truths more dear to us than life itself should be brought to trial, is painful in the highest degree; and disquieting, but immature reports that often go forth during the investigation are exceedingly troubling. But these things must be, and it is probably best. It is a perilous hour when the eagle stirreth up her nest and casteth out her young to beat the thin air with their weak wings, but it is best so. It would be pleasant to lie undisturbed in the nest that our fathers have made, for it is easy to believe what has long had the stamp of approval; but it might not be best for our faith. Abraham's faith wrestled with awful uncertainties before he could become "the father of the faithful." A drop in probabilities is a challenge to faith, and a part of its stern education. The body cannot thrive without toil, nor faith without trial. The present is a good time for the growth of faith, and faith with many is growing. It was a chilly time for faith thirty years ago, but materialism, that then threatened to engulf all, has not been accepted as the truth of life. The thud of the mallet is still heard at the foundations; it is our challenge to growth. But how grow strong? In many ways which I have not space to mention. One is by being long-visioned. Be a man of the centuries, not of the moment. This is not the first time that cherished spiritual verities have seemed in peril; but what has been lost that we would preserve. Take long views and be calm. Then, new investigations are bringing to light some splendid confirmations undreamt of before. All will be well. Suspense is not comfortable; but faith was made for suspense, and a waxing faith may even grow restful in its presence. Do uncertainties encompass? It is faith's splendid hour. Grow mighty-hearted and be at rest. The very strain will give us strength.

America Revisited. I.

By William Durban

After an interval of three and a half years, it is my very great privilege and pleasure to land again on these western shores. To see America once was no small advantage, but that experience had the same effect as a first pilgrimage among the Alps. A thirst is awakened for a renewal of the acquaintance made. It is a law in political economy that the supply is created by the demand, but in psychology the converse principle works very potently, for the supply very often stimulates a further requisition of the soul for satisfaction. Having seen something of this mighty American country and people in the year of our great jubilee convention at Cincinnati, I have been longing ever since to come again. And here I am! But *just where* am I at this moment?

Lake Hopatcong.

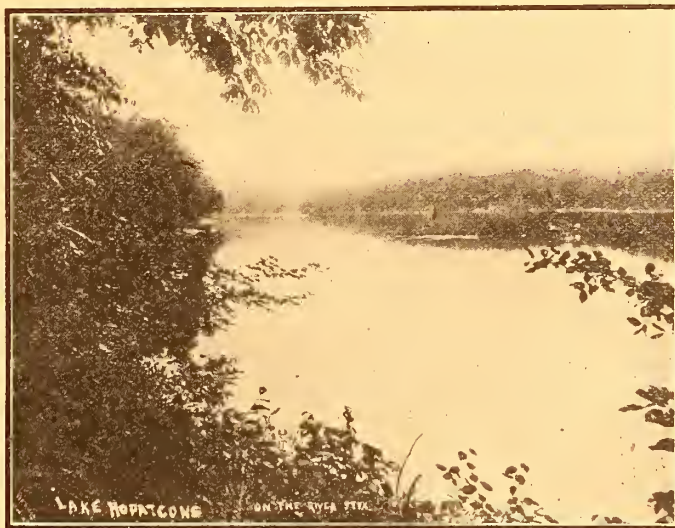
Fifty miles across the Hudson lies, in the lap of the Northern New Jersey landscape, one of the loveliest lakes I have ever looked upon. Hopatcong is said to be the gem of the lakes in the whole region of the eastern states. Like a jasper jewel it is set in an emerald environment, for the Schooley Hills, rising on every side, are covered from the water's edge up to the summit of every peak with primeval forest. Except where the tiny clearings are made for the pleasure-cottages that are dotted about the margin and in the bosom of the woods, the whole district is as God made it and the Indians left it. There is not a real village anywhere within ten miles. It is a curious anomaly that so wild and romantic a region, covering some hundreds of square miles, should exist in its original condition within two hours' ride of New York.

Of course this is a summer paradise, for only a few people have made it their permanent abode. But close to Mr. Hudson Maxim's cottage, where I am staying, dwells a remarkable man whose acquaintance I have hastened to make. Dr. Theodore Gessler, secretary of the American Baptist Congress, was the "discoverer" of Hopatcong, for he was the first man to purchase a lot and to build a cottage here for summer residence. This, he tells me, he did thirty years ago. I have been sitting with him by the shore talking of matters of mutual interest. He has handed me the report of the Baptist Congress held at Boston last November. It is a goodly volume. Some of the papers read by eminent men give singular evidence of the changes which are rapidly coming

over the spirit of American Baptists.

Ecclesiastical Rapprochement.

Dr. Gessler tells me that there is a confident expectation in his own denomination of a reunion at no distant date between the Baptists and the Disciples of America. His reason for the hope is that the Baptists are steadily



River Styx, Lake Hopatcong, N. J.

gravitating toward the position held by the Disciples on certain points, while there is a similar tendency on the part of the latter to smooth certain harsh angularities, not so much of opinion, as of the uncompromising expression of them. I explained to the doctor that I had been trained as an Anglican, had from conviction after investigation become what is sometimes in my own country termed a "Spurgeonite Baptist," and had finally settled through further study amongst the Disciples of Christ. This seemed much to interest Dr. Gessler. He has been a Baptist all his life, and has occupied pastorates in succession at the First Baptist Church, Elizabeth, N. J.; the Central Church, Brooklyn; and Grace Church, New York City. And now in the beautiful sunset of his life he lives the year round in the superlative sanctuary which is here provided at nature's feet in woodland and lakeland, preaching and lecturing intermittently among the churches which best know him and most value him.

The Broader Lines.

In what direction do I thus discover that the American Baptists are broadening their horizon? Dr. Gessler is a good authority, and he makes it clear that the changes are in two directions. In the first place, there is on all sides a relaxation of the old rigid communion regulations. In the next place, the hardshell canons of criticism are being cast into the modern melting-

pot. "A few years ago," said the doctor, "we determined when constructing our congress program, to invite representative men from our universities to put before us their views as to the higher criticism. We made a curiously embarrassing discovery. We found out that we could easily secure more of our collegiate professors than were needed to advocate the progressive view, but could not obtain any one at all, of authoritative standing, to undertake to argue in favor of the conservative side. This opened our eyes to the stupendous revolution which had been silently taking place." I took occasion, after listening to Dr. Gessler's conversation on this point, to say that in Britain there has been nothing like the same proportion of departure from the old lines. One reason is that we are within sound of the echoes of German neology, which has initiated such extreme rationalist vagaries that the higher critics of the destructionist school are viewed with widespread

suspicion. Another reason for the more cautious acceptance of results which include at least a considerable measure of hypothetical and unproved conclusions, is to be found in the strain put upon the Free churches of Britain by their historic and constant struggle with the state church.

Baptism and Membership.

Though I did not come here to Lake Hopatcong in order to study, but rather to enjoy an interval of "dolce non far niente," as the idle Neapolitan lazzarone say, for I have been leading a very strenuous life—editing, preaching, examining Bible correspondence, papers, and writing magazine articles,—yet I have once more found that a holiday is sure for an active spirit to be a season of fresh thought. The great Baptist report which I have mentioned is giving me fresh suggestions, and these are of the most encouraging kind. It is evident in the light of what I am reading in this volume that the denominational life of the American religious society is not tending to sectarian stagnation or crystallization, but that Christians are beginning to look each other in the eyes with glances of sympathetic yearning. I can see this, that on the crucial question of immersion as a test of fellowship the four millions of American Baptists are seriously contemplating the assumption of an attitude which will be almost identical with that of the Disciples of Christ. I long ago

(Continued on page 59.)

Personality in English Literature

By Prof. W. D. Howe

Mr. Stopford Brooke defines English literature as "what great English men and women thought and felt, and then wrote down in good prose and beautiful poetry in the English language." This definition is at best superficial, but will satisfy our present need when we wish to consider the varying degrees of personality which these "great English men and women" have shown in the long story through the centuries.

It may be generally affirmed that one of the distinguishing differences between primitive poetry (our earliest form of literature) and poetry of the highest civilization is that in the first the individual writer is nothing, while in the latter the personal poet is everything. Thus the epic and the ballad, the earliest forms of poetic composition, are characterized by impersonal authorship and appealed to a homogeneous crowd of well-nigh equal intelligence; as civilization advances the individuality of the author becomes more marked and the range of appeal is often more limited. So we pass from the epic, where the author is of no consequence, to the lyric where the author's feelings, hopes, desires, pains, are of all consequence. This development will in the main apply, though of course there are exceptions. The main dictum, however, will hold that in the march of civilization the stress is more and more laid upon the individual, as author or as reader.

Readers and students observe with interest the varying degrees of individuality which these "great men and women" reveal. In this way we learn to know more or less of the work which makes up the literary record of the nation. As we go back to the host of writers that have given us this rich heritage we are surrounded by men and women who are better known to us than many of the real people about us. Geoffrey Chaucer, with the twinkle in his eye, his finger raised at you, lures you on from tale to tale. Not a smile escapes him, dry and dull he seems to be, yet how much of light, sparkling merriment ripples through the pages when he draws the people of his time. Yet back of all you see the practical, active Geoffrey working at the docks in London, perhaps, and all the time wishing to be out among the daisies on May day. Whoever has read the lines of our first great poet and fails to see the real man behind the work, has read with little profit.

There are so many such authors in literature. We read them over and over because we like to get a little closer to them as men and women. Thus the study of literature becomes a direct blessing to him who looks behind to the throbbing life that has created the work. Some critics seek to regard only the external forms of

things. The work of the great author is only ore for the crucible, which by them is to be made over into something worth while. Are we not rather to bring ourselves into sympathy with that which is the breath and spirit of the great men and women? It much repays the time and trouble to draw up close to those of the past and let them talk into your ear.

Did you ever read Isaak Walton? Take him out some day when you are alone by the river and let him chatter to you in unison with the stream. The great out-doors will mean more to you and be a happier place for you to be. Why? Just because you have as a companion a happy, healthful, hopeful fisherman with plenty of humor and plenty of pathos half concealed. You can read page after page of the modern nature book and not get as near to the heart of the world as after a few minutes with "The Compleat Angler."

There stands pious Bunyan! The modern school boy (pity him!) has no time for Bunyan. Reading Bunyan will not make you earn a large salary. In the course of the specialist Bunyan will have no place. And yet this old Puritan has a great deal to say about something which *was* long before trusts and traction companies, and probably *will be* long after trusts and traction companies. Yes, Bunyan, the poor cobbler working by the dim light of a prison window, tells of life as it must be lived by every man and woman who treads this planet.

Who does not like Dick Steele? Who does not pity Dick Steele? "Poor Dick Steele stumbled and got up again, and got into jail and out again, and sinned and repented, and loved and suffered, and lived and died scores of years ago. Peace be with him! Let us think gently of one who was so gentle; let us speak kindly of one whose breast exuberated with human kindness." What a rich heritage is the writing of a man so full of sympathy!

So we may follow the stream down the centuries. Again and again the warm hand is extended out of the past to draw you close to a kindly heart. Thomas Gray, scholar and poet, takes you to him in his letters and gives us his little preferences and dislikes. Cowper, so gentle and simple, yet so sad, fills you with a deeper love for the little animals of the field and forest. Above all Robert Burns, the poet of the Scotch fireside, and indeed of every fireside the world over, opens his heart in every lyric and to every beat there responds the heart of every lover of the simple life.

We cannot extend our list by writing of chattering Pepys, of sober Eve-

lyn, of ingenious Daniel Defoe, of Samuel Johnson, dictator, of humorous Henry Fielding; nor of those who lived so near to us that they are almost our contemporaries—Thackeray, the greatest satirist of life, Dickens, the moralist, Byron, the posing revolutionist, Shelley and Coleridge, the dreamers, Sidney Smith, the humorist, Lamb, the beloved Charles, or the cheerful R. L. S.

As long as the great English men and women continue to write down in good prose and beautiful poetry their thoughts and feelings, we shall be eager to understand those thoughts and feelings. We should ever be eager to come close to some of the great spirits that have created work that endures. We should not forget that life is as far as we can get in this world, and that life should be our supreme interest. If we remember this, we shall never cease to read literature and to strive to know the men and women revealed in literature.



BABY WEATHER.

Little Fellows Don't Like the Hot Days.

Mothers should know exactly what food to give babies in hot weather.

With the broiling hot days in July and August the mother of a baby is always anxious for the health of her little one, and is then particularly careful in feeding. Milk sours quickly and other food is uncertain. Even in spite of caution, sickness sometimes creeps in and then the right food is more necessary than ever.

"Our baby boy, two years old, began in August to have attacks of terrible stomach and bowel trouble. The physician said his digestion was very bad and that if it had been earlier in the summer and hotter weather, we would surely have lost him.

"Finally we gave baby Grape-Nuts food, feeding it several times the first day, and the next morning he seemed better and brighter than he had been for many days. There was a great change in the condition of his bowels and in three days they were entirely normal. He is now well and getting very strong and fleshy, and we know that Grape-Nuts saved his life, for he was a very, very ill baby. Grape-Nuts food must have wonderful properties to effect such cures as this.

"We grown-ups in our family all use Grape-Nuts and also Postum in place of coffee, with the result that we never any of us have any coffee ills, but are well and strong." Name given by Postum Co., Battle Creek, Mich.

The reason Grape-Nuts food relieves bowel trouble in babies or adults is because the starch of the grain is pre-digested and does not tax the bowels, nor ferment like white bread, potatoes and other forms of starchy food.

Send for particulars by mail of extension of time on the \$7,500.00 cooks' contest for 735 money prizes.

The American Christian Educational Society and Its Problems

By R. P. Shepherd

The following language, used recently by one of New York's most felicitous editorial writers, is the impelling cause of this article, and will serve admirably for our text. Commenting on a teapot tempest in a Maine college, the editor deplores the "utterly unnecessary row—which is also a pity, since, though Colby holds no exalted rank among educational institutions, it has been of much real use to no inconsiderable number of more or less ambitious boys and girls whose resources were less than their needs, and who had to go to college where they could, instead of where they would."

Two educational ideals lie implicit in the foregoing expression. Two classes of educational institutions have arisen for the realization of the two ideals. In one class are the institutions which aim at nothing less than exalted rank as educational plants, and, in proportion to their realization of this ideal, they appeal for patronage to all classes and conditions. But no inconsiderable number find it, or think they find it, impossible to go where they would; they cast about to find where they can go. For their patronage are a multitude of competing schools and colleges, which, content with comparatively low educational standards, base their claims for recognition on cheapness, short cuts to degrees, denominational loyalty, and a host of like allurements.

It must not be thought for a moment that these classes of colleges follow along lines of proportionate bulk. Mere bigness is sometimes incompatible with exalted educational ideals, while a small college may have pronounced advantages compatible with the highest ideals of academic culture.

It is scarcely too much to say that, taking our brotherhood as a whole, our educational consciousness, conscience, and definite ideals have barely begun to develop.

The pioneers of our educational work did not accept as valid the need of endowments. Some disastrous experiments were needed for our practical experience—and the experiments were made. Such endowments as were sought were rather for the purpose of perpetuating the plant than providing for constantly enlarging usefulness and conformity with generally advancing educational standards. The result of this policy is witnessed by the statement by the graduates of several of our colleges that had they not graduated at — they would have gone to no college, since that was the only one within their reach. Such an expression is quite common.

The colleges have made commendable efforts to unite these two ideals in a single institution, to appeal for patronage to those whom the low cost of a college was a paramount consideration, and at the same time

to keep pace with the higher and broader standards of the colleges of exalted ideals. Such a plan is by no means impossible to carry to successful issue, but it ought to be apparent even to the dullest intellect, that to succeed along this line requires resources far greater in proportion than if charges are to be raised correspondingly to increased cost of instruction, or the educational standard confined to the limits set by the necessities of cheapness. If all the advantages of high ideals of Christian scholarship are to be attained by our colleges it seems that but two alternatives are available, and no middle ground between them. The cost to the student must be materially increased or, if this cost is to remain stationary or be lessened, provision must be made for greatly increased income from invested endowments. If neither of these courses is possible and practicable, it seems inevitable that we must continue to subordinate the ends of scholarship to those of cheapness, and seek our patronage among those "whose resources are less than their needs," and who go to college where they can, and not where they desire to go.

The problem of the American Christian Educational Society is twofold; it has to do with the church on the one hand, and with the colleges on the other. The problem is complicated by our religious condition and by the situation of the colleges among themselves and in their anomalous relation to the church.

"We as a people" are essentially a religious democracy, a radical individualism, rather than a congregationalism or organized unit. Any semblance of denominational control is instantly combatted as a suspicious and dangerous invasion of our liberties. This condition constitutes our greatest strength in all that pertains to pure evangelization. But we would be stronger for future labors of every sort if we could recognize and frankly admit that the entire lack of denominational control is the most serious weakness of our work in protecting our ministry, in insuring representative journalism, and is the greatest handicap in all matters where concerted action is desirable and essential, particularly in all our missionary enterprises, including that of education. The expenses of our missionary boards are astonishingly low in view of the nature of their difficulty in bringing moral suasion to bear over such a heterogeneous body as constitutes our brotherhood.

We do not consider the work of the colleges as essentially our work. The institutions have grown up somehow, no matter how, and here come their representatives asking us to support their work, a work in which we are not

overmuch concerned. Only those who go before the churches in behalf of the colleges can appreciate the bare toleration they often receive from both preacher and people. Appeals for money are not regarded usually as opportunities for investment in business enterprises of magnificent possibilities, but rather they are met by the most meager gift that will serve to get rid of the beggar and quiet the conscience of the begged.

Statistics of college attendance from the families of our brotherhood are extremely hard to get, and are always unreliable. But one of our conservative statisticians estimates that five college students go from our homes to other colleges than our own, for each one who enters some one of our colleges. Obviously, other institutions are giving inducements which our colleges are not, and it cannot be along the lines of cheapness; examination of our catalogues reveals that that is one of our strongest competitive appeals.

The situation warrants the conclusion that "we as a people" have so abandoned ourselves to the second and third items of the Great Commission that it has taken great expense and effort to arouse us to the consciousness that the "Go" and "Teach" are inseparable items of the mission imposed originally upon men who had just finished a course of three years in the best college this world has ever known.

To identify the interests of college and church in the individual minds of our Christian democracy is, therefore, one of the first and most imperative—as well as most difficult—problems before the American Christian Educational Society.

The second feature of the problem may be summarized more briefly. The colleges, if they really desire the concerted support of the church, must forget unseemly rivalries and merge their interests, co-operate unitedly and harmoniously in an insistent and persistent affirmation of their place, function, needs and possibilities; they must seek to conform to the progressive educational life of which they are a part; appeal, not to the past, the sacrifices of the fathers, denominational loyalty (for we are short on that commodity) and alumni obligations, but to the worthiest and loftiest ideals of wholesome Christian culture for the rank and file of our young people, as well as for the incipient ministry. Things are not as they were. Men are giving today for the realization of ideals as they have never done before. We have our own Rockefellers, Carnegies, Hearsts, Pearsons and the like. Give to us preachers the best talking points on the practical and practicable ideals of the best Christian culture which your academic training and opportunities may inspire in your imaginations, and you will find your utterance multiplied with a surprising willingness.

Such a consolidation of educational interests and inspiration is the second problem before the ambitious American Christian Educational Society.

One Touch of Nature: A Drummer's Story

By E. C. Ferguson

It was Sunday in the big hotel. It was cheerful and warm enough within, but out on the street the snow was coming in fitful gusts out of the northwest, the home and birthplace of that typical American product—the blizzard, before it starts on its mad career of destruction, with pitiless cold that pierces the very marrow. Guests were scattered round about, some smoking, some reading letters, few doing anything in particular. The hardware man was writing up his orders by a desk near the door. He had a grim, set face and his voice was as harsh and rasping as one of his own files, but it was generally known that when he went after orders he got them.

The fat man who sold oil, talked to the day clerk in a soft, lubricating tone as he leaned with one elbow on the cigar case. The long, thin man who sold groceries sat with his feet on the rail looking out at the increasing storm. The very young, little fellow who registered from Indianapolis with a great flourish and who sold white goods, was demanding of the clerk's assistant when he could catch a train for Keokuk, and what was the best hotel, incidentally remarking that his house expected him to stop at the very best, all in a very unnecessarily loud tone. A first tripper, evidently. He had that fact written all over him. A tenderfoot among veterans, but bless you, he didn't know it. At his last remark one or two looked knowingly at each other and smiled, and one man, without looking at him, advised him to "stop at the Newfoundland, corner of Oglesby and 41st," and several more smiled at the fiction, but Jake, who had given the advice, kept his face as immobile as a statue. Still another man sat quietly by himself reading "In His Steps." He had a curious badge or pin on his coat lapel—a pitcher and a torch. How many are there that know what that emblem of ancient Gideon signifies? And yet

the number of traveling men now wearing them runs into the thousands.

The snow came driving along with increasing energy, and the comforting warmth within glowed as if in opposition to the elements, then something happened—just a trifle, but enough to break the monotony and quiet of the big hotel office.

The door swung open and a midget of a newsboy stepped inside, pretty well covered with snow from head to foot. His face was very red, and the one ear his scant cap refused to cover, looked nearly frozen. He hesitated but a few seconds to get his bearings, then as the big, gruff hardware man was nearest, he made straight for him. "News?" he said, in a thin, piping voice, but the man with the iron face scribbled away unnoticing. "News?" again, with a hesitating step forward.

This time the man looked up with his customary scowl and a "What's

that?" loud enough to be heard on the second floor.

The boy said nothing, but pulled a mittenless, red, benumbed hand out of his pocket and clumsily picked out a paper and handed it toward him.

Then the hardware man straightened up and looked the snowy apparition up and down, and without noticing the extended paper, said:

"Where's your other mitten?"

"Hain't got none," said the boy.

"What you wearing such a hat as that, for, you'll freeze your ears."

The boy was evidently getting a little bored. He shifted his feet a little and said: "'S all I've got. News?"

"And your shoes; look at 'em! Why, you ain't got any overshoes on," he fairly roared. "And no overcoat to speak of; say, what you out selling papers for a day like this?"

"Gotto," said the boy, bashfully, and then with an effort added, "Ain't got much coal."

The oil man had walked softly up. The little dude from Indianapolis had

followed, Jake, the clothing man had showed an interest, and the grocery man had moved his chair over and sat down near them to listen; then the clerk noticed the boy for the first time and sang out, "Boy, you better move on," and the boy started. The hardware man was on his feet in a minute, and with a heavy hand on the boy's shoulder he fairly roared at the clerk: "You shut up there; this boy don't move on until I get ready. How many papers you got, sonny?"

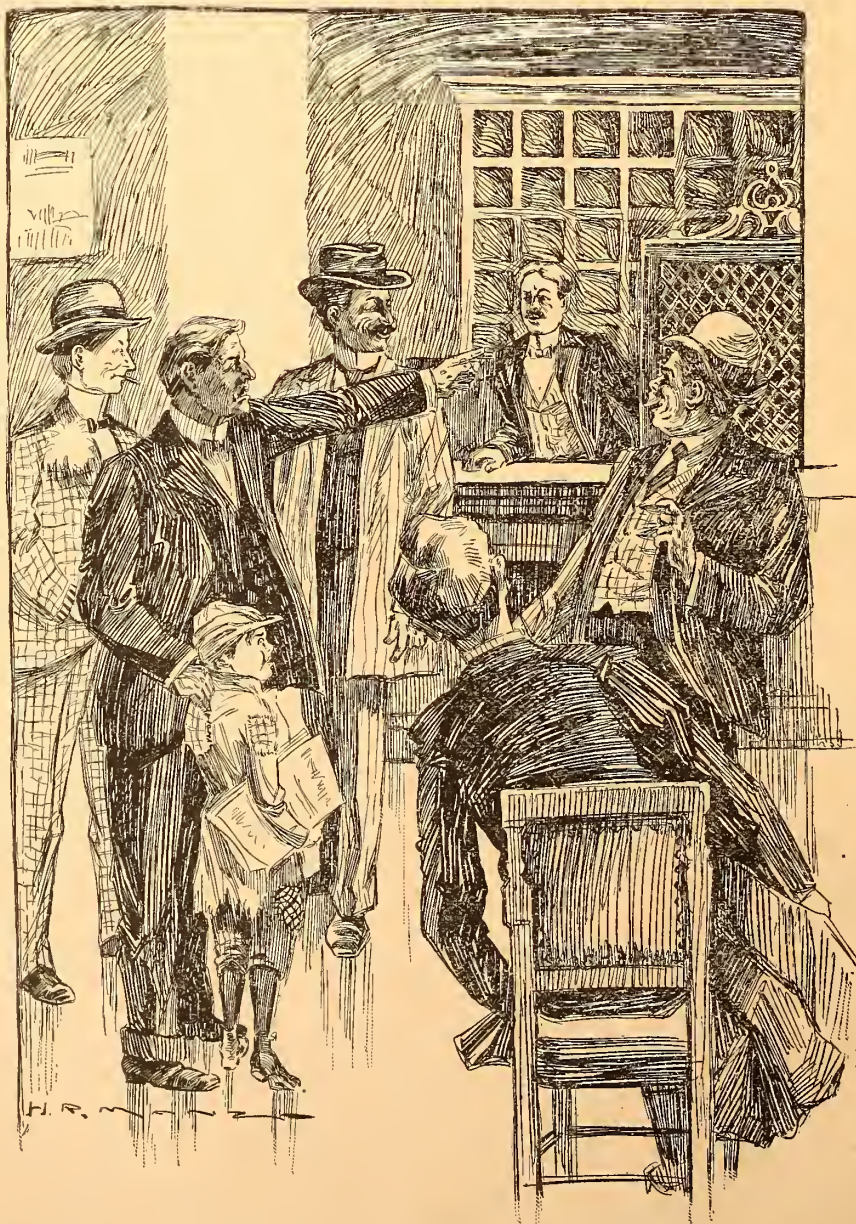
"Ten."

"Boys," he continued, "we'll buy him out, and nothing less than ten cents goes."

He took the papers from the boy's trembling arm and handed them round, and ten men paid ten cents apiece for them.

"Boys," said he, again, "think of a little fellow like him out such a day as this half dressed."

Then the man with the pitcher and torch spoke up:



"This boy don't move until I get ready."

"Perhaps some of us may have some samples we could spare. Here are some overshoes I think will just fit him," and he stooped down and put the boy's feet in them. Jake said not a word, but went to one of his many trunks marked youths', and brought an overcoat that just fitted. A man who sold caps and gloves out of Milwaukee was the next contributor, and by this time you wouldn't have recognized the waif of the streets.

The little fellow from Indianapolis seemed to think it was up to him. He sold white goods. Perhaps there was not much he could do. He turned away wiping his eyes very suspiciously, opened a long case behind the clerk's desk, and brought out a white silk muffler and tied it around the boy's neck. The groceryman had nothing but some candy, but he added a half dollar to it. The hardware man covered the front of the boy with his portly form and put something into his hand, no one knew what, and said in a husky voice, "Run along, now, sonny, you've had a good day's business."

The boy stood a moment in the doorway, facing the crowd of traveling men. He tried to speak, but in vain. Then with a profound bow he passed out into the street and the storm, and the voice of the man who wore the badge of Gideon fell like a benediction:

"And a little child shall lead them."



The Use of the Symbol.

Olive A. Smith.

A symbol is "anything cognizable by the senses which represents something moral or intellectual; an emblem; a type; a sign; a token."

It is easy for us to realize the power and place of the symbol in the religious development of the ages past, but it is not so easy for us to realize the amount of time and attention which we give to it, or the dependence we place upon it as the medium through which we approach spiritual realities.

We know that our church ceremonies are but symbols; that public prayer, or even private prayer, is but a symbol of that continuous attitude of heart and mind which is the natural result of a reverent, well-ordered life; the natural attitude of a child toward a father. "Prayer is the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. But prayer that craves a particular commodity less than the common good, is vicious. As a means to effect a private end, it is meanness and theft. It supposes dualism, not unity, in nature and consciousness."

What but the direst of superstition can convert the communion service into more than a symbol of the death of the Redeemer? And viewed in this light, it is perhaps not strange that so many thinking men and women who

exalt the life rather than the death, are inclined to pass lightly by such a symbolism. In one sense, the death is a monument to the ignorance and fanaticism of a misguided people.

These ceremonies were all given—suggested, at least—by the Christ. But it may not be presumption for us to ask why, and to answer the question if we can. His own life and words and deeds give us the answer. He made a continuous use of the symbol in order to meet the needs of a world which could see but faintly into the reality.

"The Jews require a sign." "If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?" "Except ye see signs and wonders, ye will not believe." The Jewish religion was pre-eminently a religion of form and ceremony, and this Teacher knew, as all modern teachers seek to know, that between the known and the unknown there must be no rude break, no chasm of incomprehension into which the learner may fall. Is it reasonable to suppose that a brief ministry of three years could lift the world of that day into a comprehension of spiritual truth where the symbol could be regarded as a symbol? To suppose so would be to disregard the principle of growth.

The history of all religious movements shows us that the undue exaltation of the symbolic is one of the greatest enemies of spiritual life. We often see children who have been born and reared in Christian homes, whose spiritual senses have become so blunted, their consciences so dulled, that they are wanting, even in the common virtues of honesty and reverence. Yet they cling with a pitiful self-satisfaction to all the forms and ceremonies of the church. Fed upon the symbolism of Christianity, they have accepted it as the reality, and are more hopelessly blind to the spiritual life than is the child who has never heard of the religion of Christ.

But is the twentieth century church able to ignore the symbol? Clearly not; not able in itself, to say nothing of the duty it owes to the world to teach as the Nazarene taught. Nineteen centuries of the existence of Christian faith must have served to give us some conceptions of truth beyond those of the Nazarene's time, yet we are mere babes, and must cling to the tangible and the visible in order to grow in our knowledge of the spiritual.

Says Dr. Holmes, "When a symbol which represents a thought has lain a length of time in the mind, it undergoes a change like that which rest, in a certain position, gives to iron. It becomes magnetic in its relations; is traversed by strange forces which did not belong to it. The word, consequently the idea it represents, becomes polarized."

As yet, this is all the church can do: to "polarize" its forms through the

real spiritual life of its followers; to render them so magnetic that the great realities which they represent may be more effectually thrown upon the canvas.

We may dream of the time when the symbol shall no longer be needed, and the world is full of men and women who endeavor to force the dream into realization. But until the symbol passes naturally through that process of reform which ever works "from within, outward," we cannot do better than to use it as its Giver intended it to be used—as a means to a firmer grasp of the "things eternal."

13 Cedar St., Emporia, Kan.



"There are two good rules which ought to be written on every heart: Never believe anything bad about anybody unless you positively know it to be true; never tell even that unless you feel it is absolutely necessary, and that God is listening while you tell it. Charity thinks no evil, much less repeats it."—HENRY VAN DYKE.



"DABSTERS"

People Who Do Things by Piecemeal.

Many people are convinced coffee is the cause of their sufferings and stop its use from time to time to get relief. During these periods when they are not drinking coffee they feel better. They are getting well in small installments.

"How much better it is to stop short on the coffee and shift to well made Postum and get well once and for all. As soon as this is done the destroying effects of coffee are stopped and a powerful rebuilding agent is set to work. Health comes back by bounds, and so long as the right food and drink are used and improper food is left alone the cure is permanent.

A lady of Readfield, Me., says: "I was always a great lover of coffee and drank it so steadily that I would have to stop it at times on account of dizziness in my head, gas in the stomach, and other troubles. I would leave off the coffee for a few weeks until I felt better, then would go to drinking it again.

"I continued this for years and paid dearly for it, until about a year ago I read a Postum Cereal article and bought and carefully prepared some. It filled the place of coffee from the start so far as flavor and taste go, and it has righted my stomach troubles. I have improved so that my friends notice the change. I have exchanged sickness and misery for health and happiness. Through Postum I have got well all at once." Name furnished by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the \$7,500 cooks' contest for 735 money prizes.

News From Many Fields

Ohio Letter.

June 16, 1828, Walter Scott organized the church at Austintown, O. On Friday, Saturday and Sunday, June 19-21, the 75th anniversary of the organization, was observed. Secretary Bartlett gave the historical address. From this church came the Haydens—William and Sutton—John Henry, the "Walking Bible," Aylet Rains, Prof. B. S. Dean, et. al.

Grant W. Speer dedicated the remodeled church at Beaver Dam, June 21. About \$715 was raised to pay for the improvement. Bro. Speer also preached two nights at a union service at Lafayette.

The Franklin Circle Church, Cleveland, has called to its pulpit Edgar D. Jones, of Erlanger, Ky. He assumes the responsibility Sept. 1. We extend to Brother Jones a cordial Buckeye greeting.

The rebuilt house at Fostoria was rededicated July 5. State Secretary Bartlett preached the sermon. There was no cash needed. Strange dedication that.

The work at Lakewood, Cleveland, is prospering under the leadership of F. D. Draper. There have been fourteen additions the past month.

The preachers of Cincinnati and vicinity, with their wives, enjoyed Monday, June 29, with W. T. Donaldson at Ft. Thomas, Ky. The regular program was carried out and a picnic dinner consumed, and such other things as that part of Kentucky affords. All got home alive. The next preachers' meeting will not be held till September.

Levi Gordon Batman has resigned at Mansfield after a five years' pastorate that has been very successful. He goes to the First Church, Philadelphia. Thus Ohio loses another good man. It will be in order for Mansfield to get another good man from Pennsylvania.

The Bellaire Church gave \$135 to the Anti-Saloon League, and a Children's day offering of \$247. This church has given about \$1,600 for missions since last September. The church house is now being newly frescoed and carpeted. Two mission points, Shady-side and South Bellaire, will build this summer. Mary Kelly is the "living link" of this church.

Prof. E. B. Wakefield has been appointed acting president of Hiram College till a permanent president can be found. It is said that F. D. Power gave the greatest address of his life at the recent commencement.

How did you like the CHRISTIAN-EVANGELIST last week in its new-old dress? Pretty fine, wasn't it? Better ask your neighbor to take it.

C. A. FREER.

Collinwood, O.

Texas Echoes.

Our state convention held with the church at Mineral Wells was in many respects the best we have ever had. Delegates were there from every section of the state, who came not for sight-seeing or for pleasure, but to take part in every effort made for the advancement of Texas mission work. The spirit of the convention was most excellent, and every one felt that it was good to be there. The report of the corresponding secretary showed material gains in all lines of work, there having been during the year 4,094 additions, 47 churches organized and reorganized, and the sum of \$20,902.10 raised in cash and pledges for state mission work, showing a clear gain in additions over the year previous of 1,537, in churches 24, and in money and pledges \$7,475.20. This is a wonderful growth within the short space of one year! Some material changes were made as to the future of our work in the enlargement of our state board, by making the secretaries of the various district boards members of the state board, and requiring the corresponding secretary to locate his office in the city of Dallas, to whom all monies for state and district missions shall be sent, and whose time shall be given chiefly to office work. Bro. J. C. Mason was made

corresponding secretary, and the former corresponding secretary was selected as one of the state evangelists. It will take a little time to get our churches acquainted with the new order of things and with our new secretary, but we believe the system is right and we feel assured that we have the right man, standing at the helm as corresponding secretary and superintendent of missions. With him let all Texas preachers and Texas churches co-operate, and our work will continue to grow and prosper.

The recent heavy rains have greatly damaged the crops in nearly all the low lands, and in some sections almost totally destroyed them.

Bro. B. F. Wilson, of Roswell, New Mexico, is temporarily filling the pulpit in San Antonio, while his brother, Bro. Homer T. Wilson, is superintending the Boulder Chautauqua. The latter will be absent during the months of July and August.

Waugh and Dauthiel have recently closed a very successful protracted meeting at Orange, in which there were 100 additions, the church reorganized, a Sunday-school organized, and the whole city stirred as perhaps never before.

Jno. W. Marshall, J. B. Boen and B. B. Sanders have recently held successful meetings respectively at Venus, Blooming Grove and Hubbard City, while S. M. Martin is shaking up Waco, and great results are expected.

Let the readers of the CHRISTIAN-EVANGELIST note the change in corresponding secretaries of Texas mission work, and address their communications accordingly.

Austin, Texas.

B. B. SANDERS.

The Awful Flood.

The most disastrous flood that ever swept through the valleys of the Missouri and Mississippi is the one that has just subsided, leaving destruction and death as terrible reminders of its power. The full story of this mighty torrent will never be told; it is an impossible task for either tongue or pen. Only actual sight can ever bring to the mind any true conception of the largeness of this engine of destruction to life and property.

It may be possible to estimate the property values that have been swept away, and yet figures, are, at best, poor conveyors of the real situation here, but who can estimate the value of the home life that has been destroyed? Who can measure aright the heartaches and soul pains that have come to many as they have seen their all swallowed up by the angry waters? It is beyond the power of the most fervid imagination.

But worst of all is the loss of life. Nineteen are known to be dead, but there is a list of missing carrying over one hundred names. Letters have come to us full of pathetic anxiety, asking us to search for news of loved ones, some we have been able to find, others are still among the missing. They may be found, but we fear not.

This disaster has peculiar and sad interest to our people. All along the flood swept valleys, in every town and village, we had congregations and church houses; many of these have suffered the loss of all things earthly. Take the Armourdale church as an example. The house was lifted from its foundation, the floor fell in, one wall was bulged and twisted, and practically the house has to be rebuilt, the lowest bid for its restoration is \$600. The membership cannot do this. All of them lived in the territory swept by the flood, and many saved nothing but the garments they had on when compelled to flee for their lives. Brother Noblitt himself, the pastor, was one of the greatest sufferers.

Our churches in Kansas City, Mo., are undertaking to care for this church. Brothers Richardson and Combs, both of whom worked incessantly through the awful days of disaster, are leading in this work of rescue and restoration. For this noble helpfulness our Kansas City pastors and churches deserve unstinted praise.

But this church is only one of the many. Many others have met with the same calamity. Every mail brings us word of the destitution to which many of these valley churches have come. It is a testing time for them. But is it not also for their brethren? If we are at all worthy of the name we will not allow our Kansas City people to stand alone in this matter. Help, large help, is needed. We shall be unworthy of our calling if we let the call go unheeded. Let the contributions come immediately, let them be worthy of the great need that causes them, and the great people from whom they are asked. Let not the appeal of these our brothers and sisters be in vain. One glory of the early church was its helpfulness to its distressed members; if we are restoring primitive Christianity, right here is a splendid place to show it. If you cannot give the large sums, send the small, send all you can, as soon as you can. He that gives at once gives twice.

T. A. ABBOTT.

311 Century Bldg, Kansas City, Mo.

C. W. B. M. in Missouri.

The Maysville auxiliary has taken a fresh start, and will hold meetings on Wednesday nights. We shall expect good reports from there.

Grant city was reorganized on June 29 with twenty-one members. The officers are, Mrs. Dr. Ewing, Mrs. J. H. Vaught, Mrs. John Roudabout and Mrs. Albert Taylor. The Grant City sisters have worked hard and faithfully to help build their beautiful church home, and are now ready for active service for world-wide missions. The secretary found a delightful home with Brother and Sister McKenzie, the pastor and his wife, during her visit there. Sister McKenzie is superintendent of the Junior Christian Endeavor Society, which is about seventy strong.

Sister J. L. Moore is out in districts two and three. Both of these districts will hold conventions during the summer. Reports are coming in, but many are still due. Please attend to this important duty, my sisters.

Careful preparation should be made for county meetings. Consult the Christian Message, published by Brother Abbott, as to dates. If suggested date is not practicable, consult with the brother who is county president and have him write Brother Abbott concerning change of date. C. W. B. M. work should be presented at every county meeting, to see that it is, is the duty of county managers.

MRS. L. G. BANTZ.

5738 Vernon Ave., St. Louis.

Missouri Bible-School Notes.

Now that the Joplin convention is past, let us not allow its splendid enthusiasm to die out, but entering upon another year, may we push with greater vim and work with more unity than ever for the Master in Missouri.

Carrollton's Home Department is not only the largest of any religious body in the state, but is by far the largest of our brethren in any state, while their increase by the recruiting campaign was remarkable to all.

W. A. Moore will make his headquarters in northwest Missouri, and as soon as possible his address will be given, but in the meantime write him here and it will be forwarded. Brother Moore is now making a tour of Sullivan county and all are delighted with his work and will be more and more as they see and learn it.

T. J. Head has just closed a fine meeting at Elvins, rather continuing one begun by J. G. M. Luttenberger, and the net results are 33 additions to the cause and our evangelist has time engaged through July now. Do you want the help of such men? Then apply early.

It is a mistake that the First Church, St. Joseph, Bible-school and church offerings are all taken at one and the same time, but the school as a school raised on Children's Day this year enough to support Bro. F. E. Meigs in the foreign field for a year, and gave \$50 to

home missions and will give \$100 to the King Hill work in South St. Joseph. Think of that from a school that a few years ago gave scarcely anything to any work. J. M. Irvine is a "hustler" sure.

The Monroe City Bible-school gave \$172 to missions this year, and this, too, from a school that a few years ago did not give that much to everything.

Will not all schools not having reported for the year ending May 31 last, please do so, giving us school membership, amount for local school expenses, amount to state Bible-school work, to foreign missions in 1902, also to home missions for 1902, and to Orphans' Home for 1903, and number of conversions from school? Year Book is to go out the last of July and you must not be left out. Recruiting campaign goes right along, and one of the remarkable instances is at Old Orchard, where the enrollment was 44; at the close of the campaign it was 127. The offering the last day of the rally was over \$26.

The Carroll county meeting was wise in making Mrs. W. H. Rosenbury, Carrollton, county Bible-school superintendent, and hope other counties will select as good and let us push our work this year through the county superintendents.

New headquarters, 117 Locust Street, St. Louis: command us at any time.

H. F. DAVIS.

Iowa State Convention.

The thirty-fourth Iowa Christian convention met at the University Place Church, Des Moines, June 22-25, and was unanimously pronounced the greatest convention that the Disciples of this state ever held. The C. W. B. M. session opened with a large attendance and the largest success in raising missionary funds ever reported, over \$9,000 in only eight months since the last convention. The address of Miss Anna Hale, state secretary of Illinois, set the missionary spirit of the whole convention to a high key from the very first. The work done by the C. W. B. M. during the year, the tone of the convention, and a very important address were in large measure due to the excellent work of Miss Annette Newcomer, the Iowa state secretary.

The regular session of the state convention was from the first full of life and interest, the credit for which should in large measure be given to the very prompt and well-spirited work of the chairman, I. N. McCash. The convention enjoyed a series of delightful addresses by Prof. D. R. Dungan, Canton, Mo., concerning the Christian ministry and the study of the scriptures. A series of excellent addresses was given by S. B. Ross, A. F. Sanderson, T. F. Odenweller, A. M. Haggard, H. O. Breeden, Percy Leach and many other brethren well-known and highly honored in Iowa. A very excellent and stirring address on state missions was delivered by T. A. Abbott, state secretary of Missouri.

The reports of the state work show a rapid advance of the cause in this state. The number of accessions to the church by the evangelists that work under the state convention for the eight months numbered 1,205, of which a large proportion came in by primary obedience.

The total amount raised under the auspices of the convention was \$41,216.95 during eight months. This is certainly a very fine record of work done. Our Baptist brethren in this state during the year 1902 had three more evangelists than we, and preached three hundred more sermons, and yet had only 240 accessions altogether.

The Bible-school Association did an excellent work during the year mainly through the enterprise and activity of the state superintendent, J. H. Bryan. Although this association is closing only its second year, it has been able to employ some other evangelists besides Brother Bryan and still reported a surplus of funds in the treasury.

This indicates a prosperous condition, but still greater promptness in the support of this work by the schools will bring yet richer results for another year.

The report of Drake University showed a gain of 55 students for the session of nine months over any previous attendance. The work of the University made a profound impression upon the convention, and the educational address by Dr. Breeden was heartily received and its publication was requested. A special effort will be made by the friends of the University to raise a million dollar endowment fund. The prospect that this will be done, together with the fact that a new music building and a new medical building are now in process of erection, give an outlook such as the University has never before enjoyed.

The Christian Endeavor program was spirited and excellent throughout; and the reports of the work for the year show that there is a remarkable activity in Endeavor circles throughout the state.

The crowning event of the convention was the address of Dr. Susie Rijnhart, missionary returned from Thibet. She told the touching story of burying her little child in a land where Christian burials were before unknown. She told of the long tour made by herself and husband into the interior of Thibet; how that on their way, lacking provision, her husband went to a village to make some purchases and never returned; that she waited three days by the bank of a river encamped in snow, but could not secure any tidings from her husband; that through many perils of false guides, robbers and unfriendly rulers she barely made her way again alone to the borders of China. She expressed her readiness to return to Thibet, but lamented the fact that there were none to go with her, and that she was unable to replace the surgical instruments that were taken from her by the natives, and which would cost about \$400. She had hardly closed her address when a proposition was made that voluntary offerings be taken to purchase the instruments. In a few minutes more than \$500 were subscribed. While the money was being received, the chairman announced that two young people in the audience had volunteered to go with Dr. Rijnhart to that most inhospitable land to Christian missions on earth. The young people were brought to the platform and introduced to the convention, Brother and Sister Griffith, the minister at Boone, Iowa, and his wife. The effect of this wonderful sacrifice moved the convention to tears, and the brief address by Brother Griffith plainly manifested the genuineness and heroism of the offer. The convention adjourned for dinner, but it was almost an hour before the people ceased to crowd to the front and bid a tender Godspeed to those earnest spirits that were willing to offer their labors and their lives to carry the gospel to the most distant place in the northern hemisphere. The spirit of this occasion pervaded the remaining sessions, and made the memory of the day a sweet souvenir to be carried henceforth in every heart.

CLINTON LOCKHART.

Drake University.

Whitman County (Wash.) Co-Operation.

DEAR EVANGELIST: The camp-meeting of the Whitman County Co-operation which began June 18, closed on the 28th. Thirty-three made the good confession. The preachers present were, J. N. McConnell, our district evangelist, Neal Cheatham, W. M. Roe, B. E. Utz, M. W. Smith, A. C. Vernon, F. E. Jones, F. C. Stephens and R. M. Messick. We had the largest attendance every day that we have had for years. Three sermons each day, and I believe the audiences at every service during week days averaged at least 400; on Lord's days, 1,200. The preaching was chiefly done by Neal Cheatham and J. N. McConnell. I don't believe I ever heard a better series of sermons. Brother Cheatham is one among the ablest public speakers I ever heard. Brother McConnell reported as the results of six months' work 160 additions, and of this number 110 were by confession and baptism. He was re-employed by our district board for one year from July 1 on a salary of \$1,200. He has more than satisfied the churches all over this county, and we confidently look for the large

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

est year's work in the history of the co-operation. Twenty-three churches sent in their reports, and all were good. For the six months' labors of our evangelist he received \$600, and very nearly \$500 is now in the treasury for the second year's work. The convention instructed the board to engage the services of Brother McConnell for one year, and if the funds would justify the board in doing so, to employ an additional evangelist. We believe this can be and will be done.

The Co-operation unanimously resolved that all the churches within its limits should be urged to co-operate freely and liberally with all mission work—foreign, home, state and district. The convention adjourned to meet at the same camp ground on Thursday before the third Lord's day in June, 1904.

Respectfully,

R. M. MESSICK.

Garfield, Wash., June 30, '03.

Commencement at Hiram.

The fifty third year of Hiram's work closed June 25. There was a delightful company of old students gathered to renew old memories and greet the outgoing class. The degree of Master of Arts was conferred upon Mabelle Benton Beattie, Daniel Edward Dannenberg, Frederick Charles Lake, Mark Sisler Peckham, Robert Lee Pruett, George Abial Ragan. The Bachelor's degree in science, arts or philosophy was conferred upon thirty students.

President Beatty's baccalaureate on Sunday morning was a masterly address. In the afternoon Robert Moffett preached and presided at the ordination of four worthy young men, D. O. Cunningham, E. B. Kimm, J. H. Ladd and W. D. Trumbull. In evening, Miner Lee Bates preached at the Y. M. and Y. W. C. A. anniversary. The conservatory of music gave a fine program Thursday evening. On Wednesday evening the Alethean Literary Society gave a most creditable and enjoyable program. Commencement day dawned brightly, and at an early hour the large tabernacle was filled to overflowing. It is not often that a large number of old students are gathered on the hill. The address of F. D. Power on the Master-Teacher, was a most fitting and beautiful address.

The later address of Prof. E. E. Snoddy, as class-professor to his class, was truly excellent; and President Beatty closed with a noble exhortation before he gave out the diplomas and degrees. More than one hundred sat together at the alumni banquet in the afternoon. S. H. Bartlett acted as toastmaster, and among the responses—all good—none was more welcome than that of Miss Mary Kelley on China. The Delphic Society closed the anniversary with a strong piece of drama in the evening.

The trustees at their annual meeting found the general affairs of the college in good condition, but they were unable to find a president on the spur of the moment. They will find one duly. Meantime the faculty was instructed to choose an acting president, and it at once chose Prof. E. B. Wakefield. Friends of the college may trust that '03-'04 will be a vigorous and fruitful year; 327 students this year. The library is being finely enlarged. Miss Henry will spend the summer at Harvard, and Professor Snoddy at Ann Arbor. A dear company of missionaries rendezvous at Hiram. The class of '03 is very strong, but the class of '04 hopes to equal it. The college has a noble constituency. It is very grateful, and will try to prove worthy of it.

SCRIBE.

The Sunday-School.

July 19.

Samuel's Farewell Address.—1 Sam. 12:13-25.

Memory Verses: 23-25.

Golden Text: Only fear the Lord, and serve him in truth with all your heart.—1 Sam. 12:24.

(Read chapters 11 and 12.)

The Meaning of the Monarchy.

Saul had been privately anointed for the kingship by Samuel; he had been formally chosen by lot from among all the families and tribes of Israel before the great assembly at Mizpah; he had been hailed with loyal cries of "Long live the king;" and then the people had gone back to their homes and the new king had gone back to his home at Gibeah, without stopping to organize his administration or to appoint any officials in the new government. In fact, it could scarcely yet be called a new government. The establishment of the monarchy marked primarily the introduction of a new ideal of national life, a new hope and a new desire; it was the ambition for temporal power, for an honorable and important place among the nations.

It was a patriotic motive which led to the demand for a king; the desire that the rule should not fall into the hands of Samuel's degenerate sons (1 Sam. 8:3-5), and the wish to make Israel great among the nations (8:20). This new ideal, which the monarchy embodied, controlled the destiny of the nation for many centuries. It led to the vain trust in political and military power which the prophets repeatedly denounced. Samuel's protest against the establishment of the monarchy is paralleled by Isaiah's declaration that the kingdom must be destroyed and his protest against alliances with Egypt with a view to preserving the monarchy. Both were true prophets. Samuel saw that political greatness would become, and Isaiah saw that it had become, an enemy to righteousness and an obstacle to the realization of Israel's true religious destiny.

Saul's First Act of Leadership.

The new king went back to his home, but there went with him "the host whose hearts God had touched." Here doubtless was the material out of which the new government was to be organized. It would be largely a military regime and its actual establishment must wait upon some occasion demanding military action.

There was not long to wait. The men of Jabesh Gilead, who lived on the frontier across Jordan, were threatened by the Ammonites who offered them humiliating and dishonorable terms of peace for the avowed purpose of laying it "for a reproach upon all Israel." The men of Jabesh sent messengers in hot haste to Saul with an appeal for aid. He who had been anointed and hailed as king was found in the field with his oxen—a charming touch showing the simple social conditions of the time. Saul was a farmer. It was while hunting for his lost asses that he had been anointed king. The first appeal to him as king finds him at the plough. He made from his oxen the first symbol of his authority, for cutting them in pieces he sent them among all the tribes, and with them he sent a command to the warriors of Israel to assemble at Bezek, a point across the Jordan from Jabesh Gilead and just opposite it, far enough back to escape the observation of the enemy and close enough to be the starting point for a sudden sally.

Three hundred men of Israel and thirty thousand from Judah responded to the call (a statement which indicates that this narrative, or at least this part of it, was written after the division of the kingdom); and the result of the battle was the total defeat of the Ammonites.

Saul Made King.

Saul's ability to secure united action by all the tribes proved that he was the man for the kingship. This was precisely what a king was wanted for. The victory over the Ammonites aroused great enthusiasm. The people wanted to put to death those "worthless fellows" who

had opposed the selection of Saul for king. But Saul magnanimously intervened and saved them.

Saul has now made proof of his kingly qualities. He can fight and he can forgive. He can rise above petty personal jealousies, and so he can enable Israel to rise above petty tribal jealousies and unite into a solid nation. So they went up to Gilgal, the chief place of worship, and there they offered sacrifices to Jehovah and "made Saul king."

A Just Judge.

The assembly at Gilgal was the occasion for Samuel's farewell as well as Saul's inauguration. The old prophet-judge stood before the people whom he had judged so many years and called upon them to testify against him if he had wronged any man. "Whose ox have I taken? or whose ass have I taken? or whom have I oppressed? or of whose hand have I taken a bribe to blind mine eyes therewith?" It was a bold challenge. An innocent man can afford to be bold. But there was none to say that Samuel had ever perverted judgment or sold justice or oppressed any man. The retiring judge was vindicated before all the people. An official career could not have a more honorable close.

A Philosophy of History.

Samuel's chief interest was in Israel's continued faithfulness to Jehovah. He enforces this by reminding them of some events in their history and by interpreting those events. Samuel's philosophy of history consists of three points: *first*, that success and happiness result from fidelity to Jehovah; *second*, that national disgrace and defeat result from unfaithfulness to him; *third*, that though Jehovah punishes sin, yet he is willing to forgive and to restore the blessings of obedience to those who will return to him. The "problem of evil" had not yet begun to puzzle the human mind. The sufferings of the righteous (as discussed in Job) are not taken into account. But there is a clear discernment of the great fundamental truth, which remains a truth in spite of all apparent contradictions, that righteousness and prosperity are converted and that God gives his best gifts to those who are worthy of them. This is the truth which Israel's earlier history had illustrated and which Samuel wishes to be the basic principle of her future career.

What he had to say about the monarchy was in accordance with this historic truth. The monarchy was displeasing to God, but, if the people would be faithful to Jehovah even under the monarchy, He would forgive their sins of rebellion and would still be with his chosen people.

Samuel's Parting Admonition.

It was a solemn moment when the great leader came to lay down the staff of office and deliver his last message to the people whom he had ruled in love. There were many things that he might say; there was much advice that they needed. But the last word was a re-inforcement of this principle drawn from their history and an application of it: "Only fear Jehovah and serve him in truth with all your heart, and consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king."

Lesson Thoughts.

Public office is religiously sacred. Saul was "made king before Jehovah." Religion and government ought not to be so far separated that rulers and officers shall cease to think of themselves as serving in the presence of God.

A kingly office may be given, but kingly character must be developed from within. Saul had to prove himself kingly before he became king in fact.

Can every public officer to-day stand the test to which Samuel put himself before all the people? Strict uprightness silences the criticisms and wins the respect of even the worst in the nation.

Anything which dulls the sense of direct responsibility to God is an evil, whether it be

HAY-FEVER AND ASTHMA CURED BY THE KOLA PLANT.



A New and Positive Cure for HAY-FEVER and ASTHMA has been found in the Kola Plant, a rare botanic product of West African origin. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the hospitals of Europe and America for the cure of every form of Hay-Fever and Asthma. Its cures are really marvelous. Men, women and children who have been given up as incurable are being restored daily to perfect health by the use of Himalaya. Thousands of letters attesting its wonderful cures have been written the importers, but limited space prevents a detailed list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured:

Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, Himalaya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalaya on six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 22d, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalaya completely cured me. Mr. Geo. C. Dye, Marietta, Ohio, writes Jan. 26th, I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 28th, that he was cured of Hay-Fever and Asthma after severe suffering for 23 years. Miss Eva Preston, Fergusburg, Ind., writes March 8th, that she suffered untold misery for 18 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible. Mr. E. B. Hume, 1345 Arch street, Philadelphia, Pa., a widely-known traveler, writes Feb. 2d, Himalaya cured me of Asthma when everything else failed. Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 20th, It is my duty to tell all I can of the great virtue of Himalaya. Rev. J. L. Coombs, Martinsburg, W. Va., writes to the New York World, July 23rd, that it cured him of Asthma of 39 years' standing.

If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1166 Broadway, New York City, N.Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.

a form of government, or a doctrine, or a church organization.

¶ It is a sin against God not to pray for the welfare of His people.

¶ Consider how great things the Lord hath done for us.

The Devotional Side of the Sunday-School.

The Sunday-school should give larger place to the devotional. At present it is full of intense life, manifesting itself in more or less noise and confusion, often lacking in dignity. There should be more quiet moments,—reverent waiting before God. The child needs not only to know the Bible, but to know God. Often teacher and class should bow in quiet prayer. Often in silence, the whole school, full of some great spiritual thought, should wait as listening for a still, small voice. Why should we always assault the child with words. Let him think, and in the "holy hush" his soul will grow. A school's efficiency is to be tested not only by its large attendance, its clear teaching, its liberal giving, and its enthusiasm, but by its atmosphere of devotion.

Youngstown, O.

W. S. GOODE.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

BIG PAYING BUSINESS For MEN, WOMEN.

Write for names of hundreds of delighted customers. Make \$50 to \$500 weekly. Do business at home or traveling, all or spare time, selling Gray outfits and doing genuine gold, silver, nickel and metal plating on Watches, Jewelry, Tableware, Bicycles, all metal goods. Heavy plate. No experience, quickly learned. Enormous demand. No toys or humbug. Outfits all sizes. Everything guaranteed. Let us start you. We teach you FREE. Write today. H. GRAY & CO., CINCINNATI, O.

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Midweek Prayer-Meeting.By Frank G. Tyrrell.
July 15.**A Sectarian Spirit.—Mk. 9:38-42; 1 Cor. 1:10-15.**

It is common enough, and humiliating enough: the sectarian spirit sometimes survives sectarianism itself. That is, the outward form may go, and the essence remain.

As advocates of unsectarian Christianity, the Disciples of Christ have assumed a tremendous responsibility. The world itself applies the test of fruit-bearing: "By their fruits ye shall know them;" and it asks, "Do these advocates of unsectarian Christianity exhibit it themselves?" And we may well pause and search our own hearts; for it would be the irony of fate to depart from our high ground and become sectarian advocates of unsectarianism.

Party pride, bigotry, intolerance, are of the very substance of sectarianism. Parties and sects are usually formed by an undue emphasis upon the non-essentials of the faith. Opinion usurps the place of conviction, and theology that of religion. And once formed, the sect draws farther apart from other sects, and builds ever higher the walls of exclusion and separation.

A sectarian spirit is a sure sign of a narrow mind and a small soul; and it further belittles and dwarfs the soul that harbors it. The noisy and boastful sectarian is invariably ignorant of other religious parties; his knowledge is small. He makes the mistake of the small mind in thinking a fragment of truth is the whole. And then there is a peculiar quality or temper of mind which condemns the sectarian to fatal consistency; it is indicated in the old proverb, "A bigot's mind is like the pupil of the eye: the more light you pour upon it, the more it contracts."

Such a lamentable spirit injures one's usefulness. It is repulsive. The disposition of cock-sureness offends the other man, and arouses in him a spirit of antagonism. He, too, has convictions; he, too, possesses knowledge. The sectarian succeeds in inflaming the sectarianism of others, just as the partisan in politics intensifies the party feeling, strengthening his own ranks, maybe, but winning no adherents from the enemy. Sectarianism is a sort of ferment; it spreads and sours and separates; like jealousy, it creates the meat it feeds upon. It is one of the most hateful of dispositions, and nothing can be more harmful, especially to those who have adopted the plea for Christian union.

The sectarian spirit can be cured without killing the man who has it. And yet, in some hearts it lingers until old age has lent its mollifying and sweetening influences. Until the soul ripens for heaven, it is full of ascerbity and acidity. But it will cease, or at least very much diminish, as soon as one learns his own limitations. There is an infallible pope in every man's bosom, who needs to be dethroned and cast out. Blessed is the man who has made mistakes, who doesn't know it all, and is aware of it! Still happier he who knows it and will admit it.

Again, sectarianism will be eliminated still further by a knowledge of the good in others. Even out of Nazareth, good may come. The worst possible religion is better than none. There is something worth while in the Mam-macy of Mother Eddy, or she would lose her tiara. But above all, the intimate knowledge of Christ the Lord, and sympathetic companionship with Him will cure us of sectarianism, if we have it. As He scourged the thieves of the temple, so He waits to scourge thievish passions and unholy dispositions out of our hearts.

We write and talk about "our plea," and glorify the work of "the fathers." We rejoice in our numerical strength and our rapid increase. And all this is perilous. What is our plea but the plea of the Lord Jesus Christ, which we have adopted? Did we not receive it from Him? Where, then, can we glory?

Prayer.

O God, teach us how to find and keep the unity of the Spirit in the bonds of peace.

Cast out of our hearts personal or party pride, narrow and selfish ambition, and enable us to rejoice in the success of all thy children, whether they follow with us or not. And hasten the day when all thy people shall be one in Christ. Amen.

**Christian Endeavor.**

July 19.

Religion Between Sundays.—Acts 2:42-47.

When Jesus was reproached by the Pharisees for doing good works on the Sabbath, he replied "the Sabbath was made for man." It is equally true that every religious observance was made for man. Religion itself has for its object the betterment of man. And this means that it is for the whole life of the whole man—the physical and intellectual man as well as the purely spiritual man; the man on Monday as well as the man on Sunday.

The Sunday religion which is marked, like a railroad ticket, "good for this day only," is in reality not very good even for that day. Worship loses its value and meaning if it does not strengthen the soul for service among men.

Religion between Sundays means religion made practical, religion expressing itself in gentler manners, in better thoughts, in purer lives, in higher ideals of duty and more conscientious devotion to those ideals, in a greater desire to be helpful to the world, in a closer walk with God and an increasing Christ-likeness of character.

Religious life is a process of growth, and growth cannot be healthy unless it is continuous. A growing boy cannot grow by feeding and exercising his body one day in the week, and starving and neglecting it the other six. But how many people think that the life of their souls can be wholesome and sound when for six days in the week they forget that they have souls and neither feed them on God's word nor let them breathe the atmosphere of prayer, nor exercise them in loving and helpful deeds. Such neglected souls cannot grow into the fullness of the stature of Christ Jesus.

The Christian Endeavor Society has for its special glory that it encourages an active and practical type of religion, a religion which means well seven days in the week. Endeavorers ought therefore to feel a special responsibility to exhibit this sort of religion and to apply it, all day and every day, in the relations of the home, the school, the office, the shop and the market.

Religion is not a state of excitement or of emotional ecstasy. It is not the feeling of awe and mystery that comes when the organ rolls and the lights are low in the great cathedral and the incense ascends in clouds before the altar. It is not the thrill of joy and excitement that sweeps over the congregation when the revival hymn is sung and its swinging chorus is echoed by hundreds of voices. These are phases of religious life; they may be in their degree helpful to the promotion of religion; but they are not identical with religion. If they were, it could not be said that religion is for every day, for these emotional experiences can be only occasional.

Hear what James said: "Pure religion and undefiled before God the Father is this, to visit the fatherless and the widow in their affliction and to keep himself unspotted from the world." That is to say, it consists of two elements: to keep one's own life pure, and to help others. That is a task worth working on every day and working hard.

But religion between Sundays means that there must be religion on Sundays. There must be Christian worship or there cannot be Christian work. The soul must occasionally come close to God, with all earthly thoughts shut out. Here the strength is gained for those acts of helpful service which should fill all the days of our lives.

DAILY READINGS.

M. The Work of Jesus.	Luke 19:1-9.
T. The Work of the Disciples.	Matt. 10:1-8.
W. The Work of Philip.	Acts 8:26-40.
T. The Work of Peter.	Acts 8:14-25.
F. The Work of Paul.	Acts 20:17-27.
S. A Work for Everyone.	Mark 13:31-34.
S. A Reward of Working.	1 Cor. 3:5-8.

"An Endeavorer's Working Journey Around the World."

By John F. Anderson.

"I have just finished reading a delightful little book by John Anderson, my Jo, John!" It is called 'An Endeavorer's Working Journey Around the World.' Yesterday at church I met the author. I had already seen his picture and been attracted to his book through THE CHRISTIAN-EVANGELIST. I therefore sat right down and have read the volume through from stem to stern, a thing that a man cannot do these days with most books.

"The charm of the production is the charm of a few books, here and there, that have become monumental, namely, an unassuming plainness of English diction, pure and colloquial. It is this which makes the Pilgrim's Progress a well-spring of English undefiled, and Abraham Lincoln's speeches masterpieces. When a man born to the English speech undertakes to tell a simple story in Saxon words, the result, if he have any literary soul at all, is bound to be pleasing, to say the least. Such a book gets close to the ground, our native ground.

"Nobody cares any more for the mere book of travels. Its day has gone. But everybody cares for a gritty American's tussle with obstacles and triumph over difficulties.

A man who could do this thing and then write such a simple pretty book about it, is a man America may well be proud of. And since he is a Disciple, and shows his love for our people and for the Lord, all through, we ourselves have the right to be doubly proud of him. "This is the neatest piece of book-work that I have seen from the press of the Christian Publishing Company. No firm in America could have done it better. Books now-a-days seldom stir our enthusiasm. There are so many of them. But I am enthusiastic over this book. I would recommend its purchase to any one who wants a day of real pleasure."

BURRIS A. JENKINS,

President of Kentucky University.

CHRISTIAN PUBLISHING CO.,

1522 Locust Street, St. Louis, Mo.

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Our Budget

—The campaign is now on for the increase of the circulation of the CHRISTIAN-EVANGELIST.

—See elsewhere some of the things we have prepared for the remainder of this volume.

—If you like the paper and believe in what we are trying to accomplish, now is the time to lend us a helping hand.

—The revival of college endowments and interest in our own institutions is one of the most helpful signs of the times. Nearly all our colleges made encouraging progress last year.

—Rev. Reginald John Campbell, Dr. Parker's successor in London, is now on a visit to this country and has been addressing large audiences in New York and Brooklyn. There is a great desire in this country to see and hear him.

—J. O. Rose has accepted a call to Warsaw, Ind., where he will begin his ministry at once.

—The Tuxedo congregation of this city are reseating their church building with new pews.

—G. P. Rutledge, of Philadelphia, has just concluded a series of sermons on "Acts of Apostles."

—The West End Church of St. Louis is taking steps to change its name to Hamilton Avenue Christian Church.

—W. H. Kindred has accepted the position of State and Home Missionary Evangelist, with headquarters at Belding, Mich.

—The new building of the Christian University at Canton, is progressing nicely and will be ready for school by September 22.

—L. G. Batman has resigned at Mansfield, Ohio, and has accepted a call to the First Church in Philadelphia to begin October 1.

—On Sunday, July 5, the corner stone of the new Church of Christ on 169th street, New York, was laid with appropriate ceremony.

—Last week the Foreign Society received \$1,200 on the annuity plan; \$1,000 from a friend in Kentucky, and \$200 from a friend in Virginia.

—If there is a gain of \$3,000 in the receipts for Foreign Missions during the month of July, the Foreign Society feels confident that \$200,000 will be reached this year.

—The secretary of Church Extension is reminding us again of "A Half Million by 1905" and that the churches should help to reach \$400,000 by September 30. There is \$370,000 in the fund on July 1st.

—On June 28, Bro. Chas. A. Chasteen was ordained to the ministry by the church at Pawnee, Okla. He was formerly a practicing attorney in that city. He is a young man with many years of service before him.

—Letters have been sent to all our pastors this week by the Board of Church Extension, asking that supplies be ordered at once for the September offering. The board should receive prompt and generous responses.

—The Foreign Society has received the \$1,500 in special gifts for the new Christian Chapel in Osaka, Japan. This will cause great rejoicing among the missionaries in that city of a million souls.

—During the 3 weeks following Children's Day, the Sunday-schools gave \$27,093.98 for Heathen Missions, a gain over the corresponding time last year of \$1,888.42. There was also a gain in the number of contributing schools.

—Our Foreign Society has just appointed Miss Rose Armbruster, of Springfield, Ill., as missionary to Osaka, Japan, to take the place of Miss Wright, who broke down and was compelled to return home. She will sail in September.

—W. P. Bentley, of Shanghai, China, will fill the following appointments for missionary addresses: July 12, Denver, Colorado Christian Endeavor Convention; July 19, Des Moines, Ia.; July 26, Ligonier, Pa.; August 9, Massillon, Ohio; August 10 and 11, Bethany Encampment.

—The dedication of the ground for the Jerusalem Exhibit of the World's Fair will take place Saturday, July 11, "rain or shine." An elaborate program has been prepared and many distinguished guests will be present.

—A. W. Gehres, of Shoals, Ind., has been called to the pastorate at Veedersburg, Ind. His entire time will be given to the work there. This is a forward move for Veedersburg as heretofore they have had preaching but half time.

—The church at Hunnewell, Mo., has just finished painting their building. The church at Mount Joy is following their good example in this respect. The congregations of Prairie View, Hunnewell and Mount Joy raised about \$400 in money and supplies for the sufferers of the recent flood.

—The church at Adrian, Mich., reports five additions by baptism during the past month. The congregation is very much encouraged in the work, and has recently purchased a building of its own. The building is now being improved and is expected to be ready for occupancy Aug. 1. Bro. B. W. Huntsman is pastor.

—F. L. Davis has begun work for the National Benevolent Association. He was formerly pastor of the church at Redwood Falls, Minn., where he did some very effective work in organizing the congregation. During his seven months' ministry there were twenty-three additions, fifteen of these being by primary obedience.

—On June 24, 1903, Walter S. Goode, the popular minister of the Central Christian Church of Youngstown, Ohio, and Miss Minta Fitch were united in marriage. The wedding ceremony was performed by C. B. Reynolds, of New Philadelphia, Ohio. The CHRISTIAN-EVANGELIST extends its best wishes to Brother and Sister Goode.

—I have just received and read with great delight your book on "A Modern Plea for Ancient Truths." Let me thank you for that little volume. I consider it a timely message for our brotherhood. It is concise and pleasing in style, apostolic in fact and in harmony with Christ and his gospel in spirit.—C. B. REYNOLDS, New Philadelphia, O.

—The Christian Century has recently enlarged its pages, as we have reduced ours, so that our pages are very nearly the same size, though ours outnumber those of the Century. Our Chicago contemporary issues 32 pages, however, the past week with the preceding chapters of Judge Scofield's continued story. We trust the Century is meeting with the success which its merits so well deserve.

—The ceremony of the laying of the foundation stone of the walls of "New Jerusalem" at the World's Fair site in St. Louis will be performed with oriental rites Saturday, June 11, at 4 p. m. A company of fifty natives of Palestine wearing the costumes of natives will assist in the exercise. The gates to the grounds will be thrown open in honor of the occasion and all will be admitted free.

—E. T. McFarland, pastor of the Fourth Christian Church, St. Louis, will spend a portion of a month's vacation at the Christian Endeavor Convention in Denver, and the remainder of his time will be occupied in a visit to old familiar scenes in Holt county, Mo. On account of hard work and ill health Brother McFarland is in need of the rest and recuperation which it is hoped his vacation will bring to him.

—Writing of the new Virginia Christian College at Lynchburg, Va., Josephus Hopwood writes: "This work grows in interest and general approval. It is really a great opportunity for the church's life and growth. Near the center of the state, a railroad center, a center as to the Disciples of Christ in the state and of easy access from West Virginia, Maryland and North Carolina." The cut shows a splendid building already for the work.

—The sixth annual summer school of the Illinois Sunday-school Association will be held July 30 to August 5, at the Chicago Theological Seminary, Ashland Boulevard and Warren Avenue, Chicago. Though intended especially for primary and junior teachers, it is open free of tuition to all Sunday-school

Often The Kidneys Are Weakened by Over-Work.

Unhealthy Kidneys Make Impure Blood.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

If you are sick you can make no mistake by first doctoring your kidneys. The mild and the extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases, and is sold on its merits by all druggists in fifty-cent and one-dollar size bottles. You may have a sample bottle



by mail free, also a pamphlet telling you how to find out if you have kidney or bladder trouble. Mention this paper when writing to Dr. Kilmer & Co., Binghamton, N. Y. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

workers in Illinois or elsewhere. The faculty includes some of the ablest teachers in the country. Cheap board at college dormitories has been provided for. For further information and program, address Mrs. M. S. Lamoreaux, 583 W. 67th St., Chicago, or W. B. Jacobs, 132 La Salle St.

—The Kimberlin Heights School of Evangelists has been donated some lots in East Chattanooga, which the best posted men in that city believe will treble in price in a few years. The school needs some present money for the purchase of some additional land to carry on its work and wants to find some one with money to invest who would buy these lots and so help himself and the school. For further information address Ashley S. Johnson, Kimberlin Heights, Tenn.

—On July 1, \$1,000 was received by the Church Extension Board on the annuity plan. This is the 85th annuity gift to this splendid work, and there is now over \$85,000 in this fund. It should be remembered that annuity money helps to build churches the same as the regular 4 per cent fund. Churches that cannot be helped with 4 per cent money are glad to get annuity money at 6 per cent. Write to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo., for full information about the annuity plan.

—The first communication from the Executive committee having in charge the National Convention of 1903 at Detroit, is just received. They suggest as a motto a representative from every church. They announce that the Michigan Passenger Association and Central Passenger Association have granted a rate of one fare for the round trip and the Trunk Line Association, including the territory east of Pittsburg, have made the rate of one and a third fare for the round trip, certificate plan. Definite word has not yet been received from the Western and Southern Passenger Associations, but one fare for the round trip is expected.

—Jos. D. Armistead has completed a post-graduate course at Kentucky University and entered upon his duties as minister of the Woodland Street Christian Church, Nashville, Tenn., July 5. This church has been waiting for Bro. Armistead since April.

—Lewis S. Cupp, pastor at Platte City, Mo., recommends the following books as especially helpful to preachers: "Afternoon in the College Chapel," by Francis G. Peabody; "Doctrine and Deed," by Chas. E. Jefferson," and "Brooks by the Traveler's Way," by J. H. Jowett.

—C. E. Millard, the well-known singing evangelist writes that his field work commences with a meeting for September in Missouri and that he is open for engagements after September. He also says that he is desirous of establishing an art and musical studio in a city where we have a strong church and are in need of a musical director or soloist.

—For financial reasons we are unable to retain our pastor, R. M. Robinson. We are very desirous of helping him to secure another charge as soon as possible, because we know him to be worthy in every way. Will you kindly insert the enclosed motive in your paper? Sincerely your brother,

M. F. LITTLE,

Mt. Hope, Kans., June 30, 1903.

—While in Kentucky where he had gone to attend to the burial of his father, Bro. A. W. Kokendoffer of Mexico, Mo., received a telegram calling him to conduct the funeral services of Capt. J. W. Bryan, father of J. H. Bryan, State Bible-school Superintendent of Iowa. Capt. Bryan was an old river captain formerly connected with the Anchor Line and lately in the United States service on the Mississippi river. He was baptized years ago by John A. Brooks and has since lived a life characterized by the highest integrity and honor.

—Great Sunday-school, 233 present and \$57 collection; an average of over \$11 per Sunday during the quarter. The envelope offering last Sunday was \$34. This closes our work here. The people, without regard to creed or politics, join in a petition for us to remain. Brother Bloom, of New York, takes up the work next Sunday and will find a church free from every debt and in perfect harmony. We go to Denver to the convention, then to Canon City, Col., for a meeting. My wife will accompany me. H. C. PATTERSON.

Le Roy, Ill.

—The executive board of the Ohio federation of churches and Christian workers has secured Rev. D. R. Miller, D. D., to act as field secretary. Dr. Miller is ready to help in the organization or reorganization of local federations, and to visit places in the state for this purpose and to assist in arranging a canvass or other matters. He would be glad to correspond with all who may wish information. His address is St. Marys, O. The board was authorized to take this step at the last annual meeting, and it is believed that it means an important forward movement.

—At the Los Angeles Presbyterian convention the Corresponding Secretary of the Board of Education said; "No words can speak my joy to realize that I am, after all, only a chip riding on the crest of a wave of a great movement to build up Presbyterian colleges. There is a deep, swelling, mighty tide lifting the college cause to a prominence hitherto unknown." Can we say as much of the revival of college endowment among the Disciples of Christ? We believe there are signs that such is the case. The Presbyterians have fixed an Educational Day in which the claims of their colleges are to be presented. Our board of education has already recommended such a day.

—Casper C. Garrigues has resigned as minister of the South Philadelphia Mission Church. During the initial year of this work, conducted under the auspices of the Philadelphia C. M. S., assisted by the A. C. M. S., a Bible-school of 58 has been built up and a membership of ten gathered. The sum of \$225.38 was contributed toward local work and \$58.52 raised for American and foreign mis-

sions—an average of over \$28 per member for all purposes. The last month has been the best in attendance and in offerings and shows an average aggregate attendance of 103 per week and a total of \$52.14 raised. Mr. Garrigues' labors with the south Philadelphia church closed June 30; he has accepted a unanimous call to the Kensington Church, where he enters upon his new work July 5.

—Coming out of Indianapolis on a train a few days since we met with a man who wore a new badge. It was a pitcher and a lamp. He was a "Gideon." He told us the organization was four years old, that it had just completed its fourth annual convention at Indianapolis, and that it consisted of over 3,000 members—the conditions of membership being that one must be a traveling man and a church member. He said, "Twenty years ago we had *bummers*; ten years ago they were *drummers*; now we have *traveling men*, and ten years from now they will practically all be Christians." If this brother, Mr. H. A. Collins, of Havana, Ill., is a specimen member, the Gideonites are an enthusiastic band of Christian workers. This is only one of many illustrations of how Christianity is invading the business world. Mr. Collins said their convention passed a strong resolution condemning the use of whisky, and gave it to the associated press, but he did not know whether or not it would be printed. Success to the Gideonites!



Kansas Day.

In harmony with the spirit of a resolution passed at our last state convention, we designate the fourth Sunday in August to be observed by the Kansas churches as the Kansas Day, on which all arrearages for Kansas missions are to be raised. To date, sixty-five churches have paid their apportionments *in full*, so there are over three hundred yet to hear from. Many of these have paid part of their apportionment, but should pay in full.

Let all delinquent churches get ready for Aug. 23, if not before, and let us have the greatest offering in our history for our Kansas work. The outlook for this is bright indeed, much more so than at this time last year. The K. C. M. S. expects every church to do its duty.

Topeka, Kan.

W. S. LOWE.

WHAT IS YOUR EXCUSE?

If you are offered happiness and refuse it, What is your excuse? If some one offers to supplant misery and distress with peace, enjoyment of life and comfort of body, and you allow it not, What is your excuse? Mr. Theo. Noel and the Theo. Noel Company of Chicago, whose announcement appears in these columns, wants to know what is your excuse, if you are sick and ailing and refuse to accept the offer of thirty days' trial of Vita-Ore at the Company's risk which they are making to the readers of this paper.

The offer "PERSONAL TO SUBSCRIBERS" has appeared in these columns a number of times during the past two years and hundreds are to-day blessing the day they read and accepted it, else the Company could not continue its announcements from time to time. If you fear its genuineness, ask any of your fellow subscribers who have accepted it, and then, if YOU don't accept, What is your excuse? You need the medicine; you can have it for the asking, you take no risk; What is your excuse?

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Statistics of Our Colleges.

The following statistics are compiled from recent reports furnished by the presidents of the several colleges in response to a request from the CHRISTIAN-EVANGELIST. We believe that the people will be more interested in our schools and will be more inclined to give to them if there is a frank statement of their condition and needs.

Name of School.	Total Number Students.	Students in Four College Classes.	Students for Ministry.	Available Income.	Gifts for Endowment and Buildings this Year.	Centennial Endowment.		Present Endowment.
						Will You Attempt It?	How Much?	
Kentucky	1,166	264	130	\$30,000	\$44,000	Yes	?	\$350,000
Eugene (Ore.) Divinity School	56		19	2,400	2,200	Yes	\$50,000	7,000
Berkeley (Cal.) Bible Seminary	178		10					
William Woods College	195			25,000				50,000
Camden Point	94	77		7,500	2,800	Yes		
Hazel Green Academy	249	119	2	2,000		Yes	20,000	
Bethany	221	125		13,000	60,000	Yes	200,000	none
Cotner	325	29	33	4,896	3,170	Yes		100,000
Butler	301	140	20	19,000	42,500			225,000
Disciples' Divinity House	50		50	1,500	1,500	Yes	200,000	
Texas Christian University	300		20	18,000	20,000			
Christian College (Columbia)	210							
Christian University (Canton)	126	94	37	8,000	24,000	Yes	100,000	
Eureka	no rep't			12,132	1,500			40,000
School of Evangelists	131		125					
Drake	1,208*	276	160	85,000	80,000	Yes	1,000,000	250,000

* 1682, including summer schools.

The sixth and seventh columns refer to the recommendation of the centennial celebration committee, approved by the Omaha convention, that our colleges make a special effort to raise centennial endowment funds by 1909, and that each college decide upon the amount which it will try to raise. All the colleges which have considered the matter have adopted the suggestion, but all have not yet fixed upon its amount.

No report was received from Hiram College.

Christian College (Columbia), Camden Point and William Woods Colleges have boarding accommodations for young ladies, and their receipts for the year include the amount paid for board.

Kimberlin Heights is an industrial school. It has no endowment, and does not want any.

Correspondence

A Day on Hiram Hill.

It is always a privilege to get among the Buckeyes, and especially among the folk who gather at commencement time in the little village in Portage county, known as Hiram. Whether named after the renowned King of Tyre or not, I know not, but it is a great place for artificers and laborers and for timber, stones and other material used in the building of temples and palaces. The Hiram fellowship is of the best. The work that Church and Errett and Mason and Rudolph and Ryder and Ford and Hayden and the rest of the fathers started in this little corner of God's country fifty-three years ago, lives after them, and it is a glory to stand where they stood and share in the cause for which they gave themselves.

Hiram was a country crossroads when the career of the Western Reserve Eclectic Institute began. It is to-day a very respectable village with neat cottages surrounding an eight-acre campus of great beauty, on and about which are fine college buildings. The site is a commanding one, 1,300 feet above the sea and 700 feet above Lake Erie, with a varied and noble scenery on every hand, of rich farms and forest clad hills. Here A. S. Hayden, Thomas Munnell and Phoebe Drake started the Hiram life, Nov. 27, 1850, and later were joined by Almeda Booth, James A. Garfield, Norman Dunshee, J. M. Atwater, H. W. Everest and others whose name are immortal.

Garfield came into this fellowship in 1851 as a student, and served for two terms as college janitor, making the fires, sweeping the floors and ringing the bell. In 1853 he is a teacher in the English department and of ancient languages, and the same year preached his first sermon on "The First and Second Comings of Christ." The subject might be well-illustrated in his first and second coming to Hiram—first, in 1851, he came "unobserved, a student poor and plain," his second coming in 1881 was with banners and music, an applauding multitude, and a host of correspondents to tell it to all the world, the head of the greatest of the nations. In 1857 he became the principal of the school, and served in that office until 1861. The Garfield house is one of the sights of Hiram, and over the front of Professor Dean's house is shown a specimen of his carpentry. Everest succeeded him as president.

Hiram College began its work on the foundations of the old Eclectic, Aug. 13, 1867, and Dr. Silas E. Shepard was its first president, then Atwater, Hinsdale from 1870 to 1882, Laughlin and Zollars, 1888-1902. James A. Beattie succeeded President Zollars. June 25 was the thirty-sixth annual commencement. The past year has been a good one. Three hundred and twenty-seven students were enrolled, and \$13,500 was added to the endowment fund. The net income of the college is about \$18,000. There were thirty in the graduating class, representing five states, Canada and Japan. One seldom sees as fine a body of young men and women receive the honors of their alma mater. President Beattie delivered an address to the graduates and presented the diplomas. Prof. Elmer E. Snoddy was the class professor and presented them for graduation. The whole service was a most dignified and impressive one. Hiram now requires each graduate to prepare a thesis, and there are no speeches from the class, but an invited commencement day speaker is given the hour. The exercises were held in the tabernacle, and there was the usual throng from Cleveland and the near-by towns and country side. Music and brilliant sunshine and happy reunions of old students, and the pathos of parting marked the occasion such as one always sees at the breaking up of the college session.

Among the trustees in attendance were, Charles Fillius, Charles E. Henry, H. E. McMillin, F. C. Robbins, W. S. Hayden, F. A. Derthick, W. J. Ford, O. G. Kent, C. B. Lock-

wook, F. A. Henry, M. L. Bates, W. G. Dietz, F. M. Green, Robert Miller, Alanson Wilcox, Abram Teachout and Lathrop Cooley. The last named are the patriarchs. Such men as Teachout and Cooley are worthy of peculiar honor. Nothing on Hiram hill interested me more than the library and telescope presented by these two loyal friends of the institution. They are beautiful gifts and of untold benefit. Professor Bancroft gave me a vision of some of the handiwork of God through the instrument which is his special pride.

Six received the degree of M. A.: Mabelle Benton Beattie, Frederick C. Lake, Mark S. Peckham, Robert Lee Pruett, George A. Ragan and Daniel E. Dannenberg. Hiram is to be honored that it confers few honorary degrees. The woods are too full already of "doctors."

Among the preachers in attendance during these festivities may be mentioned A. B. Griffith, G. P. Simmons, W. F. Rothenberger, F. D. Butchare, S. H. Bartlett, J. S. Ross, J. L. Garvin, W. M. Logan, M. L. Bates, William Adams, H. F. Miller, H. B. Cox, A. P. Frost, G. A. Ragan, J. L. Darsie, B. N. Tanner and G. L. Wharton. The missionaries were also represented in Dr. Ozer, Miss Gordon and Miss Kelley. G. L. Wharton has resigned as pastor at Hiram and goes back to India after some months of work for the foreign society among the churches. President Beattie has resigned the presidency of the college. He has rendered most faithful service. The board is undecided as to his successor. One other change will take place in the faculty. Professor Feuchtinger, the director of music, giving place to Professor Thomas, of Alliance.

Hiram has a strong corps of teachers. It would be difficult to find abler men than those who fill the chairs at present. My old friends of Bethany days—Dean and Wakefield—grow better with the years, and Colton, Peckham, Bancroft, Paul Snoddy, Hall, Wells and the rest are all worthy successors of the noble men that have made Hiram. O. G. Hertzog, another friend of the Bethany time, is one of the leading Hiram figures. Who does not know Hertzog? When have two or three gathered together that Hertzog was not in the midst of them? Where have men cultivated in any place the sinews of war that Hertzog did not appear to claim Hiram's share for the conflict? Hats off to Hertzog! He is all right.

It may not be amiss here, however, to call his attention to Hiram's need of better transportation facilities. Compelled to use shank's mare both coming and going, it is proper for us to speak. No hacks at Hiram station, for they said, "We go the Garrettsville way by electric car. You are behind the times." Trying the alleged electric on my departure, it was half an hour behind, and having pulled us half way to Garrettsville, it decided to stop and rest, and we had to walk the remainder of the way. Then, having been lightened of its load, it managed to get started again and

overtook us in the edge of the town. It recalled the story of the Englishman traveling in America, who, hearing a continuous tooting of the locomotive, asked an American what was the cause of the beastly noise, "don't you know," and was told it was a "cow on the track." Presently the train stopped again after the repeated and prolonged whistle, and the Englishman asked again, "What's the trouble now?" "O," was the reply, "that confounded cow has caught up with us again!"

It is fair to say this lack of power on the Eastern Ohio Traction Company will be corrected before the opening of another session. And let me close with a watchword which I trust will be heard from sea to sea and from the lakes to the gulf: *Half-million each for Hiram and Bethany by 1909!*

F. D. POWER.



"Reverent" or "Destructive."

The article in the CHRISTIAN-EVANGELIST of June 11 and the appended remarks of the Editor have cracked the shell of the arcanum of so-called higher criticism, so that we "ignorant and unlearned men" can begin to see some of its inside mysteries. Brother Latham's question, "Why do we have two schools of higher critics?" is thus answered by the Editor: "All reverent criticism of the Bible recognizes the divine element in the Bible. If, by the 'two schools of higher critics' our brother refers to the destructive and the evangelical schools of critics, the difference is accounted for by the fact that the latter accepts the supernatural element in revelation, while the other does not."

That editorial remark is a stalwart blow that hits dangerously near the solar plexus of higher criticism. Possibly the Editor moved his right arm more vigorously than he intended. The "destructive" higher critics do not accept the divine, the supernatural element in the Bible for the simple reason that they see no supernatural element in the Bible. They are altogether unbelieving critics. Their critical work is only "destructive" and in the interest of unbelief. Their single aim is to destroy faith in the Bible.

On the other hand, the "reverent" higher critics "recognize the divine element," they "accept the supernatural element" in the Bible. That is, they accept part of the Bible, they accept an "element" in it. They are a little higher than the "destructive" higher critics, for they stand on somewhat higher ground; they are semi-believers in the Bible, they are only semi-unbelievers.

That editorial note gives the chief characteristic of each school of higher critics. The "destructive" critics do not accept any part of the Bible, not even an "element" in it; the "reverent" critics believe part of the Bible, they find an "element" in it which they accept. Could the CHRISTIAN-EVANGELIST give

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us a half dozen or more names of leading critics of each of those two schools?

We would be thankful if some "reverent" taller critic would give us a few of the "infallible proofs" by which we may know, beyond a doubt, whether any particular passage in the Bible belongs to the accepted or to the rejected "element," or how much of the passage belongs to each "element."

We people of the common sort are impatiently awaiting the publication of "the assured results" of the criticisms of the high and the higher and the highest critics, those "certain results" which we have heard of since the nineteenth century. We want to see their revised, winnowed, expurgated Bible, containing only the "divine," the "supernatural element." We want to know speedily and definitely how much of our old Bible they will leave us.

ALLEN HICKEY.

Des Moines, Ia.

(See Editorial Comment.)



Bethany Assembly.

The National Chautauqua of the Christian Church.

The time is drawing near for the opening of our assembly meetings for the season of 1903, July 24-Aug. 17. Every indication points to the greatest meeting in the history of Bethany assembly. A very carefully prepared program has been arranged, so that Bethany's platform this year will be graced with some of the best talent that the brotherhood can furnish.

The school for preachers, inaugurated last year, proved so satisfactory and successful, that we have arranged to greatly strengthen and enlarge it. Read the list of Bible teachers and lecturers on the faculty, and see if you can afford not to attend it. There ought to be large numbers of our preachers from every state in the union in attendance. Many others will find it one of the most enjoyable weeks of the entire assembly.

The costly entertainments that will be given nearly every night that week, and the favorite assembly lectures each day, will make it a great week, not only for the preachers, but for all who may attend.

There will be five night entertainments, and as many assembly lectures during the school for preachers, either one worth more than the price of your assembly ticket for one week.

No tuition is charged; no separate admission fee either to entertainments or lectures. All it will cost in addition to board will be 25 cents for admission to the grounds during the week. The different conventions will be better than ever before. The C. W. B. M. will have some of its best talent on the platform.

The Y. P. S. C. E., in addition to its convention, will have a school of methods. W. F. McCauley, of Cincinnati, will deliver a course of lectures running through the entire convention. The Sunday-school association has secured McNeill, and they expect a great revival from start to finish of their convention. The Ministerial Association will hold its annual meeting for the first time in connection with the assembly.

Brother McLean says that foreign missionary day will be a "stem-winder." No such program has ever been provided for foreign missionary day as they have provided this year. The temperance people this year will outdo themselves. They offer us Hon. Oliver W. Stewart, Mrs. Beauchamp and a gold medal contest among their attractions. Butler College will give us the greatest program they have ever offered a Bethany audience.

Children's day will beat their own great record. Two prize banners will be given, one to the school coming on the cars, and one from county schools sending the largest delegations. For the first time in Bethany's history we have arranged to make closing day a great day.

Wm. Jennings Bryan, the "silver-tongued orator of the Platte," will deliver one of his great addresses on that day. Remember that the assembly opens July 24 and closes Aug. 17. Remember that every day will be a great day. Remember that there will be half-fare

on all railroads in Indiana. Remember that the hotel, cottages, etc., will be thoroughly renovated and refurnished. Remember that the mineral water will be as free as God's air. Brethren, all of you come.

Wabash, Ind.

L. L. CARPENTER, Pres.



Leave-Taking at Red Oak, Iowa.

DEAR CHRISTIAN-EVANGELIST:—We would be glad and thankful to have you make brief mention of the fact that we have been the recipients of a series of very pleasing events recently.

Dr. and Mrs. T. R. Butchart recently gave a dinner in our honor, inviting the Red Oak ministers and their wives. A delightful evening was spent together.

On last Friday evening, the church in a happy manner surprised us, presenting us with a handsome three section bookcase. Ice cream and cake were served, and a royal time enjoyed.

Then on last Wednesday evening, the Y. P. S. C. E. (consisting of 50 or 60 young people), perpetrated another surprise. It was well executed and much appreciated. Refreshments characteristic of the good taste of the young people were served.

These little courtesies make life's pathway brighter. They make one feel also a sense of unworthiness, and to feel like doing more to make other lives more bright and happy. Our prayer is for the good people we leave behind us here. May God richly bless them and crown their labors with success.

JNO. WM. WALTERS.



South Dakota Convention.

The South Dakota Convention convened June 17-21. It was an enthusiastic gathering and a great inspiration. The reports showed a large gain in all receipts over the previous year. The increase over last year's receipts were as follows: Home missions, 151 per cent; foreign missions, 25 per cent; church extension, 182.3 per cent; other benevolences, 10 per cent.

The most of our churches are supplied with efficient pastors, and hence progress is made possible.

Bro. C. C. Smith delivered several inspiring addresses, and Brother Wharton, of Hiram, brought a message from India that thrilled his hearers with the missionary spirit.

E. A. Orr, of Sioux Falls, gave two Bible lectures each day which were simply grand. Bro. C. C. Smith and others spoke in very complimentary terms of our Sioux Falls pastor. Brother Orr is certainly a master in this work, and during the year will conduct several Bible institutes for different churches in the state.

The addresses made by the pastors and delegates were above the average, and altogether the convention was a complete success. All came away with a deeper faith and with renewed energy for the work of the present year. M. B. AINSWORTH, Cor. Sec.



Christianity at the University of Missouri.

[A rumor having gotten into circulation and finally into print to the effect that nine young men from one county had gone to the State University and returned skeptics, we clipped same and sent it to Dr. Jesse for verification, if possible. Following is his reply.—EDITOR.]

MY DEAR DR. GARRISON:—I thank you for sending me your letter of June 3 enclosing the printed attack upon the university. This is another proof of your kindness. I venture to enclose you a letter which was written to me by the secretary of the Young Men's Christian Association. Will you be kind enough to return it to me? It explains itself. The membership in the Y. M. C. A. has been far larger this year than it ever has been in the past.

I do not know whether nine men came here believers and left infidels or not. If it is true, I am sorry. It is absurd to hold the university responsible unless the change can be traced to the influence of the university. Every sensible man knows that the religious views of young people are often shaken—nay, perhaps in the case of intellectual people, are generally shaken—as they pass from childhood into manhood. When they give up the faith of the child resting upon the statements of father and mother, they often pass through periods of doubt before they reach the faith of men, and some never reach it. This is a

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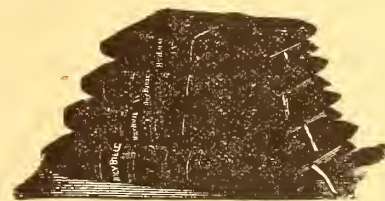
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phenomenon of life which is according to the law of nature. This change from the faith of childhood to the faith of manhood comes generally about the college period. Sensible people ought to know this. In the change some lose their faith for a season. The college should not be held responsible unless the loss of faith is plainly attributable to the influence of the college.

How many men become infidels here I do not know. I hope with all my heart that the number of them is small. Certain it is that the administration of the university throws around its students every good influence which it can possibly command. Near the university is a Bible college which our students attend in considerable numbers. We have here the largest chapter of the Y. M. C. A. to be found in any college in Missouri. If it be urged that our numbers are larger, let me reply that the per cent of our men that belong to the Y. M. C. A. is larger than in any college for men in Missouri.

We write in the fall to the pastor of every church in Columbia asking him to come to the university and make a roll of the students that belong to his church or that prefer it. On the entrance blank to the university is this question: "What church do you belong to?" Immediately following it is a second question: "If you belong to no church, what church do you prefer?" These entrance papers are given to the ministers that call for them that they may find out what students belong to their churches and what students prefer their churches. The president earnestly exhorts the students on all proper occasions to identify themselves with the churches of their preference and to attend some Sunday-school, and to join the Y. M. C. A. The largest Bible classes in Missouri are to be found in the Sunday-schools of Columbia churches. A large number of students professed religion here last year, most of them identifying themselves with the churches. Ministers are brought here to preach the gospel and Christian workers come here to co-operate with the Christian association. If there is an infidel in the faculty of the university he is not known to me.

But the mouth of slander is ever open and sometimes it is a so-called Christian mouth. Men do not hesitate to hurl at the university charges which they cannot for a moment substantiate. Do you think that Christ approves of such things? Certainly not the Christ in whom I believe.

Very truly your friend,
R. H. JESSE.

Working for an Education.

Texas Christian University is looking forward to the establishment of an education department where worthy young men and women who must earn a part of their expenses in order to get an education can do so. As to just how soon this department can be set on foot, we do not know, but some things are possible right now in a small way. For instance:

We need a barber shop in close proximity to the school. Two young men who can do such work satisfactorily can earn enough to pay their way through school.

In the next place there is good opportunity here for a small printing business. There is a printing office here that does from \$60 to \$100 worth of work every month. Two students who understand the printing business can run this office, or possibly it would make a support for three, as the work can be largely built up. This whole outfit can be secured for \$500. A small payment in cash, say \$100, would be all that is required, and the balance can be paid in monthly or quarterly installments. Two energetic young men that understand the printing business, that have \$100 to start on, can buy this office, make enough to pay expenses in school and pay for the outfit in a year or two.

I will be glad to lend any assistance in my power to any young men who would like to undertake either of the enterprises suggested above. Address, E. V. Zollars, Texas Christian University, North Waco, Tex.

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Program for the Tidewater District Convention to be Held at Newport News, Virginia, Aug. 4, 5, 6, 1903.

C. W. B. M. DAY.

TUESDAY, AUG. 4.

Devotional Exercises; welcome address; response; district secretary's report; report of field secretary; roll call of auxiliaries; address, C. W. B. M., "Finances," Miss Shackelford; Address, "Tidings," Mrs. Wm. A. Black; address, "Methods of Making Auxiliary Meetings Interesting;" discussion; children's hour, song service; paper on children's work; report of Young People's secretary; symposium, "Christ, not Mine;" time, Mrs. Young; talents, Mrs. Moore; influence, Miss Jones; money, Mrs. Sutton; evening address to be supplied; recitation, "No Room for Wang Ling Le;" offering.

CONVENTION PROPER.

WEDNESDAY, AUG. 5.

MORNING.

Devotional exercises, L. A. Cutler, B. H. Melton; enrollment of delegates; address on state work H. C. Combs; report of district board, C. L. Williamson.

AFTERNOON.

Devotional exercises, I. L. Chestnut, A. S. Renforth; enrollment of delegates; address, "Our Debt to the Jew," Geo. J. Lindner; address, Geo. B. Ranshaw; what for Foreign Missions? What for Home Missions? What for Church Extension? What for Ministerial Relief? Open discussion of above.

EVENING.

Devotional exercises; address, Geo. B. Ranshaw.

THURSDAY, AUG. 6.

MORNING.

Devotional exercises; reports of committees; business session.

AFTERNOON.

Devotional exercises; unfinished business; address, J. W. West, Anti-Saloon; address; sermon.

EVENING.

Devotional exercises; address, Rev. Peter Ainslie.

ASSOCIATED RAILWAYS OF VIRGINIA AND THE CAROLINAS.

I beg to advise the southern railway, R. F. & P., and Washington Southern Railway, will adopt a rate of one and one third fares for the round trip in the sale of tickets to Newport News, Va. and return, from Washington, D. C., West Point, Charlottesville, Va. and intermediate points, account of the above occasion.

The Chesapeake & Ohio railroad, will adopt rate of a fare and a third, using card orders. These cards for use on C. & O. can be had by applying to J. L. Hill, Richmond, Va.

W. H. FITZGERALD, Commissioner.



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Iowa C. W. B. M. Convention.

The convention was held in Des Moines, June 22, 23. As the previous convention was in September, the reports at this one covered only eight months. The state treasurer reported all bills paid and \$200 in the treasury. The corresponding secretary, Miss Newcomer, had spent six months in the field, and organized 16 auxiliaries. Money received for all purposes was \$9,200.

Plans were laid to increase our offering to the Burgess Memorial Fund. Helpful conferences were held on junior and auxiliary work. Good addresses were given by C. C. Smith, Anna Hale, of Illinois, Mrs. Gilliam, of Fairfield, and one by the writer. Iowa workers were all glad to greet Mrs. D. R. Dungan in convention once more.

Mrs. Emma Ogburn had a very instructive junior demonstration.

It was counted one of our best conventions, and we hope that the inspiration derived may be sufficient to largely increase our offerings to the Burgess Memorial Fund until it shall reach one dollar per member and that the Miss Mills' birthday book may be crowded full because of the large number desiring to pay the day's salary.

The convention was glad to have the opportunity of re-electing their efficient set of officers and hope to so support them in their work that the coming year may see greater results than has the past. The next convention will be held in June at Albia. May the year's work be so fruitful that it will be a time of rejoicing.

ALICE M. WICKIZER.

Bloomfield, Ia.

Marriages.

BALLMAN-COVALT.—Married, at Council Bluffs, Ia., June 28, 1903, Earnest Ballman and Alta Covalt, W. B. Crewdson officiating.

EVANS-WELLS.—On June 18th, G. B. Evans received his A. M. from Bethany College. On the same evening he and Mrs. Lida Naylor Wells of Bethany were united in marriage. Their future home is Fairview, West Va., where Mr. Evans ministers.

HALL-LAING.—Married, at the home of the bride's parents in Corydon, Iowa, Wednesday evening, June 24th, Miss Hallie Laing, one of Corydon's most consecrated Christian girls, and Rev. B. F. Hall, pastor of the Christian Church at Hamburg, Ia., Elder C. E. Conner, of Chariton, Iowa, officiating.

HAWORTH-CRAFT.—Married, at Winters, Cal., July 1, 1903, by J. E. Denton, Vacaville, Cal., Dr. M. W. Haworth, of Vacaville, Cal., and Miss Edith May Craft of Winters.

LOWE-REDDEN.—Married, at the West End Christian Church, in this city, on the evening of June 14, 1903, Elder Collier A. Lowe, of Columbia, Mo., and Miss Ann Redden, of Mokane, Mo., Frank J. Nichols officiating.

PPAFF-GIBBONS.—Married, at Sigourney, Ia., July 1, 1903, C. H. Strawn officiating, Mr. Leo. H. Pfaff to Miss Nellie Gibbons, both of Sigourney, Ia.

SURWEL-NORTHCUTT.—Married, at Elmna, Cal., July 1, 1903, John M. Surwel of San Francisco, Cal., and Miss Mattie K. Northcutt, of Elmna, J. E. Denton officiating.

Obituaries.

WRIGHT.

Isaiah Wright, 72 years old, a Christian about fifty years, died of heart failure, June 10, 1903, and many mourn their loss in his departure. God bless all the bereaved, especially an only invalid sister, his noble Christian wife and worthy children. His sons Edward, James C. and Lawrence are all excellent preachers. All six of his children are in Christ. He sweetly sleeps in the cemetery, four miles West of Jefferson, Iowa. May all meet in heaven.

J. A. WALTERS.

SMITH.

Mrs. Amanda J. Smith, died at her home in Woodfield, Ohio, on Wednesday, June 24th, 1903, aged 84 years. Eldest daughter of David and Pluma Kirkbride, she was born near Armstrong's Mills, Belmont County, Ohio, but had lived in Woodfield since 1827. In 1841 she married Dr. James Smith, and in August 1844, she united with the Church of Christ under the ministry of Wesley Lanphear, of pioneer fame, and has been a most faithful and beautiful Christian ever since. Few persons ever manifested a riper Christian life. Her unselfishness, her humility, her increasing devotion to the church, her inspiring example of noble living has been a joy and strength to many. "She rests from her labors, and her works do follow her." She leaves two children, M. C. and Miss Ida, in the old home at Woodfield, to mourn her departure. But they love her Lord, and will one day be with her in glory. The funeral was conducted by Sumner T. Martin, minister of the Bellaire Christian Church, in the presence of one of the largest congregations ever seen at a funeral in Woodfield. She was loved by all, and all were present as a mark of esteem and sympathy.

SUMNER T. MARTIN.

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A new \$25,000 Music Building is in course of construction and will be ready to use at the opening of the fall term. Thirty-five new pianos will be installed in the building for the use of students and instructors.

A splendid new Medical Building, costing \$25,000, will be completed by October 1, 1903. This will give the College of Medicine of Drake University the best appointed medical building in Iowa. A free dispensary and excellent facilities for clinics are special features.

Four additional rooms for the Business College have been fitted up at a cost of several thousand dollars. Our newly organized Schools of Correspondence will enable young men and women to pursue profitable courses at home at very little expense. If interested in these schools write to us.

Attendance last year exclusive of summer schools, 1,208. Students can enter at any time and find work suited to their needs and advancement. Each college and special school is represented by a special announcement. Write for the one in which you are interested.

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Weekly.**The Little Ones.**

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS.—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

The Young Evangelist.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS.—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

The Round Table.

An 8-page Paper for the Boys and Girls, Filled with Entertaining Stories.

TERMS.—Single copy, 50 cents per year; in clubs of ten or more, 36 cents a copy per year.

Our Young Folks.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS.—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

Evangelistic

Additions Reported Last Week.

Baptisms and letters... 766
 Denominations... 16

Total... 782
 Dedications, 4.

M. L. BUCKLEY.

Harrison, O., July 2, 1903

ARKANSAS.—Hot Springs.—Our first effort at a down town revival closed Tuesday night with 64 additions: 30 by confession and baptism, 34 from the denominations and restored. The audience was large, and many heard our plea for the first time in their lives. Of the 64 only 30 will take membership here, the others scattering out among our churches from New York to Texas. This shows what a great mission field Hot Springs is, and demonstrates that this is a field for the church at large to take hold of and support. We must have a new church house and Christian home. Bros. Geo. T. Hall and J. V. Updike did the preaching, and it was well done. Brother Hall preached the first two weeks, with 14 additions, and Brother Updike the last three, with 50 additions. These men are too well known for me to make any commendations. They are great.—T. N. KINCAID.

CANADA.—Grand Valley, Ontario, June 29.—L. A. Chapman closed a two weeks' meeting at Grand Valley, on June 28, with 14 additions, all by primary obedience. D. Dick, of Acton, Ont., conducted the choruses and assisted with the personal work. He is a true yoke fellow. On the last evening of the meeting Miss Cloa Lamson, a teacher in the deaf and dumb asylum at Columbus, O., recited "Rock of Ages" and "My Country 'Tis of Thee." A local preacher and his wife from the Brethren were added at Marsville on June 28.—L. A. CHAPMAN.

ILLINOIS.—Watseka, June 29.—Two more confessed Jesus Christ yesterday. Our quartette furnished some special music for two of the sessions of the 4th district missionary convention at Lexington, Ill., last week. Observed Children's day June 21. Good program and offering.—B. S. FERRALL.

Camp Point, June 29.—Preached here at home yesterday to a full house. One accession at morning service. Took the offering for home missions. This church is still pastorless. I will begin evangelistic work again the last Sunday in July, with a meeting at Brooklyn, Iowa. Time all taken until Jan. '04.—R. A. OMER.

IOWA.—Council Bluffs, June 28.—Five additions to the church; two confessions, two from the M. E.'s, one by commendation.—W. B. CREWDSON.

Moulton, June 29.—Had D. A. Wickizer with us yesterday. Raised all our old debt. Started on the weekly contribution system. Have had one addition by baptism since last report.—S. B. ROSS.

KANSAS.—Oxford, July 1.—There were 3 baptisms here last Lord's day. We begin the work at Bethany, Mo., July 5.—O. ORAHOOD.

Caldwell, June 29.—There were 2 additions at the morning service yesterday and 3 at the evening service; 2 were by confession and 3 by statement; 1 from the Baptists and 1 from the Methodists. Nine added since last report.—B. A. CHANNER.

MARYLAND.—Baltimore, June 29.—Three additions to the 25th street Christian Church. All from the Baptists.—FLOURNEY PAYNE.

MICHIGAN.—Saginaw, June 29.—We baptized 4 more yesterday afternoon, took 3 confessions at the morning service, 1 at night; all adults, 2 heads of families, a business man and a railroad engineer. Our ex-treasurer, W. H. Borrowman, a great worker, has returned to the city and will again be one of us when settled. We are rejoicing.—E. E. COWPERTHWAIT.

MISSOURI.—Hunnewell, July 2.—Two confessions.—THOS. WALLACE.

Evertog, June 29.—Our meeting at this

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place closed last night with 47 additions: 37 by baptism, 5 by commendation, 4 from the Baptists and one from the Presbyterians.—A. J. WILLIAMS, district evangelist.

Kidder, June 29.—Please report one addition at Kidder yesterday, reclaimed. We had our children's exercises yesterday. Our apportionment was \$10, but we raised \$11.25. This was the best offering ever taken at Kidder. All departments of the church work are prospering nicely. Our Bible school has increased until we only have room for a few more.—C. E. HUNT.

King City, June 29.—One addition by statement to Pleasant Hill, Dekalb Co. Church yesterday. Good attendance both morning and evening.—C. W. COMSTOCK.

Kirksville, July 2.—Two additions last Lord's day, and two last night at prayer service. Baptismal services immediately following the regular prayer service.—NORTHCUTT AND WAGNER.

Maitland, June 1.—Two baptisms here last Wednesday evening. Children's day exercises netted \$10 for mission work. Subscriptions are being solicited for new church building. Prospects good for success. Work in fair condition.—T. B. DRY.

Platte City, July 1.—One addition recently from the Baptist Church. Our ladies have just recarpeted the church with an elegant velvet brussels, costing \$350. One of our good brethren here and his wife are preparing to give \$40,000 for a building for the Bible College at Columbia in the near future. Our board to-day employed S. D. Dutcher for a revival in October. I get about a month's vacation in August.—LOUIS S. CUPP.

Richland, June 30.—I had two confessions and baptized five the last time I was at Stoutland; also five accessions the last appointment at Crocker, one by baptism, one from the Baptist, and three by statement. We went to the county seat yesterday in a body, and fought a saloon petition and won a victory for Richland. This is the second victory for us, as we have shut down a blind tiger.—J. R. BLUNT.

Seneca, June 29.—Bro. Joseph Gaylor's meeting here resulted in 62 additions, 21 baptisms and the church thoroughly organized and at work. Have \$450 raised and expect to build a house soon. Seventy-one present at Bible-school and \$5.16 collected on last Sunday. Will organize a Christian Endeavor next Sunday. Bro. W. S. Deatherage will preach for us every fourth Lord's day. We are rejoicing.—A. R. MOORE.

St. Louis, July 6.—The following is the report of the churches for Lord's day, July 5: Fourth, one confession and two baptisms; Hamilton Avenue (formerly West End) one by statement; Mt. Cabanne, one by letter; Tuxedo, two by letter; Carondelet, two by letter.

Elvins, June 30.—The protracted meeting conducted by our pastor and Bro. T. J. Head, during the past week resulted in 19 additions, mostly by confession and baptism. Brother Head is the Bible-school evangelist, and an enthusiastic Christian preacher. He is earnest and loyal to the truth. Both he and our pastor, Bro. J. G. M. Luttenberger, labored hard to make the meeting a success. The

church has been greatly benefited. There have been 13 additions prior to Brother Head's arrival. So in all we had 32 additions. It is the intention of the church to dedicate the house of worship in August. The church, Bible-school, Christian Endeavor and other departments are in good working order. Brethren, remember us in your prayers.—J. B. McDANIEL, clerk.

Carrollton.—The Christian Bible-school of Carrollton, Missouri, has an enrollment of 270 in the Home Department, and 131 on the Cradle Roll. The Home Department has been the means of increasing the attendance at the main school. It has given the superintendent of the department an opportunity to enter homes, to ascertain the relation of the families to the church, and give a cordial invitation to attend the church services. We have endeavored to promote the department spirit by bringing its members together in the main school at least once during the quarter. The greatest difficulty which we have encountered has been the slowness on the part of some members to comprehend the full meaning of the work. The disciples of Christ ought to lead in this work on account of the emphasis we place on the Bible and Bible alone as our rule of faith and practice.—MISS JENNIE JENKINSON, pastoral helper.

NEBRASKA.—Arapahoe, July 1.—I preached at Alma, Neb., morning and evening, June 14, and baptized 4, which with 1 addition by letter made five in all.—C. P. EVANS.

York, June 29.—The large auditorium filled yesterday and 5, 2 baptisms, added to the church. During the rainy quarter just closing we have had 17 added at regular services. Since June 30, one year ago, we have had 69 additions, 35 baptisms. Seven of these were added in a meeting held by Bro. Simpson Ely, Bro. J. B. Frickey, our beloved Bible-school superintendent, is pushing the Sunday-school. We now have 322 enrolled in this department. If there is a ripple in the work, it has not come to the surface. We now have a church membership of 300.—G. J. CHAPMAN.

OHIO.—Dayton, July 1.—Six additions to Central Church in June; 1 by letter, 2 from the Dunkards, 3 by baptism.—I. J. CAHILL.

Minerva, June 29.—Two added at our regular services here yesterday; 1 by baptism and one by statement.—GUY HOOVER.

New Philadelphia, June 29.—There has been 3 additions to this congregation recently. About 500 people assembled yesterday evening to hear our children in the interest of world-wide missions. The program was pleasing, and the offering, \$21.83, more than double our apportionment.—C. B. REYNOLDS.

Cleveland, June 29.—Franklin Circle Church of Christ. Children's Day Offering \$211.32. Home Missionary Offering \$313.96 and more coming in. Four persons united with the church by letter yesterday morning. Edgar D. Jones, of Erlanger, Ky., becomes our pastor, Sept. 1.—MRS. N. H. McCORKLE, helper.

OKLAHOMA.—Norman, June 29.—We have had 2 baptisms and 9 added otherwise during June. 151 additions in 21 months. The people of Norman raised \$52.30 and a large amount of



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supplies for the flood sufferers of Kansas.—J. G. CREASON.

Pawnee, June 29.—Two by confession.—M. F. INGRAHAM.

TEXAS.—Denison, July 1.—Closed mission meeting in 4th ward with 9 additions. First Church building, repared, but struck by lightning June 21; covered by insurance. Began meeting with Bro. Euell, of Bonham; held 4 services with 2 confessions, when he took sick and left. We begin next Sunday at the cotton mills, over one mile from First church. Twelve additions not reported.—J. A. SHOPTHUGH.

Fort Worth, June 29.—Have just closed a successful meeting with the First Church here. The pastor did the preaching and John Brower conducted the song service. Sixty-two additions, 30 by confession and baptism, the balance by letter and statement. Have had 76 additions in my 3 1-2 months' pastorate here. Sunday-school has increased 60 per cent.—R. R. HAMLIN.



Changes.

R. W. Abberly, Columbus, O., to Minneapolis, Minn.

S. R. Reynolds, Des Moines, Ia., to Blockton, Iowa.

S. J. White, Cameron, Mo., to Millersburg, Ohio.

W. C. McDougall, St. Thomas, to Bracebridge, Ont.

Guy Hoover, Minerva, O., to 4938 Calumet Ave., Chicago, Ill.

C. A. McDonald, Kent, O., to Coshocton, O.

Jos. D. Armistead, Lexington, Ky., to 513 Russell St., Nashville, Tenn.

E. E. Manley, Altoona, Pa., to 813 Inwood St., E. End, Pittsburg, Pa.

J. A. Canby, Cameron, W. Va., to Ann Arbor, Mich.

W. H. Kindred, Eureka, Ill., to Belding, Mich.



Dedication at Tamalco, Illinois.

Lord's day, June 28, was an ideal one as far as weather was concerned. It was a red-letter day for the church at Tamalco, and one that will be long remembered by the people of the entire community. The Christian Church there had completed a new house of worship, and on that day it was formally opened and dedicated to Almighty God. On arriving at Tamalco, we found the brethren unanimous in the opinion that the debt could not be provided for. When we left on Monday they were greatly rejoicing because, through their liberality, it was all handsomely provided for. Bro. J. E. Story, their pastor, worked hard for the consummation of this work. To him and Brother Shank is due much of the praise for the successful prosecution and completion of this house.

L. L. CARPENTER.



A New Service.

Last Lord's day evening a new and interesting service was introduced; it was the first annual graduating exercises of the Junior Christian Endeavor society. A nice program was rendered. Other societies would profit by trying it. The main reason for starting the custom is this. Our Junior president, Miss Pearl Griffin, says that after a child reaches the age of 15 or 16, they desire to be classed as seniors, and the smaller children are too timid to take an active part in the meeting when the older ones are there, hence this new service. There were 43 in the graduating class. The ranks will be filled again from the primary class of the Bible-school.

H. A. NORTHCUTT, pastor; C. E. WAGNER, Assistant.

Kirksville, Mo.



The Anti-Mormon Association.

The National Anti-Mormon Missionary Association of the Churches of Christ will hold its next meeting in Detroit, Mich., on Monday, Oct. 19, 1903, at 1 P. M., at the Central Christian Church, corner of Second Ave. and Ledyard St.

While our association is not a year old, yet we have made substantial progress. We hope at this meeting to perfect arrangements for very effective work.

Our general secretary, John T. Bridwell, goes this week to old Virginia to debate with a Brighamite. So soon as he gets through there he will be ready for another Brighamite or any other Mormonite. Give him a call. You need not fear results when Brother Bridwell is at the helm.

Let all interested in the Anti-Mormon work be present at the Detroit meeting.

JAMES W. DARBY, President.

McArthur, Ohio.

DEAR MADAM: Please Read My Free Offer



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If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping

feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

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THE PULPIT

"Sickness and Its Compensations" By E. B. Bagby

Psalms 37:7. "Rest in the Lord and wait patiently for him."

The gospel of Jesus is a gospel of work. The Master says, "Why stand ye all the day idle?" "Go work in my vineyard to-day." His call is a call to service. While this is true, God sometimes says to his servant: "Come ye apart and rest awhile." But the servant demurs: "There is so much to be done, the harvest is ripe and the fields are waiting." The Master replies: "I want to test your loyalty in another field of service. I want to teach you lessons which can only be learned in the school of suffering."

Sometimes the command is given, "Speak unto my people that they go forward;" and again, "Stand still and see the salvation of the Lord." Sometimes the Christian soldier must say, "In the name of the Lord will we lift up our banners;" and then again, "Wait on the Lord, be of good courage and he shall strengthen thy heart." Sometimes the call comes to us as to Abraham, "Get thee out of thy country and from thy kindred and from thy father's house to a land that I will show thee;" and then again with Job bereft we must say, "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord." We can manifest our devotion by patiently submitting to affliction as well as by faithfulness in the field of service. "They also serve who only stand and wait."

A literal translation of the text is, "Be silent to Jehovah, let him mould thee." For an illustration we can cite the experience of the apostle Paul. At one time in his career, Paul says there was sent him "a thorn in the flesh," and that he "besought the Lord thrice that it might depart from him," but God said, "Be silent, I am moulding thee; I would have you learn that my grace is sufficient, and that my power is made perfect in weakness." Paul learns the lesson and says, "Most gladly therefore will I rather glory in my weakness that the power of Christ may rest upon me. I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." It is not possible for us all to rejoice in sickness. "Chastening seemeth for the present to be not joyous, but grievous." In the spring the rise of the sap in the trees is no easy process, to make its way through the toughened fiber, chilled and retarded by the cold wind to every limb and twig of the tree; but when the fall comes and we see the ripe fruit hanging from every branch we recall the apostle's words, "Nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." The Master said, "In this world ye shall have tribulation." The tribulum was the beam used in olden times for threshing the wheat. It was a hard experience for the wheat to be flayed beneath the heavy tribulum, but only thus could the grain be separated and gathered into the barn. So by our tribulation, God is sifting the chaff from our lives that he may gather us as pure wheat into his garner. John learned that those who stood upon the throne were "they who had come up out of great tribulation and had washed their robes and made them white in the blood of the Lamb." Above all things God desires character. He has no other way to produce character than by burning the dross and refining the gold in the fire of affliction; only when there are tears and the dark cloud of sorrow can he show us the bow of his promise.

"The world's great altar stairs slope through darkness up to God." "Sweet are the uses of adversity." "Crosses are the ladders by which we climb to heaven." "He had foreordained us to be conformed to the image of his Son." "But the Captain of our salvation was made perfect through suffering."

There are many forms of trouble, and God's purposes in them all are beneficent. Let us consider, for example, sickness and its compensations. First, it teaches us we are not indispensable. God says, "Stop." We answer, "How can I; who will do my work?" But God says, "Wait." The work goes on, the family machine continues to run, the store is not closed, the church is not ruined, the Sunday-school does not go out of existence. The tendency of sickness is to humble us. It shows that God's work is not dependent upon an individual. The kingdom of God made progress before we were born and will go on after we have departed. While many a man may be useful, he is not indispensable.

Secondly, that man is not immortal. One who is free from sickness for many years begins to regard himself as immune to disease. He will learn better. His time will come sooner or later, and then he realizes upon what a feeble thread hangs his immortal life. The fever has only to climb a notch higher, the spark of life burns low and is ready to flicker and go out. The lesson comes, "Watch and be ready."

Thirdly, the value of human sympathy. It reveals the number of our friends and the depth of their love. It affords opportunity for heroism. The wife puts in jeopardy her life for the sake of her husband; the mother, frail and feeble by nature, ill-fitted to perform the ordinary duties of the home, spends watchful days and sleepless nights in coaxing back the spirit of the child from the gates of death.

Fourthly, the perfection of divine sympathy. There is a limit to human sympathy. Every one has troubles of his own. No one can enter fully into the consciousness of another's suffering. But there is One who knows. "He bore our griefs and carried our sorrows." "He knoweth our frame." "He is about our path and about our bed." "Who forgiveth our iniquities and healeth all our diseases." We know that "the eternal God is our Refuge and that beneath us are the everlasting arms." "So shall we rest in the Lord."

Never Neglect Constipation.

It means too much misery and piling up of disease from all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 19 Seneca Building, Buffalo, N. Y.

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Does Such a Fate Await You? Why Sacrifice Your Precious Life When Help and Health are at Hand? Antidotum Tuberculose—a Cure for Consumption at Last. Large Trial Treatment FREE.

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Chairman Kalamazoo Tuberculosis Remedy Co., Ltd., no risk. Antidotum Tuberculose is the long-sought "cure" for which the medical world has waited. It eradicates the deadly Consumption germs, restores weak, worn and helpless invalids to strong and healthy men and women. Don't be blind to your fate. If you inherit the tendency to Consumption or have any of those tell-tale symptoms, coughing, night sweats, blood-spitting, debility, etc., do not for a moment neglect your danger. It is your sacred duty to write today for the free trial treatment. Address The Kalamazoo Tuberculosis Remedy Co., Ltd., 1189 Main St., Kalamazoo, Mich.

A Great Railroad.

It may be truthfully said that railroads, more than any other medium, make a great city. St. Louis is truly great in her railroads, having some twenty-one important lines terminating within her borders.

One of the most important of these roads to St. Louis is the WABASH LINE, from the fact that it draws the commerce of nearly all sections of the country to this metropolis, as a magnet draws kindred metals to itself.

The great arms of this growing system reach to Kansas City, Omaha, Des Moines, Albia and Ottumwa, Ia.; Chicago, Toledo, Detroit and Buffalo, and attract business from beyond these important gateways, even from the remote Pacific Coast, the extreme Northwest, the Great Lakes and the Atlantic borders.

It is commercially aggressive, and in its never ceasing activity is to-day reaching its great steel tentacles toward Pittsburg, Pa., and Baltimore, Md. In a little more than a year these two beehives of industry and all their tributary territory will be bound to St. Louis by the continuous rails of the WABASH.

Its through-car system is perfect, running solid, fully equipped trains for night and day service to Chicago, Kansas City, Omaha, Des Moines, St. Paul, Minneapolis, Toledo, Niagara Falls and Buffalo, and through sleeping cars to New York, Boston, Montreal, Denver, Portland, Ore., Los Angeles and San Francisco.

Its train equipment is modern in every particular, there having recently been placed in service many new passenger cars, consisting of Observation-Cafe and Library Cars, Reclining Chair Cars, Dining Cars, Day Coaches and Combination smoking and Baggage Cars, which are models of beauty and neatness, representing the highest state of development in car building.

This road will be called upon to transport hundreds of thousands of visitors to the World's Fair in 1904, and its facilities will be found ample for so gigantic an undertaking.

THE WABASH is essentially a St. Louis line, having its General Officers, from the President down, located here, and has an army of employees, necessary to carry on this vast system, who are citizens of St. Louis.

It spends its money largely in St. Louis and it has the interest of St. Louis always in mind.

Truly this is "A GREAT RAILROAD," and above all things, it is a St. Louis railroad.

Dingdong.

By George Darsie.

The most forcible word in the English language, so says a high authority, is the word *dingdong*. And the secret of its power is not far to seek. It is in that old and familiar thing we call *repetition*.

No one can instruct, impress or train who does not appreciate the value of dingdong. Human beings, old and young, are both inattentive and forgetful. The truths that tell upon them are those made familiar by iteration. The lessons that count are those repeatedly enforced. Child-rearing is not infrequently a failure because the necessity of telling the same thing over and over is not understood. Solomon's "train up a child in the way he should go," involves in it nothing more manifest than endless repetition. Isaiah made his message to his countrymen a burden on their souls by everlastingly harping on it. "Precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little," was what made them feel its power. The pulpit that in fear of Mrs. Grundy severely rules iteration from a discourse will leave little impression upon the memory of its hearers. The sermon that sticks and pricks like Spanish-needles repeats and re-repeats its leading points till the people cannot get away from them. The power of Phillips Brooks' preaching was his habit of going over and over his leading thoughts till the most listless auditor was forced to retain them. He well knew the value of dingdong. It is better for a preacher to run the risk of tediousness than to fail of being understood and remembered.

And from year to year the pulpit must again and again go over the cardinal points of Christian doctrine, however familiar to many, that *all* may be instructed therein. The cry once so common, that some preachers preached nothing but "faith, repentance and baptism," indicated a habit of repetition that, so far as the preaching went, was at least *effective*. *Better a limited range of teaching well impressed, than a wider and fuller range but slightly impressed.*

And nothing is truer than that a doctrine at first repugnant to the mind, often comes to be accepted and believed when made familiar by frequent explanation and enforcement. Mrs. Browning truly says, "Mankind gets its opinions by iteration chiefly." It is not argumentation so much as felicitous statement and re-statement that shapes men's belief. They yield to the pressure of constant repetition. There is a mental as well as a physical inertia, and it is best overcome by continued applications of the moving force. "The world does not stand in need of instructing so much as it does of reminding." Each wise repetition of doctrine and duty, like the ceaseless flowing of the stream, wears deep-

er the channels of conviction and conscience. And the very familiarity of a truth well presented, and of an obligation well enforced, gives power to the utterance which brings them afresh to the mind.

In a word, he who hopes to accomplish anything worth while in the instruction and training of human beings, must learn the power and value of *dingdong*.



America Revisited.

(Continued from page 41.)

saw that the Disciples had solved the problem involved, and that was why I was lead among them. To my great astonishment I even find that some of the master minds amongst the American Baptists are strenuously advocating the view that baptism is not an essential to church membership. I say that this astonishes me, for I had thought that while some of the denomination were prepared to go in for open communion, no minister of influential standing would proceed further. But I commence reading the report, and I find that the first paper, read by the Rev. Dr. Rufus P. Johnston, of New York City, very powerfully claims that no Christian should be excluded from membership simply because unimmersed. This Baptist clergyman shows that the constant tendency in religious history is to the subordination of the inner to the outer, of the vital to the formal, of the substance to the shadow. "To make baptism essential to membership," says he, "is to perpetuate a cleavage in the body of Christ along the line of ceremony only. It is also to emphasize ceremony rather than character, and to exalt the letter above the spirit. Such a position of exclusion compels us, is the further argument, to disregard the fundamental principle of the Bible with respect to individual interpretation of Scripture." Now, I confess I should never have expected to find a representative American Baptist prepared to take up the position of the "Open Church Baptists" of England. The position of Spurgeon was that of open fellowship with strict membership. This I believe to be very near to the ideal. Therefore I am a little bit bewildered when I find prominent leaders in America pulling up their anchors and quitting their moorings, and, more than that, going off to sea with no anchor at all.

However, I have many things to learn while I am happily here once again for a season. And some of them may be acquired while I rusticate in the glorious groves of chestnut, white oak, rock oak, butternut, hickory, hemlock, pine and birch, with wild strawberries ripening about my feet among the thick lichens and mosses, orioles and robins darting here and there, the chipmunk, unknown in England, attracting my delighted attention now and then, and the great grey squirrels rushing with amazing velocity up and

down the trees. A great snapping turtle has just been brought in captive, and a garter snake a yard in length has been killed with cries of excitement. I cross the lake in my kind host's steam-launch, or mount a cycle for a somewhat hilly ride along the road between the glades. Hopatcong lies about a thousand feet above New York. It is a fisherman's paradise, abounding in bass, perch, pickerel, catfish and sunfish. Being sixty miles in circumference, this lovely lake affords scope for countless different excursions. Its islands, bays and branches are romantic in aspect, and are associated with singular traditions. Here dwelt some of the various Delaware tribes of Indians, and of these I am learning fascinating histories which, if I were a novelist, would furnish me with pivots for many a plot.

Lake Hopatcong, N. Y.

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We have a limited stock of the following music books which we offer at less than half of the former price:

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Family Circle

The Child.

When Mary sang to him, I wonder if
His baby hand stole softly to her lips
And, smiling down, she needs must stop her
song
To kiss and kiss again his finger-tips.

I wonder if, his eyelids being shut,
And Mary bending mutely over him,
She felt her eyes, as mothers do to-day,
For very depth of love grow wet and dim.

Then did a sudden presage come to her
Of bitter looks and words and thorn-strewn
street?
And did she catch her breath and hide her
face,
And shower smothered kisses on his feet?
—Bertha Gerneaux Woods, in *Verses*
(Neale Pub. Co.)

A Good Investment.

John and James were twins fourteen years old. Their father was very wealthy. On every birthday they expected a rich present from him. A week before they were fourteen they were talking over what they most wanted.

"I want a pony," said James.

"And what do you want, John," asked his father.

"A boy."

"A boy!" gasped his father.

"Yes, sir, It doesn't cost much more to keep a boy than it does a horse, does it?"

"Well, no," replied his father, still very much surprised.

"And I can get a boy for nothing, to begin with."

"Yes," replied the father, hesitatingly, "I suppose so."

"Why, papa, I know so. There are lots of 'em running around without any home."

"Oh, that's what you are up to, is it? Want to take a boy and bring him up, do you?"

"Yes, sir; it would be a great deal better than the St. Bernard dog you were going to buy me wouldn't it? You see, my boy could go about with me, play with me, and do all kinds of nice things for me—and I could do nice things for him, too, couldn't I? He could go to school, and I could help him with his examples and Latin."

"Examples and Latin? God bless the boy, what is he aiming at?" and Judge Roding wiped the sweat from his bald head.

"I know," laughed James. "He wants to adopt old drunken Pete's son."

"Yes, papa; 'cause he is running about the streets as dirty and ragged as he can be, and old Pete don't care a cent about him, and he's a splendid boy, father. He's just as smart as he can be, only he can't go to school half the time, 'cause he hasn't anything decent to wear."

"How long do you want to keep him?"

"Until he gets to be a man, father."

"And turns out to be such a man as old Pete?"

"No danger of that, father. He has signed the pledge not to drink intoxicants, nor swear, nor smoke, and he has helped me, father, for when I have wanted to do such things he told me

his father was once a rich man's son, and just as promising as James and I."

"Do you mean to tell me that you ever feel like doing such things as drinking, swearing, smoking and loafing?" asked his father, sternly.

"Why, papa, you don't know half the temptations boys have nowadays. Why, boys of our set swear and smoke and drink right along when nobody sees them."

"Don't let me ever catch you doing such things."

"Not now, father, I think, for I am trying to surrender all—every vice, every bad habit, unnecessary pleasures. I don't see how I could enjoy a dog or a pony when I know a nice boy suffering for some of the good things I enjoy."

"You may have the boy, John, and may God bless the gift."

And God blessed the gift. John Roding grew up to be a much better man because of the almost constant companionship of drunken Pete's son, and as for the drunkard's boy, everything he touched seemed to prosper. John and James' mother said it was because the Lord teaches us, "When your father and mother forsake you, then will the Lord take you up." The Lord had taken up drunken Pete's son, and he could not help prospering.

Pete's son not only lifted up his own fallen family, but became as much of a prop for Judge Roding's family. His delight was "in the law of the Lord." He was like a tree planted by the rivers of water, and whatsoever he did prospered.—*National Advocate*.

A Prize Letter on Training Children.

One of the St. Louis daily papers recently offered a prize, for the best letter on the training of children. The following is the letter which won the prize:

Blessed is the child who early learns from his best friends that he cannot have everything he wants; for he shall escape much tribulation.

Despotisms make slaves or anarchists. Commands should be given only for good reasons; but, once given, obedience must be exacted.

Whippings should be resorted to as rarely as possible, and never in anger. The loss of some expected pleasure, a kiss, or meditation in solitude often prove more effective in conquering a little rebel.

Hope of reward, which enlists the child's will in the cause of right, is a better motive than fear of punishment.

Beware of nagging. It wears away love. Win and keep your child's confidence by sympathy and interest in all his joys and woes. It is a mighty bulwark against temptations.

Teach him to be courteous to all, even the humblest.

Love without law and law without love both fail to teach the child self-control. There must be a combination of law and love, wisdom and sympathy, firmness and gentleness, justice and mercy, so that out of the government of the child, for the child, by the parent there may grow the government of the child, for the child, by the child.

The mother who neglects her child for society, the club, church work, or others reasons, is laying up trouble

for future years. God gave the precious souls into our keeping, and how shall we answer for it if through our fault one of his lambs goes astray?

Copper Cures Consumption

New Treatment for Consumption Indorsed by
Member of British Tuberculosis Congress—
"Antidotum Tuberculose" (the Copper Cure), Marvel of the Medical World—Hope for All, No Matter How Bad Off—Large Trial Treatment Absolutely Free.

Benefits Congressman Dingley's Son and others of Consumption in Their Own Home—Remember there is No Expense or Obligation Attached to the Offer of Free Trial Treatment.



O. K. BUCKHOUT.

Chairman Kalamazoo Tuberculosis Remedy Co. (Ltd.); Member of British Tuberculosis Congress; Member National Association for the Prevention of Consumption.

Consumptives need not worry about their future any more, as the long-looked-for cure for consumption has at last been found. To satisfy yourself of this you have only to write for free trial treatment to the Kalamazoo Tuberculosis Remedy Co. (Ltd.) 534 Main St., Kalamazoo, Mich., of which the chairman is Mr. O. K. Buckhout, a noted member of the British Tuberculosis Congress and also of the National Association for the Prevention of Consumption, composed of world-famous men who have made consumption—its cure and prevention—a life study. This cure is something entirely new and is called "Antidotum Tuberculose," or the Copper Cure, and is the only discovery known that kills all tuberculosis germs which cause consumption, as unless this is done the disease cannot be cured.

You can tell if you have consumption by the coughing and hawking, by continually spitting, especially in the morning when you raise yellow and black matter, by bleeding from the lungs, night sweats, flat chest, fever, weak voice, peculiar flushed complexion, pain in chest, wasting away of the flesh, etc. Find out how the Copper Cure kills the germs, then builds up the lungs, strengthens the heart, puts flesh on the body and muscles on the bones until the consumption is all gone and you are again a strong, healthy, robust man or woman.

Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley of Dingley Tariff Bill fame, who after going West and South for relief was benefited by "Antidotum Tuberculose" after all else had failed.

So don't give up hope and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family if you have consumption or fear you are predisposed to it, write to-night to the Kalamazoo Tuberculosis Remedy Co. (Ltd.) 534 Main St., Kalamazoo, Mich., for the FREE Trial Treatment and the plain and comprehensive literature which they will gladly send you, all charges prepaid. Remember the trial treatment is absolutely FREE.

CANCER and tumors cured (mild cases in one hour); no pain; no knife or burning plaster; patients return home same day. Investigate; not as represented I will pay your expenses. Cancer symptoms, references and consultation free.

DR. MCCLAUGHLIN,
308 Junction Bldg., 9th & Main Sts., Kansas City, Mo.

Four T's.

There are four T's too apt to run,
'Tis best to set a watch upon:

Our Thoughts.

Of when alone they take them wings,
And light upon forbidden things.

Our Temper.

Who in the family guards it best,
Soon has control of all the rest.

Our Tongue.

Know when to speak, yet be content
When silence is most eloquent.

Our Time.

Once lost, ne'er found: yet who can say
He's overtaken yesterday?

—Boys and Girls.

**Starved to Death.**

A bit of biography, as told by another, is suggestive here: "Early Carlyle wooed and won one of the most brilliant girls of his day, whose signal talent shone in the crowded drawing-rooms of London like a sapphire blazing among pebbles. Yet her husband lacked gentleness; slowly harshness crept into Carlyle's voice

"Soon the wife gave up her favorite authors to read her husband's notes; then she gave up all readings to relieve him of details; at last her very being was placed upon the altar of sacrifice—fuel to feed the flame of his fame and genius. Long before the end came, she was submerged and almost forgotten.

"One day, two distinguished foreign authors called on Mr. and Mrs. Carlyle. For an hour the philosopher poured forth a vehement tirade against the commercial spirit, while the good wife never once opened her lips; at last the author ceased talking, and there was silence for a time.

"Suddenly Carlyle thundered: 'Jane, stop breathing so loud!' Long years before, Jane had stopped doing everything else except breathing; and so, obedient to the injunction, a few days afterward, she ceased breathing so loud. When a few weeks had gone by, Carlyle discovered, through reading her journal, that his wife had, for want of affection, frozen and starved to death within his own home, like some poor traveler who had fallen in the snows beyond the door.

"For years, without realizing it, she had kept all the wheels oiled, kept his body in health, and his mind in happiness. Only when it was too late did the husband realize that his fame was largely his wife's. Then did the old man begin his pathetic pilgrimage to his wife's grave, where Froude often found him murmuring: 'If I had only known! If I had only known!'"

**\$100 Reward, \$100.**

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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With the Children

By J. Breckenridge Ellis

Jennie Hollandsworth, Bismarck, Ill.: "I come back to-day, bringing my report with me. I suppose everybody is getting ready for the Fourth of July." (By the way, why not tell us how you spent the Fourth? I mean this to all the Av. S. members.) "I wonder why we never hear from Alta Tucker and Madge Masters? But then, I suppose hot weather is very trying. It surely is for the hens." (And so you conclude it must be for the chickens. If I were Alta or Madge, I would n't stand that!) "I hope the account given by Jessie Underwood will be very beneficial to the owners of hens, if not for the hens themselves. For fear I stay longer than I am welcome, I had better make my exit." (I don't think you stayed near long enough. The next time, you really must take off your hat!)

Lois A. Ely, Memphis, Mo.: "I have succeeded in keeping the Av. S. rules 12 weeks. It does not tax a person's memory much to keep them after once getting started. Your name never appears on the Honor List. Have you tried keeping the rules and not succeeded? (I do not put my name on the List because I keep it right here in the house. It's like kinfolks. And I would have to pass upon my own report and give myself the prize, if I won it.) "Horace Wyndum must be quite an interrogation-point. I wonder if he is kin to the boy we read about, who was always asking 'Why?' I can beat E. Searcy in size. I am the same age she is. I measured five feet and almost eight inches to-day. I said there is an Advance Society organized in Rochester, Minn. I don't know how it is progressing. Probably quite slowly. There was only one person who had kept the rules when we left there." (You?) "We moved in May. I will close, as I have said fully enough of nothing." (I think you are too hard on your family.) "I never could write letters, but of course there is no use telling you that, as you have found it out by this time." (Indeed, I had not made the discovery.)

Flossie Davis, Des Moines, Ia.: "I was on my 12th week when I got sick and didn't read my Bible. I had read my poetry, and learned a quotation. Now isn't it a shame that I have to lose all that?" (It will be a shame if you do. Of course you can't go on the Honor List, but the good we do is never lost. Even if it is forgotten, it has helped to strengthen our hearts or minds while it was going on; we are always the better for it afterwards.) "I am going to begin again next week. Some time ago, in one of Lois Ely's letters, she wondered if I remembered her. Why, to be sure I do! I will tell you about one of my most enjoyable days at Lake Minnetonka, two years ago. My cousins have a little launch which holds about a dozen. There were nine of us that summer day who rode across the lake to Big Island, where we landed and climbed up a high, steep bank, at the top of which was a lovely place for dinner." (I have a splendid place for dinner at this

very minute; it's inside.) "We took some fruit, a watermelon and some roasting-ears, and, oh, yes! some ham and eggs, which the girls fried over the fire and made ham anns. Did you ever eat any ham anns?" (Never.) "Oh, my! they are delicious while they are hot." (Oh, my! I wish I had some. All the Ann's I ever knew had to be spel'd with big a letter, and I never saw any difference in them, hot or cold.) "We stuck the roasting ears on the ends of long sticks, and roasted them over the fire. After dinner we sat there and rested and talked quite a while. It was such a high place we could see ever so far. On our way home we landed at Stork Island. It isn't a nice place, at all, the brush is so thick. It is only inhabited by storks. We were pretty tired when we got home, but were well pleased with the day."

Clara R. Pfrimmer, Corydon, Ind. "Like George Burne, I am puzzled about Zella Manley's letter, Zella, what are shakes? A few weeks ago we had an operetta here called the 'National Flower,' that I was in. It was a red rose." (Must have been a big one.) "Have any of you seen it? The roses, daisies, lilies, sunflowers, goldenrods, clover, and even the onion and thistle came to compete for the honor of being the national flower. No one knew who the jury was going to decide, and it was very interesting guessing who was to be the one. We were all in costume to represent the flowers." (The one who represented the onion must have used 'most a bottle of perfumery.) "When the time came for the secret to be disclosed, what do you think was the national flower? Why, a sack of flour! The second night we gave it, they wanted a different one. Well, there was an old maid among the characters; so of course wall-flower was the one chosen."

NEW HONOR LIST: Clara R. Pfrimmer, 6th quarter; Lois A. Ely, Olive Leavitt, Frankfort, S. D., (6th); Maud Gorman, Ozark, Ark. (2nd); Claire Saunders, Ozark; Eva Hawkins, Ozark (2nd); Lizzie McLain, Thayer, Mo.; Vina Hawkins, Ozark, (2nd); Burleigh Cash, Hood River, Ore., (15th); Harry Cash, (15th); Irma Cunningham, Mantion, Cal.; Lula Taylor, Mantion, (6th); Bessie Taylor, Mantion, (6th); Ruth Taylor, Mantion, (4th); Eunice Saunders, Ozark; Maude Kelley, Saskatoon, Sask, Canada, (7th); May Speece, Bucklin, Mo, (3rd); Manie Bayless, Mulkeytown, Ill. I am proud of this Honor List. I should like to hear from the Fourth of July celebrations and picnics. Who got burnt? Who got left at home? Who had too much lemonade? Tell us about it.

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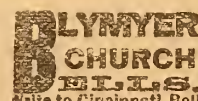
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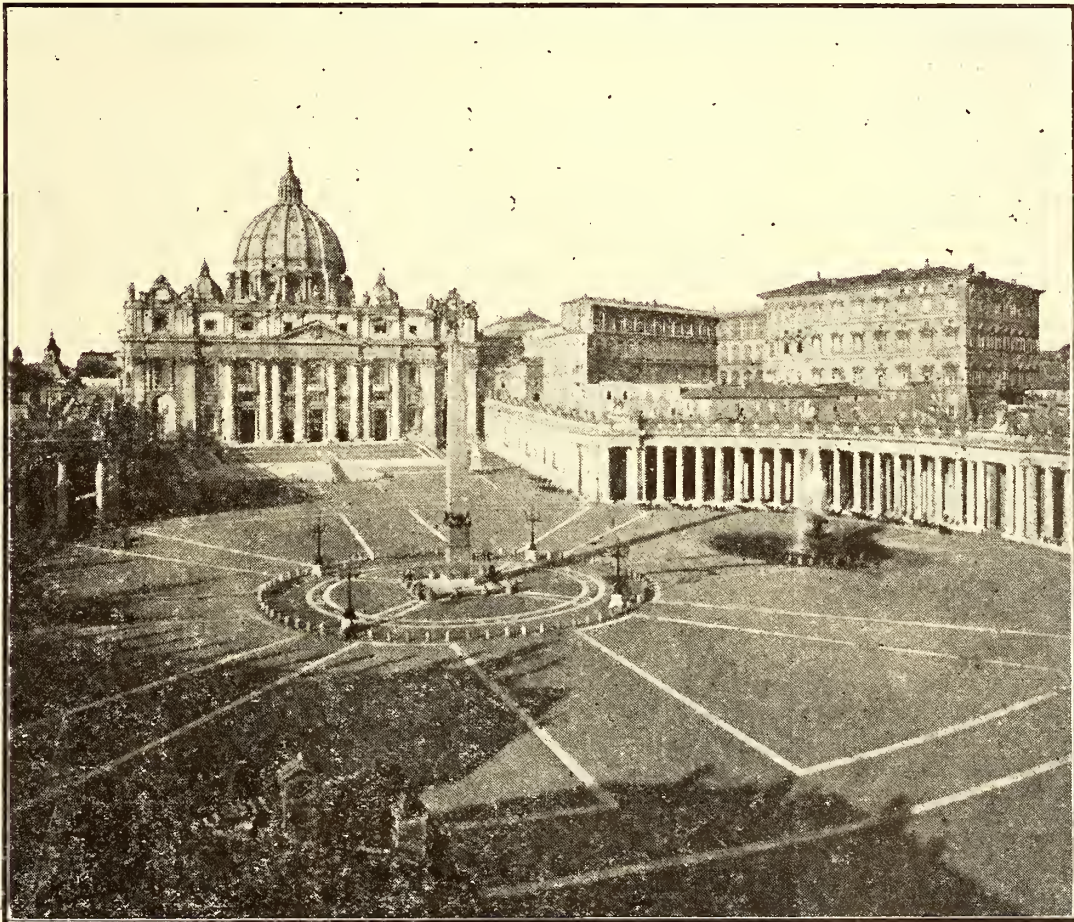
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For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	67
EDITORIAL:	
Perfecting Organization.....	69
Church Arbitration.....	69
Some Special Features.....	70
The Gift of Tongues.....	70
Editor's Easy Chair.....	71
CONTRIBUTED ARTICLES:	
The Insanity of Doubt. N. J. Aylsworth.	72
Major Hopper—A Story. Fremont War-	73
ner.....	
Paying Church Debts. A. McLean ..	74
The Bell-Buoy (poem). Walter Scott	74
Hayden.....	
The Devotional Side of Church Life.	75
W. S. Goode.....	
Life and Death (poem). Charles Blan-	76
chard.....	
Jesus and His Apostles in the Inquiry	77
Room. W. T. Moore.....	
NEWS FROM MANY FIELDS:	
California.....	78
Iowa.....	78
Dedication at Tulsa, Indian Territory...	78
Fourth District, Illinois, C. W. B. M.	78
Convention.....	
Kentucky.....	79
C. W. B. M. in Missouri.....	79
THE SUNDAY-SCHOOL.....	80
MIDWEEK PRAYER-MEETING.....	81
CHRISTIAN ENDEAVOR.....	81
OUR BUDGET.....	82
CORRESPONDENCE:	
Washington Letter.....	84
A Hero and a Heroine.....	84
A Modern Gideon, or the Evolution of a	85
Traveling Man.....	
Did I Do Right?.....	85
Dedication at Franklin, Ind.....	86
To the Kansas Brotherhood.....	86
A Heart Thought.....	86
America Revisited.....	90
BOOK REVIEWS.....	87
MARRIAGES.....	87
OBITUARIES.....	87
EVANGELISTIC.....	88
SERMON ECHOES.....	89
FAMILY CIRCLE.....	92
WITH THE CHILDREN.....	94

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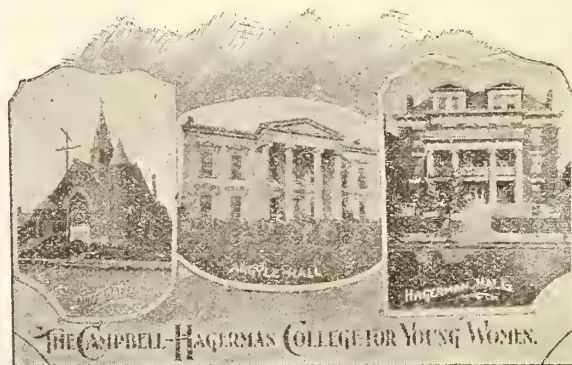
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Vol. XL.

July 16, 1903

No. 29

Current Events

The respective platforms of the Iowa Republican and Democratic conventions are interesting objects for comparison. The former conceded nothing to the "Iowa idea" of fighting the trusts through tariff reduction, except a general statement that schedules that are too high ought to be lowered and those that are too low ought to be raised. This proposition has the value of being invulnerable, but it lacks the virtue of meaning something. To say that whatever is too high ought to be lowered is to say what economists and politicians of every possible complexion cannot dispute without casting a doubt upon their sanity. But the statement is as meaningless as $X \text{ equals } X$, unless one defines his terms. What schedules are too high? What is the criterion by which it shall be determined whether a schedule is too high or too low? If this reference to rates that are too high and too low is to be interpreted solely in the light of the paragraph re-affirming the historic doctrine of protection, then it might as well have been omitted, for it adds nothing to that paragraph. Could it have been intended to hold out a specious hope of tariff reduction to those who favor that policy, while really committing the party to nothing more revolutionary than the first axiom of logic? If it was meant for a promise with a loop-hole, one would suggest that it lacks subtlety. The loop-hole is more conspicuous than the promise.



The new Iowa Democratic platform has been generally characterized, by those not in sympathy with it, as foolish and vain because it demands some things which, whether desirable or not, are at present unattainable. The criticism seems to us to lack force. It is not always in vain that one voices a demand for the unattainable. The Iowa Democrats ask for the removal of the tariff from trust-made articles; not a very definite demand perhaps, because of the difficulty of saying just what articles are trust-made, and one not at all likely to be granted so long as the lobbies of the capitol are thronged with repre-

sentatives of the trusts whenever tariff revision is in the air. And yet it may be a very sane demand. They ask for a tariff for revenue only; improbable, of course, but no more improbable than Democratic victory in Iowa on any platform. If they must fail, why not fail on a frank expression of their sentiments? The Iowa Democrats refused by a decisive vote to endorse the Kansas City platform of 1900 which Mr. Bryan considers the test of Democratic orthodoxy. But they accepted some so-called "socialistic" features, notably a demand that the federal government be empowered to seize the sources of supply and control the distribution of any staple product whose price becomes unreasonably high by reason of monopoly or combine, and that railroad rates should be so limited as to yield only a fair dividend on the capital actually invested. Personally, we think President Roosevelt's method of dealing with the trusts, as in the Northern Securities case, is likely to produce more good results and fewer bad ones than any of these sweeping programs. But that is no reason why a man or a party should be condemned for utter fatuity for advocating policies which there is no reasonable chance of carrying into effect at once. What we have more than once said regarding the present duty of the Democratic party is in a general way true of any and every party—that the true policy is not to go into a quadrennial spasm of anxiety to find a set of issues that will win a campaign, but to settle calmly and deliberately upon some principles that ought to win and that will be worth something if they win, and then stick to them till they do win or until they are seen to be erroneous. One cannot but admire Mr. Bryan for one thing—his unwillingness to admit that defeat is a proof of error. It does not follow that the party must forever cling to the free silver doctrine, but it must in all honesty do so until it has a better reason for deserting it than the mere fact that it has twice led to defeat. A great many Democrats see no convincing reason for giving up the free silver propaganda; others think they have had such a reason and are honorably discharged from further service to the Chicago and Kansas City platforms; in the case of others the search for new issues is but the opportunist casting about for some sort of craft on which he can ride to victory. And the third class is the least honorable of all.

There seems to be a reasonable probability that Maryland is about to witness a gubernatorial campaign that will be almost unique in its freedom from corrupt practice. Such a prospect is especially surprising when one remembers that Senator Gorman has been rehabilitated and restored to the United States Senate, and that he is now the dominant factor in the Democratic party in Maryland. It happens this way. The most probable candidate for the nomination on the Democratic ticket is Mr. Edwin Warfield, president of the Fidelity Trust and Deposit Company of Baltimore. Mr. Warfield is a man of business honor who has never discovered how a man can consistently be honorable in business and dishonorable in politics. So he declares that if he is nominated he will not spend a cent except for legitimate campaign expenses, and that at the end of the campaign he will publish an itemized account of all disbursements, to whom they were paid and for what. Here is a laudable plan. It may, however, work out disastrously for the party, for some who are on the inside say that it will cost fifty thousand dollars to elect the Democratic ticket in Maryland. It will be a hard blow to Senator Gorman's leadership if he does not carry his own state. The probable Republican nominee, Mr. S. A. Williams, is also known to be opposed to the usual Maryland method of using campaign funds.



For ten days the world has been hourly expecting the news of the Pope's death. A complication of pulmonary and heart troubles brought him to the point of death more than a week ago, but there he lingers. The wonderful degree of vitality, which he retains in spite of his ninety-three years and his apparently frail physique, enabled him to rally when his heart seemed to be almost at the last beat, and for a few days there seemed to be some prospect of his recovery. But a relapse is reported, and it is asserted that the end can not be delayed more than a day or two longer. Unlike most of his fellow-countrymen, the pope is said to have been during his whole life a total abstainer from wine, and this fact gave added efficacy to the stimulants upon which his strength has been kept up during these last days. Leo's name before his election to the papacy was Vincent Joachim

The Quest of the Unattainable.

Pecci. It is now sixty-six years since he entered the priesthood, fifty years since he became a cardinal, and twenty-five years since he entered upon his pontificate. He has witnessed many and wonderful changes in the church and in the civil governments of Europe. Out of the Napoleonic cataclysm have arisen the modern states of France, Germany, Italy and Greece. The papacy has ceased to be a temporal power, and in so doing has made possible a united Italy. As an Italian, Leo cannot but rejoice in the emergence of his country from the old regime of wars and revolutions into the new era of peace and stability; but as pope he has never forgiven his country for purchasing national unity at the price of what he considers an affront to the church, the abolition of the pope's temporal sovereignty. In all the manifold complexity of his situation, as one who was a sovereign and yet not a sovereign, with more than royal claims and less than royal power, Leo has shown a rare quality of statesmanship and a lofty character which have won the admiration of many who have been compelled to disapprove and oppose his plans. Considering his long life, his wide experience, his shrewd insight into men and movements and his unique position, a volume of memoirs written by him and giving his view of the events and men with whom he has been contemporary would be the most valuable memoirs of the century.



An increasing volume of adverse sentiment is confronting Secretary Root in regard to the proposed Philippine opium monopoly. We have already expressed our opinion and have given our reasons for it at some length. The proposed arrangement would ally the government with a commercial monopoly, which is bad; it would ally the government with a monopoly for the sale a commodity that everyone admits is harmful, which is worse; it would add nothing to the difficulty of smuggling and would make it no harder for Americans and natives to get opium than at present; it would, like all limited and half-way measures, be hard to enforce. It seems to us worth while to quote the editorial opinion of one of the prominent illustrated weeklies on this subject. Leslie's Weekly for June 9 says:

Regarding the use of opium, except for medicinal purposes, there is not, as in the case of alcoholic stimulants, any difference of opinion among rational men; it is everywhere regarded as a terrible vice, an unmitigated curse to humanity. To propose, therefore, to create a monopoly in this deadly and loathsome drug, to sanction its sale to a single race already enslaved to its use, seems on the face of it to be a measure so repugnant to an enlightened conscience, and so contrary to the principles of our so-called Christian civilization, that we are led to wonder why a body made up, as the Philippine commission undoubtedly is, of clear-headed and high-minded

men, should have brought it forward for serious consideration.

The only attitude which our government should assume toward the opium traffic—and the only attitude it can assume, in our judgment, consistent with its declared policy and aims in the Philippines—is one of absolute prohibition, except for strictly medicinal purposes. In no form, direct or indirect, by license laws or monopoly concessions, should the United States government be a party to the spread or the perpetuation of one of the most damning and demoralizing habits known to erring humanity, a vice which in China alone is said to number over five million victims and to be responsible for the ruin and death every year of over a hundred thousand persons.



Not dollars, but immigrants. At the present rate of increase over the records of earlier years, it is estimated that not less than a million emigrants will enter the United States during 1903. This is the estimate of Marcus Braun, who was sent by President Roosevelt as a special commissioner to Europe to study the problem from that end of the route. One day in April, 12,500 immigrants entered the port of New York. During 1902 the total number was about 750,000. The increase this year over the corresponding months of last year is striking. March showed an increase of 21 per cent, April, 30 per cent, and the percentage is increasing during the summer months. It is almost certain to reach the million mark. Here is a race problem of another sort. It less frequently breaks out in the form of a positive resistance to law or an incitement to mob violence, but it furnishes a steady negative force opposed to American ideas and menacing our institutions, by reason of the incapacity of the naturalized immigrant to perform those functions of citizenship which our institutions assume that he is capable of performing. The wonder of the age is that we have been able to assimilate this foreign stock so rapidly. The pity is that we have been willing to receive it so much more rapidly than we could assimilate it. It is one thing to talk grandiloquently about our land being "an asylum for the oppressed of all the earth." It is another thing to keep our government so clean and strong that our land will be a fit asylum for anybody. There is such a thing as over-crowding a life-boat until all are lost; and a country which goes into the asylum business with no limitations may likewise be swamped. Mr. Braun says: "In Russia, Italy and Austria-Hungary the tide is simply uncontrollable. Whole communities are undergoing depopulation. Austria-Hungary alone is making sincere efforts to check the movement. Italy frankly regards the United States as a convenient haven for its surplus masses. The Kishineff massacre will greatly increase the emigration of Russian Jews. Unfortunately, it is probable that there will be a decrease of emigration from Germany and

Scandinavia." If we could apply a moral test to those who seek admission to our country, that would be the best. But moral standards are hard to apply in any such wholesale manner. The next best plan is an educational test more rigid than any that has yet been applied.



President Loubet has returned King Edward's recent visit. During the French president's sojourn in the British capital there were many evidences of friendly popular feeling toward him and his country. In this respect the visit afforded a gratifying parallel to King Edward's visit to Paris. The British, people, however, have never been quite so demonstrative as the French in giving expression to the traditional antipathy between the two nations. The visits of rulers are seldom without a political significance, and it is being generally conjectured that these friendly overtures of King Edward and President Loubet, indicating as they unquestionably do a rapprochement between England and France, will have a special significance in the far east. Hitherto France, by her alliance with Russia, has been arrayed against the Anglo-Japanese alliance and practically against all the other powers who are represented there. Perhaps it has begun to dawn upon the makers of French policy that their government has nothing to gain by standing as the ally of Russia in her disreputable struggle for Manchuria and that she might profitably hedge by making friends with her neighbor across the channel, who, with the United States, stands for the open door as opposed to the Russian demand for exclusive privileges. If a tacit and informal agreement of this sort can be made between England and France—and of course there cannot at present be more than that—it will leave Russia in something of the status of "splendid isolation" which has been considered the distinguishing trait of British foreign policy—only there will be even more isolation and considerably less splendor.



The plan to hold union evangelistic services in St. Louis during the entire period of the World's Fair, under the direction of Mr. Campbell Morgan, has been abandoned, owing to the failure of the committee and Mr. Morgan to agree upon plans. Mr. Morgan's idea was to erect a large central building to be used as the headquarters for religious work, but the committee thought it would be impossible to raise enough money to carry out this plan. Mr. Morgan has therefore withdrawn and other plans will be adopted.

Brevities.

Perfecting Organization.

The scientific name for what we are to speak about in this article would probably be, *harmony with environment*; that is the co-ordination of the life-principle in the church with surrounding conditions and needs. This is the meaning and object of what we call church organization. We have already seen what this was in its outline, at least, in the early church. We see no reason why all necessary development in the organization of the church for work and worship should not be based upon these main lines. They constitute, as it seems to us, the true form for church organization and government. These are, as previously pointed out, the local church as a self-governing body, with suitable persons set apart to supply its material and spiritual needs, and such relations of fellowship and co-operation between these local churches as would naturally grow out of their common faith, their common life and their common aim.

It is a great misconception of the spirit and intent of the New Testament, however, to suppose that we are limited strictly to the organization which we there find. It must necessarily be that in the growth and development of the church, under new conditions, a further development of its organization should take place, but along lines in harmony with the principles expressed in the original organization. We see evidences of this growth in organization in the New Testament itself, and there is no reason for supposing that it ceased, or that it was intended to cease, with the close of the first century. We have no exact pattern for what we now call the Sunday-school, for instance, in the New Testament, although it cannot be doubted that there was an effort to meet the same fundamental need which the Sunday-school is intended to supply, not only in the apostolic church, but in subsequent centuries until the idea of the modern Sunday-school was developed. There is no such official in the New Testament as a Sunday-school superintendent, secretary, librarian, or teachers specially for such organization.

What, then, is the real authority for this addition to the organization which we find in the New Testament? Does it not lie in the fact that the Sunday or Bible-school is accomplishing a work which has been laid upon the church, that of teaching the word, and that it is in perfect harmony with the whole spirit and aim of the New Testament? If this be so, we have here an illustration of the principle stated, that it is the life of the church that determines the quality and quantity of organization. If a church were dead, having no spiritual life prompting it to teach others, or propagate its principles, it would need no Sunday-school nor any other form of organization, because it would have no life to express

or communicate. We have, then, the same authority for any other organization that has a legitimate work to do, and which can be done better by such organization than otherwise, as we have for the Sunday-school. If we had remembered this plain principle, and had acted upon it, it would have saved us from an endless amount of discussion and of wasted resources and opportunities.

It is in the principle stated above that we have the necessary authority for our missionary, educational and benevolent organizations. These are but methods by which the churches of a common faith and a common life co-operate to carry out the work which has been laid upon the church by her divine Lord. They in no way interfere with the autonomy of the local churches nor with their local internal organizations. On the contrary they stimulate and greatly strengthen the local churches by furnishing channels through which the divine life that is in them may flow out for the blessing of mankind. The very moment such organization should assume authority to dictate to local congregations, or exercise any sort of tyranny over the consciences of individual members of the church, they would violate New Testament precedent and teaching and would forfeit the confidence and support of the brotherhood. In this fact we have a sufficient guarantee that no such *role* will ever be assumed by these general organizations. Besides, they are the creatures of, and are controlled by, the local churches and their representatives.

We have found now the divine intent of church organization, the New Testament pattern, in bold outline, and the law which must govern the expansion of organization. It remains for us to consider the question as to whether our organization to-day, as churches of the reformation of the nineteenth century, is adequate for carrying forward successfully the work which we are seeking to accomplish, and what, if any, modification or extension is demanded to make it more successful.



Church Arbitration.

The Pacific Christian has been discussing the problem of the settlement of disputes and misunderstandings among brethren in such cases as do not readily fall within the jurisdiction of the local congregation. Its attention has naturally been called to this subject by recent developments in its own state. In a late issue of the paper the editor says:

But one of the greatest questions confronting the Disciples of Christ to-day is that of the proper exercise of the judicial function. The importance of this question does not grow so much out of any local necessity or method of discipline, good or bad, as out of the necessity of a better understanding of principles of discipline as they ought to be applied in the larger circles of Christian activity; and as they *must* be applied to avoid

confusion and disorder, and to save ourselves from failure and disgrace before the world.

The editor believes, rightly, as we think, that the principle which Paul lays down in the Corinthian letter of the judication of troubles between brethren by the church rather than by civil tribunal, is a wise one which should as far as practical be adhered to to-day.

If this be true, and the brethren generally recognize its truth, then there should be some method of procedure agreed upon by which every case not coming fairly within the limits of the local congregation might be adjudicated. The editor cites a supposed case, which is really an actual case, as relates to the recent attack on the Berkeley Bible Seminary, and asks this question:

In other words, if a man of large influence, however acquired, should spring up among us and attack a local church or attack a body of men representing in an official character a hundred churches, defying the authority of all, is the sense of justice and the love of law and order sufficiently acute and strong among us to compel that man to come himself before a tribunal and to be judged by the saints? If such a man would be above all tribunals and responsible to no one, there must be a dangerous weakness in our church polity that might at any time prove fatal.

While such a defect might not prove "fatal," it certainly is not conducive to good order, but tends to create confusion, weakness and an evil reputation. A religious body that is jealous of its reputation for the orderly management of its affairs, and for good discipline, ought to devise some method of avoiding such unpleasant episodes as that which has recently occurred among us. The editor of the Pacific Christian remarks that "our polity is scriptural, but it must be expanded to cover conditions under which men have done and are doing as they please to the deep humiliation of our wise and best men, and to our disgrace in the eyes of other people over whom we are sometimes inclined to boast." Few will dissent from the sentiment of that remark.

The plan which the Editor proposes, in brief, is that each state convention "appoint a committee of three whose business it shall be to take cognizance of all such cases;" that the "members of these said committees choose a general or national committee of five, centrally and contiguously located; or let the general convention elect this national committee." It is to be the "business of all these committees to arrange for arbitration, not necessarily to sit in judgment themselves. Arbitrators should be satisfactory to both parties to a controversy, but the element of bias should be eliminated by denying either party the right to choose his special friend."

The *method* of arranging for arbitration is a matter about which brethren may differ, and concerning which there might be exchange of thought in order to secure the best results, but there does not seem to be any doubt

as to the wisdom of applying the principle of arbitration to differences in the church, as well as to those which exist between labor and capital. It is a principle that is in entire harmony with the spirit of the New Testament, and is far preferable in every way to the sensational method of going to law before civil tribunals. If one feels his cause to be just, he ought to feel a greater assurance that he would receive justice from the hands of his own brethren than from any civil tribunal, because his brethren would be apt to understand all the facts and influences bearing on the question better than outside parties. The question is worthy of the careful consideration of the brethren. The Pacific Christian has done well to bring this matter before us, and the plan which it outlines does not seem to us seriously objectionable, but if any one has a better one, let him proceed to state it.



Some Special Features.

It is unusual perhaps for religious papers to announce special features in the midsummer, but we have some excellent things prepared for our readers for the remainder of the year, and our readers and friends might as well know it, especially as we are asking their co-operation with us in a six months' campaign to increase our circulation. We mention a few of these good things:

1. A series of articles from representative men of the leading religious bodies presenting, from their own point of view, the things for which they severally stand. This with the view of promoting a better understanding of each other's position, and so helping on the cause of Christian union. There is probably no greater obstacle in the way of Christian federation and ultimate union than the mutual misunderstandings which even yet exist among the followers of Christ. To remove these misconceptions is the first step towards a closer co-operation. It is believed these articles will also bring out the fact that there is much truth, and that the most fundamental, held in common by all who call Jesus Lord.

2. It is our purpose to deal editorially with questions of church order, organization, worship, discipline and instruction; the ministry, its preparation and calling. We shall aim to call out the best thought of the brotherhood on these questions, and stir up general interest in them.

3. The question of evangelization is always one of pressing importance. We want a half dozen or more leading pastors to tell us the kind of evangelists they would like to hold meetings for them, and as many of our popular evangelists to tell us what kind of churches and pastors they like to hold meetings with. This interchange of views will no doubt be mutually edifying.

4. Here are the titles of a few articles which will appear during the next six months:

The Present Status of Christian Union and the Contribution of the Disciples of Christ to Present Results, by M. E. Harlan.

New York's Hotel Chaplain, by S. T. Willis.

The Preacher at Forty, by T. W. Grafton.

A Day on the Desert, by W. H. Bagby.

The Second Coming of Christ, by Peter Ainslie.

Unpublished Letters of Alexander Campbell.

The Antiquity of Man on the Earth, by Prof. Frederic K. Wright.

Pictorial Glimpses of the History of the Disciples of Christ, by C. C. Redgrave.



The Gift of Tongues.

Brother McGarvey, in his Department of Biblical Criticism, devotes a column to the subject of the gift of tongues in the apostolic age, and in a most fraternal spirit he takes the Editor of the CHRISTIAN-EVANGELIST to task for saying that he is "open for further light on the subject." Brother McGarvey quotes McGiffert, by way of showing what bad company anyone is in who thinks it possible that the gift of tongues may ever have been anything else than the speaking in foreign languages, and he says that if the gift of tongues was any sort of ecstatic and unintelligible speech it was no better than the "delirious shoutings" at a backwoods negro camp-meeting. But strangely enough he does not mention any of the considerations which have led some to believe in the theory of ecstatic speech and impelled others to keep their minds "open to further light." Some of those considerations are the following:

Paul says: "He that speaketh in a tongue speaketh not unto men but unto God; *for no man understandeth*" (1 Cor. 14:2). This statement is just as explicit as the statement that the Parthians, Medes, etc., on the day of Pentecost heard each in his own language. No one has ever yet discovered how this description of the gift of tongues, as something which "no man understandeth," can be made to apply to the miraculous use of foreign languages as a medium of communication with the people who spoke those languages.

Again Paul says (1 Cor. 14:4): "He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church." This description of speaking with tongues does not describe a rational discourse in a foreign language addressed to persons who understood that language.

"If I pray in a tongue, my spirit prayeth but my understanding is unfruitful" (1 Cor. 14:14). This seems

to indicate an activity in which the emotions participated but not the intellect. This would fit the idea of ecstatic speech. It does not seem quite likely that a special gift would be given to men to enable them to address God in a foreign language.

Paul warns the brethren not to exercise the gift of tongues in the public assembly unless there is an interpreter present; in the absence of an interpreter each must exercise the gift in private, speaking "to himself and God" (1 Cor. 14:27, 28). But why an interpreter if speaking with tongues meant addressing people in their own language? And why should one "speak to himself and to God" in a foreign language? The reference to interpreters indicates that, if it was a gift of ecstatic utterance indicating a state of emotional exaltation, there was a corresponding gift by which another was enabled to translate that mood and its ecstatic manifestation into intelligible speech.

Brother McGarvey quotes Paul's statement, "I thank God I speak with tongues more than you all," and jumps at the conclusion that speaking with tongues could therefore not have been anything so vulgar as unintelligible and ecstatic speech. But Paul himself goes right on to say (1 Cor. 14:19): "Howbeit in the church I had rather speak five words with my understanding that I might instruct others also, than ten thousand words in a tongue." Does this indicate that speaking with tongues meant preaching the gospel in foreign languages for the edification of foreign auditors?

These are some of the facts to be accounted for by any theory in regard to the gift of tongues. The statements in Acts 2 are also to be taken into account. But one who bases his interpretation on Acts 2 and ignores 1 Cor. 14 has no occasion therein to plume himself on his superior loyalty to the Word of God over those who recognize the difficulties and obscurities of the subject as presented in these and other passages, and therefore keep their minds "open for further light." Meanwhile the foundations of our common faith are not tottering nor are the contents of Peter's pentecostal sermon in danger of being invalidated by any uncertainty as to the exact nature of the gift of tongues.



A brother in Minnesota writes: "I want as many of our congregation as possible to read the CHRISTIAN-EVANGELIST, as it makes them better and more earnest church members. I got the paper into one home at the first of the year and last Lord's day the father, who was not a member, came forward and made the good confession." It often works out that way. Of course there ought to be a truly Christian paper in every truly Christian home, and, as a rule, there is. But a Christian paper in a non-Christian home often makes it Christian.

Editor's Easy Chair.**Or
Macatawa Musings.**

Just as well call it by the old name, for *muse* we will under these surroundings. The Easy Chair this morning sets by the east window of the study as of old. Readers of these Musings may remember that this window looks out upon a wooded ridge, the trees coming down close to the study, while a peach tree, the only thing in sight planted by human hands, lifts up some of its red fruit, now passing into the stage of ripeness, temptingly near the window. The editorial study has been undergoing repairs, as to its foundation, since our arrival, and is only just now habitable. This is a part of the penalty of building on the sand, but there is nothing else to build on in these parts. What beauty and force there are in that figure of the Master about building on the sand! How like the shifting, uncertain sand, are the vain hopes, earthly ambitions and time-serving policies upon which so many men are building! The other two windows of our study look out upon the lake—one to the southwest and the other to the northwest. Some days our mood takes us to the lake-view and at other times to the woodland view, but in either case the spirit is soothed by the whispers of the leaves, and the changing tones and colors of the great inland sea.

The hot days which have prevailed since the coming of July have tended to rapidly increase the population of the Park. Whereas on our arrival the hotels looked lonesome and there were but few row boats on the lake; now the hotel verandas are scenes of great animation, and launches and row boats and sailing craft keep the water of the little lake in constant agitation. The warm weather in this region has been greatly relieved not only by cooling breezes, but by frequent rains. On the last two nights we have had two very different types of summer rain. The first came up over the lake with a rush and a roar, with lightning-flash and thunder-peal, and was on us before we could get the chairs and rugs from the verandas and the decks cleared for action. The rain beat with the pitiless peltings of the storm-king, when his anger is aroused. The other came on quietly, banking its clouds higher in the western horizon until they had reached the zenith, and then they dissolved in one of those gentle summer rains by the music of which we love to sleep. It pattered on the roof, it dripped from off the trees and from the eaves of the house. Its soft plash was heard out on the lake and upon the sand, and we could image the indescribably pleasant music it was making to the farmer's ear as it was falling upon the corn blades and upon the ripening wheat fields, hereabouts. But each in its own way accomplished

its beneficent work. We have no more right to demand of the Creator that He shall send us His rains always in the same way, than we have to expect that He will make all human minds to think alike, feel alike and to work alike, upon the great problems of life.

It would be a great mistake to suppose that because a few people have left the cities for rest and recreation, and others to change their fields of labor, that there is nothing going on in the world of business or religion. The fact is the great tides of human interest flow on unchecked very much by the changing seasons. The world is doing its work. Religion is not suffering paralysis. Commerce is not growing rusty. In our own religious circle there is an undertone of movement and activity throughout the brotherhood. Our religious papers show anything but signs of relaxation. They are sounding the key notes of a forward movement, and are lifting up high ideals for the people to follow. Looking through a large number of our own exchanges, as we receive them here by the lakeside, we can see evidences in most of them of improvement, not alone in their mechanical appearance, but in the spirit and tone of their contents. May the blessings of heaven rest upon every one of them that is studying and advocating the things that make for peace, for purity, for unity, for spiritual power and for ultimate victory! Our missionary, educational and benevolent organizations are none of them resting on their oars, but each, without any great noise or clamor, is quietly pushing its work right on through the heated term. The churches that are churches indeed are not taking any vacation, but are keeping up the regular worship, and so much of their regular activities, as is possible. This is all as it should be. Workers must rest and relieve each other, but the work must go on, for the time is short and there is much to be done.

Up here in the lake region, where the air is very clear and the skies are unclouded with the smoke of furnaces, and the mind is untrammelled by the bewildering details of the work, we seem to see more clearly and distinctly the things which are needed among us than when we are in the midst of the hurry and pressure of the work. Looking at our great brotherhood from this geographical altitude, with a deep and passionate love, which grows stronger with the passing years, for the cause for which it stands, we would state some of its most pressing needs and duties thus: Let us strengthen our colleges, and lay increased emphasis upon an educated and trained ministry. Let churches take vastly more care in the selection of preachers, and feel vastly more responsibility in the matter of preparing

men for the ministry. Our general interests—missionary, educational and benevolent—represent the unselfish, philanthropic and aggressive power of our Christianity, and should be fostered and supported by all the local churches. Preaching should be vital, soul-piercing, searching. The pulpit should cultivate in the churches a passion for personal purity and for righteousness, and the preachers should lead the way. Greater emphasis should be placed upon the vital things of religion and practical righteousness. Let us have more religion in the home, in the market-place, in our business offices, and in places of public trust and responsibility. Let us keep before the people the reason for our being as a religious reformation, and above all seek to exemplify by our practice what we preach in our pulpits—the unity of Christians. Let us purge ourselves from all party spirit and sectarian pride and seek to be used of the Master in carrying out his great and wide purposes in the world.

Edgewood-on-the-lake.

The silence has at last been broken—cracked, at least, but not shattered. The Christian Standard has the following, which came to our notice too late for mention in last week's paper:

As indicated some time since, we are determined that no one shall draw us from the main question in the matter of the teaching at the Berkeley Bible Seminary until that issue is entirely disposed of. This explains the "silence" of the Standard with respect to irrelevant things which our friend, the CHRISTIAN-EVANGELIST, would press upon our attention. One thing at a time; that disposed of, we have no objection to deal with other questions which our contemporary calls to our attention. Our "silence" has the significance here set forth—nothing more.

The "irrelevant things" which we have been trying, without much prospect of success, to press upon the attention of our contemporary, are just these: first, the fact that the editor of the Standard was, a few years ago, advocating the abandonment of our position on baptism and the reception of the unimmersed into church membership; second, the fact that he has never, so far as we know, publicly acknowledged his error; and third, the question as to whether the same sort of kind treatment which he received in the days of his heresy, might not now be very properly accorded to those whose opinions he considers unsound. That was all. And they strike us as being extremely relevant. But we were not calling for anything so voluminous as to crowd the VanKirk case out of our contemporary's columns. And yet even if it is going to take considerable space to clear the matter up—which Heaven forbid!—it seems to us that, instead of waiting until the Berkeley matter is entirely disposed of, it would be better to shorten the chapters and carry on the two investigations simultaneously. The contrast and comparison would be most interesting.

The Insanity of Doubt

By N. J. Aylsworth

The study of anthropology has brought into prominence the fact that man is a religious being. A few exceptions no more prove the contrary than an occasional hermit proves that man is not a social being. Enforced hermitage would amount to a blotting out of life to the greater part of the race. Robinson Crusoe even makes companions of the animals about him. So the destruction of religious faith would bring a darkness and enormity of disaster such as imagination cannot compass. But if man be a religious being, there is but one rational conclusion—he should live a religious life. So says science, as well as the scriptures. This command is graven deep in his nature.

But there is another science that has somewhat to say on this subject—a word which, so far as I am informed, has not yet been spoken. Medical science deals with the abnormal as contrasted with the normal. The sick body is not normal, and the physician's aim is to restore it to the normal, which is health. But medical science deals not only with physical ailments. A most important branch of it is concerned with diseases of the mind. Great advances have been made in the knowledge of mental disease, and many forms of insanity are now recognized and measurably understood. "The insanity of doubt" is a medical term, designating one of the forms of insanity, or dementia. There are certain drugs which tend to destroy the mind's sense of *reality*—to make all things seem unreal. A more complete mental helplessness cannot be imagined than that which would result from a complete destruction of the sense of reality. The eyes might see, the ears hear, and the intellect draw conclusions, but all would be as the idle fancies of a dream. All that concerned the beholder most deeply would be to him but visions without reality. Hungering for life, friendship, love, he would look forth upon a world of phantoms, mocking his design. The hell of Tantalus would be his perpetual doom.

Such states belong in greater or less degree, not only to the effects of drugs, but also to disuse. There is an insanity of doubt—a weakening of the sense of reality—and this may take place even in severe neurasthenia, the mental disabilities of which are not usually classed as insanity. In such cases, other things being equal, those truths that are not cognized by the physical senses are liable to suffer deepest occlusion. There is a weakened certitude in general, and some things pass entirely out of the grasp of conviction. This is quite likely to be the case with religion. The patient may come to regard himself as lost and beyond the hope of salvation, or, if he has been in the habit of thinking

for himself, those evidences of religion on which he formerly relied may become unsatisfactory, and all become to him unreal. This may even go so far that he will adopt the "slaughter-house way of talking" (as Emerson puts it) regarding immortality and all religious verities; he has become a coarse infidel. If by proper treatment his ailment is healed, he gradually rises from this condition to his former refined and aspiring faith. These things are well-known to those who are familiar with such cases, and they throw a strong light on the question of religious faith. *Faith is superior faculty; unbelief is lack of faculty.* The stage of the sceptic can only be reached by a large part of the race through a decay of faculty—dementia. As the man of feeble intellect stands at a level that may be reached by the philosopher only through a course of mental decay, so does the sceptic stand in regard to faith in the great religious verities, as compared with those who believe them strongly. He is not superior, but deficient. It may at first seem strange that he should not know this, but the reason is not far to seek. If a man's memory is weak he knows it, but the matter of faith stands so near to the central self that he cannot bring it into judgment; and he is prone to regard all as dupes who believe what he does not.

Feeble capacity for belief is not altogether a native defect. It may be, and often is, the result of neglect. Charles Darwin, who in early life contemplated the ministry, candidly confessed in his later years that complete engrossment in another sphere of mental activity for a long period had resulted in a decay of religious faculty. It is so of every faculty, as well as of every organ of the body. It has been so in the long history of the animal creation. If through changed environment any organ fell into disuse it degenerated. Those who, with religious faculty, do not live religiously must suffer atrophy and enfeeblement of that faculty. Things that have once appealed to them as real will cease to do so; and, with less intelligence than Darwin, they will be likely to regard their later state as superior, and due to a growth of the understanding, forgetting that influences have been at work to weaken the believing faculty.

Long ago the scriptures declared that in matters of faith there were those who, having eyes to see, saw not, and having ears to hear heard not; and now two of the modern sciences, from their different points of view, are declaring the same thing—one that man is a religious being, and that any who are not so are lacking in one of the endowments of the race; the other, that many can reach the stage of the unbeliever only

through insanity, or decay of faculty.

The time has come when impotency of faith should be treated like all other mental defects—recognized as existent and so dealt with as to remedy it. The psychology of unbelief, so long out of sight, and working so much hidden mischief, should be brought forth into clear light and become a recognized factor in the estimation of causes, both with the world at large and with the unbeliever himself. It is time that the scientific view—which accords perfectly with that of the scriptures—should be taken of this matter and that infantile or weakened faculty in this, as in all other departments of our being, should be recognized as needing development and subjected to the necessary means of culture—and this with the acquiescence and desire of the defect himself. Were the intellect treated with the same neglect that the faculty of faith suffers, a new Dark Ages would settle down upon the race. Not without penury and immeasurable loss can any divine endowment be treated with neglect and suppression. The world is groaning in pain to-day for want of greater religious faith to enforce moral law. When morality drops to policy it is no longer moral. To be ideal it must be fed with heavenly fires. If God be not behind it it becomes bastard and barren. Religion alone can make the world sweet and just. With the knowledge of right, the world limps all too feebly in its right-doing. A leakage in faith always means a leakage in the life-blood of morality. No substitute can take the place of this benign force. Is the time far distant when, on the broad basis of scientific recognition, a place shall be found for this faculty in the training of the human mind? The case has difficulties, no doubt, but the life of this world will limp heavily until it is done. The time has come when a recognition of the fundamental religious verities should be general, and when life in accordance with them should be recognized by the world at large as essential to a worthy manhood. Be his belief little or much, no man is excusable for not living a religious life in accordance with the light he has; and this will be the surest way to a larger faith. The rationality and importance of this course is put beyond doubt by the sciences themselves. How long shall this continent of our being be neglected? Civilization must remain a marred and soiled product so long as it proceeds from a part of human nature. Naught but a rounded manhood can bring the golden age. A cry of pain will continue to go up till the floods of moral inspiration are sent to all. Shall a self-perpetrated insanity of doubt forever keep this world a madhouse of wrong-doing and self-inflicted pain?

Auburn, N. Y.

Major Hopper—A Story

By Fremont Warriner

The particular old stone church with which this story has to do, stood flush with the crowded thoroughfare, within a stone's throw of a famous old street where some of the most tremendous financial operations in the world were carried on. This might be demonstrated easily, but for a popular prejudice against stone-throwing in populous districts—which does not matter so far as this story is concerned.

The church itself was the property of old Tim Sharp. That is to say, to be exact and keep strictly within the law, it really belonged to a church corporation, though not much used for purposes of worship, while Tim used it constantly for purposes of business. If use creates ownership, as some say, then we cannot be far wrong in ascribing property rights to Tim, who did odd jobs for the public, using the stone steps of the sacred edifice for his counting-room, and had so done for years. At all events, his long and undisturbed lease had established in his own mind a prescriptive right, which no one knowing Tim's temper would have thought of bringing into question. So we think it may be fairly written down that the old church was Tim's property.

The surging, rushing, tramping crowd, passing day by day before Tim's eyes for years, intent on the multitude of things that engage the teeming minds of men, had come in his own mind to be the normal expression of human activity. Tim admitted as much to me one sultry day as we sat together on the stone steps.

"Although," he said, wiping his brow with an immense red handkerchief, "the case of Major Hopper makes agin' any such theory. Still," he said, blowing his nose thoughtfully, "Major Hopper is a man in a crowd, though separate from the common run in purpose."

I asked him to tell me more about this Major Hopper.

"It all come along of Tom Spottlewood's boy," said Tim. "Tom worked in a shop down below here and lived over yonder," which locality Tim indicated by a jerk of his thumb in the general direction of the big tenements. "Tom stops here now and then of a cool mornin' and smokes for ten minutes or so. Likewise Major Hopper, who is elderly and fleshy and puffs like a tug. Indeed I think he has an office down on the docks somewhere and is interested in a marine way. Something like a year ago Tom stopped and his usual chat.

"It's mighty tough," he says 'for a feller to go to work when he's dead fagged.'

"There's no denyin' that Tom did look fagged. When I asked him the cause, he said:

"You know my little boy Robert, which his mother calls him Robin. The

heat in our rooms is something terrible. Robin's not strong, and though I don't say nothin' at home, I fear he's growin' weaker. Last night he was very peevish and wakeful. Nobody seems able to do anything for him but me. I carried him in these arms," says Tom, "all the blessed night through, tryin' to give him sleep. He slept a little, but it's wearin', Tim, though I wouldn't mind if it'd do him any good."

"When Tom went away I thought a good bit of Robin Spottlewood. I thought of him more or less all day, and made up my mind I'd drop over and see him after office hours in the evenin'. Toward night along comes Major Hopper, who climbs the steps, puffin' as usual, and drops anchor alongside of me in jest about the same identical spot as you are now a-settin' on, sir.

"I do believe, Tim," he says, glancin' back into the dark recesses of the stone porch, "that you've got the comfortablest place to do business in the hull city."

"Yes," I says, "a mighty sight comfortable than some of the places where wimmin and babies is swelterin' in the heat."

"It is hard on 'em, no doubt, in some of them tenements," says the Major.

"Pertic'ler hard for Tom Spottlewood's baby," says I.

"Who is Tom Spottlewood?" says the Major.

"Tom Spottlewood," says I, "works in a factory below here, and he has a boy that is dyin' for want of air, which Tom on his present wages can't give him."

"The Major said nothin' at first, but takes a look at the strip of blue sky above the tall buildings, and then blowed his nose a pretty good stiff blow on his silk handkerchief; when he asks whether it would be considered in the light of a liberty if I was to take him over to see Tom Spottlewood's baby.

"Not seein' how it could be looked at in this light, I tells the Major no doubt he'd be perfectly welcome, and in another hour we was there. I introduced Major Hopper, who was made perfectly welcome. Robin was a sick baby, sure enough, which was plain to anyone that had eyes, and the two rooms they were livin' in was small and stuffy and hard to breath in, which made the Major puff harder than ever. Here I discovered in him a peculiarity that I've often noticed since. In business he was direct and to the point in all he had to say. In anything that wasn't business, he was quite the reverse. In the course of the evenin' he asked Tom quite casual

whether he considered standing in stalls with plenty to eat and nothin' to do was good for ponies. It astonished Tom to be asked such a question, but he replied very polite that he had never been familiar with horses, but he supposed a proper amount of exercise would be better.

"Which," says the Major, "is my opinion, too. You see, comin' to what he had to say in as roundabout way as possible, 'I happen to own a farm up in the country a good number of miles from the city, and I happen to have a pony there. My man writes me that he has no time to exercise him, and that he kicks up his heels in the stable simply because he has surplus spirits and no other way to work 'em off.'"

"The boys, for Tom had other boys besides Robin, began to look interested at this, and even Robin opened his eyes, all of which that good man noted.

"And," continued he, wiping his forehead and puffing vigorously, "I've no time to go up and exercise that pony, which, by the way, his name is Grip, and he's too small and independent to be any good down here in the city. So if anybody was to find me a boy that would like to go up and give him a spin now and then to keep him from kickin' his stable into kindlin'-wood, it would be a great favor to me."

"Tom looked as though he was goin' to speak, but he never got no further than to open his mouth when the Major continued:

"Besides that, there's a cottage on my farm, a rather small affair, furnished, too, in a sort of a way, and there's cows and oceans of milk and butter, a lake, a boat, and good fishing, and the air there is good. I've worried a good deal tryin' to find someone to go up and occupy that cottage that had a boy big enough to drive and care for a pony. You see, here the Major looked hard at Tom's eldest boy, who was starin' at him with both eyes wide open, 'you see, I want a boy that likes ponies, and I want a boy that has a mother to be with him. If there was several boys it wouldn't matter. If I could find the parties that suited me I'd be willin' to pay reasonable for the service.'

"Could he find such a party? Well, with such art had the Major concealed what I saw he intended as an offer to save, perhaps, the life of Robin Spottlewood, that even Tom swallowed the bait whole. But as he was about to speak the Major interrupted him again.

"If Mr. Spottlewood here would not consider it in the light of a liberty," said he, suddenly turning to me, as though I had anything to do with the matter, "if he would be willin' to part with his family for a few months, which I know is askin' a great favor, I would be willin' to pay reasonable,

and possible it might be the means of bringin' back the roses to the cheeks of little Robin here. The milk and butter and other things they'd be quite welcome to. Bless you, there's plenty of it, more'n we know what to do with, and as I said, the air is good. But I want it understood that the pony is to be driven reg'lar, every day, except in case of storms.'

"Here Tom, no longer to be restrained, jumped up, seized the Major's hand, shook it heartily, and declared his offer accepted. Likewise Mrs. Spottlewood did the same with, I suspect, a tear in her eye and a voice that trembled with emotion. Likewise also the children one and all took him by the skirts of his coat and begged to know how soon it would be possible for them to make the acquaintance of Grip.

" 'Why, as to that, you know,' said the Major, who appeared to gasp after his exertions, 'as to that, I'm afraid I would have to insist on the arrangement bein' completed at the earliest possible moment. If such a thing was possible as makin' a start to-morrow mornin'—

" 'To-morrow it is,' said Tom interrupting, 'your word is law in this matter. Name your hour and I'll agree that the family shall be ready.'

"And so the arrangement was made. It was carried out to the letter. I myself went up one Saturday night with Tom. I could wish, sir, that you could have seen Robin before and after. It's almost beyond belief what fresh air and milk done for that boy, and likewise for the others, and how happy they all was. It's my belief there wouldn't be no Robin Spottlewood in this present world if it hadn't been for that. But, sir, they wasn't none of 'em happier than the Major, who often come puffin' up my steps, chucklin' and laughin' deep down in his throat as he told me how fat and hearty Robin was gettin' and how strong they all would be when the summer was over.

"But the Major done more than that. He got Tom better employment and found him a small house over the river where there was better facilities for breathin' than in the stuffy tenement rooms. And then, still later, when Christmas time come, there was a party in the cottage to which I was invited. The Major himself sat at the head of the table and carved the biggest and juciest turkey to be found in the best market in the city. More than that, when all were gathered about the table, the Major bowed his head and gave thanks to the great Giver of all good. This, to me, was a new character for him to appear in, but after acquaintance developed that he was full to the brim of just such deeds as what he'd done for Robin Spottlewood. Which," said Tim, looking thoughtfully at the sky, "in my humble judgment, comes almost as near bein' right as buildin' churches like this one of mine."

Paying Church Debts

By A. McLean

These years are like the seven years of plenty in Egypt. The country was never before so prosperous. It may not be so prosperous again in the lifetime of the present generation. In these good times the churches that are in debt should put forth special efforts to pay what they owe. In most instances this can be done with perfect ease. If the whole amount cannot be paid off at once, an installment can be paid now, and after a breathing spell, another can be paid. Churches, like individuals, should make hay while the sun shines. The Lord's money should not be wasted in riotous living or in the purchasing of luxuries, but in doing his own work.

It should be remembered that church debts are a serious hindrance to the work the Lord has assigned his people. When worthy calls are made, the plea is urged that the debt on the church must be paid. People say they must be just before they can be generous. So it comes to pass that most calls are positively refused, or are answered with meagre amounts. There is no disposition to branch out and take up new work as long as old work is not paid for. Debt is a lion in the path. It is a millstone around the neck. It is an obstacle to the progress of the kingdom.

Debts prevent the widest triumph of the gospel. Men do not care to unite with an organization that is heavily encumbered. They do not wish to have to bear a burden they did not create. They do not attend church, and therefore do not hear and believe, and consequently do not obey the gospel. Debts hinder in every way.

Some years ago one of our ablest and most eloquent men went to a certain city to serve a church. The congregation was large and far from being poor. The building was an admirable one. But there was a debt on it. Every effort he put forth to secure funds for missionary and other purposes was met with the reply, "We are in debt." No one seemed willing to give anything for any outside purpose as long as the debt was unpaid. The man of God felt that his hands were tied and that he was working in vain. He called the officers together and told them that he was doing no good, and that he could do no good, and that he had made up his mind to resign. They were in consternation, and asked the reason for this resolution. He said that whenever he proposed a step in advance he was met with the statement that the church was in debt, and that because of the debt the energies of the church were paralyzed and nothing could be done in that community. They said if that were all, there was no reason for his resignation and removal. They proceeded at once to make provision for the payment of the debt. In a few

weeks the last mortgage and note were burned, and the church started at once on a new career of life and usefulness. New churches were planted in that and in other cities, and the church soon took a foremost place among those contributing to all our great general enterprises.

It is sometimes said that a church should never go into debt. There are those who think a debt is never justifiable. This is probably an extreme view. A small body of Christian people with large faith, build not for themselves, but for the future. They see by faith the time when there will be hundreds of names on the register where now there are only tens. They feel that they must build on a scale larger than would be necessary if they were thinking of themselves and their present needs only. Those who come in later on can help bear this burden. They will not hesitate to do this if those who have led in the work show that they are determined that the debt shall be paid at the earliest moment practicable. Every year should see it reduced till it disappears entirely. Then new work should be begun.

The report on our centennial celebration, adopted at the Omaha convention, suggested that, by the year 1909, all debts on churches now in existence should be paid off. This suggestion is one that should be heeded. It will be a great thing for the churches themselves and for the Lord's work everywhere if this is done. Every mortgage burned and every note paid should be reported to G. A. Hoffman, our national statistician. Every report of this character will provoke other churches to go and do likewise.



The Bell-Buoy.

By Walter Scott Hayden.

Upon the bosom of the sea

Fitfully and slow,

The bell-buoy is tolling mournfully,

Tossing to and fro.

It speaks the sea's vast mystery,

Voice of the misty deep,

The beat and throb and the endless sigh

Of the boundless ocean's sweep.

Of far dim shores and savage rock,

The crested breakers' edge,

The hurricane's shriek and tempest's shock,

The ship on the sunken ledge.

The spirit of the ocean wild

Is in its tones for me.

Scream of the sea-bird, tempest's child,

Voice of the hoary sea!

The Devotional Side of Church Life

By W. S. Goode

Church life, like individual Christina life, presents two clearly marked phases: the devotional and the practical. This does not mean that the practical may not be devotional. Emerson says, "A man kneeling and weeding onions is praying for a good crop." Nor that the devotional is not practical, for "More things are wrought by prayer than the world dreams of." Both are necessary—"Useless each without the other." One represents inspiration, the other achievement. Without the practical, the devotional would be at last empty. Without the devotional, the practical would at last be blind.

By the devotional, we mean the worshipful; the reverent seeking of the soul after God; quiet meditation before him; holy contemplation and adoration; loving spiritual communion; the daily practice of the presence of God. Nothing is more manifestly clear than that God's people are to be filled with the spirit of devotion. Jesus, the only Begotten, complete expression of the Father, perfect example for every child of God, spent days and nights in worship. He gave the law of worship. "God is a spirit, and they that worship him, must worship him in spirit and truth." He expressed God's great desire, "The Father seeketh such to worship him."

In this time of rapid material development, it well may be doubted whether the devotional keeps pace with the practical. "Hustle" is the watchword in church and state. Workers in the vineyard sometimes wear a worried expression. A hectic flush marks the cheek, and lines of care furrow the brow. Yet the Lord would have a church "without spot or wrinkle or any such thing."

We are in danger of the fever of zeal for tabulated results, due to the million microbe which is no respecter of persons, but attacks saint and sinner alike. Let us beware lest we find too much satisfaction in statistics—the "how many" of our churches, preachers, missionaries and accessions, rather than the "what kind;" the "how much" of our offerings, rather than the "how willingly." Given true worship, and all things else are possible, nay, inevitable.

Test our people for the presence of this element. How attractive to them is the thought of worship? Issue a call to prayer—how many will gather? Think of your last thanksgiving service; consider the prayer meeting of the average church. 'Tis at best but a gathering of the prophetic remnant. Then, too, it is not purely a prayer meeting. There are spicy talks. Suppose it were simply for quiet contemplation and prayer. Would the remnant dwindle like Gideon's army? Watch an audience during communion. To how many is it a spiritual exercise, a real communion with the divine One?

What can we do? "How would you warm up a cold church?" said some one to Moody. Like a rifle shot came the true answer, "Build a big fire in the pulpit." Ask Brother McLean how to make a missionary church. He will answer, "Get a missionary preacher." When we have true worshipers in the pulpit, we have them in the pews. Like Moses, the minister must often go up into the mount with God. He shall come back with shining face and his message will be tinged with the glory and sweetness of his communion. Brethren, we can always lift up more than we can push up. If we are men of God, our presence will suggest God to men. If we have been with him, we cannot hide it.

Phillips Brooks said the greatest compliment ever paid him was that of a working man, a worshiper in his church. Meeting Brooks on the street, he grasped his hand and said with feeling, "Mr. Brooks, I cannot think of you without at once thinking reverently of God." What minister would not give much to have that testimony? There is a sure way. Brooks was a worshiper. Like begets like. If all ministers were true worshipers, those born into the kingdom by their ministrations would likewise be worshipers in spirit and truth. Says Emerson, "I cannot hear what you say; what you are, speaks so loud." We teach what we are. The first step, then, is to kindle the flame of devotion in the pulpit.

We should constantly ask, How can the church service be made more worshipful? How can it best help man to feel God's presence? What will contribute better to an atmosphere of devotion!

A call to worship at the beginning is good. The Psalms are full of them: "Oh, come let us worship and bow down. Let us kneel before the Lord our Maker, for he is our God and we are the people of his pasture and the sheep of his hand. To-day! Oh, that ye would hear his voice!" Follow this by a chant of praise known to all and sung by all. As much responsive work as possible should be used. This draws people into the worship, giving them a feeling of participation. It is not likely to be overdone at present in our churches. Encourage the whole congregation to respond with the amen at the close of the prayer. It makes it more truly their prayer, giving them a feeling of ownership and responsibility.

The one who leads in prayer should get ready to pray. He should know intimately the lives of the people for whom he prays. He should have a deep sympathy for their needs. All

the week before, he should have been gathering knowledge and power for the prayer, as the cloud gathers electricity for the lightning's flash. (Beecher says that more can be done by such a prayer than by a sermon.) Then with his heart full of the needs of his people, and a great trust in the hearing One, let him bear his people up to the very throne of grace. Such prayers lead men to God. Such prayers were Christ's, and men came yearning with this petition: "Teach us to pray." Ministerial courtesy should never delegate the prayer to one unprepared.

Scripture reading should contribute more largely to worship. It is God's voice to us. Yet 'tis often read as trippingly as a Mother Goose rhyme, or else as heavily and mechanically as a legal document. It is often evident that the reader does not expect people to attend, and I have rarely seen him disappointed.

The music, too, is a great hindrance or a great help. Wisdom here is all-important. No man ever yet worshiped God to two-step or "rag-time" music. Some of our hymns are little better. But the great hymns, how they thrill the soul! How sometimes they touch hitherto unsuspected depths within us; now soothing and now stirring and quickening, until we catch the spirit of the great hearts who felt them first, and thus we share with them their thoughts, their hopes, their longing. Sing the great hymns; there are plenty of them, and life means too much to dally with the insignificant. An understanding of the hymns is second only to an understanding of the Bible.

What an opportunity the Lord's Supper offers us for communion with God in Christ! Its suggestiveness; its solemn quiet; the thought of the living Master present in Spirit; the prayers of thanksgiving that have just been offered; the tender hymn of sympathy that has just been softly sung.

And now as the emblems pass, is offered a blessed opportunity for worship in spirit and in truth. I believe that the very simplicity of our service, with the recognition given the Lord's Supper, gives us opportunity above others for impressiveness in worship.

There is one serious defect in church worship of to-day that must be corrected. It is that church worship is carried on without the children. The church children, where are they? They seem to be in the church, but not of it. They get but little worship in the Sunday-school. Most of them get none at home. What then? The future church is growing up, neglecting worship, untrained in worship, ignorant of worship. What percentage of Sunday-school children are church goers? Per-

haps fifteen per cent. How many boys and girls there are, members of church, gathered in from Sunday-school, who yet rarely partake of the Lord's Supper? Is the communion of spiritual value, then they must have it. It is Christ's will that the children be in the worship of his church. It is our work to see that they are there. Do the parents object? Then convert them. Is the service too long? Then shorten it. Is it not interesting to the child? Then make it interesting. Is the child indifferent? Set motives before him until he comes, and then recognize and welcome him. The church that lives and plans for its children will have them live and plan for it. The church that neglects its children, will in time be neglected by them. We dare not be indifferent to the child's indifference.

Recognizing this, efforts are being made to hold the child in church, and some are meeting with great success. In some churches to-day, the children have a service of their own, adapted to their needs, containing all the elements of regular church worship. In others, Sunday-school and church have been combined. The intermission, that loop-hole between Sunday-school and church, has been done away. Sunday-school and church service have been shortened. Parents are then in Bible-school and the children in church service. My own church has tried this plan with fair success the past year. Other churches have devoted the first part of the church service to the children, then dismissing them and proceeding with the service for the older ones. This has been found successful also.



Yet church and school will largely fail without the home as their ally. What home has, the nation will have. What home lacks, the nation will lack. Why so many Christian homes to-day that lack the element of worship? Parents say they have not time, or they do not know how. It must be shown that there is always time for best things, and family worship is a best thing. Moreover, like most best things, it is a simple thing. Who can measure the potent influence of daily home worship in the child's life? It can be made second to nothing, not even to mother's love. Yet a Christian father once told me that he had never had worship in his home, but that as soon as his children were grown and gone, he and the wife would take it up. Of his large family of children, not one was a Christian. It was a case of locking the door when the horse was stolen; of bringing food when the young birds had flown.

Brethren, are we who are called to lead God's people, quietly giving our consent to the prayerless home? What are we doing to change matters? Do we preach on it? Do we pray about it? Do we set before our people the importance and simplicity of home worship,

and then plead in public and in private for its establishment? In one church a list of all families having the home altar was made. It was hung up in the church, and minister and officers exerted themselves to have it extended. They succeeded, too. Why might not minister and church officers, as shepherds of the flock, visit the various family altars from time to time? Why might not devotional books be circulated industriously in church families? They would make greatly for devotional family life. Such books as Garrison's "Alone with God," "Half-Hour Studies at the Cross," "The Heavenly Way," enrich the soul. We should use them and see that others use them as well.

Then, too, as a mother in Israel said recently, "We need in our church papers less of controversy and more of Christ." They are his papers and not ours, and they should breathe only his spirit. Thank God, they grow better day by day, but now and then we see a disheartening reversion to the original type—that of the days when the office devil was much in evidence. Indeed, it looks as if some writers agree with the old colored brother, that "without controversy, great is the mystery of godliness," but with controversy, and plenty of it, all things will become plain and godliness will stand forth fully revealed.



What of Christian endeavor and devotion? Is it helping? Greatly. Its membership pledged to daily worship and searching of the word, make it a haven. Its use of the quiet hour means much now and for the future. Yet, by wise oversight and suggestion in devotion, by heart to heart talks with the endeavorers in the meetings, the pastor can assist, enriching the worship and deepening the spiritual life.

And now, finally, what of the mid-week prayer-meeting? Is it an index of the spiritual life of the church? Not always, but often. In general, the warmer the church, the bigger and better the prayer meeting. I believe that the prayer meeting should be kept a prayer meeting. Stereopticons, socials, lectures should be kept out. It should be the people's meeting, and the pastor should, in general, be kept in the background. He should be the planner, but the execution should be largely left to others. Throughout, the aim should be, devotional rather than didactic. Instruction there must be, but let its end be worship. Let us not fret over the "how many" of the prayer meeting, but let us rejoice in the "what kind." At present, many look upon the prayer hour as the best part of their church experience, and as the church grows in Christlikeness, this number will grow. It is God's presence that men need. All must learn to say, "In the secret of his presence how my soul delights to hide."

The psalmist voices the deepest

yearning of the soul: "As the hart panteth after the water brooks, so doth my soul after thee, O God." God speaks the divine method, "Be still and know that I am God."

In worship we find rest and calm and peace. In worship, we place our lips to the water of life, that allows no more thirsting forever, and here we find inspiration for the achievements that will yet catch the eye of all men and will lead the great wide world to cry with us:

"Holy! Holy! Holy! is the Lord of hosts!"



Life and Death.

By Charles Blanchard.

**Which is the greater of these,
O, Holder of destinies—
King on the hidden throne,
Monarch of the unknown?**

**O, Seer of the life to be,
In the calm of the crystal sea,
Shall the horse and his rider go
down,
And creation be robbed of a crown?**

**And the voice of the servant dear,
Spake ever this old word of cheer:
"That which was first shall be
Last"—and it comforted me!**



SLOW STARVATION

**The Dyspeptic's Diet Leaves no Chance
for Regaining Strength.**

The dyspeptic who starves body and brain because food will not digest, has no chance to get strong again because bodily strength cannot be built up except on food that will digest.

That is the mission of Grape-Nuts which any dyspeptic can digest and which will begin to build up and nourish at once.

A Wisconsin man says: "For the last 7 years I have been a great sufferer with stomach trouble, and for 18 months I could not eat or drink anything, not even a spoonful of milk, without great suffering.

"It seemed I had tried every remedy in the world, and I had given up all hopes of ever getting better when a friend advised me to eat Grape-Nuts food. I was just about too much discouraged to do so, for I expected to die, and all my friends expected I would, too, but I finally did send for a sample box, and when it came I was so weak I could not turn over in bed.

"Then I began to take the Grape-Nuts, just a little bit at first, moistened with hot milk, and from this time I began to grow stronger and before I had finished the fourth package I could eat and drink anything I wanted, and it did not hurt me in the least. So the right food helped me to health after everything else had failed.

"Experience, actual use, proves absolutely the great power of the scientific food, Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Send for particulars by mail of extension of time on the \$7,500.00 cooks' contest for 735 money prizes.

Jesus and His Apostles in the Inquiry Room

X.—Human and Divine Methods



By W. T. Moore

The sermon to-night was on the text: "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." The evangelist made the following points: (1) Salvation is within the reach of everyone; (2) The only thing that hinders is the unwillingness of the sinner to receive salvation; (3) Salvation may be received for simply asking for it.

These points were urged with great earnestness. It was contended that this is what Jesus meant in the text. If we ask we are sure to receive, if we seek we are sure to find; if we knock the door will surely be opened unto us.

At the conclusion of the sermon the preacher announced that he proposed to change the order of things on this evening. For a time, at least, he would conduct an "after-meeting" in the audience room. He said he would give an opportunity for those to leave who did not wish to remain longer, but all were cordially invited to stay until the close of the meeting. After a short interval, the evangelist began an earnest appeal for what he called "decisions." He said the time had now come when everyone who had been attending the meetings should take some definite position with respect to the salvation of his soul. At the close of his exhortation, he asked all who are willing to trust in Jesus and give themselves unreservedly to his leadership, to hold up their hands. More than fifty hands were raised. He then asked all of these to join earnestly with him in prayer, while he asked that their sins might be pardoned, and that they might be accepted by the Father as his children. Then followed an earnest prayer by the evangelist, which was supplemented by three or four short prayers by some of the workers.

At this stage of the proceedings, one of the men who had held up their hands arose and asked that he might be informed just what his position was now in respect to the matter of his salvation. He said he believed in Jesus Christ with all his heart, and was anxious to be loyal to him in every respect. "But," said he, "I am not sure just where I stand. I have never been a very great sinner, according to the usual understanding of that term. I have been attending the different churches ever since I was a little boy, and have never known the time when I did not believe in Jesus. I learned to lisp his name from a sainted mother, and then to sing his praise in the Sunday-school. I am now thirty years old, and have been all my life associated with religious people. But for some reason or other I have never come out definitely on the Lord's side. I have been attending these meetings from their beginning, but to-night is

the first time I have been able to even lift my hand on the Lord's side. Now I am not satisfied with that. Having made one step in the right direction, I want to go on to the end of the chapter. I am here to be instructed. What is the next thing for me to do?"

Evangelist: "I am glad our friend has spoken so plainly and courageously. There is nothing at all peculiar in his case. He is simply laboring under a false impression. He has what is a very common notion. He thinks that he must *do* something in order to secure salvation, when, as a matter of fact, everything has been *already done for him*. Jesus paid it all. When he died upon the cross, then and there every sinner's sin was cancelled. What the sinner now has to do is to believe that it is cancelled. Our friend tells us that he believes in Jesus; then why not trust him for all the rest? Why not cease to have trouble about doing anything else. We are not saved by doing. We are saved by Christ, and when we believe in him he saves us at once without our doing anything else."

Inquirer: "Why, then, did you pray that all these convicted souls might receive the forgiveness of their sins and acceptance with the Father. At least fifty persons held up their hands to indicate their faith in Jesus and their willingness to follow him. You prayed that all these might be pardoned and adopted into the family of God. Now I do not quite understand how these have their salvation secured the moment Jesus died upon the cross, and yet they have to believe on him before they can receive remission of sins; and then I am furthermore puzzled, when you say that we are all pardoned as soon as we believe, and yet you pray for our pardon and our acceptance with God. Nor is this all. Jesus has died on the cross for me. I do heartily believe in him. You have prayed for the forgiveness of my sins; and yet when all these things are taken together, I do not realize that my sins are forgiven, or that I have actually finished everything that ought to be done in order that I may have a definite assurance of pardon."

Methodist: "Let us all pray (congregation kneeling)."

"Dear Father, have mercy upon this young man who has just spoken. He evidently has no clear vision of the cross. He is looking too much to himself. We want him to see Jesus. Be pleased to give him a clear vision of duty. Help him to make a complete surrender, such as saving faith will enable him to do."

The prayer was answered with a chorus of "amens" from every part of the house. For a few moments there was silence, and then there was an earnest response.

Inquirer: "I thank my Methodist friend for his earnest prayer. I feel confident he has a deep interest in the welfare of my soul. However, I fear he does not understand me. I surely do have a very clear vision of the cross. I see Jesus plainly crucified for me. I even hear him say, 'Come unto me and I will give you rest; take my yoke upon you and learn of me, and ye shall find rest for your soul.' But *how* am I to come to Jesus? What is it to take his yoke upon me? This is precisely my difficulty. I realize that my mental states are all right, as far as they go. What I want to know is, must I do anything else in order to reach assurance of salvation? I am not satisfied as the matter now stands."

Presbyterian: "Of course there is something else to be done, but it has nothing to do with the pardon of sin. Our brother should now unite with
(Continued on page 91.)



EXPERIMENTS

Learn Things of Value.

Where one has never made the experiment of leaving off coffee and drinking Postum, it is still easy to learn all about it by reading the experiences of others.

Drinking Postum is a pleasant way to get back to health. A man of Lancaster, Pa., says: "My wife was a victim of nervousness and weak stomach and loss of appetite for years, and was a physical wreck; although we resorted to numerous methods of relief, one of which was a change from coffee to tea, it was all to no purpose.

"We knew coffee was causing the trouble, but could not find anything to take its place and cure the diseases until we tried Postum Food Coffee. In two weeks' time after we quit coffee and used Postum, almost all of her troubles had disappeared as if by magic. It was truly wonderful. Her nervousness was all gone, stomach trouble relieved, appetite improved, and above all, a night's rest was complete and refreshing.

"This sounds like an exaggeration, as it all happened so quickly, but we are prepared to prove it. Each day there is improvement for the better, for the Postum is undoubtedly strengthening her and giving her rich, red blood and renewed life and vitality. Every particle of this good work is due to Postum and to drinking Postum in place of coffee." Name given by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the \$7,500.00 cooks' contest for 735 money prizes.

News From Many Fields

California.

The tide is flowing toward Santa Cruz. Each golden sunset may make its ebb on the restless, but the rising moon brings the inflow from all over this great, of all the wonderful states. The clans are gathering; tents are being folded, trunks packed, new gowns made, hats trimmed, suits pressed, and sun-bonnets starched, all for the state meeting. New cottages are going up at Garfield Christian Park; thus cords are being lengthened, stakes strengthened, and enlargement is the watchword.

The program has appeared and promises a feast of good things, and the good people are preparing to have their reason brightened and their souls filled, but they will not forget their fishing tackle nor their bathing suits.

We are all pleased to know that the Junior editor of the CHRISTIAN-EVANGELIST will be with us. He must not make as fast a wheeling trip through California as he did through Europe. Besides, if he tries much of an extended tour on a 'bike' he may say "it's a rocky road to Dublin"—but we will put his wheel on the finest country roads he ever saw. The fact is we have so much oil that we are pouring it out on the country roads and making typical highways for the wheel and wagon. We can furnish, however, steam driven wheels in most every direction, even into the Pacific as well as into the mountains, but we are afraid "ye editor" would go so fast that he could not say as many nice things about us as he did about his "wheeling through Europe." But come anyway and be happy. [The Junior editor has, to his deep regret, found it impossible to make his contemplated trip to California and has cancelled his engagements at Santa Cruz and elsewhere.—EDITOR.]

Brother Allen Wilson will give his best in evangelistic work which will be a privilege that will be greatly enjoyed, while it is enough to say that Brother E. T. Nesbit is to be the music man. With such a force in word and song we hope and pray for good results.

All the departments of our state work have been very prosperous this year, more so than for many previous years. Brother Dargitz, our busy state secretary, has kept the ball rolling. Brothers Gallahorn and Carroll, and Cal Ogburn have done grand work in the evangelistic field. They are busy now and will hardly have time to go to Santa Cruz.

The church work in every direction is pushing to the front, yet all the Macedonian calls cannot be met.

Again, where is our friend and Brother Aaron Prince Aten, the laureate poet?

J. DURHAM.

Irvington, Cal.

Iowa.

G. W. Burch, of West Liberty, has accepted the pastorate of the church at Pittsburg, Kan., and will begin work in his new field August 15. We regret to have Brother Burch leave Iowa.

Clinton Aber has closed his work at Akron. It is hoped that the brethren at Akron will lose no time in securing a pastor.

Ute is still looking for a pastor. By co-operating with Soldier a man can do a good work and secure a support for a family.

Jas. T. Nichols and wife are taking in the Endeavor convention at Denver this week.

Bro. C. G. Stout, our new state evangelist, is in a tent meeting at Coon Rapids. Brother Stout held a ten days' meeting at Meloy that resulted in adding 14 new members to the church. Had it been possible to secure a place of meeting there would certainly have been 50 additions. We hope to increase our evangelistic force so as to have as many evangelists as we have districts.

At a meeting of the district boards and state board the month of September was selected as the time to hold the district conventions.

The I. C. C. minutes will be ready to mail week after next. A copy will be mailed to

each preacher and each church clerk whose name can be secured. It has not been possible for us to secure statistics from all of the churches, and as a result cannot send to those churches that did not respond, unless I have been able to secure the name from some other source. We would like a corresponding secretary in each congregation, to whom we can look for information in case there is no pastor. We want the name of such a person so that we can send to each church literature or facts that will be helpful in the church work. Each congregation should select a corresponding secretary and send in the name at once. The minutes cost too much money for them to be sent out promiscuously. Take the matter up at once and help us secure a complete list of church correspondents.

The time has come when we should begin planning to attend the national convention that meets at Detroit, Oct. 16-22. Detroit is a beautiful convention city, and we should send from Iowa a large delegation.

Sias and McVey are in a promising meeting at Harlan.

W. B. Crewdson is at Atlantic preparatory to his removal there as pastor.

J. H. Carr and assistants are in a meeting at Anthon.

Noah Garwick, of Griswold, has resigned. Brother Garwick is a splendid preacher and pastor.

B. S. DENNY, Cor. Sec.

Dedication at Tulsa, Indian Territory.

The writer made his second trip into the Indian Territory last month. The reports of that country are certainly not over-stated.

It is a great agricultural country. My object in this visit was the dedication of the new Christian church at Tulsa. This is a thriving town of about 4,000 inhabitants, located on the north bank of the Arkansas river, and on the Frisco railroad. The M. K. & T. railroad is just building into the town; this, with a branch railroad, gives them three roads, with a prospect for a fourth.

The town is a veritable hive of energy. Many new buildings are being erected, with two large brick plants just ready to begin operation. Their two oil wells add much of interest to the place. We have a fine nucleus here for a good church. We have perhaps more than one hundred members in the town. A few of these have not forgotten the Lord in their search for wealth. Several months since, an effort was made to erect a building, which was greeted with a success superior to all expectations. The church is a brick veneer, and will seat 250 people. A good basement has also been arranged. Cost of the building was about \$2,500; \$500 loan had been arranged for with the Extension Board, and between three and four hundred dollars above this loan was needed.

July 14 was the day set for dedication. It was an ideal day. The churches of the town dismissed their services and the house was soon filled, leaving many to go home. Eight hundred dollars was called for and the audience repented very readily, until \$850 was secured, together with some other pledges which came later, making nearly \$900. The

ladies had banked the rostrum with flowers, which was most beautiful. The Mahr Brothers, who are doing a banking business, have been among the foremost in the construction of this building, and among the most liberal donors. One of the Mahr Brothers will be remembered as one of Missouri's young ministers, being a pastor for some 12 years. Brother Roberts, who has been the "bishop" among us in that region, and has done most excellent work among the churches, was present and assisted in the services. However, it seems to have been generally accorded to Bro. W. L. Darland, who was chosen as their elder, the moving spirit in the construction of the building. Brother Darland was one of the elders of the Oskaloosa, Ia., church during the five years the writer was pastor there. We much regretted that, on account of Sister Darland's failing health, he was obliged to return north just before the dedication. Brother Darland was one of our pioneer preachers, but his age seems not to have impaired his usefulness, as at Tulsa he doubtless has accomplished the best work of his life. We regretted very much in not meeting our old friend, Bro. H. D. Robertson, who is located not far from Tulsa. As a people we have many members moving into this part of the country. Now is the time for us to do our best work there.

D. A. WICKIZER.

Fourth District Illinois C. W. B. M. Convention.

The annual C. W. B. M. convention of the fourth missionary district of Illinois was held in Lexington, Ill., on the afternoon and evening of June 23. Many who have attended previous conventions pronounced this one the best ever held in our district.

The afternoon session began promptly at 2 o'clock. The devotional exercises were led by Mrs. George Dement, of Lexington. Mrs. Dement also gave the address of welcome giving the delegates a very cordial welcome to their little city.

Following the devotional exercises was an excellent paper on "C. W. B. M. as an Organization," written by Mrs. J. C. Davidson, of Eureka. Mrs. Davidson, being unable to be present the paper was read by Miss Anna E. Davidson.

Next came a discussion of the question: "Resolved that the work of the C. W. B. M. in the foreign field is of greater importance than the work in the home field." The question was affirmed by Mrs. Ethel H. Johnson, of Stanford, assisted by Mrs. Gertrude Gamble, of Gibson City, who told of the work in India. Mrs. J. N. Thomas, of Carlock, told of the work in Jamaica. The orphanage work was presented by Mrs. George Waddington, of Bloomington and the work in Mexico by Mrs. A. Martini, of Washburn.

The negative was led by Miss Mary E. Monahan, of Saunemin. She was assisted by a member of the El Paso auxiliary, Mrs. M. L. Miller, who told of Negro Education and Evangelization. Miss Barbara Young, of Pontiac, told of our work among the Chinese and Mountain Whites. Mrs. Helen Wright, of Normal, presented the work of our U. S. Bible chairs and Miss Mildred Campbell, of Bloomington, the work of state boards.

The discussion was then closed by a ten minute paper by Miss Anna E. Davidson, of Eureka. In this paper we were shown that the work in each field was equally important.

Mrs. Ada Granfield, of Cooksville, gave the next paper, telling "How We Started Our Auxiliary, and Results." This paper, showing how from a very small beginning great results may be accomplished, was followed by a report of our young people's department by Miss Lola V. Hale, of Athens.

Our district secretary, Miss Bertha Wagoner next gave her report which was very encouraging. Comparing this year's work with that of last year we find we have made a gain in membership, a gain in the number of "Tidings" read and a better attendance at the meeting. Our district was apportioned \$1,000

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alternative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

for the Burgess Memorial Fund, of which \$655.09 has been paid. Eighteen auxiliaries were represented in the convention and \$20 raised for convention expenses.

The evening session was opened by devotional services led by Miss Bertha Wagoner, of Normal.

Miss Theta Radford, of Eureka, gave a fifteen minute talk on "Our Special Work" in which she set forth the vast opportunities before us in the Calcutta work and the importance of our grasping these opportunities.

After Miss Radford's address came the closing address of the convention by Mrs. Mary Pickens Buckner, of Macomb. In this address the speaker very ably told of the prime object of our organization as set forth in our constitution.

At the close of the evening session the ladies of the Lexington church gave an informal reception in their church parlors. This gave the delegates an opportunity of becoming acquainted with each other and all went to their homes feeling "It is good to be here."

ETHEL H. JOHNSON.

Stanford, Ill., July 6, 1903.

We desire to call attention to the report of the home board for June, published below. There are some matters for earnest thanksgiving and congratulation. First, during June there was a gain in the offering from the churches of \$5,000. This compensates for the loss in the month of May.

Another thing to be noticed is the loss in the offering from the Endeavor Societies and from individuals. This ought not so to be. The loss in special funds is accounted for in the fact that the home board made a special appeal last year for Jacksonville, Fla., which was not made this year.

If this rate of gain can be continued for two months more, we are sure that the home board will go over the \$100,000 line this year—a consummation devoutly to be wished.

In the comparative statement for receipts for the entire missionary year, since Oct. 1, it is to be noticed that there is a net gain of \$8,738.63, as compared with last year up to July 1. We earnestly hope that this rate of gain will be continued until the home board shall be able to sweep over the \$100,000 line before the great convention to be held in Detroit in October next. We ought, by all means, to do this to correct our previous neglect for this work of home missions.

Comparative statement of receipts to the A. C. M. S. for the month of June.

	1902	1903	Gain
Churches contributing	519	662	143
C. E. S. "	25	21	4 x
S. S. "	29	24	5 x
L. A. S. "		3	3
Individuals "	43	30	13 x
Other contributions	58	21	37 x
Contributed by churches	\$9,860 77	\$14,865 36	\$5,004 59
" " C. E. S.	106 32	68 81	37 51 x
" " S. S.	285 72	342 82	57 10
" " L. A. S.		13 00	13 00
" " Individuals	178 50	127 21	51 29 x
Interest	1,090 06	1,132 89	42 83
Annuity		5,900 00	5,900 00
Special Funds	371 56	11 00	360 56 x
Other contributions	354 32	4 95	349 37 x
Total	\$12,247 25	\$22,466 04	\$10,218 79
Loss x			

The number of churches contributing this year and not last, 204.

The number of churches contributing an increased amount, 239.

The number of churches contributing a smaller amount, 156.

The number of churches contributing the same amount, 13.

Comparative statement of receipts to the A. C. M. S., Oct. 1.—June 30.

	1902	1903	Gain
Churches contributing	1,683	1,759	76
C. E. S. "	225	147	78 x
S. S. "	520	673	153
L. A. S. "	68	133	65
Individuals	353	279	74 x
Other contributions	229	287	58
Contributed by churches	\$28,737 66	\$31,987 84	\$3,250 18
" " C. E. S.	930 65	620 85	309 80 x
" " S. S.	4,380 28	6,365 83	1,985 55
" " L. A. S.	277 00	654 95	377 95
" " Individuals	759 35	3,277 56	518 21
Interest	3,156 70	4,061 29	904 59
Bequests	2,449 10	2,919 08	469 98
Annuity	22,400 00	22,500 00	100 00
Permanent Fund		1,900 00	1,900 00
Special Funds	898 60	644 96	253 64 x
Other contributions	1,589 79	1,385 40	204 39 x
Total	\$67,579 13	\$76,317 76	\$8,738 63
Loss x			

Kentucky.

The meeting at Glasgow, in which the regular minister, W. M. Baker, was assisted by Mark Collins, of Lexington, closed with 21 additions.

Edgar D. Jones, who has done such efficient work at Erlanger, Boone Co., for several years, has resigned and accepted a call to the Franklin Circle Church in Cleveland, where he expects to begin work Sept. 1. We are sorry to lose him from "Old Kaintuck."

S. Boyd White has resigned at Athens, Fayette Co., after a faithful service of several years. His successor has not yet been chosen.

E. L. Powell, of Louisville, is furnishing a series of interesting articles to the Louisville Times on his travels in Europe. He will be gone several months.

Jos. D. Armistead, who has been preaching at Kirksville, Madison Co., for some time, is now at work in his new field, Woodland St., Nashville, where he recently accepted a call.

H. B. Smith, of Sulphur, will assist J. Randall Farris in a meeting at Oxford, Scott Co., next month.

Yutaka Minakuchi, the young Japanese student who has been attending the College of the Bible for several years, was married on July 9 to Miss Olivia Buckner, of Paris. The secular papers have announced that he will take his Ph. D. at Harvard before returning to Japan.

John A. Shishmanian, a son of a faithful missionary to Constantinople, George N. Shishmanian, was awarded second prize at the Kentucky Chautauqua Inter-Collegiate Oratorical Contest held in Lexington on July 9. He represented Kentucky University. Four other colleges were represented. The first prize was won by the representative of Kentucky State College, Clark Tandy.

We are much pleased with the new form of the CHRISTIAN-EVANGELIST.

Prof. B. J. Pinkerton, at one time connected with the CHRISTIAN-EVANGELIST, has been added to the faculty of Campbell-Hagerman College for young women, Lexington.

W. G. Eldred, of Rochester, has begun work with the church at Fulton, where he succeeds E. M. Waits.

Wm. Phillips, of Lexington, with Horace Kingsbury as singer, recently closed an eleven days' meeting at Beattyville, which resulted in 33 additions.

Our tenth district convention will be held this year at Richmond on Sept. 9, 10.

President J. W. McGarvey will be one of the speakers at the county meeting to be held at Station Camp, Estier Co., on Aug. 22.

E. J. Willis has resigned as general evangelist under the South Kentucky convention, and J. W. Gant, of Elkton, has been selected to fill the position until the close of the present

year. H. A. Macdonald, of Cadiz, was also chosen to devote half time to evangelistic work in the Purchase district.

Clarence H. Poage, of Princeton, will begin a meeting with the church at Bethany, Bracken Co., on July 18.

E. W. Elliott, of Eminence, recently assisted W. F. Rogers in a meeting at Vine Grove, which resulted in 15 additions.

G. P. Taubman, of Portsmouth, O., will assist E. K. Clarkson in a meeting at East Union, Nicholas Co., beginning July 26.

The Summer Bible School, recently held at Hopkinsville, was a success and will be continued each year.

The Broadway Church, Lexington, is undergoing repairs. Services are now being held in Morrison Chapel.

T. S. Tinsley, of Louisville, has just dedicated the new church at Union, Bath Co.

The meeting at Uniontown, in which T. T. Roberts, of Morganfield, assisted the minister, J. W. Ligon, closed with 13 additions.

We are glad to report 8 additions at Midway at regular services during the month of June.

GEO. W. KEMPER.

Midway, Ky.

C. W. B. M. in Missouri.

The secretary enjoyed a delightful and it is hoped a profitable season with the auxiliary at Maryville, being with the sisters in their regular meeting at the handsome home of Sister Storm. In spite of a steady downpour until 2:30 P. M., twenty-two braved the elements and muddy roads to be there, and were refreshed by the good things prepared by the leader for July, Sister J. W. Ray, in papers, talks and music, as well as by that offered by the genial hostess, for the inner woman.

A brief visit was made to Pickering, on prayer-meeting night, when two members and two Tidings were added to the auxiliary.

Only six weeks are left to round up the year's work, and they promise to be exceedingly trying ones, but, sisters, we must not falter because of the heat. Let us remember our dear workers in India, Jamaica, Porto Rico and Mexico. They are all in warmer latitudes than ours. Let not one auxiliary abandon its meetings. Do not let the tempter reach you, with the heat for an excuse, nor with any other thing.

Now is the time for those to whom much has been trusted to make large gifts to the Calcutta Mission. Is there not one disciple in Missouri close enough to God to hear our prayers for one or more large offerings to this most worthy plant? Are there not many who will send \$25, \$10 or \$5 for it now?

MRS. L. G. BANTZ.

5738 Vernon Ave., St. Louis.

"The truth,
the whole truth
and nothing but
the truth"
in time telling means
the time as told by the
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The Sunday-School.

July 26.

SAUL REJECTED AS KING.—
1 Sam. 15:13-23.

Read 1 Sam. Chapters 13-15.

Memory Verses: 20-22.

Golden Text.—To obey is better than sacrifice. 1 Sam. 15:22.

The Old Conflict Revived.

There had been peace for some years between Israel and their inveterate enemies on the south, the Philistines. After Saul had been king two years he made an attack on the Philistine garrison at Geba. The attack was apparently quite unprovoked. It was a sort of border raid, involving only three thousand men. Under the immediate command of Jonathan, the raid was successful, but it was a costly victory, for it was no very serious blow to the Philistine power as a whole, and it only enraged a dangerous enemy. In retaliation the Philistines sent an army of overwhelming numbers, before which the Israelites fled in terror, some into the barren places of their own land and some across Jordan.

Saul's Presumption.

Saul was no coward. He had his faults, but that was not one of them. He did not run away when his people were in danger. Saul was at Gilgal and there he stayed, and many of the people came to him there, trembling with fear of the Philistines yet feeling somehow that there would be safety in Saul's presence. It was an unconscious tribute to his real kingly qualities.

Neither did Saul lack faith in Jehovah. He recognized that safety lay only in an appeal to divine aid. And so he waited at Gilgal for Samuel to come and offer a sacrifice. But Samuel did not come. Seven days Saul waited, while the terror of the people increased and the danger became every moment more imminent. Still Samuel did not appear. Saul had no right to offer the sacrifice; that was the function of the priest or the prophet. But the peril was pressing and Saul dared not go out against the Philistines without seeking Jehovah's favor. So he called for the sacrifices and offered them himself, thus disobeying God's command at the very moment when he was seeking His aid.

A Mis-use of Prayer.

Saul's sacrifice and prayer were of a sort not uncommon in our day. They were an attempt to persuade God, or almost to compel Him, to do Saul's will, instead of an expression of willingness on Saul's part to do his will. Saul had stirred up the Philistines quite unnecessarily and without making any adequate preparations to meet the counter-attack which he ought to have known would follow. He had rushed blindly and rashly into an enterprise which he could not carry out, and when the inevitable danger threatened, he rushed to the altar as if he would by sacrifice compel God to save him from the consequences of his own folly. Such prayers are common. But it is an abuse of prayer to consider it as giving license to recklessness and as absolving one from the duties of intelligent foresight and reasonable caution. To rush into unnecessary dangers, either physical or moral, expecting to call upon God for deliverance, is a presumptuous sin. It is the sin which Saul committed here and it is the sin which the tempter set before our Lord when he urged him to cast himself down from the pinnacle of the temple, relying on the hand of God to sustain him.

The Beginning of Failure.

But God sometimes answers even a presumptuous prayer, perhaps not so much for the sake of the one who offers it as for the sake of the innocent persons who would be involved in the catastrophe. So Israel was delivered from the hand of the Philistines, but Samuel, the prophet, foretells the failure and

fall of Saul's kingdom and the setting up of another dynasty. "But now thy kingdom shall not continue. Jehovah hath sought him a man after his own heart and hath appointed him to be a prince over his people, because thou hast not kept that which Jehovah commanded thee." The beginning of Saul's downfall dates from this hour.

The Degeneration of Saul.

Saul's faults now begin to show themselves more clearly and more seriously. More and more Saul became the military dictator. Less and less did he understand the true meaning of Israel's history and the true place of religion in the national life. He became more arbitrary, more cruel, more headstrong and willful. One illustration of this was in his command to his men to eat nothing during a long day of battle. The command was faithfully obeyed by all who heard it. Only Jonathan disobeyed through ignorance, for when the order was given he had been away from the camp performing a feat of daring which was the chief factor in winning the victory that day. But Saul insisted that the death penalty should be inflicted upon his son because he had disobeyed a command which he had not heard. But the people who loved Jonathan, interfered and rescued him. They knew that Jonathan spoke the truth when he said, "My father hath troubled the land." It was characteristic of Saul that he put this command in the form of a curse upon anyone who should disobey, thus attempting to make God a party to his own arbitrary and foolish project.

The Expedition Against Amalek.

At the command of Jehovah, spoken through the prophet Samuel, Saul made an expedition against the Amalekites, who dwelt on the east side of Jordan and were troublesome neighbors to the trans-Jordanic tribes. The command was that they be utterly exterminated, young and old, male and female, ox and ass. It was a harsh command, but those were harsh days and there were harsh people to be dealt with. In a cruel age God must use cruel instruments.

But Saul did not follow out this command. It was not pity which moved him, for he slew the common people. It was perhaps a desire to bring back visible tokens of his victory, as the old Roman generals used to bring home captives to grace their triumphal processions. So he saved the best of the cattle and sheep and brought home Agag, the king, alive.

Sacrifice or Obedience.

When Samuel questioned Saul about his course in bringing home the spoil of the Amalekites, his excuse was that they were intended for sacrifice to Jehovah. Very likely this was a false explanation, in part at least. But Samuel did not stop to discuss that point. Even if Saul really intended to sacrifice them, it was a plain issue between formal worship and the spirit of obedience. Saul had accepted the command to destroy as from Jehovah. And yet he had dared to substitute something which he thought would do just as well and would please himself better. Here was the clearest embodiment of that willfulness which was Saul's fatal weakness. Not Thy will, but mine, was his motto. He believed in Jehovah, but his sacrifices and prayers were bribes by which he would wheedle God into doing his will. He would disobey God by sparing the best of the Amalekites and their cattle, and would make it right by dividing the spoil with Jehovah.

Samuel's rebuke was clear and firm. It is one of the high points of inspired wisdom under the old dispensation. "Behold to obey is better than sacrifice and to hearken than the fat of rams." In a later age it was to be revealed through Paul that obedience to law was not the highest category of religion. But for that earlier time the lesson that was needed was that formal worship and ritual performance can never take the place of obedience. And it is needed also in this time, for until one has learned the sacredness of God's law he cannot pass on to the still higher conception of the gospel of God's grace.

Corrections.

Readers of the Sunday-school article in last week's paper were perhaps surprised to see the statement that "righteousness and prosperity are converted." What we wrote was that "righteousness and prosperity are connected"—and the compositor did the rest.

A more serious error was caused by the omission of part of a sentence. It was said that the statement that Saul marshalled 300,000 men of Israel and 30,000 men of Judah, indicates that the narrative was written after the division of the kingdoms. The intention was to state this as only one possible conclusion. The alternative is to assume that the line of cleavage between the northern and the southern tribes was already somewhat clearly marked and that when the division of the kingdom came it was only the political separation of two communities which had for a long time been conscious of having separate interests. It will be remembered that the division between Israel and Judah was even more marked at the beginning of the reign of David, who was king of Judah seven and a half years before he became king of Israel.



Don't "Do It All."

The business man superintending a Sunday-school cannot "do it all." And he oughtn't to, if he could. By just so much as he does what others might be doing, is he lessening his own usefulness and depriving the school organization of strength. It is harder to delegate your work than to do it yourself. It means studying others, knowing their capabilities, watching their growth, training them, testing them. But it means the organized strength that is the secret of the preeminently successful Sunday-schools. Even in schools where the personality of the superintendent is strongest, this principle will be found to hold good. John Wanamaker's famous Bethany Sunday-school feels in every department the impress of its chief, as do his great stores. But in both school and stores his motto is, "Never do yourself what you can get some one else to do as well." You say there are no others in your small school or congregation you can depend on? Then you must make them. Hunt for rough diamonds; trust them with a little work; add to their responsibility gradually but steadily, and don't be contented till you've trained up a corps of trusty, dependable associates. One caution: Don't do it half-way. It is ruinous to delegate a piece of work and then half do it yourself. In order that others may feel the responsibility, they must have the responsibility.—*Sunday-School Times.*



Do You Know What it Means to Cure Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 19 Seneca Bldg., Buffalo, N. Y.

All leading druggists have it for sale.



Midweek Prayer-MeetingBy Frank G. Tyrrell.
July 22.**HOW THE HOLY SPIRIT COMFORTS.—**
John 14:15-27; 15:26.

These promises of comfort brought no comfort immediately to the sorrowing disciples. Their Master stood under an impending calamity; the Shepherd was about to be smitten, and the sheep scattered. Sorrow filled their hearts. Nevertheless, it was expedient for him to go away. Out of the dark disguise would come radiant joys.

And they did; to those first disciples on Pentecost came a rapturous revelation. The days of their mourning were ended. They rejoiced in new life and courage and triumphant faith. And from that day on, the sacred narrative recognizes the presence and power of the Holy Spirit. He is the Comforter, the Advocate, the Helper. The Holy Spirit's reign was inaugurated on Pentecost; we still live under his sway, for he has never been taken from the earth. But are we always the happy recipients of his comforting and sustaining power?

1. The Holy Spirit bears witness of Christ. The followers of Christ could not think of his leaving them. Who would not have said, "Let Jesus Christ stay in the world until the last soul is saved; he must be here to direct the affairs of his kingdom. The world cannot spare him." And yet he declares that he must be the first to go. Well, he strengthens our hearts by promising the Holy Spirit, who will testify of him; so that after all, it will be as if he were still here, only he is not subject to the limitations of the flesh.

Evermore this blessed Spirit has dwelt in the church. Her history attests his presence, and the ages reveal and extend his power. He brought to the remembrance of the apostles all that Jesus had told them. He quickened their mental faculties, and enabled them to comprehend the truth. Larger and fuller, day by day, grow the revelations of Jesus Christ, through the witnessing power of the Holy Spirit.

2. By the Holy Spirit comes the assurance of forgiveness and adoption. No sinner in his right mind wants to be comforted in his sins. The whole process by which the sinner is convicted and converted is for his comfort and salvation. Every saved man ought to know that he is a child of God; that he lives in God; that should death smite him at any moment.

3. The comfort of the Holy Spirit is transcendent. No other ministry can be substituted for his; neither can his be dispensed with. When the church walked in the fear of the Lord, "and in the comfort of the Holy Spirit," it was multiplied; it was edified (Acts 9:31). We know how a human friend comforts us; what sweet words he pours into our hearts. How far above all human comforters is the help of the Holy Spirit, for he has the words of Christ. When the minister stands by the black bier, and the mourners are sobbing about him, does he attempt to soothe with his own poor words? Involuntarily he breaks forth in the language of John 14, "Let not your heart be troubled."

Study the word of God; for there you have the testimony of the Spirit. None are so well fitted to be guided and helped by him, as those who make his word their daily delight. He cannot dwell in a wicked and impure heart. Cleanse the mind. Bind the sacrifice upon the altar. Live with but one purpose,—to know God and Jesus Christ whom he hath sent.

Prayer.

May there be none of us O God, who are ignorant of Thy Spirit, or indifferent to him. Help us to honor Thee in receiving him, and yielding to him in all the events of life. May he fill the church, and empower it, and make it victorious. Enlarge our own hearts, that we may receive him in larger measure day by day, through Christ the Lord. Amen.

Topic for July 29, The Duty of Appreciation.—1 Thess. 5:11-13; Matt. 26:6-13.

Christian Endeavor.

July 26.

A MISSION STUDY OF SOUTH AFRICA.
Luke 2:25-32.

South Africa is one of the newest and most promising mission fields. It is a region under Christian government and containing a large number of Christian people. But there are native tribes who need to be taught the gospel and there is a new and vigorous civilization springing up which needs the saving influence of Christianity to keep it from falling into bondage, to commercialism and practical materialism.

The early Dutch settlers in South Africa were a God-fearing people, and their descendants are men who love their Bibles and their church. But religion has been to them rather a possession to be kept than a message to be proclaimed, and they have not impressed their Christianity either upon their white neighbors or upon the native tribes.

The late war, whatever may have been the right or wrong of it, has had the effect of bringing South Africa to the attention of the world, opening up a vast area to settlement under just laws and a stable government, and giving a tremendous impetus to commercial and industrial affairs. Henceforth South Africa is to be a part of the civilized world, not a far-off settlement on the frontier of an unknown continent.

But the question that remains to be answered is: What kind of a civilization shall it be? Shall it be one in which Christian principles are dominant, or one in which Christ has no part? If Christianity is to be the corner stone of this new empire, then the time to lay that corner stone is while the structure is being begun. It is too late to put in a corner stone when the roof is going on. When Christianity goes into the old and settled civilizations, like those of China and India, it has a problem of destruction and reconstruction on its hands. In these new countries it has the inspiring task of seeing that the construction is right in the first place, so that there will be no need of the tedious and expensive processes of destruction and reconstruction.

In this respect, South Africa as a mission field is like our own western states. It is new. It is growing. Good and evil forces are racing to secure the points of vantage in it. Everything depends upon promptness of action. While we hesitate, the enemy gets ahead of us and is in on the ground floor, where we ought to be. In these great fields where the seeds of new civilizations are springing up, the command is especially urgent, "What thou doest, do quickly."

The Disciples of Christ have at present not a single minister or missionary in South Africa. Our Foreign Society would gladly send representatives there if it had the means. Preparations are under way for the establishment of an independent and, it is hoped, self-supporting mission in South Africa. Missionary work there will have this important advantage, that it can be conducted in the English language.

Since the close of the Boer war, there has been a considerable stream of emigration to South Africa from Australia and New Zealand. We have a considerable membership in these colonies, and many of our brethren have been among this number. But the Australian churches have not felt able to send a minister with these emigrants. A missionary from this country would, however, have their support and would find in South Africa the nucleus of a Christian community.

DAILY READINGS.

M. The Ethiopian Convert. Acts 8:26-40.
T. The Means of Salvation. Isa. 53:1-12.
W. The Way of Salvation. John 3:1-21.
T. The Message of Salvation. Mark 16:1-20.
F. Mercy in Salvation. Isa. 55:1-13.
S. Confessing unto Salvation. Rom. 10:1-21.
S. Rejoicing in Salvation. Rom. 5:1-21.

"An Endeavorer's Working Journey Around the World."

By John F. Anderson.

\$1.50 Postpaid.

The reviewers are saying many pleasant things about this book. Here is what the St. Louis Globe-Democrat says of it:

"Robert Louis Stevenson wrote in his 'Inland Voyage' his belief in the fact that there was much excuse for a young fellow who got tired of sitting on a high stool recording rows of figures and struck out on a pedestrian tour of leisure and idleness on a search for knowledge. Mr. Anderson is not to be regarded for an instant as an idler, as his book amply testifies. But in other respects he has followed the advice of the lovable vagabond preacher, and has seen a surprising number of places with a pair of eyes which seem to have been more practical and alert than those of most travelers.

"One hesitates to call this a volume of travel, lest it be placed on the shelf unread. It is rather a document of frank comment, and the subjects are as wide as the world itself. We learn that eastern farmers—in the United States—are less hospitable than those of the west, and the proof of this is a statement to the effect that the youthful traveler was permitted 'to camp on that part of a field farthest from the house, on condition that he pay his host 25 cents.' There was no thought of admitting him to the house. In the west the people wished to detain him, and objected to payment for food and lodging. In Ireland he found also a spirit of hospitality, and he took occasion to see how bog fuel was made, and how the front room was carpeted—if at all. In Egypt he helped to build a bridge, so that he might find out how fared the poor people in that country. In Germany he studied the process by which a laborer with a large family could live better than a man in the same position could in this country with less payment for his work. In London he was a barber, in order that he might eat and sleep, and in India, Japan and other countries he was always willing to work hard to make an honest dollar. He never begged, and he came back to the United States richer than when he left it. Incidentally he met Robert J. Burdette on his travels, that gentleman taking note of the fact that the traveler was a fine, independent type of young American, appearing to advantage where others would have made a very bad showing, indeed. Mr. Burdette writes a short introduction to the book.

"Incidentally the illustration is excellent, and the book-making a credit to the publishers."

CHRISTIAN PUBLISHING CO.,

1522 Locust Street, St. Louis, Mo.

Our Budget

—C. A. McDonald closed a two years' pastorate at Kent, O., June 22, and began work at Coshocton, July 1.

—B. F. Manire is visiting his daughter, Mrs. W. B. Young, at Fayetteville, Ark., and preaching as opportunity offers.

—E. F. Mohan, of Shelbyville, Ind., and C. R. Hudson, of Franklin, Ind., are attending the summer School of Theology at Harvard University.

—The church of Christ at Carneiro, Kan., wish a pastor for half time; a young man preferred. Can pay \$260 per year. Write A. W. Sheridan, elder.

—S. D. Dutcher, pastor at Oklahoma City, O. T., desires to correspond with a good singing evangelist at once. Address, Box 636, Oklahoma City, O. T.

—Geo. E. Dew has accepted the call to the church at Neosho, Mo. The church has thus secured a good man, and Brother Dew has entered into an excellent field.

—Last week the Foreign Christian Missionary Society, Cincinnati, Ohio, received \$1,275 on the annuity plan. The annuity fund of this society is rapidly approaching \$200,000.

—We regret to chronicle the death of the mother of Bro. H. H. Moninger, pastor at Steubenville, O. She was sixty years old and was ill only one week with appendicitis.

—J. M. Van Horn, who resigned at Worcester, Mass., three weeks ago, has withdrawn his resignation at the earnest request of the whole church and will remain at Worcester.

—The First Christian Church, Cedar Rapids has about 125 copies of "The Standard Church Hymnal," in very fair condition, which they would be glad to donate to some worthy church.
F. J. STINSON, Pastor.

—The church at Queensville, Ind., where Willis M. Cunningham ministers on the first Lord's day, and the church at Braytown, Ind., where he preaches on the fifth Lord's day, will both be improved within and without during the summer.

—H. H. Moninger, of Steubenville, Ohio, writes: Our Children's day offering was \$463.27. A part will go for foreign missions and a part for a local Sunday-school mission. We hope that next year the mission school will contribute for foreign missions.

—L. A. Chapman, of Grand Valley, Ont., Can., is enjoying a respite from his labors by filling the pulpit of Charles Bloom, of Scio, N. Y., during the month of July. He finds the work there in good condition. The people say that Brother Bloom is one of the strongest preachers in New York.

—The second annual encampment of the West Texas Christian Churches will be held at Brady, Tex., July 28–Aug. 9. Last year 500 people camped on the beautiful camp-ground and the Sunday services were attended by twice that number. For information address Arthur W. Jones, Comanche, Tex.

—"Our friends will, no doubt, be glad to learn that an eight and a half pound daughter came to our house on July 9. I hardly think I will be able to hold any more meetings for a month. Both mother and child are doing well at present."
HAROLD E. MONSER.

Speed, Mo.

—"We have two dates open for meetings between now and Dec. 1. We could begin either from the first to the middle of August or from the first to the middle of September. Address us at Ohio, Ill., where we are just beginning a meeting."

LAWRENCE WRIGHT AND L. R. SMITH.

—On Friday evening, June 19, Bro. J. R. Miller, our pastor at Granby, Mo., was ordained to the ministry with fasting, prayer and the laying on of hands. Dean W. J. Lhamon, of Columbia, preached the sermon, and W. F. Turner conducted the services. Brother Miller is held in high esteem by the church and community. He will return to Lexington, Ky., in September to finish his education.

—For the first nine days of July the foreign society received \$7,761.26 for heathen missions, or a gain of \$1,337.53 over the corresponding time one year ago. The Sunday-schools increase their offerings for this world-wide enterprise each year.

—"The fortieth annual meeting of the Ministerial Association of the Disciples of Christ of eastern Ohio, will be held in Hiram, Ohio, Sept. 1-3, 1903. Let all members take notice and prepare to be present if possible. A good program will soon be ready for announcement."
F. M. GREEN, Cor. Sec.

Kent, O.

—E. S. De Miller has accepted the invitation of the Ontario board to continue a third year as provincial evangelist. Churches wishing his assistance should apply to Amos Tovell, corresponding secretary, Guelph, Ont. Brother De Miller is spending July at his home in Columbus, O., and expects to be ready for work Aug. 1.

—The Hammett Place Church, St. Louis, will open a new branch school at the corner of Prairie and Hebert Avenues next Sunday morning. The Hammett Place school conducts its mission Sunday-schools or branches of the main school holding their sessions at the same hour, instead of having afternoon missions according to the usual city custom.

—The American Christian Missionary Society received two annuities during the last week, one for \$1,000 and the other for \$500. The home board has received \$23,000 on the annuity plan since the national convention at Omaha, Neb. This plan is growing in favor. Write for annuity booklet to Benjamin L. Smith, Cor. Sec., Y. M. C. A. building, Cincinnati, Ohio.

—D. E. Dannenberg, who is now leading our young people in the student campaign movement, is visiting the churches and Endeavor Societies in different parts of the country under the auspices of the foreign society. He is a graduate of Hiram College and will go to the foreign field next year. He is a man of great enthusiasm and awakens a larger interest wherever he goes.

—The faculty for the Christian Conservatory, which has just been established in Chicago, is now being formed, and there is an opening for a fine soprano singer and teacher, as well as for a man director. The director must be a vocal teacher and a good singer, capable of conducting. It is preferred that he be interested in the Christian church. Address Mr. Frank Felton, Christian Conservatory, corner of Monroe and Francisco Sts., Chicago, Ill.

—H. G. Bennett, pastor at Carbondale, Ill., called at this office last week and reported his church prospering. On July 5 a special service was held celebrating the first anniversary of the dedication of the new building. During the past year \$19,600 has been raised for all purposes, most of which was for the church debt, which is now all paid except \$2,700, and that is partly covered by pledges. There has been a net gain of 40 in the membership during the past year.

—W. E. Harlow has resigned his pastorate at Springfield, Mo., to take effect Sept. 30, and will re-enter the evangelistic field at that time. He has been notably successful in the past, and even while holding a pastorate has found time to hold some remarkable meetings. One of the best was the recent meeting at Jacksonville, Fla., with nearly one hundred additions. Brother Harlow will be a valued and tried addition to our splendid corps of evangelists in the field.

—The Metropolitan Church of Christ, Chicago, of which Charles Reign Scoville is pastor, was rendered homeless a few weeks ago by the burning of the People's Institute. The congregation is now meeting in a large tent seating about 2,000, located at the corner of Harrison Street and Irving Avenue. But this is only a temporary make-shift. The church has decided to build a permanent home worthy of itself and of the work which it proposes to do. A large lot has been bought on the corner of Oakley Boulevard and Van Buren Street. The lot cost \$30,000 and is partly covered by store buildings and flats which bring an income of \$160 a month. The building to be erected will include some rooms to be let

for business purposes, which will insure a permanent income to the church. The building will be equipped for institutional church work, will probably have a roof garden among other features, and will be open seven days and seven nights in the week. We look for great things under Brother Scoville's leadership.

—B. B. Tyler, of the South Broadway Church, Denver, is preaching a series of short Sunday evening sermons which he calls the "Reason Why" series. The topics are: Why I believe in God the Father. Why I believe in Jesus as the Son of God and the Savior of men. Why I believe in the Bible as the supernatural book. Why I believe that Jesus will come again. Why I believe in the Resurrection and the life eternal. Why I believe in the church. Why I believe in my fellow-man.

—The steamship, "China," sailing from San Francisco, September 29, will have on board the following missionaries of the foreign society: M. B. Madden and wife and three children of Topeka, Kans., to Sendai, Japan; Dr. A. L. Shelton and wife, of Oswego, Kans., for Nankin, China; Miss Rose T. Armbruster, of Springfield, Ill., to Osaka, Japan; Dr. Susie C. Rijnhart, of Chicago, to Nankin, China, enroute to Tibet, and possibly three others. This is the largest number of our missionaries ever sailed from the American shore on any one steamer.

—Dr. C. L. Pickett and his wife, Dr. Leta M. Pickett, of Tecumseh, Neb., have just been appointed medical missionaries by our foreign society to Laoag, Philippine Islands. They will be associated with Hermon P. Williams and W. H. Hanna. They both graduated at Drake University, and afterwards both took a four years' course in a medical college and received their degrees. They are members of the University Place Church, Des Moines, Ia. They will sail from San Francisco on the S. S. "Hong Kong Maru," Sept. 19. Our work is prospering in the Philippine Islands above anything we had any right to expect. We now have a church in Manila and a native preacher. This church enjoys constant growth.

—"We thought you would be pleased to know of the 'great day' at Muncie, Ind., at the first church. There has long been a debt hanging over our church, and our beloved pastor, T. A. Reynolds, recently secured pledges to liquidate a \$7,000 note held by the bank. To celebrate the event of the burning of this note there was a fine musical program prepared and the auditorium handsomely decorated. At the close of the sermon nine were added to the fellowship, two by confession. Then 'Aunt' Emily Adamson, a beloved charter member, performed the rite of burning the note, while the congregation sang, 'Praise God from whom all blessings flow.' At night three others were added, one eminent lawyer of some 70 years made the good confession. At this same service the church voted our pastor a six weeks' vacation on full salary and given a substantial purse."

C. C. PAVEY.

—The college of the Disciples at St. Thomas, Ontario, is in need of a principal for the coming session beginning Oct. 1, school year lasting six months. This college has been doing an excellent work in preparing young men for the ministry and young men and women for efficient Christian work. Its curriculum embraces English, Latin, Greek and Hebrew, also science, philosophy and other branches. The principal must be a man consecrated and enthusiastic, of thorough education, and efficient also in gathering students and soliciting funds, and he may require for the present to supplement his salary by preaching for some neighboring church or churches. A broad field is open for this school, it being the only one our people have in Canada. Apply at once with references and stating experience and salary expected to R. W. Ballah, Box 601, St. Thomas, or to John Campbell, "Erie Mills," St. Thomas.

—We learn from the Christian Standard that our venerable brother, J. H. Lockwood, of Cincinnati, has departed this life. He was a charter member of the American Christian Missionary

Correspondence

Washington Letter.

The capital is getting down to summer conditions. Ninety-seven in the shade July 3 means business. The exodus to mountain and seaside has fairly begun. Wesley's bicentennial and the glorious Fourth had their proper consideration. The postal scandals and prospect of complications with Russia received all necessary notice. The doings of King Peter and Sir Thomas Lipton of the Blue Hen state and "the dark and bloody ground" have been duly discussed. Now for the *dies caniculares*, Old Sol and the festive mosquito.

What a fine season is the "good old summer time" for doing good? Those who go forth on their holiday recreation find many opportunities to let their light shine, and those who tarry by the stuff are not without unusual privileges in the church and community where they dwell. In season and out of season, is the scripture motto. Too many, when they go away from home for rest, are like the little girl in the prayer before her visit to the Hub: "Good-bye God, good-bye Jesus Christ, I am going to Boston to-morrow!" A young lady recently added to the Vermont Avenue Church, went for her vacation to a northern city where we had no representation. On the first week of her stay there she put a notice in one of the papers, asking that any disciples in the city would communicate with her. Several found her out, and in finding her, found each other, began soon to meet for the breaking of bread, and now there is a strong church in that great center of population. It is not always summer, and many have been compelled to cry, "The summer is past, the harvest is ended, and my soul is not saved." To every one the Lord presents good days and good openings ripe for service, as to Amos of old when he said, "Behold a basket of summer fruit."

Among the inviting places for thought and rest and useful work during the hot season is Bethany Beach on the Delaware Coast. It is readily reached from Philadelphia or Baltimore by either Pa. or B. & O. to Rehoboth, Delaware. It is a resort for the Disciples by the seaside, and there are cottages and hotels and a summer assembly. Gospel meetings are to be held in the tabernacle from July 26-31 by evangelists W. J. Wright and J. A. Hopkins. August 2-16 will be the assembly. Missionary day, Christian Endeavor day, Sunday-school day, temperance day, woman's day, and patriotic day are some of the great days. Lectures by Herbert Yenell, G. P. Rutledge, E. B. Bagby, T. E. Crambley, and others; sermons and Bible lectures by B. A. Abbott, H. C. Kendrick, W. S. Hoyer, J. W. West, Andrew Wilson, and others; concerts and elocutionary entertainments, and many other good things. Nine new cottages are going up, the board walk is nearing completion, and the pavilion under way.

Come and see the works of the Lord who made the sea and all that therein is, who layeth the beams of his chambers in the waters. Our Master loved the seaside, and his first disciples were fishermen. People living inland know but little about the ocean, only what comes to them in the rain and tempests. They are like some Christians who dwell far from the great sea of God's infinite love, catching only the droppings of his grace and joy and truth. They need to draw near to hear what the wild waves are saying in their ceaseless ebb and flow, "Thy way is in the sea and thy path in the great waters!" It is the sublimest of all music. Well might Xenophon's ten thousand cry out in their joy: "Thalassa! Thalassa!" the sea! the sea!

W. L. Harris, of Bristol, Tenn., takes the place made vacant by the death of the lamented Kimmel, and has already entered upon his work. He is a native of Normal, Ill., and was educated in the public schools of Lincoln, Neb., and in Cotner and Drake. His first charge was Dixon, Ill., and he afterward

preached in Nebraska. For the past year he has been located at Bristol, Tenn., and did excellent service there, adding 164 to the church. He is thirty-one years of age and has a wife and two children. The church at Whitney Avenue is wide-awake, united, and thoroughly in earnest, and should make rapid progress under the leadership of their new pastor. Kimmel Hall, their new addition to the house of worship, will be pushed and is greatly needed for their Sunday-school and other services.

An ordination service of unusual interest took place at the Vermont Avenue Church Sunday, July 5. John McDonald Horne, of Mt. Pulaski, Ill., was set apart formally to the work of the ministry. Brother Horne recently completed a course of four years at Eureka. He married in September last one of our best young women, Miss Goldie Gideon, who is herself quite equal to good pulpit service in case he needs a substitute. He takes the church is Brockton, Mass., a town near Boston, of 50,000 people, where we have 75 members. It is gratifying to see our capable young western preacher entering this eastern field, especially New England. There never were better opportunities, nor more satisfactory results for faithful and intelligent labor. It is painful to notice how many of our preachers are getting away from the duties of the ministry and entering upon lines of secular service, while here are great fields and a sad lack of laborers to gather the harvest. There is point in George MacDonald's little poem:

I said, "I will walk in the fields." God said,
"Nay; walk in the town."

I said, "There are no flowers there." He said,
"No flowers, but a crown."

I said, "But the fogs are thick, and clouds
Are veiling the sun."

He answered, "But hearts are sick, and souls
In the dark undone."

I said, "But the skies are black; there is
Nothing but noise and din."

And He wept as He led me back. "There is
more."

He said, "there is sin."

I said, "I shall miss the light, and friends will
Miss me, they say."

He answered, "Choose ye to-night if I must
Miss you, or they."

I pleaded for time to be given. He said,
"Is it hard to decide?"

It will not seem hard in heaven, to have
Followed the steps of your guide."

Our efficient and faithful M. E. Harlan has been getting some free advertising. He and Dr. Henson have been interchanging views on the union question. Then a reference of his to a well-known Salvation Army hymn called forth a holy remonstrance from that guardian of public morals and regulator of the pulpit which we call the press. The Brooklyn Eagle writes freely of the "Harlan horror," and our pious Washington Post feels called upon to devote an editorial to this wayward divine. Both papers had to back down from their hasty statements. And now here comes the Pulpit Treasury with Harlan's picture, and an excellent sermon on "The Authority and Significance of the Communion Service." Our Brooklyn preacher is all right.

Our Christian Endeavor union, consisting of the Christian Endeavor societies of our four churches here, has just finished paying for the lot for our fifth church. It is to be a Christian Endeavor church. The location is in the southeast section of the city, and immediate steps will be taken to erect a house of worship. We expect within a year to have another center of religious activity at the Capital. The Ninth Street Church gave their good pastor a large reception on the evening of June 26, in honor of his tenth wedding anniversary. The youthful couple moved down the aisle of the church in the old way to the strains of the wedding march, escorted by ten little girls, "one for each year." There were decorations and music and a joyous multitude and a set of Haviland china and a very handsome bride and groom, and "many happy returns!" What times these preachers have!

F. D. POWER.

A Hero and a Heroine.

At the Presbyterian parsonage I recently attended a reception tendered to Mr. and Mrs. Dryer, who will soon return to China. There is nothing remarkable in such a statement because the missionaries come and go all the time, but these two have interested me very much. They passed through the awful experiences at Shansi during the Boxer rebellion, and now after a furlough, just as soon as it is practicable for them to return, they turn their faces seaward en route to China.

They were dressed as they appear at work, in Chinese costume, and presented a picturesque appearance before a congregation, young and old, that crowded the spacious building. The people listened with deep interest to a modest recital of some of their experiences in the heart of the land of Confucius. The real hero never boasts of what he has done; modesty is a part of the heroic spirit.

For forty-five days on their journey to the sea coast the dangers were many, and when the sea coast was reached the party had to be carried, they were broken down completely in body and spirit. What they passed through cannot be told by human tongue, and yet, like the hero Paul, "none of these things move" them—they count not even life dear so that they might publish the name of Christ to the perishing heathen, of whom one thousand an hour pass out into the hereafter without the knowledge of him whose blood cleanses from sin.

The wife of this devoted missionary said that in going back they would feel repaid if they led one soul into light out of the unutterable heathen darkness—repaid for all that they had suffered in the days when men, women, and even little children were slaughtered, nearly two hundred of them, slaughtered ruthlessly without a reason under heaven, save the very heathenism which stands as a great blot on our maps, and as a rebuke to "Christian" nations.

One cannot but admire such spirits, because in their lives one gets a glimpse of the heroism which marked the apostles as they took their lives in their hands and confronted men more savage than the wild beasts of the forest. They were stoned and left for dead, they were tortured, they were sawn asunder, but God's wonderful gospel lived, and will live, for it is vital, quick and powerful, and it shall now in China accomplish God's will. China shall yet bloom and blossom as the rose—it shall be rescued. Dr. Joseph Edkins, the nestor of missionaries, said to me in that interesting land:

"There may be other troubles, but China will emerge from the trial purified and advanced; the only thing that can do it is the gospel."

This hero and heroine, interesting from their experiences, and devoted even unto the point of daring, teach a higher lesson.

It makes one wish that all might catch a great vision of the real meaning of life. There are many churches among us which need this vision. There are men and women, nominal numbers, posing as leaders who are strangers to such a line of thought. The heavenly vision full of glorious light has never touched either their minds or hearts, and judging from the meager returns for world-wide missions many are wrapped in the mantle of pharisaic selfishness, while the great world moves on toward death.

There are rich people who are ignorant of the needs of the world. To tell them that there are 500,000,000 Christless women in the world may wake a little shudder, but the spasm soon disappears.

There are many who are not fully persuaded that life is worth living because they



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feel not the thrill of divinity stirring within.

Ask those who suffer most from the contradiction of sinners; ask those who see in man the image of God, marred but capable of being restored. These are they who lift the world toward God and light divine. Thank God for our toilers, unselfish and true, at home and abroad. They are like-minded with Christ, who said: "My Father worketh hitherto and I work."

ARTHUR M. GROWDEN.



The Modern Gideon, or the Evolution of the Traveling Man.

It has been said that thirty years ago the average traveling man was regarded as a "bummer," twenty years ago he was known as a "drummer," ten years ago he was looked upon as a plain traveling man, but to-day thousands of them are known as active *Christian* men.

Four years ago two travelers chanced to meet in a humble tavern in Boscobel, Wisconsin. By reason of limited accommodations, they were obliged to occupy the same room for the night. Upon retiring to their room each learned that the other was a follower of the lowly Nazarene. That night they prayed together, and agreed that Christian traveling men ought to have some means of ready recognition. On the following day each went his way, but in a few weeks they met again on the streets of Beaver Dam. They talked of their previous meeting and planned for a meeting of larger significance later at Waukesha. They met as per agreement and talked and prayed together. The necessity for an organization such as they desired was now so evident that they issued a call to all who were in sympathy with the movement to meet at Janesville as per date of announcement.

There were seven (God's significant number for starting great things) present at the Janesville meeting. They here completed the organization begun at Waukesha, chose a name from the story recorded in the 6th chapter of Judges, and thus the "Gideons" were born. S. E. Hill, of Beloit, and J. H. Nicholson, of Janesville, were the promoters and recognized leaders in the new movement. The first annual meeting was called for Waukegon. Christian traveling men on every hand rallied to the new cause, and more than 600 members were reported at the first national meeting.

Enthusiasm and hearty Christian service have pushed the work of the "Gideons" into all parts of the land. At the second annual meeting held at Madison, more than 1,600 members were reported. Long ere this they had begun publishing "The Gideon," a magazine issued quarterly for the dissemination of Gideon news, and this has been an important factor in the movement. The third national meeting was held at Cedar Rapids, Iowa, and about 2,300 members were reported. No movement ever received a more willing support from any class of men. Its chief objects are "fraternity and recognition," and this to the end that the kingdom of God may be extended.

The fourth national convention was held at Indianapolis on July 3, 4 and 5, 1903. A membership of 3,220 was reported—a gain of about 1,000 for the last year. About 250 delegates were present to transact business for the future of the great work that seems to have only begun. On Lord's day, July 5, the morning services at fifty-five of the churches of Indianapolis were conducted by "Gideons." More than a score of conversions was reported. The entire city received a spiritual quickening because of these meetings. The weather was depressingly warm, but the ardor of these Christian workers was not to be quenched. During their meetings of Friday and Saturday they planned and prayed together. This is a glorious means of furthering the cause of unity among God's people. They sang spiritual songs, and the exhortations and testimonies sprang from hearts that were on fire for God. The all-day business session of Saturday was punctuated with bursts of praiseful song, prayers, "hallelujahs," "praise the Lord," "amens," and with an immense amount of business was transacted—a revis-

ion of the constitution and by-laws was completed. At this meeting many of the state chairmen reported the organization of one or several "state camps"—local organizations, but under the jurisdiction of the head camp at Chicago.

The Gideons found time to hold numerous "street meetings," and seemed to be "diligent in season and out of season." The venerable John V. Farwell, of Chicago, was in constant attendance, and his wise words, expressed in brief talks, were gladly received and appreciated. A score or more of states were represented. Delegates were present from New Jersey and California. The great praise service in Tomlinson hall on Sunday afternoon will long be remembered. One brother said, "I have been at Ocean Grove, but this is better."

The Ladies' Auxiliary (wives of the Gideons) was present to enjoy the meetings. It is evident to even a casual observer that a new and mighty religious force has sprung up. It was born of God through the prayers of men who are anxious to see his righteousness fill the whole earth.

GEORGE W. HOOTMAN, No. 1044,
Eureka, Ill.



Did I Do Right?

In the early part of our civil war I was called on to attend the funeral of one of the first of the boys who was not to return to his home again. It was some twenty miles from my home. It was a thickly settled rural district, quite destitute of religious privileges. There were four families which were in sympathy with the Christians, who wanted me to come and preach to them as often as I could. The result was a Christian church of some fifty members, with a comfortable chapel. My health failing after three years, I dropped my appointments; only occasionally, as to attend a funeral. Since then, Methodists, Disciples and occasionally a Christian preacher has preached for them.

Three months ago I was with them. I found a few of three or four kinds; a good school, with occasional preaching. I told them that all those who loved the Savior and wanted to see his life promoted in the community constituted the body of Christ—the church in that place.

I advised them to organize as such; to be governed by the word of God as they understood it, in the fellowship of the spirit to do Christian work as thou needest, and grow in grace and the knowledge of the truth.

Did I do right? S. M. FOWLER.

[Our personal opinion is that a church organized on that vague basis, made up of "all who loved the Savior and wanted to see his life promoted in the community," without clear and definite instruction as to the faith of the gospel, and without a certain knowledge of what that faith required of them in the way of obedience and life, would not be much of a force for good in the community. It would lack that unity, vigor and aggressiveness, which come from conscious conformity to God's revealed will.—EDITOR.]



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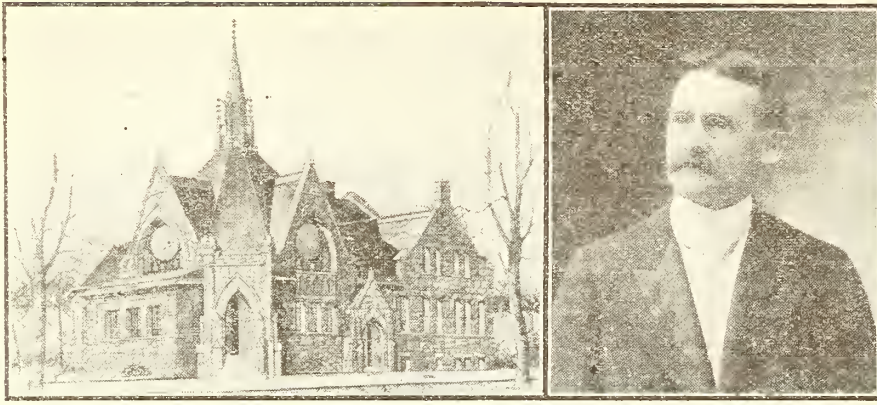
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New Church at Franklin, Ind.

Charles R. Hudson, Pastor.

Dedication at Franklin, Ind.

The beautiful, commodious, new Christian Church of this city was yesterday dedicated to the work of the Lord amid the most appropriate and interesting services. The new house of worship is a thing of marvelous beauty, being erected entirely of stone, the foundation is one blue limestone with the walls of buff Bedford stone trimmed in Kentucky white limestone. The estimated cost of the building when completed is \$25,000 and of this amount nearly two-thirds has already been paid off, while the remainder was yesterday arranged for by pledges to the amount of more than \$10,000. Under the leadership of Rev. Zack. T. Sweeney, of Columbus, Ind., the people seemed anxious to assist in the unloading of the church debt.

Bro. Sweeney preached the dedicatory sermon to a multitude of people which more than filled the entire church, which has a seating capacity of nearly 1,500. Special music was presented by the church choir of 25 voices under the leadership of Prof. Oscar Sears Storey of this city. In a short sermon Bro. Sweeney demonstrated that this church had, like the apostle Paul, passed through the stages of the "promise" in which the church existed only in the minds of the few who were backing the movement for a new church; the stage of "preparation" in which the ground was broken and the evacuation begun; third, the stage of "Prophecy," in which the architect decided that the building should be of stone rather than brick and that it should be beautifully frescoed and decorated in tasty manner; and fourth, the stage of "proclamation," in which he proclaimed that the church was completed and that it was a marvel to the human eye. Brother Sweeney then stated to the congregation the amount needed to free the church of debt and proceeded at once to the taking of pledges, which were most heartily given, the remarkable feature being that the members in only comfortable conditions were anxious to help. When the pledges were lowered to the class of \$25 or less, 20 minutes were taken up entirely by the people present making pledges as fast as the two clerks could make note of them. The pledges were given with a freer hand and more happiness than ever before known in this city.

At four o'clock a union communion service was given, Rev. Charles R. Hudson, the regular pastor, being assisted by Rev. L. P. Marshal, of the local Presbyterian Church, and Rev. J. H. Garrison, of St. Louis, Mo., the individual communion sets being used for the first time in the history of this city.

At 8 o'clock the evening service of the day was attended by more people than could find seats in the house many being compelled to leave while many others stood during the entire program to hear Rev. J. H. Garrison, who held the closest attention of the large audience for one hour, while he delivered one of the finest sermons that has been heard in this city in many a day. At the close of his address Brother Garrison stated that as the amount pledged in the morning was yet a few dollars short, the opportunity would be extended to any of those present to make any

pledge they felt like stating and with a rush the pledges came in until about \$1,000 was raised, when the meeting was dismissed by the pastor, C. R. Hudson. The day was a most profitable one. ARTHUR R. OWENS.



To the Kansas Brotherhood in Behalf of the Churches in the Flooded District.

DEAR BRETHREN AND SISTERS.—You are all aware that an awful calamity has befallen our churches, as well as those of the denominations, in the flooded district along the Kansas river. Those of our churches most severely afflicted are the ones at North Topeka, Perry, North Lawrence, Argentine and Armourdale in Kansas City, Kansas.

The superintendent of missions has visited three of these places, and made diligent inquiry of the preachers of the other two. The situation in many respects is appalling and simply beggars description. In North Topeka the water was five feet deep in the church building. The furniture, including the organ, seats, etc., was ruined and many windows broken. In addition to this the entire membership was more or less affected, the majority losing everything.

At Perry their new building was about half completed. Some of the material was washed away, and many families rendered homeless.

The church building at North Lawrence was not in the flood, but fully fifteen families, composing the larger part of the membership, was in the flooded district. All lost their crops, many lost their homes and everything in them.

At Argentine we have no building of our own, yet some of the best paying families were rendered penniless.

At Armourdale the sight makes one heart-sick. In company with T. A. Abbott, the secretary of Missouri, the superintendent visited the scene on July 6. The building, a large frame in a good location, is a wreck. The water had been fourteen feet deep in the building. The entire floor with the pews and all other furniture had fallen into the basement, and was covered with tons and tons of mud. The west side of the house bulged out and the foundation at this place was ruined. It will require at least \$1,200 to put this building and furniture in as good shape as it was before the flood.

The churches in Kansas City, Mo., are helping nobly in this work at Armourdale. A committee from the First Church in Kansas City, Mo., has been appointed and is doing a telling work, but we should not expect these brethren to do it all. Our brethren in Kansas City, Mo., have already raised more than \$15,000 for flood sufferers.

In all these churches, notwithstanding their pitiful condition, the brethren are brave and hopeful. In every case where a regular minister was employed, he is staying with his flock and sharing the losses and burdens. But so many of these brethren are helpless. At the very best they can barely house their families and get ready for winter, not to speak of their repairing their houses of worship and maintaining preaching.

The other churches are aiding their own in

this dire extremity, and our brethren are looking to us. Shall they look in vain? Strong men with tears which they struggled to conceal said, "We want our brethren to help us repair our church buildings, and maintain preaching until we partly recover our loss. We will care for our families."

Brethren and sisters, let us heed this heart-rending appeal from our brethren in this time of distress more terrible than the Galveston horror. Money is needed. It is needed now. The present need of clothing is supplied. Send all money to our treasurer, A. Rosalea Pendleton, Topeka, Kan. Mark it for the "Flood Fund." We should receive \$2,000 in the next thirty days. For humanity's sake and for Christ's sake, let our response be quick and generous.

It should be stated that money raised for the above purpose will not be counted on the regular apportionment for Kansas. That would not be helping our brethren bear their burdens, it would be simply shifting our own and placing a burden on our state work which it is not able to bear.

Fraternally yours,

MILTON BROWN, Pres. K. C. M. S.
W. S. LOWE, Supt. K. C. M. S.



A Heart-Thought.

DEAR BROTHER GARRISON: Have just read your announcement for the fortieth anniversary of the CHRISTIAN-EVANGELIST. I have not been able to preach since December, having at that time resigned the pastorate of the East Side Church in this city. I expect to commence preaching again in September.

The first work I did when I left school was for the Evangelist, as it was then called, and edited by Daniel Bates, at Fort Madison, Ia. I was most intimately acquainted also with Bro. A. Chatterton, who followed Brother Bates as editor, also with Prof. G. T. Carpenter, who became editor after Brother Chatterton. I have been a subscriber from its first issue until the present time. I do not think you have or ever had a subscriber or friend who has followed your whole editorial life with more interest and Christian affection than he who pens these lines. Your announcement that the CHRISTIAN-EVANGELIST was soon to come home in its old familiar dress touched my heart tenderly, and I could not refrain from penning a heart thought toward helping you celebrate the fortieth volume of a religious paper of the most remarkably growth and history, in many respects, of any paper within the knowledge of your correspondent. I send you two subscribers and wish it were two hundred. Your public life and mine commenced about the same time and place. We have passed through grand and stirring times. Your life since then has been in many respects stormy and difficult, but you have safely touched the zenith of life with an honor that few men attain, and still seem young, brave and hopeful as in days of yore. I often sit with pleasure under the notes that fall from the Easy Chair, and feel charmed and cheered under the unfoldings of the mystic future that often seem dark, but never so dark as to obscure the sweet and cheerful light and music of the gospel of Christ. My Christian faith has never been stronger, nor the star of Christian hope brighter than during the long night from which I now seem to be emerging. I sincerely pray that your declining years may be even more useful and happy than ever before, and that your sun may set amid the glories that will come with the rising of the cloudless morning of eternal life.

JOSEPH LOWE.

Los Angeles, Cal.



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"What is the matter with the poor fellow?"

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Book Reviews

The Life of W. K. Pendleton. By F. D. Power.

The work is well done both by the author and the publishers. The life of W. K. Pendleton has influenced many thousands to noble purpose, pure thoughts and holy living. He has left no influence on the other side. In scholarship, in dignity of knightly manhood, in pure faith in Christ, in God and in the Bible, he had no superior. He was quiet during our struggle here, and yet he was loyal, loving his home and his country. As a teacher, he was courteous, amiable, firm. He spoke faultless English. Young men found in him always a true friend. He smiled a little (just under the skin) at the blunders of callow youth, and yet his love was so abounding and his heart so warm, he could see their good qualities and apologize for the rest. He could have cut them into any number of equal parts, and analyzed them in their presence, and removed their splendid conceit, which was the main ingredient of manhood with them; but he spared them, and apologized for them and encouraged them. In public speech, he did not reach the lofty heights of the old man eloquent, and yet he had a wonderfully happy way of saying the right thing at the right time and in the right way. He was naturally endowed with a high temper, but his Christian faith and discipline so gentled it that one would have supposed that he never had any emotions with which to contend for a moment. At our great conventions, he was as obedient as a student. As a chairman of a committee he did not rest till the work allotted had been done and well done. Many of the best editorials in the Harbinger flowed from his facile pen. Many wrote more than he, but none wrote better. A number of his speeches have been preserved to us by this book. It seems to me that no preacher's library is what it ought to be without this volume. Multitudes of our young men are greatly in need of the healing grace and benediction of the life of W. K. Pendleton as written up by F. D. Power; 494 pages, price \$1.50. Published by the Christian Publishing Co., St. Louis, Mo.

D. R. DUNGAN.



"The Spiritual Side of Our Plea."

I began some time ago to give the book a careful review; but find so much in it that I should require more space than I could reasonably ask of any of our papers.

I desire to say in the outset that while there are some things in the book with which I should differ, yet I am in sympathy with the author and his general position. And I believe there is a place in our literature for such work as this.

The reader must finish the book for himself. There is a spiritual side to our plea. We all need to know it and enjoy it. I am persuaded that this book will help us to a better understanding of it. At least it will help us to think more seriously along these lines. Get it and read it for yourself. It will do you good.

F. N. CALVIN.

Colorado Springs, Col.



Alexander Campbell's Theology.

The purpose of the book is "to present a study of Alexander Campbell's theology by the historical method;" and the author has held very closely to his text from beginning to end. He has not assumed "to deal with the official and authoritative theology of the Disciples of Christ," but only with Alexander Campbell's theology. The author has taken pains to clearly define what he means by the "historical method," and in the foreview of each chapter he has presented an analysis which, with fine discrimination and patience of research, he has worked out the various chapters after the introduction, which defines the "historical method" and outlines the

character of the investigation, present in logical order, "The Development of the Problem of Unity," "Philosophical Basis," "Theological Heritage," "The Kingdom of God," "Authority and Inspiration," "Faith and Repentance," "Baptism," "The Holy Spirit in Conversion," "Regeneration," "The Ideal God."

The literary character of the volume is a credit alike to its author and his distinguished subject. It is an honest effort, enthusiastically carried to a conclusion to represent Mr. Campbell's theology in its active historic setting. While Mr. Campbell was influenced by the study of those who had preceded him, and moved in many ways by his personal surroundings, yet the book reveals the fact that in his work, Mr. Campbell often rose above all his surroundings and in his individual majesty declared his faith and purpose.

Kent, O.

F. M. GREEN.



Marriages.



HARRISON-ANDERSON.—Married, at Council Bluffs, Ia., June 24, 1903, Israel Harrison and Anna Anderson, W. B. Creighton officiating.



Obituaries.

TEVITCHELL.

David T. Tevitchell was born June 9, 1835, in Andover, Ohio. Got his early education mainly in the hard materialist school of hard, honest labor, thus developing a hardy, rugged manhood. During the civil war he took a military training in such schools as Antetam and the trenches around Petersburg. Was always a warm humanitarian and a lover of human kind. In him the distressed had a sympathetic friend, the needy found an open hand, the right found a strong champion, the wrong an uncompromising enemy, a kind, indulgent husband and father, a peerless neighbor, a friend without variableness on shadow of turning, was honestly personified. Espoused Christianity in 1870, united with the Christian Church and lived true to his profession. His life was a demonstration of applied Christianity. Three children were born to him. One, a daughter, survives, who, with his loving wife, is left to mourn his death, after a long and trying illness borne with heroic fortitude. He entered into rest, May 9, 1903, at Archie, Mo., aged 67 years, 11 months. *Requiescat in pace.*

A FRIEND.



How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600.00 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands! That is why ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-Washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

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Evangelistic

Additions Reported Last Week.

Baptisms.....	939
Letters and statements and reclaimed....	219
Methodists.....	19
Presbyterians.....	2
Baptists.....	19
United Brethren.....	2
Congregational.....	14
Catholics.....	1
Unclassified.....	12

Total.....1,227
Dedications, 5.
Preachers, 1.

M. L. BUCKLEY.

Harrison, O., July 9, 1903.

ARKANSAS.—Hot Springs, July 4.—We closed our meeting with 64 additions, 30 by baptism, with about 30 to take membership here, the others scattering out among our churches elsewhere. We raised \$450 for expenses of meeting, and about \$800 in pledges for new building, with the general public uncanvassed. A reform movement came up, and so hot was the fight, that it would not have been best to go outside of the church members at this time. We can raise about \$2,000 here in a general canvass. We did not close our option, the brethren who had been asked to serve on a building committee thought we had best purchase a site with a rentable building on it so as to secure the rents to pay interest on back payment, and as it was with the naked lot we had \$480 interest to pay yearly, and no income. We will organize the brethren asked to serve on the building committee, and proceed with the work of raising funds. We have a number of good locations in view, and one will be selected as soon as we think advisable. Brother Updike thinks that a Christian home is the great need here, and he will aid the movement every way he can.—T. N. KINCAID.

Newport, July 13.—Two short meetings recently held at Eagle Mills have resulted in a congregation of about 60. Two confessions. Since the organization in April they have not failed to meet on Lord's day. Prospects good for other additions.—JAMES H. BROOKS.

ILLINOIS.—Washburn, July 3.—Harold E. Monser, of Speed, Mo., has just closed a meeting at McLean for the fourth district, with the following results: By letter and statement, 20; reclaimed, 11; from Congregationalist, 19; from Methodists, 12; from Baptists, 13; from United Brethren, one; by primary obedience, 21. An organization was effected, an executive committee selected, a good house rented for a year, preacher employed for full time, and the prospects seem the very best. Truly a great victory has been won and the cause planted where we were heretofore unknown. The field was ripe and we entered at just the right moment.—J. W. KILBORN, Secretary.

INDIANA.—Jeffersonville, July 7.—At my last appointment at Bethel in Clark county, one more confession was taken.—F. E. ANDREWS.

Little Flatrock, July 6.—There were two additions yesterday; one by confession and baptism. The other by statement. I am now in the third year of my second term of service with this church, or well into my sixth year of continued service, having previously served the church three and one half years.—A. B. HOUZE.

Martinsville, July 6.—We had three confessions here yesterday at regular service. The church is making some progress. Our new pipe organ, after being thoroughly adjusted, is now giving excellent satisfaction. We are to have union services for the next six weeks on Sunday evenings.—THEO. J. FREED.

Brazil, July 5.—Two confessions recently, not reported. We shall greatly miss Elder C. M. Shattuck, who has been superintendent of our Sunday-school for so long and who soon goes to Memphis, Tenn., to reside on account of ill health.—E. L. DAY.

INDIAN TERRITORY.—Wagoner, July 7.—All departments of the church are doing nicely. My call here has been filled. During the six months the membership was doubled with ten over. One meeting at Okmulgee with 12 added. Four additions here last Sunday. We have also improved our building and placed pews in at a cost of \$225.—J. B. ASKEW.

IOWA.—Centerville, July 8.—Our great union meeting is closed; 896 in all have confessed the Christ. The four churches in the

meeting are about equally divided on the increase. The meeting was a great tidal wave to Centerville, the effects of which are still apparent, as many men and women are coming into the kingdom. The revival of the churches is something wonderful. The evangelist, "Billy" Sunday, is certainly a great power, and the evidence is manifest among our people. It was the good fortune of your correspondent to entertain the preacher and his most excellent singer, Mr. Fisher, during the meeting. The secret of Brother Sunday's power is in his earnestness. He is an orator in the truest sense. His preaching the old gospel in its simplicity, his apt and well-fitting illustrations moved the great audience to tears and action. Free will offering the last Lord's day to the evangelist was \$1,500; for other purposes, near \$700.—C. F. B.

Ames, July 1.—Last Sunday night a young man confessed Christ and to-day obeyed him in baptism. Prof. Adrian M. Newens will fill the Ames pulpit, July 12, during my absence at Denver.—F. D. FERRALL.

KANSAS.—Greensburg, July 7.—Clarence A. Hill and wife closed a very successful 22 days' meeting here, June 25. We had a grand meeting and much good was done for all who attended the services. Thirty-seven were added to the church, 27 of them by primary obedience and 10 by letter or statement. Others will come in later. We are going right to work and see what can be done about building a church. Brother Hill was assisted by Mrs. Hill, and together they can accomplish so much good. Our organization was very small, but after hearing Brother Hill we feel as if we could do so much more than we thought we could. If we could keep such people as Brother and Sister Hill with us we could soon take the town.—E. S. C.

Wichita, July 17.—One accession to church Sunday. Four since last report.—W. T. MC-LAIN.

Hiawatha.—Two baptisms, five by letter, and one withdrawn from in the last two weeks. Church in good condition and prospering.—BAXTER WATERS, pastor.

MICHIGAN.—Saginaw, July 6.—Two confessions yesterday; baptized four; more to follow. Fine day, spiritual services, good audiences.—E. E. C., pastor.

Traverse City, July 9.—Where we used to have 300 people at regular services we now have from five to eight hundred, and now we have rented the opera house on Sunday for all summer. The basket collections pay all expenses of the church and we are trying to spread the gospel in this beautiful city.—T. B. ULLOM, pastor; MR. AND MRS. GUY B. WILLIAMSON, assistants.

MINNESOTA.—Antelope Hills, July 6.—The church here began a meeting May 27 with J. W. Babcock, of Clarion, Ia., as evangelist. Meeting continued 21 days and resulted in 21 additions to the church. All of these were adults: 4 from the Baptists, 4 from the Methodists, 1 from the Lutherans, 1 from the Mormons, 2 by statement and 9 from the world. This was one of the best meetings in the church's history. Brother Babcock is a fluent speaker and preaches the gospel in such a loving, earnest and simple manner that people's sympathies are won without arousing their opposition. He represents a type of evangelism that I can heartily commend to the brotherhood.—GEORGE F. ZIMMERMAN, pastor.

OHIO.—Bellaire, July 6.—Our Children's day offering was about \$250. This, with the March offering, made over \$600 for foreign missions. We have selected Miss Mary Kelly, of Nankin, China, now at home at Ashland, Ohio, as our living link missionary. Last night we were made glad by seeing 2 promising young men turn to the Lord. We are planning to fresco and recarpet the church this summer. Other improvements are under way now.—SUMNER T. MARTIN.

OKLAHOMA.—Lawton, July 7.—Five additions to the First Church here. More coming. This makes 42 during my ministry at this place.—O. D. MAPLE.

MISSOURI.—Tarkio, July 6.—Three by letter yesterday; 16 have been added since I began work with this church six months ago. A parsonage costing \$2,000 has been purchased in the meantime, and about one-half of the amount is paid and the balance provided for in yearly payments.—M. G. E. BENNETT.

Kansas City, July 7.—One confession at Sheffield, July 5. On the 3rd, our second wedding anniversary, the preacher's home was stormed by the church members and friends, who left behind a supply of provisions and a generous cash gift. The work starts off nicely.—G. E. JONES, pastor.

Kirkville, July 9.—Three additions last

Lord's day. Baptismal services last night.—NORTHCUTT AND WAGNER.

Rolla, July 9.—Meeting at Rolla five days old, 9 accessions. Interest growing. We expect a great meeting.—JOSEPH GAYLOR.

Elvins, July 10.—Had one confession and baptism last Lord's day. During the one week Brother Head assisted me, we had 21 additions, 13 prior to that, making in all, 35 additions within the last three months. Brother McDaniel, our new superintendent, and chorister and others of our faithful workers and the pastor have decided to spend our vacation in raising funds to dedicate the church the first Lord's day in September. Remember us in your prayers.—JNO. G. M. LUTTENBERGER.

New Haven, July 8.—Closed a short meeting at Union some time ago, with two added by confession and baptism. Took home mission offering at Villa Ridge fourth Lord's day in June; amount, \$10.75. Also took it for same here last Lord's day night and got \$7.75. We have our belfry almost completed and a good bell hung. Christian Endeavor has almost doubled in numbers recently.—A. B. JETT, pastor.

Butler, July 6.—Four added since last report, one by baptism. W. H. Waggoner, Eureka, Ill., is to hold a missionary institute, July 27 to August 3. I preach at Passaic, five miles from here, every fourth Sunday afternoon. Some excellent people out there.—E. H. WILLIAMSON.

Warrensburg, July 6.—There were two additions at Lees Summit last night. Also three at Osceola since last report.—KING STARK.

Windsor, July 10.—Closed an eight days' meeting at Moundville, July 6, resulting in 12 additions, 6 by primary obedience. The church wants a preacher for one-fourth time. I begin a meeting at Halltown, July 16.—R. B. HAVENER.

Wellsville, July 11.—One confession at prayer meeting on Wednesday last.—G. F. ASSITER.

St. Louis, July 12.—Two added to-day. Came by letters from the Methodists.—FRANK J. NICHOLS, pastor West End.

Wellsville, July 13.—Six added by letter at Sunday's services. A series of Bible readings on Genesis at prayer meetings is greatly enlarging congregations and creating much interest.—G. F. ASSITER.

TEXAS.—El Paso, July 9.—I began my work last Sunday here under very favorable circumstances. Three additions at morning service. Volney Johnson, my predecessor, has left work in fine condition.—E. M. WAITS.

The Infant

takes first to human milk; that failing, the mother turns at once to cow's milk as the best substitute. Borden's Eagle Brand Condensed Milk is a cow's milk scientifically adapted to the human infant. Stood first for forty-five years.

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Suffering and Glory.

Text: "The spirit of Christ . . . testified beforehand the sufferings of Christ and the glories that should follow them."—1 Peter 1:11.

We all shrink from pain and seek for glory, yet the path of glory can only be trodden by bleeding feet. Note how the scriptures always associate these: Luke 24:26; Rom. 8:17, 18; 2 Tim 2:12; Heb. 2:10.

The relation of suffering to glory we may not fully know: some things were hidden from prophets and angels. "We know in part."

We know that pain can be so endured as to purify the heart and strengthen the character. It also gives us sympathetic power with others.

Faith is the potion that strengthens the soul for the endurance of trials, and brings the glory of victory. "If we suffer with him, we shall also be glorified together with him." "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us-ward."

Carthage, O.

CHAS. M. FILLMORE.

Fellow-Workers With God.

For we are laborers together with God: ye are God's husbandry, ye are God's building.—1 Cor. 3:9.

Thus are we honored beyond all estimate. If the heart of Christian service is too feebly beating, this thought of Paul's is the most effective of stimulants, and will cause it to pulsate with mighty throbbings. In all the scriptures you cannot by most diligent searching discover a greater incentive and inspiration for our labor in the Master's vineyard. The words of the text furnish a lever by means of which we may raise the world of Christian thought and work to any desired height. Such conception of our toiling bounds it on every side by omnipotence, and gives us the advantage of limitless resources of inconceivable wealth.

We are identified with a firm that never fails. Get this conviction of the apostle's, and your task will have a permanency and stability well calculated to entice us to supremest efforts. Repeat the text to yourself day by day and see what music it will mingle with your labors and what mighty hope shall come to your soul. The storms and tempests of our experiences may not be bidden nor commanded into peace or stillness, yet we can assure ourselves and others that no life of faith will be lost. Much of what clung to may be swept away and wrecked, but the thought of the text shall preserve the soul, and we will come safely to the heavenly shore.

Bedford, Ind. E. RICHARD EDWARDS.

Family Fraternity in the Faith.

Ephesians, chapters 2, 3 and 4.

Paul's program for Christian unity does not demand uniformity. It did not demand uniformity between the circumcision and the uncircumcision in matters of polity and in forms of worship, but declares for one structure made up of distinctly recognized buildings fitly framed together and builded upon the foundation of apostles and prophets, Christ himself being the chief corner stone; and prays for the inward spiritual strengthening of every family in the common faith, and that all these may recognize the need for one body, one spirit, one Lord, one faith, one baptism and one God and Father of all . . . till all come to the unity of the faith, unto the measure of the stature of the fullness of Christ.

This was delivered at a union service and created unusual interest on the part of the other pastors present—Baptist, Congregationalist and Methodist.

While admitting the possibility of families

in a scriptural unity, a clear-cut plea was made for a practical unity for the sake of the end named in Christ's prayer (John 17), viz., the evangelization of the world.

The following skeleton will suggest the line of thought:

- I. A plea for co-operation.
 1. Because it promises economy in the use of funds.
 2. Because it promises economy in the distribution of our forces.
 3. Because it promises a multiplication of power as we stand against the foe.
 4. Because it is opportune.
 5. Because it will further the end named in Christ's prayer.
- II. A plea for Paul's program.
 1. One body of many members and one Spirit.
 2. One Lord.
 3. One faith.
 4. One baptism.

5. One God and Father of all.

The Congregationalist and Methodist even endorsed the "one baptism" for the sake of the grand consummation of it all—the evangelization of the world.

Geneva, O.

H. L. ATKINSON.

The Strength of Hope.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.—Isaiah 52:1.

"Strength assumed must be righteously directed. It is not sufficient that the church should fall in with and thus augment public opinion. Its strength of hope should be directed, as a pioneer, to blazing out a path for all that accrues to the physical, mental and moral of the state and individual. It should be the awakener of civic consciousness as well as that of the individual, in connection with all evil law, and law for revenue only, which vitiates the environment of the citizen and stultifies him to the viciousness of the many so-called "public necessities."

E. J. FENSTERMACHER.

Charleston, S. C.

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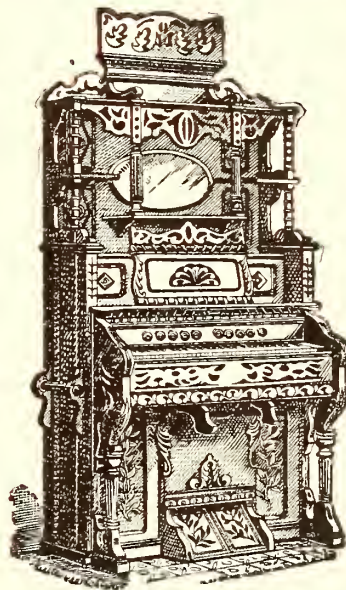
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America Revisited.

By William Durban.

I recollect that when after my last visit to America I had one evening in London been lecturing on this great country, an American preacher's wife who happened to be present came up to me to express her great pleasure. This lady somewhat surprised me by remarking that what struck her most forcibly was the fresh aspect in which I presented many things American. She had been familiar with them all her life, but had never regarded them from the particular point of view in which an Englishman had noticed them. Perhaps in these letters, which will for a few weeks be written on American soil, I may show certain subjects in a style which would not be adopted by a native.

Our Only New Jersey Church.

When I landed here I found awaiting me some brotherly invitations from several quarters. Such as I could see my way to accept I willingly responded to. Bro. R. P. Shepherd, of East Orange, N. J., kindly asked me to be his guest on commencement day at Columbia University, New York. This is an institution which I have long wished to see, and the opportunity was a very welcome one. I did not know how extra pleasant the occasion was to be. The day which I enjoyed at Columbia I shall not soon forget. I will say something of it in the latter part of this article. First I must speak of Brother Shepherd and his church. We will take the church first and then refer to the pastor.

The Orange district is one of the beauty spots of America. I was charmed with even a cursory view of this corner of New Jersey, and am going back in a week's time to extend my observations. As I preached in the Church of Christ at East Orange, and afterwards talked with a number of the people individually, I gained an idea of the extraordinary brightness and intelligence of the community which Brother Shepherd has gathered about him. Being invited to go again, I expect to have the impression deepened.

A Fine Infant Church.

This Church of Christ is only just over two years old. But what a splendid American baby it is! The East Orange church was organized in Feb. 1901, and moved into its newly built chapel the first Lord's day of the following May. It had at that time a roll of 24 members. Its history is a real ecclesiastical romance. In Nov. 1899, pursuant to a general invitation published in the local papers and in those of the brotherhood, a few Disciples met at the home of Brother E. L. Keland in the city of Newark. This beginning of meetings was obscure enough, but it was destined to lead to a fine development. The front part of a plumber's shop was rented in a location chosen by a committee. On the first Sunday of 1900 a little company of eight men, four women and one child gathered about the Lord's table. From that time the meetings proceeded without any break. Such was the genesis of the cause. The history that followed emphatically proves the advantages of organized missionary cooperation. The brethren early took

steps for securing outside assistance. Countless private appeals yielded disappointingly small results; but the American Christian Missionary Society and its Church Extension Society deserve abundant credit, and already have the profound gratitude of the church for their invaluable help and constancy of encouragement and fraternal counsel.

The Value of Home Missions.

I found Brother Shepherd enthusiastic in his praises of the societies which thus help infant churches in their struggles. He seemed to take as much pleasure in reciting to me this remarkable history as I felt in listening. The Church Extension Board purchased a desirable building site for the church, with the proviso that the congregation build thereupon a chapel at a minimum cost of \$1,500. This requirement the unorganized church proceeded at once to meet, and it was with happy and expectant hearts that the 24 members who composed the new church welcomed a goodly number of their New York City brethren at the dedication of their modest meeting-place. The offering of \$465 taken on the occasion was sent to the A. C. M. S. as a thank offering. Almost at once the mission church seemed to take on new life and to win for itself an abiding place in the social and religious life of the community. The Sunday-school has given us opportunity to reach very many homes, its enrollment of more than 200 representing more than 100 families.

Brother Shepherd tells me that one of the most gratifying features of this church is that from its inception until the present it has been missionary in all its aims and aspirations. During 1902 with a roll of 48 members it gave \$450 for missions outside its local interests.

Dr. R. P. Shepherd.

I now return to Columbia University. When I was present at commencement there I saw degrees conferred on 860 students. I have always understood that the best American degree is the Ph. D. of John Hopkins, Chicago, or Columbia Universities. Out of the crowd of successful aspirants for various degrees at Columbia only a few were made Doctors of Philosophy. One of these was our brother of East Orange, Robert Perry Shepherd. I was proud to be present to see him thus honored in company with others of the little group, as also with Jules Jusserand, the French ambassador to the U. S. A., and a few European notabilities of similar fame. Columbia is very sparing of her highest degrees. Brother Shepherd has deeply interested by an account of his career. He is the son of Dr. Shepherd, a physician in large practice at Toledo, O., who has for years been also a devoted preacher amongst us in the central states, where he is well-known by the Disciples. Brother Shepherd is in the early prime of life, being just 35 years of age. He is of splendid build, and boasts happily of his perfect health. I find that his people at East Orange are passionately attached to their accomplished minister. He treated me to a look at the new volume containing his thesis for his doctorate. This is on "Turgot

and the Six Edicts," and gives an exhaustive account of the peculiar condition of France just before the Red Revolution. Brother Shepherd began to preach for the mission at East Orange in October, 1900. He was trained at Hiram before prosecuting his studies in the graduate section of Columbia University. He has just had the rare honor of declining an urgent invitation to become president of Hiram. He recalls with pride that some of his best sermons were preached in the plumber-shop chapel to audiences of seven, most of the little group being young people. The membership of the little church has risen to 74. It has a truly enviable prospect for future usefulness and strength. What I wish more particularly to impress on our great brotherhood is that here in New Jersey we have this single solitary church. All around are flourishing cities by scores through which I pass, wondering why we do not in any one of them possess a church or a mission, for Brother Shepherd assures me that in all New Jersey there is no other representation of our principles. I have therefore sadly come to the conclusion that the eastern states resemble England in relation to our cause. In some respects I am comforted, for it certainly is encouraging in a negative point of view to find others situated in a sympathetic attitude with ourselves. The world is one. The vast field is a unit with respect to missionary operations. Old England and New England are in the same category. The states along the American Atlantic seaboard were occupied by the forces of sectism before the work attempted by the new reformers had been thought of. Some day there will be very many Churches of Christ in the beautiful state of New Jersey. The more I see of that section of this magnificent country, the more I delight in its loveliness. But I am astonished to find how little is known of it by the average New Yorker. And I begin to understand why in past years our Churches of Christ in New York left this region just across the Hudson almost ignored. I understand that they now feel more deeply concerned about the splendid field to be exploited.

Amongst New York Baptists.

As I knew that that old friend, F. W. Troy was settled once again in New York, though now as a Baptist minister, I duly called on him for the sake of "auld lang syne." I preached in his beautiful church on Summer Avenue and heard very much of interest from him of religion in America. He is very busy in his great parish, and is certainly broadening the outlook of his people in a marvelous manner. Brother Troy tells me that many of his best people have been for years praying for a minister who would teach the whole church how to look beyond the narrow old scope of American Baptist theology. These people were determined after hearing Troy to have him as pastor, and it is manifest that they intensely admire and deeply love him. I learn from him that the prospect of an alliance and an ultimate union between the Baptists and the Disciples of Christ is every day growing brighter. I have been astonished by reading this week a report in

the Brooklyn papers of a sermon by Dr. Henson, the leading Baptist minister of the city, which as severely condemns sectarian divisions as if the preacher were a preacher amongst the Disciples of Christ.

I can see on all hands signs that the work of the Disciples is beginning to tell on the age. We have only to abide by the word of God and we shall triumph with the victories of that word.

Lake Hopatcong, N. J. June 17, 1903.

Jesus and His Apostles in the Inquiry Room.

(Continued from page 77.)

some church, and as soon as possible enter upon some active service in that church. There is nothing helps to settle new converts so well as an active life in church work. This does not secure salvation, but it helps to develop Christian character, while at the same time it brings peace; for we are always happy when we are doing the will of the Lord."

Baptist: "I am not quite satisfied with the instructions given to these inquirers. I quite agree with all that has been said with respect to the forgiveness of sins, but, after all, I think we must not ignore the command of Jesus to be baptized. Baptism is certainly in the commission which Christ gave to his apostles. It was also a prominent feature in the practice of the apostles. Now if we are willing to hear what Jesus and his apostles say, then we must insist upon all these converts being baptized, and this I think would help them to realize their saved condition."

Methodist: "I certainly have no objection to their baptism, though I might object to their immersion, and especially if my friend *Baptist* insists that immersion is the only baptism."

Baptist: "I do not care to discuss the question of the action of baptism at present. I want us to deal faithfully with these inquirers, and I cannot see how we may do this without quoting to them the whole language of Jesus and also the whole practice of the apostles."

Presbyterian: "I am somewhat disheartened. In spite of everything it really seems that we bring all of our discussions at last to some phase of the baptismal question. Why should we trouble these new converts with a matter which is so much in controversy as baptism? Why not let that question alone? It seems to me the text of our evangelist furnishes us a solution of our present apparent difficulty. If we ask we shall receive, if we seek we shall find, if we knock the door will be opened unto us. Now it is evident to me that these converts must receive the assurance of pardon in answer to prayer. And if they will seek this assurance they will find it."

Baptist: "All this looks very well until it is subjected to a true critical test. The language gathered from Jesus was evidently addressed to his own disciples, and it is a stretch of the gospel conditions to make this language applicable to those who are seeking to be his disciples. However, I will not press this point any further. Doubtless it is perfectly proper for

these inquirers to pray, but it is equally proper that they should seek and knock. Now it is not stated by what means this seeking and knocking may be done. One thing, however, is very clear, viz.: We are always safe when we are following the commandments of Jesus, and undoubtedly baptism is a command, and therefore these converts ought to obey it. Whether their sins are pardoned before or after baptism is not the important matter. What is important is the act of obedience, for a profession of faith without obedience is not something upon which we can rest our assurance of salvation. I am beginning to see with my friend *Christian* at least that far."

Episcopalian: "I am glad to hear our friend *Presbyterian* mention the church. There has been too little said about this in these meetings. *Presbyterian* says that these converts ought to join some church. I would like to modify his language somewhat. They ought to join the church; and I mean by that the Episcopal Church. There is really only one church, and that is the one which can claim apostolic succession through all the ages of the apostacy."

Congregationalist: "I must protest against discussing the question of church government in a place like this. We are here to deal with their enquiring souls, and they are supposed to have the privilege of joining whatsoever church may suit them after we have dealt with them here. Let us stick to the gospel and the question of salvation and leave all other matters to be adjusted after we have shown these earnest souls the way into the kingdom of God."

At this point the evangelist arose and stated that he hoped no controversial matters would be introduced into the meetings. He felt confident that no good could result from discussing vital differences. He thought the main thing to be accomplished was first the conviction and then the peace of their enquirers. As to the baptismal question he had purposely avoided saying anything about that. A meeting where so many different faiths are represented cannot be successful, if points of controversy were admitted. He begged therefore that all these controversial questions should be dropped, and that the workers should confine themselves wholly to the essential things of the gospel. In his judgment, baptism was not essential to salvation. He was sure that millions of people would be saved who were never baptized at all; and while it had its proper place, and should be attended to by those who felt it to be a duty, he would not insist upon anyone being baptized in order to be saved. At this point *Baptist* arose and moved that in line of the sermon, usually preached by the evangelist, *Christian* should be invited to occupy the whole time of the next evening in explaining what he understands to be the teaching of Christ and his apostles with respect to such cases as have been under consideration. This motion elicited some discussion, but as *Baptist* insisted it should be put to the whole meeting, it was finally carried by a large majority, and the meeting adjourned.

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Hers is an old and unamended creed;
No liberal thoughts her stern beliefs between
May find a way to lead to vagrant deed.
Nor any gayer, loosening thread may find
A place in her life's fabric, firm and gray—
And we undisciplined of eager mind,
Shrink from the shadow of her narrow way.

But like a fixed star through the troubled
night I see,
Her face serene, and life seems good and real
to me.

—Louis Dodge.

As Cross as a Bear.

"You're as cross as a bear," said Bess to Billy.

Uncle Jim whistled. "Bears aren't cross to members of their own family," he said. "Now, I knew a bear once—"

Bess and Billy both ran to him and climbed up on his lap.

"Did you really ever know a bear?" cried Billy, with wide-open eyes.

"Well, not intimately," said Uncle Jim, "but I used to go hunting them when I was up in Canada, and one day I was out with a hunting party, and we saw right straight in front of us—what do you suppose?"

"A real bear," gasped the children in concert.

"Yes, a real mother bear and her little son. The dogs started after them, and the mother bear began to run, but the little baby son couldn't run as fast as she did, and the dogs were gaining on him, so what do you suppose the mother bear did? Leave her little son behind? No, sir-ee-ee. She picked the baby bear up on her stout nose and tossed him ahead; then she ran fast and caught up to him and gave him another boost that sent him flying through the air. She kept this up for a mile and a half. Then she was too tired to go any farther, and the dogs surrounded her. Then she sat up on her haunches, took her baby in her hind paws and fought the dogs off with her fore paws. And how she did roar!"

Bess shuddered.

"You could hear her miles away. She never forgot her baby; kept guarding him all the time. When the mother was shot the baby cub jumped on her dead body and tried to fight off the dogs with his little baby paws. That's the way the bears stand by each other. Sometimes I think they love each other better than brothers and sisters. Hey, Bess, what are you crying about? I guess I won't tell you any more bear stories if that is the way it makes you feel."

"Billy," sobbed Bess, "you're as good—as good as a bear!"

Then they all laughed together and forgot what they had been cross about.

—New York Tribune.

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Problems for Bright Pupils.

Punctuate and capitalize the following correctly:

I wooed the wood as I would woo a lover new who knew I knew delights I see in sea to see the same I see the same as thee.

Read the following so that it will make sense.

He said that I said that that that is is that that is not is not that that was is not that that is that that was said is not that that he said I said.

Mr. Short and Mr. Shot went hunting. They had an accident in which both were injured. Here is a report of it. Capitalize the names of the man, Short and Shot and find out how it happened;

Shot was short and shot a short shot. Because shot was short shot shot short. When short was shot then shot being short was shot, so because shot was short and shot short short being shot shot.

TECHNICAL terms have frightened not a few possible nature students.

Lord Avebury, the distinguished English scientist, who has recently been visiting in America, was showing the heavens, through his telescope, to some neighbors and servants, when one exclaimed; "I do not wonder, Sir John, that clever people find out the sizes and distances of the stars and they move, but what beats me is how how you ever could tell their names!"

"Dar has been some complaints lately, Bruddren and Sistahs," remarked good old Parson Woolimon, before beginning the sermon upon a recent Sabbath morning, "dat now an' den I gits too p'inted in my specifications an' hits some members obb de congregation too hahd, an' it has been suggested dat I confine my shots to de debil in de future, an, quit po'in' de hot truck in to my own bruddren.

"Umph—yas! Now, all de promulgation I has to agitate on de subjec' am dat when I is preachin' I aims my denunciations at de old boy, straight an' true; but if any pusson gits betwixt me an' de debil, cou'se an' consequently he is pow'ful liable to git hit right in a valuable spot. So, feller-sinners in his world ob woe, if yo' all don't want to git hurt don't go pokin, in betwixt de pahson an' de prince ob darkness. De choir will now execute deir reg'lar vocalization."—Puck.

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WILLIAM W. DOWLING, EDITOR.

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The Little Scholar's Choice.

"Though I were sleepy as a cat,"
The little scholar said,
I would not care to take a nap
In any river's bed.

"And though I were so starved I scarce
Had strength enough to stand,
I'd beg through all the valley ere
I sought a table land.

"But, oh! what jolly times I'd have!
I'd play and never stop,
If I could only take a string
And spin a mountain top."

—Exchange.

The Secret of Success.

One day, in huckleberry time, when little
John Flails
And half a dozen other boys were starting
with their pails
To gather berries, Johnny's pa, in talking
with him, said,
That he could tell him how to pick so he'd
come out ahead,
"First find your bush," said Johnny's pa, "and
then stick to it till
You've picked it clean. Let those go chasing
all about who will
In search of better bushes, but it's picking
tells, my son—
To look at fifty bushes doesn't count like pick-
one."

And Johnny did as he was told; and sure
enough, he found.
By sticking to his bush while all the others
chased around
In search of better picking, 'twas as his father
said;
For, while all the others looked, he worked,
and so came out ahead.
And Johnny recollected this when he became
a man;
And first of all he laid him out a well-deter-
mined plan;
So, while the brilliant triflers failed with all
their brains and push,
Wise steady-going Johnny won by "stick-
ing to his bush."

—Nixon Waterman.

A Tyranny of Tenderness.

Said a matron of observant habit, "I
do not wish to live to be old."

As she was known for a singularly
happy woman, loved and cherished by
her husband and children, her earnest-
ness surprised me.

"No," she added, "I do not fear to
'outlive my welcome,' as so many
aged people appear to have done. I
have no fear of the poorhouse. I
do not even dread very much the so-
called infirmities of age. To my mind
nothing is lovelier than length of days
gracefully worn, and I mean to wear
mine that way. What I do dread is to
be regarded as a bit of china and eter-
nally guarded against over-exerting
myself."

This woman was right. One of the
hardest things the aged have to bear
is the idleness which is forced upon
them, not by decrepitude, but by the
mistaken solicitude of their children.

It is a cruelty they rarely rebel
against openly, but it is not less gall-
ing because patiently endured.

Because of the sweet motive in which
the gentle tyranny is rooted, old people
feel powerless to contest against the
arbitrary curtailment of their activities.
Yet it is a species of watchful tender-
ness which amounts in many cases to
actual tyranny. "Now, mother, put
that right down, you are too old for
such work," is the constant cry in
some homes, even though "mother"
be active and well preserved, and used
all her life to activity. Father is ex-
pected to subside into a rocking-chair,
with his newspaper, just because he
has attained to certain years, regard-

less of his preferences of "stirring
about" and managing his own affairs.

Besides the sense of being no longer
essential to the family, which such a
life brings, the actual physical re-
straint is irksome. The aged are hap-
piest when employed in congenial and
not excessive labor of some sort. It is
a positive cruelty to be forever nag-
ging at them to desist from this or
that, just because one wishes to guard
them from fatigue. After rearing a
family and being accustomed to au-
thority and deference, no man or
woman relishes constant surveillance,
however kindly meant. The thing to
do is to make their ways easy by tact
and watchfulness—not by admonition.
It is a boon to old people to feel that
they are factors in their homes, not
alone because of a welcome presence,
but for their usefulness. Their inde-
pendence is dear to them.

Thoughtfulness in others is their
right and their delight, but they very
humanly resent being trotted after and
repressed like children. Infirmary,
not measure of years, should limit the
activity and freedom of the aged.—
Orange Judd Farmer.

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With the Children

By J. Breckenridge Ellis

May Speece, Bucklin, Mo., sends these from Spratt and Mencius: "Correct in yourself what you dislike in others." "The great man is he who does not lose his child's heart."

Carl Per Lee, Grand Rapids, Mich.: "I inclose my report for the 2nd quarter, not the 7th. Last quarter you put me down for the 7th instead of the 1st." (I am glad you called my attention to this. I made a mistake between the figures 1 and 7. You know one is the other without a tail.)

Ethel L. Harpole, Nebo, Ill.: "We are enjoying some very warm weather at present and the wind is blowing the dust over everything. I hope Bertha Beesley passed her examination. I send in my cousin's report with mine. I have so many favorite quotations I cannot send them. I have kept the Av. S. rules almost 15 weeks, but have neglected sending my report until now."

J. P. Reed, Hamilton, Ont., Canada: "Please give particulars as to the work of the Av. S. What is its constitution? I am very much interested in children's work." (The Av. S. has no constitution, officers or fees. Anyone becomes a member upon resolving to read 30 lines of poetry and 5 pages of history each week, a Bible-verse each day, and to memorize a quotation from a standard author each week, and to keep an account of work done in a notebook.)

Clarence Per Lee, Grand Rapids: "Inclosed please find my Av. S. report for the 2nd quarter. Before very long I expect to send you a story of the Evening Press newsboys of this city. My brother and I are two of them, so we ought to know a little bit about them." (This story will be awaited with much pleasant anticipation. These are the kind of stories that are worth reading—stories about something that the writer knows from experience.)

I select 3 quotations from those sent by M. J. O'Dell, Lebanon, Mo., which others may wish to learn. They are from Mary G. Cheney, J. G. Holland and Lowell: "Life is kind to us not as it brings us joy, but as it moulds our human nature into the likeness of that which is divine." "The heart given to our Father, the hand given to our brother, the life given to both—this makes life admirable." "Be noble; and the nobleness that lies in other men, sleeping but never dead, will rise in majesty to meet thine own."

Elsie Venner, Trenton, O.: "('Elsie Venner' is my nom de plume.) Do you think of soon taking your great millionaire sleigh-ride? May I sit beside the author of 'The Runaways,' 'Pete' and the 'Red Box Clew?'" (If you sit beside the author of "The Runaways" you will be pretty close to the author of those other things.) "I will be quiet or noisy, just as you say, as I understand you will be in chief command." (I want each one to be himself, unless she's a herself. If its your nature to be quiet, let the others make the noise.) "Why don't you

write us another story? I think the CHRISTIAN-EVANGELIST ought to have another of your good stories for With the Children. Our people say your department is worth the price of the paper. I have read your 'Red Box Clew,' 'Adnah' and 'Holland Wolves.' I like them all. I am an Advancer, and they say I am becoming the Socrates of my set. Well, I'd rather be like Socrates than his wife—what was her name? She was a horrid scold, wasn't she?"

Ruth Sampsel, Warrensburg, Mo.: "I have finished my 4th quarter and will send in my report, also mamma's. I have a pet field-mouse. I caught it in a log." (I know Felix would like to visit it.) "The last day of school two girls who had finished school came over to turn the school down." (They must have thought themselves mighty strong, just because they had graduated.) "I ciphered one down and my classmate ciphered the other one down. I have finished Dickens' 'History of England,' and will read the history of the books of the Bible. Our Evangelist is out." (Better bring it in, it is liable to rain at any time.)

Melvin Ledden, Ospur, Ill.: "Two classes from our Sunday-school went for a picnic to the woods a few days ago. We went on a hay-wagon; there were 30 of us. We fished, played ball, and a few other games." (Flinch?) "I caught a fish about 2 inches long; of course we were not loaded down with fish. We ate dinner directly after we got there." (Yes, indeed; who wants to see fat lunch-baskets sitting around, while a fellow pretends to be interested in a game of ball?) "For supper we had ice cream and cake. One girl ate almost a quart can of beans. We started home at half-past six and got there about ten. We drove into town just as the band was playing. We drove through Main street and gave the town-yell and sang a few songs. There were 30 of us on the wagon." (Which shows that the girl who ate the beans did not succumb.) "Some one threw a lot of rice after us." (Saw the preacher and the beans-girl, who by this time must have grown quiet and thoughtful, and imagined a wedding, perhaps.) "Well, I am sorry I didn't get 'Adnah.' But I hope to get one of the other prizes. I hope there will be a great many Av. S. members at the World's Fair with their badges and pins."

Harriet E. Dunn, Malta Bend, Mo.: "I have been keeping the Av. S. rules. but the lightning struck our house and we have been so busy ever since, I have not found time." (I do not see how an accident like that could be very well avoided.) "May Speece, I have read both 'Ishmael' and 'Self-Raised;' I like them ever so much. Pitpaw had a kitten in April, just the color of herself, black and white. It is just as fat as it can be. Pitpaw brings it lots of mice, and once she gave it a young ground-squirrel. The kitten's name is Fuzz. She is fuzzy and playful. I wonder how the other Pitpaw is getting along." (I don't understand; what other Pitpaw was

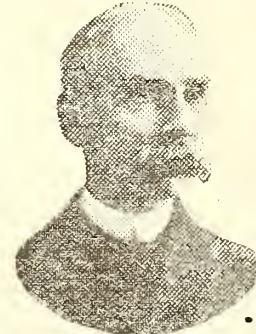


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For the brighter age to be.

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For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events 99

EDITORIAL:

Further Needs in the Way of Organization 101
Feeling Their Way Toward Union 101
Union of Baptists and Disciples 102
Editor's Easy Chair 103
Notes and Comments 103

CONTRIBUTED ARTICLES:

The Denver International C. E. Convention, F. D. Power 104
The Antiquity of Man on the Earth, Prof. F. K. Wright 105
Love Much and Sing (poem), Charles Blanchard 105
A Study of the New Birth, W. J. Burner 106
Pope Leo XIII., Cephas Shelburne 107
Miracles, T. T. Holton 107
A Glean on the Horizon, Logan Lenore 108
God's Instruments, H. T. Morrison 109
Alexander Campbell's Study, C. C. Redgrave 109

NEWS FROM MANY FIELDS:

Southern California 110
Ohio Letter 110
Missouri Letter 110
Michigan Notes 111
Nebraska 111
Mississippi State Convention 111

THE SUNDAY-SCHOOL 112

MIDWEEK PRAYER-MEETING 113

CHRISTIAN ENDEAVOR 113

OUR BUDGET 114

CORRESPONDENCE:

Among our New York Churches 116
South Africa for Christ 116
Missouri Bible-school Notes 117
Dedication at St. Paul, Minn 117
C. W. B. M. in Missouri 117
Brethren, Are You All Coming? 118
A Hustling Church 118
The Right Mettle 118
Death of C. B. Williamson 119
Des Moines Items 119

MARRIAGES 119

OBITUARIES 119

EVANGELISTIC 120

THE PULPIT 122

PUBLISHERS' NOTES 123

FAMILY CIRCLE 124

WITH THE CHILDREN 127



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It is reported that the Czar of Russia, by an imperial ukase has transferred Vice-Governor Ustrovov, from Kishineff to a port in the Caucasus. This, in the mind of Russian officials, is a sort of deportation.

President Castro, of Venezuela, has begun a suit in the federal court at Caracas, against an American steamship company, to recover damages for an alleged breach of contract in the navigation of the Orinoco river.

The Gould system of railroads is planning to make of Baltimore the greatest shipping point in the world. These plans which call for either an arrangement with the Hamburg-American or Cunard Steamship Line or the

establishment of an entirely new line will be a hard blow at the shipping trust.

The Christian Endeavor Union of St. Louis is considering the advisability of erecting a World's Fair hotel. The expressions at the recent meeting at which the matter was broached were favorable. The proposed location for the hotel is south of the World's Fair grounds.

At the meeting of the trans-Mississippi Commercial Congress at Seattle, Wash., August 18-21 an effort will be made to consolidate the several organizations having for their object the development of the trans-Mississippi country. These include the irrigation, mining and commercial congresses.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

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July 23, 1903

No. 30

Current Events

The fiscal year for the United States Treasury closed June 30, at which time the books were balanced and a statement of the government's financial condition was published. In spite of the efforts that were made to reduce the surplus by removing the war taxes and in spite of the increase in appropriations, it appears that the government's business for the past year has been conducted at a net profit of a little more than a million dollars a week; or to be exact, \$52,710,935.52. The government's total receipts during the past year have averaged about \$2,000,000 a day. The work of collecting and dispersing such enormous sums is one of the biggest business propositions that the world has ever seen. A glance at the figures is enough to confirm the conviction that a business of such stupendous proportions ought to be managed by the ablest and best men and that all employees should be chosen with strict regard to fitness. The bigger a business is, the more necessary it becomes to conduct it on strictly business principles, and when the billion dollar stage is reached there is need of the most vigorous application of these principles. To allow political considerations to outweigh considerations of good business policy is, in the long run, and very often in the short run, equivalent to plundering the public treasury. One of the prime needs of the present time is for a more general recognition, both in and out of official circles, of the fact that the government's financial operations are strictly business, and that the stockholders in this vast company, that is the tax-payers, have a right to expect the same sort of careful and economical management that would be required in a corporation organized for pecuniary profit alone.

The existence of this large surplus raises some interesting questions. The first is whether a large surplus is really desirable? Of course it is more desirable than a deficit because it may more easily be gotten rid of. The existence of this surplus keeps the government's credit at a high point and enables it to borrow money at a lower rate than any other

government or corporation in the world. Even when the government does not need to borrow money this is an advantage, for it gives it a certain prestige among the powers. On the other hand a large surplus indicates too high a rate of taxation. The government is a business corporation, but the citizens are its patrons as well as its stockholders. When this corporation lays up great sums in the form of undivided profits, it means that the money of the patrons is being taken in unnecessarily large amounts and laid up to the credit of the stockholders. In the ordinary corporation this is precisely what the stockholders want, but when the stockholders and the patrons are the same person it is clear that there is no real gain in the process when carried beyond certain necessary limits. All the surplus that the government needs is enough to keep its credit good and to give it a working balance for its ordinary business. Beyond that the government has no more occasion to accumulate profit than a missionary society.

It is reported from St. Petersburg that the Russian government has positively and emphatically declined to receive the petition which was to be sent through our state department touching the recent massacres at Kishineff. Formal inquiry was made at the Russian foreign office and the reply was equally formal and official. This will probably put an end to President Roosevelt's plan of forwarding the protest of the American Hebrews. His main purpose, however, has been accomplished. The whole world has been advised of the attitude of our government in the matter, and nothing would be added to the moral effect of President Roosevelt's action by carrying the matter still farther and insisting upon delivering a message which Russia has already declined to receive. This would only be going out of our way to invite humiliation and to administer to Russia a wholly unprofitable rebuke. Since the massacres, Russia's attitude has, on the whole, been admirable. Feeling, doubtless, the stimulus of public sentiment in the United States, Great Britain and elsewhere, she has taken prompt steps to punish those responsible for the massacre. Already there have been 800 arrests, 350 persons have been held for trial, 400 have been referred to the court of appeals and 53 have been indicted for man-slaughter. This is a

decidedly good showing as compared with the measures usually adopted for the punishment of outbreaks of mob-violence in this country. One can easily imagine that the Russian papers might find material for interesting comment in the recent Evansville riot. And it is not in evidence that the zeal of the authorities to punish the instigators of that disgraceful outbreak has been at all in excess of that shown by the Russian government in punishing the anti-Jewish rioters at Kishineff. In recognition of this it will seem to be only fair for our government to let the matter drop since it has already registered its disapproval of the act and has shown its willingness to do anything in its power toward securing a redress of the grievances of the Kishineff Jews.

The open door policy in the far east has scored another triumph in the agreement of China and Russia to open a number of Manchurian ports to the world's trade in the near future. This decision which is as yet only unofficially announced, comes as the result of a series of very dextrous diplomatic maneuvers by Secretary Hay who has shown a splendid combination of firmness and subtlety in combating Russia's efforts to monopolize the trade of that region. These negotiations have extended over a period of several months. Until very recently Russia would concede nothing further than a vague assurance that she would not oppose the opening of Manchuria's ports after the evacuation of Manchuria by the Russian troops. But, as there was good ground for fearing that this event would be indefinitely postponed until Russia could find some excuse for a permanent occupation, the assurance was of little value. The concession that has now been made is more definite and valuable. It is said that exclusive rights for American trade could easily have been obtained, but Secretary Hay wisely preferred to stand by the principles which he has consistently urged from the beginning, viz: equal privilege for the commerce of all nations.

The special session of the Colombian congress which convened June 20, has busied itself chiefly with the consideration of the Panama Canal treaty between Colombia and the United States, and with such minor matters

Is a Surplus Desirable?

The Perversity of Colombia.

as are incidental and accessory to that main topic. Before the season opened it was generally considered that the preponderance of sentiment was against the ratification of the treaty, though the president was hearty and outspoken in his advocacy of it. Such reports as have come since the congress met indicate an increasing appreciation of the arguments for ratification. There are two principal objections to the treaty from the Colombian standpoint. The one which is most vociferously and repeatedly stated is the objection to surrendering their sovereignty over any portion of Colombian territory. This is a good point of departure for a stirring appeal to the populace, but it is scarcely ingenuous, for the treaty involves no transfer of sovereignty of the territory in question, but only the exercise of police power by the United States for the protection of the canal. The second objection, which is probably more potent with the politicians, though it lends itself less readily to eloquent appeal, lies in the hope that, if the treaty can be staved off until the concession to the Panama company expires, the government can get not only the \$10,000,000 which has already been promised by the United States, but also the \$40,000,000 which is to be paid to the Panama company. The Colombians generally claim that the old Panama concession expires next year and that the entire property of the company will revert to the government at that time. The company claims an extension of about eight years, and if the matter is not put beyond controversy by the ratification of this treaty with the United States there will be some spirited litigation on this point. The chief hope for ratification lies in the option on the Nicaragua route which is open. The Panama provinces of Colombia are in a chronic state of insipient or overt rebellion and the ratification of the treaty by which the United States agrees to recognize and support Colombia's sovereignty would be a distinct blow to the revolutionists. Some of the most thoughtful men of Colombia believe that it would be well worth while to adopt the treaty for this reason alone.



Just fifty years ago, on July 14, 1853, Commodore Matthew Perry presented to the Emperor of Japan a letter from President Fillmore making overtures for a commercial treaty between Japan and the United States. At that time Japan was as much a hermit nation as Thibet is today. She had no foreign commerce, no diplomatic or consular representatives abroad, no ports open to foreigners for either trade or residence, and at every point turned her back inhospitably upon foreign ideas and modern improvements. President Fillmore's letter was the entering wedge. It led

to a commercial treaty in the following year, and in 1860 Japan began to have diplomatic relations with the European powers. Since that time the awakening of this wonderful little nation has afforded a constant series of surprises. Such has been their willingness to learn and such their adaptability to all sorts of conditions that, within this short period of half a century, the nation has sprung from medieval barbarism into a prominent place among the civilized nations of the world. Never before has such a transformation been effected in so short a time. Even the old religion, which is always the most potent of the conservative forces at such a time, is giving way, and it is for the Christian world to see that Japan is brought from superstition to true religion, instead of falling into infidelity in this critical transition period. If this point can be guarded, the future of Japan as one of the world's great nations and as the dominant influence in the Orient is assured.



During the past year the government experts at Washington have been making some interesting investigations in regard to the effects of adulterated foods. Especial interest was aroused by the borax tests in which two groups of men in identical physical conditions, so far as could be determined, were fed for several months on exactly the same food except that the food of one squad contained a certain amount of borax. The results of this diet were carefully noted and will form the basis for some definite knowledge of the effects of borax as a food adulterant. Other substances which are used in adulteration of food are being studied in a similar way. The outcome is expected to be a body of demonstrated scientific conclusions upon which rational pure-food legislation can be based. The diverted theories about alum and the diverse legislation on the subject in the various states furnish a good illustration of the need of such investigation. Both the lovers and the haters of tobacco will be interested to know that Prof. Wiley, who has had charge of these pure-food tests, is preparing to conduct a similar series of tests regarding the effects of the use of tobacco in different forms. The eighteen men upon whom the tests are to be made will be divided into three squads—smokers, chewers and snuffers. The amount and quality of tobacco given to each man will be carefully regulated and the facts in regard to each man's digestion, heart action, lung power, etc., will be carefully recorded from day to day. The allowance will be increased or the quality changed from time to time so that the effects of different sorts of tobacco in all qualities may be recorded. The result of this investigation will be watched with interest. So far as we know it is the

first time the effects of tobacco have ever been scientifically studied under rigid laboratory conditions.



The annual convention of the National Educational Association was held in Boston, July 6-10. President Eliot of Harvard, was chairman of the convention and the program was very largely prepared by him. One of the most interesting addresses was that of Dr. W. T. Harris, United States Commissioner of Education, who spoke of the essential difference between religious and secular education and defended the public schools for confining themselves to the latter. He did not discuss the question of the Bible in the public schools.

The Kentucky Republican convention, after a threatened stampede in favor of former Governor Bradley, nominated Morris B. Belknap for governor.

Russia is having her share of troubles. The interference of the United States in the Kishineff matter and the pestiferous interest shown by Japan in her actions in Manchuria are not inclined to soothe "the bear."

From the World's Fair statuary shops at Weehawken, N. J., three of the statues representative of the states have been received. They are: "Missouri," by Sterling Calder; "Kansas," by A. A. Weinmann; and "Colorado," by A. Zellar. Great progress is now being made at the grounds.

Several concerns engaged in the manufacture of bank, bar, and office fixtures in St. Louis have united in a suit to enjoin the Carpenters' and Joiners' Union from interfering with the conduct of their business and also asking damages resulting from broken contracts made with the union. The outcome will be watched with interest.

On the tenth day after the death of Pope Leo XIII, the conclave of cardinals will elect his successor. The cardinals are of three orders—bishops, priests and deacons—and there are, as a rule, six bishops, fifty priests and fourteen deacons. The custom of locking up the cardinals cum clave, from which the conclave gets its name, dates from the long-contested election of Gregory X, and became law by a bull of that pope after his election to the papacy in 1270.

The latest railroad statistics, compiled by the Interstate Commerce Commission, show the total mileage in this country to be 202,471. The railroads give employment to over a million persons who, with their families, constitute eight per cent of the total population. The amount paid in salaries and wages in one year is \$676,028,592, to which should be added a considerable part of the amount spent for materials and supplies which goes for wages in the manufacturing establishments.

Further Needs in the Way of Organization.

We should say at once that our chief need now is not in the direction of expansion of organization, but in the way of strengthening and making more efficient the organization we already have. We have already seen that the number and kind of organizations to be employed in Christian work are to be determined by the real needs of that work. That is only saying that the life which is seeking to express itself and to communicate itself to the world, should have adequate means and methods of doing so. This principle should govern us in determining the kind of men also to be selected to hold official positions and bear official responsibility in the church, both in local and general organizations.

Let us begin with the local congregation. Our present theory of local government through officers known as elders and deacons, is as nearly conformed to New Testament precedent as is possible with our present knowledge. But there remains much to be done in bringing the standard of these officers up to the New Testament ideal. We have too often been content to have men *called* elders and deacons without *being* such in reality. We are aware that it is not always practicable to secure ideal men for positions in the Church any more than in the State, but there should be a constant effort to secure men for such positions who possess in a good degree the requisite qualifications. We say a good deal about an educated ministry, and not any too much, but we do not generally include in such statements the education of men for the eldership and for the diaconate. But why not? Does not our whole history teach us the need of well-informed, well-developed and spiritually-trained men in these official positions? We predict that in the future men who serve as elders and deacons in our churches will be very largely composed of graduates from our colleges who have taken, not only the academic course, but a course in Bible study as well. This is an ideal toward which we should strive. How often have our churches suffered disgrace in the eyes of the community by being under the control of narrow-minded, ignorant men who have never enjoyed the liberalizing influence of education and whose minds and hearts have never been disciplined by a proper knowledge of the word of God. It is a noticeable fact that most of our church troubles arise in congregations having uneducated and incompetent men in their official boards. The offices of elder and deacon need to be greatly dignified among us, and this can only be done by keeping out of such positions men who are wholly incompetent to fill them worthily.

It ought to be an honorable ambition on the part of any man in the

church, no matter what his station in life, to aspire to be worthy of a place in the eldership or diaconate of the church. "If a man seeketh the office of a bishop (or elder) he desireth a good work." The same is true of the office of a deacon. They are both to be thought of as "a good work." That is what the word *office* means. It is a *work*. Only men of blameless lives, of religious zeal, and a good degree of intelligence, are competent for either of these positions. This is especially true of elders, who are expected to be "apt to teach," capable of instructing the church in the things of the kingdom of God. But the deacons also are expected to be men "full of the Holy Spirit" and capable of developing into preachers of the Word.

We have said nothing hitherto about deaconesses, but we believe they are needed in a complete organization of the local church. There are some duties to be performed, some work to be done, that consecrated women can do better than men, and as our churches are usually made up more largely of women than men, they should be represented in the officiating of the church. They should be selected, too, because of their experience, Christian character, intelligence and general fitness for the work they are expected to do. Many of our churches have deaconesses, and in our city churches particularly, they often have important functions to perform in connection with the administration of the poor fund, as well as in contributing their good taste and tact to the general welfare of the congregation.

We are coming to attach greater importance continually to the Sunday or Bible-school feature of the church work. It is no longer thought that anybody can superintend a Sunday-school or teach a class. Special care should be taken in selecting a man of devout character, well-instructed in the Bible, and of good administrative ability, to superintend the Sunday-school. Special effort should be made to train teachers for their work. How can one teach unless he be first taught? A well-conducted Sunday-school is the best possible evangelistic agency among the children, and it is about the only opportunity for systematic Bible instruction among the adult members of the church which the church offers.

In the actual training of the young people for Christian service another organization has been found very helpful, and every well organized church to-day has its Young People's Society of Christian Endeavor, or something that answers the same purpose. This organization is an excellent field for the development of the spiritual life and talents of the younger members, and especially to train them in various forms of actual Christian service. It is entitled to the sympathy, co-operation and wise supervision of the officers and older members of the church.

Of course every working, efficient church has its various committees to look after various interests, but only such committees should be appointed as have an actual work to do, and they should be expected to do it. Nominal committees, or merely nominal officers of any kind, are to be avoided. Everything should be real and vital in church life.

Every well managed church has its regular monthly meetings of its officers, with reports from all departments of the church work, and thus keeps up its finances and looks after the spiritual welfare of its members. These monthly meetings afford opportunity among the leaders of the church to take counsel together about everything that relates to the material and spiritual welfare of the church.

We have some things to say about the preacher of the congregation, usually known as pastor, which we defer for a future article.



Feeling Their Way Toward Union.

We have been watching with interest for some time the outcome of a conference of representatives of Congregationalists, Methodist Protestants and United Brethren, looking to union. The first meeting was at Pittsburg, and in that conference representatives of the Christian Connection met with the representatives of the churches mentioned, but withdrew. The others appointed a committee to formulate the details of a plan they had agreed upon, and to report to the full committee. This sub-committee met in Washington in the latter part of May and agreed upon a report to the full committee, which was called to meet July 1, 1903. This full committee adopted a report which they now recommend to the general bodies which they respectively represent.

The plan of union, briefly stated, is the endorsement of the formulated statements of doctrine, as held by each of these bodies, by all the others; that each of the bodies is to retain its present name and autonomy in all local affairs, but they are to add to their official title the words "in affiliation with the General Council of United Churches." It is recommended that these bodies authorize the creation of a General Council, composed of representatives elected from their respective bodies on the basis of one representative for every 5,000 members. The powers of the General Council shall be advisory, and any recommendation it may make shall be referred to the constituent bodies for approval. A committee of three from each of the general bodies represented shall be appointed to arrange for the time and place of the first meeting of the General Council. This General Council is to determine its own officers and the manner of permanent organ-

ization. The purposes of the General Council are said to be the following:

(1) To present, so far as we possibly can, a realization of that unity which seems so greatly desired by Christian churches.

(2) To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.

(3) To secure the co-ordination and unification of the three bodies in evangelistic, educational and missionary work.

(4) To adopt a plan by which the three bodies may be brought into co-ordinate activity and organic unity, a unity representing some form of connectionalism.

(5) To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever it is practicable, and to invite and encourage the affiliation with this council of other Christian bodies cherishing a kindred faith and purpose.

It is seen, from the foregoing, that the coalition thus formed is not regarded as a perfect union, but as an important step in that direction. In the Letter to the Churches, which the joint committee has prepared, the committee says that "doctrinal differences did not appear;" that "with respect to forms of church organization and methods of work there are diversities, and for the removal or adjustment of these, time and patience will be needed." The committee expresses its belief that "it is possible for the three denominations to form, at an early day, not merely a goodly fellowship, but a compact union, by means of which unnecessary divisions and frictions may be avoided and force economized in the common work of the kingdom." The letter further recommends that the missionary and educational boards of the three denominations should as soon as possible, form a working agreement by which they may be co-ordinated in service and ultimately united. It earnestly urges that at their next regular meeting these three denominations carefully consider and act upon the suggestions of this report, and that meanwhile it be carefully and prayerfully studied by all interested.

This is a very significant step as indicative of the spirit of unity that is abroad among the churches. We hail it with rejoicing, not as a final consummation, but as the promise and prophecy of better things to come. Let us who have been set especially for the plea of Christian union, see to it that we are ready to meet overtures to union in the spirit of our Lord's prayer for the oneness of his disciples, while we seek, at the same time, to still foster the spirit of unity that is manifesting itself in so many ways throughout the church universal. We especially commend that feature of this report which indicates a willingness on the part of the representatives of each of the bodies concerned to accept even a partial union, where a perfect one cannot be obtained, and where the partial one looks directly to a completer unity. It is only in this spirit that we are ultimately to reach the fulfillment of the New Testament ideal of unity.

Union of Baptists and Disciples of Christ.

The recent correspondence between Brother Harlan and Dr. P. S. Henson, of Brooklyn, N. Y., and the conversation between Dr. Gessler and Brother Durban at Lake Hopatcong, as reported by the latter in last week's CHRISTIAN-EVANGELIST, serve to bring up again the subject of the union of the two great branches of the family of immersionists—Baptists and Disciples of Christ. The subject has often been discussed in the past, but the work of unification has been going on through all these years. The asperities of the past are becoming outgrown and forgotten, and the irenic spirit in the two bodies has been growing, so that there is no doubt greater unity of sentiment and of feeling between them to-day than at any previous time. It may be too early yet to expect a consummation which the best men in both bodies have desired for many years, but it can certainly do no harm and may help to hasten the desired end, to consider once more the reasons which make such union both desirable and feasible.

We take it that the time is past when it is necessary to argue the desirability of Christian unity. Christian people generally have come to see the evils of sectarianism and of schisms in the body of Christ. The prayer of our Lord that His disciples might be one in Him as He and the Father are one, remains to be fulfilled in its highest and best meaning. We all rejoice in the growing unity among the followers of our common Lord and Master, but we cannot shut our eyes to the fact that there yet remains much to be desired before we can rejoice in a united church. It is a reasonable expectation, too, that this closer union should first manifest itself between those religious bodies which are nearest together in faith and practice. There seems to be no good reason why the different branches of the Methodist and Presbyterian churches, for instance, should not recognize their essential unity, and fraternize and co-operate as brethren. The same thing is true in reference to the great Baptist family, or those who practice immersion and hold to a regenerated church membership. If it be true, as Dr. Gessler states, that "the Baptists are steadily gravitating toward the position held by the Disciples on certain points, while there is a similar tendency on the part of the latter to smooth certain harsh angularities, not so much of opinion as of the uncompromising expression of them," it is plainly but a question of time when they will "gravitate" toward the common center, Christ Jesus our Lord, and recognize their union in Him.

We think it truer to the facts to say that both Baptists and Disciples have been steadily approaching the New Testament ideal of the Church, and are

increasingly manifesting the spirit of catholicity which characterized the church in its beginnings, and which was characteristic of Christ Himself. Holding, as they do, that Christ is the Head of the Church, which is His body, and that the New Testament is the only rule of faith and practice for Christians, it is inevitable that they should grow more like each other as they each grow more like their common ideal. There is absolutely no path of progress for the two religious peoples but that which leads to inevitable union and co-operation. The only thing that can prevent such a consummation is the crystallization of one or both into a sect, whose opinions shall harden into an adamant creed, preventing all future growth. This is hardly possible in this age of the world.

When we compare the things held in common by Baptists, and those who call themselves Christians or Disciples of Christ, it is a matter of surprise that they have remained so long separate. The great fundamentals of Christian faith they hold in common with the rest of the evangelical religious world. In addition, they agree in standing for the sufficiency of the Word of God without any other authoritative rule of faith and practice; for faith in Christ as the all-sufficient creed of the New Testament; for a regenerated church membership; for the New Testament baptism which is a symbolic representation of Christ's burial and resurrection, and of the believer's death to sin and his resurrection to newness of life; for the necessity of living a godly and pious life, for congregational autonomy, or the independence of the local church; for co-operation of local churches in missionary, educational and benevolent enterprises; for liberty of conscience and freedom of thought within the limits of Christian liberty; for the everlasting difference in destiny between the ultimately righteous and the ultimately wicked; for the resurrection of the dead and the life everlasting. Surely here is a broad basis on which to unite, and to work and worship together in the bonds of Christian fellowship. Suppose there are minor points upon which we disagree; is not that true within the limits of each of the two bodies? Do we not find it necessary to allow liberty for differences of opinion among ourselves, even as we are? Are not the differences just as great between members of each of the two bodies, as between the two bodies themselves? Why, then, should we make differences of opinion insuperable barriers to our mutual fellowship in Christ?

Of course the old debaters on both sides may wish to run out the propositions they have discussed, and seek to make out of them a basis of union or barriers of separation. But no such union ever existed, nor did Christ ever pray for any such. The early

Church was united by a personal faith in, and allegiance to a common Lord. Its passionate love for Him broke down all racial, social or intellectual differences, and made them one. Both Baptists and Disciples, in the past, have unduly magnified their differences and have not laid sufficient stress upon the great matters they hold in common. It is time for a reversal of this policy.

We rejoice at the signs of union in the east. The first practical steps toward the merging of the two bodies into one are likely to be taken there, where there is less prejudice between the two bodies than exists in the south and west. It must begin somewhere and win its way gradually among the churches. It is not likely to be consummated by a single stroke, among religious peoples who recognize the independence of the local churches. It will be certain to meet with opposition in some quarters, but if it be God's will, it will overcome all opposition and ultimately prevail. May the spirit of God, who dwells evermore in His Church, guide the followers of Christ into that unity for which He prayed under the deepening shadows of the cross!



Editor's Easy Chair.

Or

Macatawa Musings.

The religious life of Macatawa Park has now been fully resumed for the season. The established services here, as the old resorters know, are as follows: Sunday-school at 3 P. M., preaching at 4, and the beach meeting at "early candle lighting." The forenoon is given to rest, reading and meditation, by the religiously disposed who do not care to go to Holland to attend religious services. There are some who are prompt in church attendance at home who feel at liberty to remain away from religious services at a summer resort. But as a rule those faithful at home are faithful away from home. God is no respecter of places any more than of persons. It was a good audience that assembled in the auditorium on the hill at preaching service last Lord's day afternoon. Bro. H. S. Earl preached a good sermon, the main thought of which was so simple and fundamental, that we are in danger of overlooking it, namely, that the Christian life consists in following Christ; in being Christlike. It is not the length of our creeds nor the breadth of our phylacteries, that makes us acceptable to God, but the degree in which we embody in our lives and character the disposition, temper and spirit of Christ.



The meeting down at the beach, amid the music of the murmuring waves, was much more largely attended, as is usually the case, than the preaching at the auditorium. President R. E. Hieronymus of Eureka

College, conducted this meeting, although it was his first attendance, we believe, at this unique service. He made a very admirable talk. He said the scene before us would naturally call to mind those scenes in the life of our Lord in which He gathered His disciples about the shores of the sea of Galilee and taught them His wonderful lessons. But when He had called His disciples to Him and had taught them, filling them with His great message of truth and life, He bade them go and tell others what they had learned from Him. This, He declared to be the duty of all of us—to communicate to others whatever measure of light and life we have received through Christ. We always love to hear President Hieronymus speak. There is a note of sincerity, of reality and of power in what he says, that indicates an anointing from above. Several others spoke, and many of the old songs were sung, the music being led by Evangelist Bennett, who brought his little organ down upon the sand to mingle its notes with those of the multitudinous waves and with the voices of the people in praising God. It was one of those beach meetings, the memory and the impressions of which will long linger in the minds of those who were present.



Among the visitors at Macatawa Park during the past week was Bro. T. D. Butler, of Healdsburg, Calif., who is visiting his son at Grand Rapids, and who ran down to visit friends here at the Park for a day. Though in his sixty-fifth year he seems to be in the prime of a vigorous manhood. We had much talk with him concerning the progress of the cause on the Pacific Coast and concerning the current agitation over the Berkeley Bible Seminary brought about by injudicious newspaper criticism. He speaks in enthusiastic terms of the work Prof. VanKirk is doing at Berkeley, the hold he is getting on the University of California, and the wholesome influence he is exerting in the state, and regrets exceedingly the prejudice that has been excited against him and the Bible Seminary, by adverse newspaper criticism, and against the protests of those who are officially charged with the management of the institution, as well as against the moral sentiment of the leading brethren of the state. But we doubt if any permanent injury will come to the Seminary, or to the cause in that state, from any unjust criticism. Our experience and observation have both taught us that unjust criticism recoils upon itself, sooner or later, and that "truth crushed to earth will rise again." The Psalmist of Israel noticed the same fact, and one of them sang:

"Commit thy way unto Jehovah;
Trust also in him, and he will bring it to pass,
And he will make thy righteousness to go
forth as the light.
And thy justice as the noonday."

This is the early morning of the Lord's day. The other members of the household are yet in the bonds of peaceful slumber. The sound of hammers, saws, etc., which have resounded during the past week, while "Edgewood-on-the-lake" has been undergoing through repairs at the hands of carpenters, painters, stone-masons and plumbers, are silent this holy morning. Only the lake itself is lifting up its voice in audible tones in praise of its great Creator. It is good to be here, alone with God, in what the carpenters call "the little chapel." This designation they have given to our study and office building, setting back in rear of the cottage, is not inappropriate. It is certainly "a subordinate place of worship," as Webster defines a chapel to be. But it is a place of *private*, not of public worship. Every home should have its chapel—its quiet chamber where one may resort to commune with God. This morning is propitious of a glorious day. May all the places of public worship be crowded to-day with those who are hungering and thirsting after righteousness! May those who preach, "preach the word" in the power of the Holy Spirit—the only power that can convict of sin, comfort and edify! And may the peace of God, which passeth all understanding, abide with all who love our Lord Jesus Christ in sincerity, this day, everywhere!

Edgewood-on-the lake, July 19.



Notes and Comments.

Rev. Cyrus Townsend Brady has been studying the theater at close range during the past winter. He had heard it stated that the theater had taken the place, or might well take the place, of the church as the teaching force of the community, and he concluded to sample it. Mr. Brady appears to have made an unbiased study of the modern theater at its best, and his verdict is not favorable to the theater. He witnessed eleven plays. He says: "In every one of the eleven plays there were liars, scoundrels, adventuresses who did not all come to grief. On the contrary!—and divorces were as numerous as they are in high society. . . . Taking all the above into account after a careful consideration of the eleven, and striving not to be prudish, I affirm that the effect of them generally speaking was bad. They left a nasty taste in the mouth, such as I never experienced in any church even after the weakest and most indifferent sermon." If this is the best that can be said for the best theaters, what could be said of the lower class of theaters, of which Mr. Brady's analysis takes no account. It is evident that the theater must undergo a very radical conversion before it can be regarded even as a moral influence in the community.

The Denver International C. E. Convention

By F. D. Power

Christian Endeavor is way up. Its twenty-first convention was held a mile above the sea level. From 9-13 of July a host of over 10,000 registered Christian Endeavorers gathered at Denver, and as many as 10,000 more friends and adherents of the great movement, joined in the enthusiasm and shared in the lofty privileges of the mighty assembly. White caps greeted the throngs and a white city awaited the coming of the delegations from all over the land. It was a great meeting and it was good to be there. The opening service was one of unusual power. B. B. Tyler conducted the devotional exercises and words of welcome were spoken by the governor of the state, and representatives of the city and of the churches, and responses were heard from north, south, east and west, from Canada and from abroad. There was one notable thing about this meeting, when sectarianism was pronounced a curse and the declaration made more than once, "Sectarianism is on the retreat," there was abounding applause, while every expression as to the virtue of denominational loyalty was received in silence. These young people are not far from the kingdom—the united kingdom.

"What of the past? What of the future?" was the theme of the second great meeting in the tent, Thursday evening, when reports came in, and Dr. Clark's address, and the installation of the new secretary Mr. Vogt. "Holy, holy, holy," ten thousand voices sang. A waving sea of white greeted the president. Twenty thousand hands were joined above the ten thousand heads and shaken after the Chinese manner with the new secretary. President Clark urged a definite increase campaign to double the number and efficiency of Christian Endeavor societies in a decade. Two thousand new societies have been formed within six months. The junior societies within a year may be doubled, and the correspondence school for Christian workers will train superintendents for this important service. He proposed that every state strive to gain at least 10 per cent annually for the next ten years, thus entering into a ten years' extension campaign. As each state secures its 10 per cent increase, a beautiful foreign banner, representing the fellowship of the movement, will be presented to the state.

Mr. Shaw presented the secretary's report, showing the growth from one society in 1881 to 64,620 in 1903, representing eighty denominations, in every land and language, with a membership of 3,822,300. Indiana received the Chinese banner for largest proportionate increase in intermediate societies, and C. A. Medburg bore it off in triumph. The increase in foreign lands has been marked especially in

Germany, Finland, France, Spain, Sweden, Japan, Corea, Persia, India, China and South America. The great roll of local societies that have increased their membership from ten to several hundred per cent the past seven months shows the advance Christian Endeavor is making. The past year 175,000 have come from the ranks of the society into the churches. Three societies gave over \$1,000 to missions the past year; the Oxford, Presbyterian, Philadelphia, \$1,814, the Chinese Christian Endeavor society of the Congregational mission, San Francisco, \$1,516; and the Presbyterian society, Clinton, Ill., \$1,125. The banner intermediate gave \$311, and the banner junior \$548. Other features of the report were most encouraging. Denominational figures were not given. The Disciples rank third with over 3,300 societies having gained 350 the past year.

The quiet hour services the morning of July 10 were in memory of the late field secretary, C. E. Eberman. Two of these were led by J. N. Jessup and F. M. Tinder. Bible studies were from 8:30 to 9:30 in several churches. Those of Dr. James M. Gray, of Boston, at the Central Christian Church, were specially helpful. Friday morning at the tent was given to "Forward ward Endeavor—Why and How?" The discussions were very vigorous and practical. In the afternoon came the denominational rallies which are always interesting. At the Central Christian, C. B. Newman presided, and B. B. Tyler, J. N. Jessup, W. P. Bentley, H. O. Breeden, R. H. Waggoner, and C. S. Medburg, were the regular speakers, and among the many taking part in the meeting were B. Q. Denham, J. M. Taylor, Miss Effie D. Kellar, J. S. Myers, W. J. Lockhart, W. F. Richardson, Miss Rebel Withers, Miss Lulu Philips, B. A. Abbott, H. C. Patterson and others. It was an enthusiastic and delightful fellowship in the beautiful new General Church which was splendidly decorated and which welcomed W. B. Craig to its pulpit as pastor the following Lord's day.

Friday evening was called a "Fellowship Meeting" on the program. Fully 12,000 people greeted the speakers in the mammoth tent. The ablest and most effective address of the session was by Dr. Clarence A. Barbour, of Rochester, N. Y., who spoke on the old theme, the union of Christians. The speaker who attracted most attention, however, was Rev. Reginald J. Campbell, Dr. Joseph Parker's successor at the City Temple, London, whose theme was: "The Fellowship of the Nations and the Coming Kingdom." It may be that too much was expected

of one filling the cathedral of non-conformity, but the English preacher by no means met the expectation of the audience. He could not be heard and did not show any special power as a pulpit orator. He has a striking face, framed in grey hair and a graceful and kindly manner, and his language and thought are those of a scholarly, cultivated man, but many of the men on the program were far more pleasing and stirring talkers.

Saturday morning there was a great meeting at the tent which dealt with "Our Resources and how to Develop Them," and Saturday afternoon was given to the juniors, and Saturday night to the state rallies. There were also schools of methods, patriotic meetings, evangelistic meetings, outdoor meetings, and rallies, and consecration services to fill in the spare moments of the young people. Sunday was a great day. The churches were crowded, those at the Central and Broadway Christian being unusually large. The afternoon was given to men's meetings, women's meetings, boys' meetings, and girls' meetings, and the evening to great missionary, temperance, evangelistic, Lord's day observance and consecration services.

Monday, the last day of the feast, will always be remembered by the thousands who went up to the queen city of the great American desert to celebrate the coming to age of the Christian Endeavor movement. The two themes for the day were, "The Field is the World," and "My Country 'Tis of Thee." Home and foreign problems, immigration, Mormonism, and the money problem, the Indian, the liquor question, the Bible in the public schools, municipal politics, what other nations may teach us and what America may teach the nations were some of the subjects under consideration. An appeal by Dr. Clark at one of these meetings for funds to carry on Mr. Eberman's work realized \$4,000. The enthusiasm grew steadily, the speakers were earnest and strong in the delivery of their messages, the young people thronged the services, and every one was happy.

It is by a special providence I am permitted to write this story. Monday afternoon I witnessed the most startling and thrilling scene of my life. I was presiding over the great meeting in tent endeavor. There were fully 8,000 people under the great canvas who were listening intently to the splendid program. Ira Landrith had made a great speech on municipal politics, and John Royal Harris, two men who as president and secretary of the anti-saloon league, had done such effective service in securing the four mile limit law for Tennessee. Several speakers had told what the nations may teach America. Rev. Mr. Horse-

(Continued on page 121.)

The Antiquity of Man on the Earth

[In a recent address by Prof. Frederic K. Wright, professor of geology in Oberlin College, at the dedication of Pearson Hall, at Drury College, on "Geology in a Liberal Course of Study," he referred at the close to the antiquity of man on the earth. From this part of his able address we are permitted to make a liberal extract which shows the latest scientific thought on that subject. It will be a surprise to many of our readers to find what a revolution has taken place in the scientific world on this controverted question.—ED.]

Finally, coming still closer to our own time, we find in the geology of this great region of which Drury College is the center, one of the most interesting class of facts setting limits to the speculations of anthropologists and historians concerning the antiquity and early condition of the human race, and preparing them to accept with greater docility the statements of early historians, if not of revelation itself, that man's career on the earth has been of a very limited duration, and that the progress of the human race has not been altogether in an upward direction.

By pretty general consent, astronomers, physicists and a large number of geologists accept twenty-five million years as the age of the earliest sedimentary strata, or at least of the introduction of the lowest forms of life upon the earth. Of this period, they would assign about eighteen millions to the long drawn-out Palæozoic era, which includes the Cambrian, Silurian and Carboniferous strata, which are most prominent over the Ozarkian Plateau; while four million five hundred thousand would be apportioned to the Mesozoic strata, represented by the Cretaceous rocks everywhere bordering the Ozarkian Plateau upon the west. This would leave but one million five hundred thousand years since the beginning of the Tertiary period, when the classes of animals to which our domestic varieties belong were first introduced. But it was only toward the close of the Tertiary period that this last Ozarkian uplift began which is so open to our study in this vicinity. Everything points to this period of elevation as comparatively brief, culminating in the glacial epoch, which cannot have closed in this country earlier than from six thousand to ten thousand years ago. The recency of these last great earth movements is shown, as we have already said, to admirable effect in the small amount of erosion which has been accomplished by the streams of southern Missouri since the uplift began, allowing them to cut deeper channels over the bottom of the broader valleys that have been worn in preceding ages. The recency of the unstable conditions characteristic of the glacial age, appears also in the limited amount of erosion which has been accomplished by the streams all over the glaciated region. The post-glacial gorge of Niagara would have been worn by the present stream

By Prof. F. K. Wright

at the present rate in 7,500 years. The gorge below the Falls of St. Anthony at Minneapolis, which is also post-glacial, would have been worn by the present stream in less than 8,000 years.

The small size of the troughs occupied by the streams which meander over the loose deposits of the glacial period, point irresistibly to a similar limitation of post-glacial time. In repeated calculations, it is found that the present streams would erode these troughs in less than 10,000 years. The brevity of post-glacial time is further shown from the small extent to which the Great Lakes in the glaciated region and the thousands of smaller bodies of water have been filled up with sediment. If the period is extended beyond 10,000 years, it is clear to anyone familiar with the forces at work that the most of these lakes would have been filled with sediment so that their beds would have become dry land. The same conclusion is written upon the rocks in the freshness of the glacial striæ and in the small amount of disintegration that has taken place even upon the limestone rocks which have been exposed ever since the melting off of the great ice-sheet from North America and Europe.

It is therefore a no very startling announcement to make that the remains of man have been found in glacial deposits in various parts of the world, and last, but not least, in those which border the majestic river which has given the name to your state. For the date which our glacial studies will assign to these deposits is not much, if any, greater than that which has already been ascertained for the birth of the high civilization which characterized the irrigated valleys of the Tigris, the Euphrates and the Nile. A careful study of the recent geology of

your own state must lead anyone to new and rather startling views of the instability of the earth's crust, which manifested itself in the earlier periods of the history of the human race.

But not only does geology teach us that man is, comparatively speaking, a new-comer in the world, but it points also to a limit of his stay upon the earth, and so helps to furnish a basis for that sober philosophy of life which prepares the way for the consolation of a religion which magnifies the worth of our spiritual nature. The world is not man's permanent abiding place. Not only is there a succession of individual life limited to threescore years and ten, but there is a succession of civilizations and of nations which rapidly supplant each other. Science, moreover, points to the still more sobering fact that the human race is but a passenger upon a way train. It is only within a comparatively few thousand years that the globe was fitted to receive him; while it is equally evident that at some time in the distant future it will be no longer fit to retain him, and the earth will pass into the condition in which our satellites and some of the planets have already passed, where it is scarcely possible that life should exist at all.

It certainly is a striking coincidence that the recent speculations of our astronomical chief at Washington concerning the end of the world should coincide so closely with the glowing words of the apostle Peter. Foreseeing the gradual loss of heat from our solar system and the consequent reign of death that must ensue, Professor Newcomb imagines a possible way for the restoration of the heat and the beginning of a new period of life upon the globe. The only way in which he can imagine it to occur is by the collision of a dark body with the sun, when the arrested motion would be transformed into heat sufficient to restore the original condition. In describing the results of this collision, which would destroy every remnant of life that remained, he could do no better than to use the words of second Peter: "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also, and the works that are therein shall be burnt up."

True loving is in itself attainment and reward. Even if one longs vainly for that which is noble and worthy, he has his full recompense, though he gains nothing more than the gain of high endeavor. A wife who early loses the husband she loved profoundly, the mother who loves the only child she ever bore, whoever has nothing just now but the bare fact of loving to rejoice over, has a treasure beyond all compare.—S. S. Times.

Love Much and Sing.

By Charles Blanchard.

**Love much! Love much! Who sings
Must give to song the wings
Of a supreme, strong love,
Which bears his soul above
His burdens. Be thou strong,
First in Love, then in Song!**

**Love much! Love and endure,
And keep thy soul-life pure.
Glad in this sweet content,
Sing thou thy song, intent
On this divinest thing—
To love much and to sing!**

**Who sings and keeps alive
The memory of those who strive
And conquer, for Love's sake,
Shall come at last and take
His place and praise among
The heroes which he sung!**

A Study of the New Birth

By W. J. Burner

Christ's discourse to Nicodemus in the third chapter of John is unique. As far as we know, Nicodemus is the only man to whom Jesus said, "Ye must be born again." He told the rich young ruler to sell what he had and give to the poor, and then to come and follow him; he said to the man who was lowered through the roof at Capernaum, and the woman who washed his feet with her tears of penitence, that their sins were forgiven; he laid down the law that if any man would come after him, he must deny himself, and take up his cross, and follow him; he commanded men to be perfect, as their Father in Heaven is perfect; but to Nicodemus he said that a new birth was a condition of entering into the kingdom. Why this peculiar form to his teaching?

Nicodemus was a ruler of the Jews. He was expecting the advent of the kingdom of God. His conception of the kingdom was, of course, the conception of his class and time. It was most emphatically a kingdom of this world, though brought into being by supernatural powers and connected with supernatural manifestations. In the language of the Psalms of Solomon, the coming son of David was to purge Jerusalem of the heathen that trample her down, and thrust out the sinners from the inheritance; he would then smite the ungodly nations with the word of his mouth, and gather together a holy people whom he shall lead in righteousness; after which he would possess the nations of the heathen to serve him beneath his yoke, and glorify the Lord in a place to be seen of the whole earth. The kingdom was external, sensuous, and of course a sensuous birth was all that was required to see it and enter into it.

The high places, the chief honor and glory and blessing of this expected kingdom, belonged to the descendants of Abraham according to the flesh, if to this descent was added an observance of the law. But the correct genealogy was the first condition. So when Nicodemus is told that the first birth is not sufficient, his thoughts cannot move beyond the sphere of the flesh, and he asks how a second fleshly birth is possible. Jesus strikes at the root of the matter. The new birth is different in kind because the kingdom is different in kind. It was not an organization of men bringing them into political and religious relations based on fleshly descent, not something born of the flesh, but an organization in which men are related as spirits, possessed of common moral qualities, combined by a spiritual purpose. The birth of flesh brought no eye that was able to see this kingdom. Spiritual descent was the thing required. This alone could bring the capacity to appreciate spiritual relations, influences, power and hopes.

Dr. Clarke, in his Outline of Christian Theology says, "All good that appears in man grows up under the fostering care of the Holy Spirit." Also that the new birth is "not a creation of something additional in a man, but an awakening of new dispositions which prepare him for fellowship with God." Now, it is evident that good grows up, and a new disposition which prepares man for fellowship with God is awakened by hearing and accepting the teaching of Jesus. Nor is there any other way by which this disposition can be produced. "He that heareth my words and keepeth them, he it is that loveth me." A man is born of the Spirit when he gets the spiritual valuation of himself and the world, the spiritual status of Jesus, and the only way to get it is to get it from Jesus; to become a disciple of Jesus. A correct spiritual descent is proven by possession of the spiritual quality, by being like Jesus.

This birth is "of water." I think the reference is to John's baptism, but to an aspect of John's baptism which is seen in Christian baptism. Nicodemus and his kind had not gone out to be baptized by the wild wilderness prophet. They were not sinners! And John's baptism meant repentance, sharp and thorough and life long. It belonged to that very spiritual sphere which they had no eyes to see. Should they descend to the level of the unclean, and endure the humiliation of publicly confessing their sins? Not they, Nicodemus has sometimes said to me (for I have met several of him) that baptism as a humiliation is the very thing to which he objects.

Christian baptism is John's baptism with additions, but not with subtractions. It is still a complete immersion which symbolizes a complete repentance and pledges one to complete obedience. In addition, as a great Presbyterian scholar says, "Faith, in the sense of personal trust in a personal Savior, so connects the water with the presence and power of the Spirit that the one is the means the other uses to impart his spiritual grace. In this way baptism is looked upon as one of the means of grace."

The article on baptism in the Encyclopedia Britannica says this is the doctrine of Protestant theologians as a whole. If this is the case, Protestant theologians as a whole are tolerably sound on baptism, and "we as a people" are pretty close to the ancient Protestant doctrine.

Jesus told Nicodemus that water was a means the Spirit must use to lift him out of the sphere of the sensuous into the sphere of the spiritual. If Peter or John had baptized him, he would thereby have been most effectually separated from the past and born into the personal sovereignty of Jesus.

It would have brought him into that relation called "believing on the son," whose opposite is described as "obeying not," and whose blessedness is comprehended in the saying "eternal life."

This birth brought a new moral standard. He would leave off ceremonial washings and add deeds of mercy; he would seek the happiness that is found with the meek, the pure in heart, the poor in spirit, the peacemakers. Above all, he would be in a new relation to all who sinned and all who suffered. The kingdom is salvation. It is love reaching after sinners. It is eternal intolerance of sin that can be removed and suffering that can be abated. The Christ-nature is the sphere of the kingdom, and the Christ-nature is service unto death.

The church, as in the days of Nicodemus, deals with sin in the abstract. The kingdom, as in the days of Nicodemus, deals with sin in the concrete, and seeks to bring disposition and purpose into harmony with the will of God, and except the church be born of water and the Spirit every generation or two it cannot enter into the kingdom of God.

"SUMMER FOOD"

Has Other Advantages.

Many people have tried the food Grape-Nuts simply with the idea of avoiding the trouble of cooking food in the hot months.

All of these have found something beside the ready cooked food idea, for Grape-Nuts is a scientific food that tones up and restores a sick stomach as well as repairs the waste tissue in brain and nerve centers.

"For two years I had been a sufferer from catarrh of the stomach, due to improper food, and to relieve this condition I had tried nearly every prepared food on the market without any success until 6 months ago my wife purchased a box of Grape-Nuts, thinking it would be a desirable cereal for the summer months.

"We soon made a discovery, we were enchanted with the delightful flavor of the food, and to my surprise I began to get well. My breakfast now consists of a little fruit; 4 teaspoonfuls of Grape-Nuts; a cup of Postum, which I prefer to coffee; graham bread or toast and two boiled eggs. I never suffer the least distress after eating this, and my stomach is perfect and general health fine. Grape-Nuts is a wonderful preparation. It was only a little time after starting on it that wife and I both felt younger, more vigorous, and in all ways stronger. This has been our experience.

"P. S. The addition of a little salt in place of sugar seems to me to improve the food." Name given by Postum Co., Battle Creek, Mich.

Send for particulars by mail of extension of time on the \$7,500.00 cooks' contest for 735 money prizes.

Pope Leo XIII.

By Cephas Shelburne.

Born in the year of our Lord 1810, ordained a priest at 27, made a cardinal in 1853, elected pope by the conclave of cardinals in 1870, now at the ripe old age of 93, Leo the XIII says: "I am now near my end. It is the will of the Almighty. Nothing can change it. Now I am ready to depart, having settled all my affairs. I feel I have done all in my power for the good of the church and humanity. I do not know if all I have done has been good, but I certainly obeyed my conscience and our faith." Cardinal Gibbons has said that "The world will admire Leo for his loftiness of intellect, and for his great and abiding sympathy with humanity."

Leo evidently possessed other qualities: He was broad of scholarship, possessed a truly statesmen-like mind. He was wise, firm, prudent. But the conspicuous and admirable quality of the Roman pontiff was his goodness. And although, I suppose, it be the business of Protestantism to protest against the Church of Rome, we of all faiths should be broad and generous enough to recognize the quality of goodness or saintliness "wherever found, on heathen or on Christian ground." Pope Leo XIII has come to be recognized, both among Catholics and non-Catholics, as a good man. Certain it is that he was respected, esteemed and admired by Protestants to a greater degree than any Catholic prelate since John Henry Newman. Says a recent editorial comment, "We do not know of any being of modern times in whom character came to a more exalted and a more undisputed coronation than in this pope, unless it be George Washington." It is this quality, no less than the fact of his being the supreme pontiff and head of the Catholic Church, that makes his present state of health a universal regret and sorrow. It is seldom that mortals, which pope and all of us be, vested with so great temporal power, can preserve inviolate the Christian graces and the beautiful traits of sincerity and humility. When Saul was chosen king to rule over Israel his modesty "hid him among the stuff;" "and when they sought him he could not be found." But Saul, like a great many others, could not stand prosperity, and a little later we have the lesson of Saul rejected as king. For a quarter of a century, head over the great Catholic Church, ruling 190,000,000 of people who bow to his dictation, assuming the title of "Most High and Reverend Lord" and "Vicar of Christ," and successor of St. Peter, holding in his fingers the Fisherman's Ring with which to sign all important edicts, and in his power the pontifical seal by which he issues his papal bulls and dispensations, Pope Leo XIII has yet held his kingship of character and goodness, and calmly faces death, having obeyed his conscience

and kept the Catholic faith, and saying with the great apostle, "I am now ready to depart."

We do not pay our tribute to Roman Catholicism, or its sovereign pontiff, or the vatican at Rome. But to character and the quality of goodness, which shines as brilliantly in pope as in bishop, and in bishop as in the humblest Disciple of our common Lord. 'Tis noble to be good; and, die when he may, this may be affirmed of Leo XIII. Goodness itself is a universally admired characteristic. Here we touch God and become like him. And here Catholic and Protestant must meet on common ground and in mutual admiration. Pope Leo XIII has come to be universally recognized among Protestants as a good man. May the conclave now being held in the beautiful Sistine chapel within the walls of the vatican elect a worthy successor—one possessed with the quality of goodness, a loftiness of soul rather than of office, and with a "great and abiding sympathy with humanity."

Huntington, Ind.

Miracles.

By T. T. Holton.

It has never come to my knowledge that there is any demonstrated theory that makes a miracle impossible or improbable. There is no fact-evidence against miracles. There is no proof against miracles. That the miracles recorded in the Bible never occurred is simply an opinion. There is not a man on the earth to-day who knows that Lazarus was not raised from the dead. All the evidence there is, is in favor of the miracle. Take the case of the burning bush. Moses was on familiar ground. He was in his prime. He knew bushes, and he knew fire. When the bush was not consumed he would have been the veriest simpleton not to have perceived that it was a "sign" from God. All that subsequently occurred confirmed him in this.

The miracles of the Bible were not given in elusive guise or a suspicious manner. There was plenty of daylight, plenty of time, and entire absence of collusion.

If the *dead* body of Lazarus had been disinterred—and the fact was certified by honest witnesses, who could have doubted the fact affirmed? The friends who could so credibly certify to the raising up of a dead Lazarus—would surely be equally competent to certify to the raising up of a live Lazarus.

That it was possible for God to work these miracles there can be no doubt. That they would be "signs" of his presence, there can be no question. That they served a legitimate purpose in that they furnished proof of his presence and infallible credentials to those who were to make known the divine will, surely cannot be denied. Miracles are addressed to the reason. They compel conclusions. In writing

of these "signs" John says, "these are written that you might believe."

A miracle is proved, just as any occurrence is proved. Seeing, hearing, handling, and continued companionship with the resurrected Lazarus, are as potent in evidence as they would have been in regard to the man Lazarus in the ordinary occurrences of his life. The witnesses would naturally have been more careful in their scrutiny, and more deliberate in their testimony, just because the occurrence was extraordinary.

That Jesus was not shown openly "to all the people" (Acts 10:41), was a wise arrangement in the divine plan. As it stands, the proof is of the highest and most convincing order. The testimony of a mob is never satisfactory. In the mixed multitude there is every chance for a confusion and difference. In a multitude many would not be qualified to be competent witnesses, for lack of opportunity and the proper knowledge and tests. Many would be careless and unobservant, even if they had opportunity.

Some honest men do not make good witnesses. In a multitude taken without selection there would be dishonest persons whose testimony could be controlled by corrupt means. Peter says that Jesus, after his resurrection, was shown openly "unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead." The apostles were well qualified by their former life and occupations to be eye and ear witnesses. In a moral and religious point of view, they were qualified by three and a half years of training in righteousness by the holiest and wisest teacher the world has ever known or can ever know. They had the fullest opportunity to know the fact to which they testify. They were the best and only proper witnesses that God could have chosen. And the fruit of their testimony puts the seal of Jehovah upon it.

The man that accepts the fruit of a tree as good, and calls the tree corrupt, sins against the Holy Spirit and his own spirit, and puts it out of the power of God to convince him of anything. The man that says he cannot believe this testimony ought not to stand in any Christian pulpit or teach in any Christian college. It is no indication of scholarship or advanced thought that a man does not believe that the Bible miracles were wrought. He may be unreasonable, narrow, and not up-to-date. The rejection of a well-attested fact is no sign of superior scholarship or up-to-dateness.



Conditions do not favor the hermitage of any nation or people.

As we become better acquainted with one another, the world over, and the interests of each becomes more common to all, the brotherhood of all the race will receive an abiding recognition in the consciousness of men.—*Religious Telescope.*

A Gleam on the Horizon

By Logan Lenore

More than thirty years ago a little band of Disciples organized a congregation on the one foundation. Under the shade of the trees in a beautiful grove they signed their names, with beating hearts, to the great charter of spiritual rights, and there they held their first meeting as a congregation of Christ. Summer was among the trees, in the wind and in the sky, and it was also summer in the hearts of the Disciples. Sweet harmony prevailed, between the music of the caroling birds and the melody of their tuneful hearts. The cloudless sky answered to the shadowless horizon of their hope. As they planted their tender vine of life, they offered a prayer of trust for its fortunate growth and the fruit it would bear, and with steady hands and silent tongues they wove the myrtle of hope about its destiny. The first dews of heaven which watered its young life, fell from the eyes of the Disciples. Rich dew? The virtue of the sky was in it.

In God's first temple, the pious preacher read the word of life aloud, within the hearing of the people, and gave the sense thereof, and attentive nature nodded a quiet assent. The woodland took up the melody of the hymn and wafted it upward and onward. God and nature and Christ and grace seemed to blend in one sweet communion that day, as the Disciples gave to one another the hand of fellowship, and stipulated to keep the ordinances of grace and to preach the gospel of salvation and to make their weekly offerings for the support of the needy. With one breath they sang and prayed, as they pledged to one another their sacred honor to contend for the faith once for all delivered to the saints, and waves of song caught their tears. Joy went from heart to heart, and hope mounted to its highest pitch. Purposes were framed before that rustic pulpit, destined to be transmitted from generation to generation for their full achievement. Prayers were offered with stammering tongues, which could not then be answered, but which would be answered in "seasons which the Father hath set within his own authority." The times for the answering of their swelling prayers were concealed from their eyes. Blessed obscurity!

A foreign missionary society, or a Christian woman's board of missions, or a ministerial relief fund, or a board of church extension was not so much as dreamed of that high day. No word of instruction or exhortation was spoken of the responsibility of Christians to the nations which sit in the shadow of death; much less was a collection taken to send the gospel to the heathen world. The duty of the hour seemed to them to lie closer at hand. They had no church to shelter their meetings against the summer's sun

and the wintry storm, and to pay for the preaching from the rustic pulpit would drain their slender purse; beside, the sects were in the land. The sects were giants before whom the Disciples were as grasshoppers.

The infant congregation was aflame with zeal for the union of Christians, although it hardly recognized the sects, inhabiting the country around the grove, as Christians at all. And why should it not have burned with such a zeal? The battle waged from week to week against the sects in the shade of those calm and peaceful trees. Arguments drawn from biblical injunctions against divisions, from facts of history, and from points of analogy were employed with telling effect. The saints were happy and the sects were mad. A sound argument for the overthrow of sectism was heard in every prayer, and a synopsis of a fine sermon on union was sung in every hymn.

Whether the covenanters had the spirit of union themselves, was an untaught question, irrelevant and out of order. They could drive the sects from the field of battle with their logical weapons, and that was enough. On that day it was enough. It was a time to fight and not to hew marble; a time to drive the Canaanite from the land, and not to build temples. Those Disciples saw one thing clearly to be done, and they were acquainted with the use of the instruments they had to employ. They did not close their eyes against the light they had, nor did they let their weapons grow rusty and dull. They made no compromise with the enemy. Pilate and Herod did not unite in that grove to put Jesus to death. True noblemen of the Lord were those men, and those were glorious days.

Things are different now. Long ago the ark of the covenant was removed from the hospitable shade of the trees, and was placed in a comfortable house of the Lord. The music of singing reverberates no more down the long aisles and through the lofty vaults of the forest. The incense of prayer—and sweeter incense never mingled with that of the angels around the throne—rises no more from that altar among the trees. Faces, luminous with a triumphant hope, which were then upturned toward those favoring skies, have faded away under the blight of death. The grove is silent now, save when the birds raise their chorus of praise. The temple of grass and tree and sky is still, with the quietness of the grave, until the night wind wails its requiem of the dead. No memorial feast of flesh and blood is spread under the limbs of those ancient trees. Only a sweet memory re-

mains to haunt the sacred place. The grove will never be the same place it was before the first feast of love was spread in the shade of those friendly trees, though the trees and their successors should stand for ages; for the footfall of a saint, the melody of a hymn, the emphasis of a sermon, the pleading cry of a prayer echo up and down the shady aisles and make the place enchanted ground.

The Disciples also have changed. How those Disciples hated the sects! They called them the children of Babylon. And how the sects, in turn, hated the altar under the trees! The Disciples had the spirit of the Master, which must abide with them and with their spiritual posterity forever. They had also a spirit which was subject to the law of change, and which was destined to pass away. A broader faith, a sweeter charity, a larger hope, a better knowledge of the Redeemer would bring the Disciple and the sect into a closer fellowship.

After many a year of wandering to and fro, a charter member was permitted to worship with the congregation organized in the temple of nature, when lo! he beheld the Disciple and the sect worshipping at the same altar, uniting in the singing of the same hymns, placing their contributions in the same basket. For three months had they been bound together in their Sunday evening service by this blessed tie. The prayers were for mutual blessings. They were no longer enemies; they were allies. Their hatred of many a year ago, if not changed to perfect love, was softened down to tolerance, where they could appreciate each other's faith and sacrifice and devotion. They were one in their spirit and were one in their purpose, and were dwelling together as brethren. The Disciple and the sect were finding the "more excellent way." A mysterious vision gleamed tenderly among the lamps of the church as if to increase the light of the building; it was the image of the Master's face turned upon the recipients of his grace as they were answering, as best they could, his high-priestly prayer, poured out of a broken heart on the night of his betrayal, that they might be "perfected into one." Faith and love and hope worked on the problem of union in their own way. There was no goading faith or forcing love or driving hope. The Disciple spent no valuable time compelling his love; nor did the sect. These potent forces do not bring their results in a day.

While the weapons of logic were good and were necessary, the "tie that binds" is better. The perfect union is more likely to be consummated under the visible image of the Master's face than when the sect hated the Disciple and the Disciple hated the sect.

God's Instruments.

By H. T. Morrison.

One of the most striking peculiarities in God's efforts to save man is that the instruments employed were, from a human standpoint, usually the most unpromising that could have been employed. God's choice of means from the very beginning has been such as to shock the worldly-wise. The history of the Jewish people is ample proof of this statement. What connection, for instance, could man have foreseen between the shepherd boy Joseph, sent in the providence of God into Egypt, and the mighty results which followed? Or when Israel was to be delivered, why hedge them in, as was done at the Red Sea, where they would be exposed to the fury of their enemies instead of leading them directly out of Egypt by the natural route? And when the walled city of Jericho was to be taken it surely must have been a strange spectacle to the worldly-wise inside the walls when they beheld the Israelites, day after day, marching around their city blowing ram's horns. And not much wonder the proud Naaman rebelled at the thought of bathing in Jordan for the cure of leprosy. And the only reason why the brave Gideon ever consented to meet an army of more than 100,000 men with 300, when he had an army of 32,000 in the beginning, was because he saw not as man seeth, but with the eye of faith.

For thousands of years the world had been expecting a deliverer. The Jews had had their Davids and Solomons, who had dazzled the world with their wisdom and splendor. The other nations had had their philosophers and kings and generals. But when the time has come for God to fulfill his promise, a peasant, born in a stable, reared by the humblest of parents, in the most despised town in all the land, without learning, and so poor that he had not a place to lay his head, makes his appearance among men. Jesus of Nazareth had not one element of greatness, such as the world then counted greatness, to commend him to either Jew or Greek. But he was God's chosen instrument, designed to smite down human wisdom and folly, and turn a foolish world back from its pride and self-worship, to loyalty, to its rightful sovereign. It is not much wonder that the learned Greek pronounced the preaching of Christ's gospel foolishness, and that to the self-righteous Jew, Christ became indeed a stumbling-block.

When we contemplated the class of men chosen and sent to be the first heralds of the cross, human wisdom again receives a shock. Twelve penniless and unlettered men pitted against the pagan world, as it existed in the days of the proud Cæsar, was certainly a singular spectacle.

This has been largely true of God's most effective instruments down to the present day. Those that have been

the most signally used by him for good have usually been chosen from such lowly and humble sinners as to shock, at first the pride of a large class of church people. Again and again has God chosen the base things of the world, and things that are despised, yes, and things that are not, that he might bring to naught the wisdom of the wise. People, in the beginning, made light of such humble instruments as the monk Luther, John Wesley, Cary, Judson and the unlettered young man Moody; but these are the forces God has used, and is using, to turn the world right side up, in order that men may see and think as God sees and thinks. When our Lord laid such stress upon a two mite offering, made by a poor widow, he intended to teach a much profounder lesson than many people have ever understood. The lesson goes much further and deeper than the pocket-book.

God has demonstrated again and again, and in a thousand ways, that our ways are not his ways, and yet how slow we are to learn the lesson! In this, the beginning of the twentieth century, I have little doubt but that the greatest folly the church is guilty of, and that is doing more to hinder the conversion of the world than any one thing, is that of substituting man's wisdom for the wisdom of God.

Alexander Campbell's Study.

(See Picture on Cover.)

Alexander Campbell's study is a brick structure, hexagonal in shape and stands a short distance west of the Bethany home. Formerly a wing, now removed, extended thirty-four feet from the rear of the study. The original circular skylight was destroyed by a storm a few months before Mr. Campbell's death. It is said that he preferred a skylight because it prevented his having sunlight shadows on his paper while writing. Not infrequently he would facetiously quote the adage "*Lux descendit e cado*"—light descends from above. Ventilation was obtained by means of the little side windows of the door and on the sides of the fire-place. The large trees which have stood like sentinels for more than sixty years, were brought across the mountain by stage and planted by Mr. Campbell himself.

Through the courtesy of Mrs. D. C. Barclay, of Bethany, we are able to present this excellent interior view of Mr. Campbell's study. Here in the early hours of the morning when the rest of his family were sleeping, Mr. Campbell busied himself preparing the manuscript for the printer's hands. Here on the shelves were stored away about three thousand books, many of them old and rare, and some of them with the stains of salt-water still visible, the effect of the seabath off the Scottish coast, when he and the other members of the family narrowly escaped a watery grave in their first attempt to cross the sea in 1808. To the

right, in the picture, may be seen the chair with its extending bookrest or writing desk, in which the great man sat and wrote his famous debates, the Christian System, and other books, during the most active literary period of his life. The other chair is that occupied by the venerable Father Campbell in his declining years, and through the period of his blindness, whose "ever-during darkness he bore with the utmost resignation." Here also may be seen the busts of both father and son. The study is in a good state of preservation, and while no longer the sanctum of its erstwhile genius, it is an object of deepest interest to every lover of our plea, as the favorite workshop where the great reformer burnished the weapons so mighty in the defense of apostolic Christianity. C. C. REDGRAVE.

COFFEE SENT HER

Back to the Country.

A young woman of Bradford, Vt., made her way to a good position in a big Boston store, and gave it up because of sickness at home, but it all came out right at last and she tells the story this way: "Two years ago I had to leave a position as bookkeeper in a Boston department store to go back home to take charge of the old place as mother's health seemed shattered, and what do you suppose proved to be the cause that forced me to return?"

"I found her very weak, unable to sit up all day and with a dizzy feeling if she tried to move about. She had been advised to stop coffee drinking, but as she had used it from childhood it seemed as though nothing could take its place. I had settled down to stay at the farm, when one day I got to thinking over the situation and concluded to try an experiment. I got a package of Postum Coffee. It was not cooked right the next morning and we were all disappointed. That was because we had tried to make it like coffee. Next morning I had Postum made according to directions and we were all delighted. In a few days you should have seen the change in mother. Since that time we have never drank coffee and now we all drink Postum twice a day and sometimes three times and think it superior to coffee.

"The change in mother's health since she quit coffee and took up Postum has been wonderful. She is once more able to take the work again, quite well in fact, with no more weakness and nervousness, no more sour stomach, no more trouble of any kind. To cut a long story short she is now entirely well and I am going back to Boston in a few weeks, thanks to Postum." Name given by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the \$7,500 cooks' contest for 735 money prizes.

News From Many Fields

Southern California.

We have just learned with much pleasure that we are to have Bro. W. E. Garrison with us in the Long Beach convention. We hope to see him a little ahead of the time so we can show him Southern California with her summer clothes on.

Here comes the dear old CHRISTIAN-EVANGELIST with another new dress on. It always looks prim and clean no matter when or how it appears. The writer of this has been a reader of the CHRISTIAN-EVANGELIST ever since he was a boy, and he can say without any flattery that he does not call to mind a single time when the editor of that paper has ever taken a position on any question that he could not heartily endorse. Further, he does not call to mind a single issue of the CHRISTIAN-EVANGELIST in all of these years that he would not have willingly put into the hands of anyone, inside or outside of the church to read.

Summer in California! Well, to one who was never here it is hard to describe it. Remember this letter is written in Orange county. Early in the morning we have a fog, which veils the sun till about 9 o'clock. By that time the coast breeze begins to blow, so that one in the shade is comfortable with light coat and vest on at almost any time in the day. By six o'clock it is quite cool, and one out in the evening will enjoy a light wrap. We sleep under two to three covers every night so far and this is July 10.

The apricots are ripe and the canneries and driers are busy. An eastern man who has tasted apricots only from the cans knows nothing whatever of the natural taste of the fruit. We were surprised to find it fresh from the tree, to be sweeter and more delicious than our eastern peaches. The crop is not so large this year as last, but the fruit is of a much better quality so that the grower will probably market his fruit at a very much better price.

There are many oranges yet on the trees. They are not so good this year as usual, and many of the growers have not tried to market them. I wished for the street boys and girls from some of our large cities recently. I was crossing a river bed where were dumped the the unmarketed oranges. I counted about forty wagon loads at one crossing. Much of this fruit is as good as is sold for from fifteen to thirty cents a dozen in the eastern market. To a tenderfoot it looks queer to see ripe oranges, orange blossoms, and growing oranges all on the same limb. The blossoms are gone now, but we have oranges of all stages of growth, from the size of a marble to the full ripe fruit on the same tree.

English walnuts look well and the promise is good for a fair crop. This is the prettiest tree we have seen in the state. It is so symmetrical, and so clean. We think the walnut grove much prettier than the orange grove. Figs are getting ripe, too. They will continue right on from now till in the fall. The trees in our yard have some ripe fruit on them every day.

And berries—blackberries, strawberries, Logan berries (this is a new one to the tenderfoot); great big juicy, luscious berries. In the retail market 5 cts, a box, by the crate about three cents a box.

We enjoyed the editor's description of a little fishing picnic with Brother Cree. They made one beautiful catch. How I wished they could come out here and swing a few that would require both of them to do the landing. At least so our fishermen here report.

We never fish, and cannot testify from experience. But we can testify concerning game. We have quail by the thousands, doves are plentiful, and rabbits galore. How we wish the editor could come over and spend a few days with us about the fifteenth of September. We will promise him the merriest outing that he has had in many a year.

It was our pleasure to have a visit recently from Mrs. John W. Garrett, and her daughter Miriam, of Colorado Spring. We all spent several days together at Arch Beach, and en-

joyed much the fellowship while we listened to the thunder of the waves.

We have but little church news to report this time. The work generally seems to be in a healthy conditions. People in this country generally have a good time from the first of July till the first of September. None of the services are largely attended. Here in Santa Ana, the First Baptist, First Christian and M. E. church, south, are holding union Sunday evening services during the months of July and August. We had the first union service last Sunday evening at the Baptist church. The pastor of the Christian church preached to a crowded house. The next meeting will be in the Christian church and the Methodist pastor will preach. Then we go the Methodist house and the Baptist minister will be heard. The plan works beautifully. F. N. CALVIN.

Santa Ana, Cal.

Ohio Letter.

Lathrop Cooley preached his 59th anniversary sermon at North Eaton, Ohio, July 12. These fifty-nine years of ministry have been spent at North Eaton, N. Royalton, Painesville, Akron and Cleveland. Brother Cooley will be 82 years old next October. He is a vigorous man for one of his years and has promise of many days yet. It will be remembered that he has been a generous donor to several of our missionary enterprises. Robert B. Chapman now ministers at North Eaton, and reports a new C. W. B. M. auxiliary and prospects for good meeting in September when he will be assisted by C. A. Pierce, of Galion.

W. A. Brundige has been at Lima, Wayne Street, for nearly four years. In that time 402 people have been added to the church. The school gave \$50 for Children's Day and already have over \$2,000 in a building fund. A new building is greatly needed.

F. F. Cook is doing an heroic work at Marietta. The remodeled building cost \$3,500; \$1,600 of this Brother Cook got from the churches of the state; \$400 is yet to be provided for. There have been four additions the past month.

J. T. H. Stewart has taken up his abode in southern Ohio and will minister in word to the brethren at Lowell, Mile Run and Fairfield. He will live at Lowell.

The Glenville church has a brand new pipe organ. It is the gift of Andrew Carnegie. It was inaugurated Tuesday night July 14, by a recital by Prof. Andrews, of Oberlin. On Sunday July 19, S. H. Bartlett dedicated the organ by preaching a sermon. To say that the people of that parish, with their pastor, M. B. Ryan, are feeling hilarious is to tell only a part of the story. Hurrah for Glenville!

It is pretty hard to run anything good without calling on Ohio. The management of the Bethany College Assembly has understood this and on the program for the Assembly which convenes July 21, to August 5, we find the name of H. H. Moninger, F. M. Rains, M. L. Buckley, S. M. Cooper, S. T. Martin, P. Y. Pendleton. But Ohio furnished Bethany with her honored and markedly successful president. Why should Ohio not be on her Assembly program? John Mullen has resigned at Mungen. D. P. Shafer has done likewise at Chesterland. E. J. Meacham has been called at Wilmington for three years in the future. M. L. Bates and J. H. Goldner will spend six weeks in Chicago University. Newton Falls is building a new house of worship and will be "in it" by October. East Side church, Toledo, has enlarged its house. L. L. Carpenter was there last Sunday. Two or three good men at \$500 and \$600 salaries can be given work in Ohio. Write this scribe.

The Canton Sunday-school averaged 355 for the past quarter, and the offering was five cents plus per scholar per Sunday. Pretty good, that. A. Martin preached at Ashland July 13, and lectured on July 14, on Spiritualism. The churches of Ashland hold union services during July and August. The Lake

Shore preachers held a conclave at Painesville, July 20. Each man told of the latest book he had read. The day was delightfully spent.

The Eastern Ohio Ministerial Association will hold its annual meeting at Hiram, Sept. 1-3. The program is now hatching and will be one of strength and helpfulness. Let every preacher plan to attend.

It is nearing the time for the fall conventions. The programs have been sent to the various districts. These conventions ought to be made much of. They can be a power for good. The places and dates this year will be as follows:

Dist. 3, Tues. & Wed., Aug. 25-26, Bellefontaine.	
" 25, Thurs. & Fri., "	27-28, Piqua.
" 10, Tues. & Wed., Sept. 1-2, Harrison.	
" 23, Thurs. & Fri. "	3-4, Russellville.
" 7, Sat. & Sun., "	5-6, Buford.
" 5, Tues. & Wed., "	8-9, Martinsville.
" 24, Thurs. & Fri., "	10-11, Ironton.
" 18, Sat. & Sun., "	12-13, Bradbury.
" 14, Tues. & Wed. "	15-16, McConnelsville.
" 1, Thurs. & Fri., "	17-18, Zanesville.
" 16, Sat. & Sun., "	19-20, Martin's Ferry.
" 2, Thurs. & Fri., "	24-25, Wauseon.
" 3, Tues. & Wed., "	29-30, Ada.
" 19, Thurs. & Fri., Oct. 1-2, Bowling Green.	
" 6, Tues. & Wed., "	6-7, Ashland.
" 4, Thurs. & Fri. "	8-9, Loudonville.
" 9, Tues. & Wed. "	13-14, Stubenville.
National Convention, Detroit, Oct. 16-22.	
" 22, Tues. & Wed., Oct. 27-28, Newton Falls.	
" 20, Thurs. & Fri., "	29-30, Lorain.
" 15, Tues. & Wed., Nov. 3-4, Stowe.	

Collinwood, O.

Missouri Letter.

This is the day of the county convention. The list has been published, but some changes have been made and need noting: Cass County, Bethany church, July 20-22. Holt County, 23, 24. Hickman Mills, 23, 24. Boone County, Ashland, 29-31. Callaway County, Friendship church, Aug. 3-5. Lincoln County, New Hope, 10-12. Gentry County, Farber, 17, 18. Pike County, 19, 20. Ralls County, New London, 24-26. Miller County, Tuscumbia, 29-31. Two dedications also come next month, Northview, Aug. 16; Freeman, Aug. 23. Both new congregations and churches.

Two splendid victories have recently come in our mission work. Joseph Gaylor had one at Seneca, where, in the face of the greatest odds, he had a meeting with 62 additions. Church, Bible school and Endeavor organized and part of the money raised for the erection of a house of worship. The other was by Bro. A. J. Williams in the Springfield District at Everton, with 47 added. In both cases the opposition was something amazing, and the victories complete.

Brother Gaylor is now in a meeting at Rolla, a particularly hard field; he reports 15 additions to date. This is one of the most important towns in central Missouri. Brother Warren is now in a meeting at Sarcosie with good prospects. Bro. T. W. Cottingham is just beginning a meeting at Fairhaven, in Vernon County, a place where we have no church.

Bro. G. E. Jones has just entered upon his work at Sheffield, Kansas City, and is meeting with delightful success. R. H. Fife is working like a Trojan in building the house of worship at Westport. Every male member of the Fife family old enough to work at all, are on the ground helping. Surely they are going to have one of the best and the cheapest house in the city.

The city mission work under Bro. F. L. Bowen is moving splendidly. Two houses, Ivanhoe and Seventh and Jackson, will be finished this year, in fact, our cause in Kansas City was never in better heart than at pres-

ent. The county-Jackson-convention meets next week, and we are in hopes that great good will come therefrom.

The Hammett Place Church, St. Louis, has opened up another Sunday-school. This makes three mission schools now under the auspices of that congregation, besides the one at the church. All of them meet in the morning at 9:30 o'clock and close in time to reach the church for services at 11 o'clock. This is an example that could be wisely followed.

Brother Ireland's work at Carondelet is moving slowly, but surely, in the right direction, and when the house is remodeled, they will do still better.

The flood situation has been relieved of its immediate acute distress, but conditions are yet distressful. Every member of the church in Armourdale was loser by the flood, and three-fourths of them lost all they had. It will cost \$1,200 or \$1,500 to put their house of worship in shape again, and they have no means to employ a preacher at all. They must have help. Kansas City, Mo., churches have undertaken to put the house back on its foundation and refloor it, but the refurnishing and the preaching service will still have to be provided for. Armourdale is only one; others have suffered as well.

It seems one of the times when there should come a generous, hearty response; some of the churches have responded, for which, God bless them; but many others could make immediate and large offerings, and the Lord expects it at their hands. "Inasmuch as ye did it to one of the least of these, ye did it unto me."

We are now in the last quarter of the convention year, and many, very many, churches have not yet sent their offering for state missions. The unlooked for and unexpected burdens have placed your board in an embarrassing situation. If the churches will make immediate and generous response, the situation will be wonderfully relieved. We are praying for that, and believing it will come.

T. A. ABBOTT.

311 Century Building, Kansas City, Mo.

Michigan Notes.

D. Munro, corresponding secretary of Michigan, has located permanently with the church at St. Johns.

F. P. Arthur is spending his vacation near Luther.

G. G. Horn, of Boswell, Ind., has taken up the work at Fremont.

Wm. Chapple, of Columbus, Ind., has been spending his vacation at Cascade, Mich.

One of Michigan's pressing needs is good men who are willing to preach the gospel for a small salary. The field is white to the harvest, but laborers are few.

Michigan is to have a preachers' assembly at Cascade, Aug. 17-22. This is a new movement among Michigan preachers, and much needed. The place selected for this assembly is one of the most beautiful summer resorts to be found anywhere. The expense will be light, and it is hoped that Michigan preachers will be well represented. A program has been provided, covering a discussion of all the books in the New Testament. This feature of the program will be given each forenoon at the grove. The afternoons will be given to recreation and rest. Each evening service will be held in the church. The following subjects will be presented:

Monday evening, "The Preacher a Teacher," by F. P. Arthur, of Grand Rapids.

Tuesday evening, "Church Problems," by E. E. Cowperthwait, of Saginaw.

Wednesday evening, "The Preacher for the Day," by W. B. Taylor, of Ionia.

Thursday evening, "The Boys and Girls," by T. P. Ullom, of Traverse City.

Friday evening, farewell service. Messages from older preachers. Let us make this a pleasant and profitable week.

It gives us joy that our Foreign Christian Missionary Society has made such a splendid gain during the first eight months of this year. The increase in offering for this period was \$15,000 over that of last year, and a gain of only \$7,000 more is needed to reach the

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Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best Blood Medicine.

\$200,000 goal. Surely there are enough followers of Jesus in our great brotherhood who have not yet extended a helping hand to this divinely commissioned work, whose hearts will be touched by the world's great need of the gospel and will rally to the work by sending in an offering at once. It would be a shame to our entire brotherhood to come short of the \$200,000 mark. It would send a thrill of gladness around the world and into the highest heavens for us to cross the line.

Cascade, Mich.

C. M. KEENE.

Nebraska.

Additions to the churches have been as follows as reported: Five at York, four by letter and statement at Tecumseh, one at Chester, one at Table Rock, four by letter, one confession at Lincoln, 1st.

A Bible-school has been organized at Overton. G. W. Darnier, superintendent. They will be supplied during the summer by Bro. F. F. Grim, of Chicago. The church at Table Rock is repairing their house, and have asked Bro. C. C. Atwood to remain with them another year. Oscar Sweeney has accepted a call to Alma, and will be at work when this is read. We are glad to get him back to the state. W. W. Divine, of Minnesota, was at North Bend and Kearney recently. Hope to locate him at one of these places.

We need to get new men into the state. The foreign society has appointed Dr. and Mrs. C. L. Pickett, of Tecumseh, to a post in the Philippines, and they will go in September. Brother and Sister Wilkinson will shortly be in Porto Rico under the C. W. B. M. Churches in other states are figuring on other good men, and thus we need to be constantly filling our ranks to make up losses, as well as to supply the increase needed for our growing work.

The new Brownville Church will be dedicated July 19.

South Omaha brethren have sold their church property and bought a fine site and will build a new and suitable house of worship. Brother Leander Lane is leading this church very successfully. He is a good organizer.

The church at Magnet will dedicate its new house July 26.

Bro. H. G. Hall is giving his time to raising funds in Omaha for the new church needed for the First Church. No evening services will be held during the hot weather.

Earl E. Boyd, of Eastside, Lincoln, was sent by his endeavor society to the convention at Denver.

We are now within a short time of the state convention. We want to enroll a thousand delegates and visitors. If the preachers will take up the matter with the congregations it can be easily brought about. The railroad fare will be one and one-third fare for round trip from all points within a radius of 50 miles of Lincoln, or where the fare is \$1.50 and less. Outside of this, up to 200 miles, the fare will be one fare plus 50 cents. No certificates required. Tickets on sale Aug. 4 to 12 inclusive, and good to return till Aug. 14. This will cover the full time of the convention which is Aug. 4-9. From Lincoln, transportation will be on street cars to University Place. From there by carriage to the grounds. The fare from Lincoln will be 15 cents each

way. Baggage will be transported via the street cars to University Place, and thence by wagon to the grounds. Two deliveries each day. Bring plenty of bedding. It does not pay to be short on this, as the nights are often cool. Bring your rubbers, some toilet articles, some clothing that will be warm if needed. You can live well and reasonably cheap on the grounds. Meals will be furnished for those who do not want to board themselves, at a moderate price. Hay and feed for horses, ice and milk will be for sale. Barber shop handy. Tents will cost \$1.50 and \$3.25 each for the season. No charge for space. If you have a tent bring it along. Floors in tents extra. If ordered in advance gasoline stoves can be furnished in limited numbers. Should have orders for these promptly.

No church can afford to miss being represented in this great gathering. We have a fine program for instruction and helpfulness. It is not an entertainment, but a great religious gathering to plan for the evangelization of Nebraska. Yet the speakers are among the best. They will be masters in their fields.

The Ministerial Institute begins at Cotner, July 20, and lasts till the convention begins. W. J. Lhamon and W. P. Aylsworth are the principal lecturers. This is a growing institution in the state. Preachers and Bible students should patronize it generously. Tuition \$2 per week.

W. A. BALDWIN.

Mississippi State Convention.

The Mississippi State Convention of the Disciples of Christ meets with the Meridian church, August 26. Every effort will be made to contribute to the comfort and pleasure of all who attend.

A most cordial welcome is extended to the Disciples of Mississippi, and any others who can come. All who contemplate attending the convention will please notify B. H. Grimes, Meridian, Miss., who is chairman of the entertainment committee.

RICHARD W. WALLACE, pastor.

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GEO. H. BEASLEY, President.

The Sunday-School.

Aug. 2.

SAMUEL ANOINTS DAVID.—
1 Sam. 16:4-13.

Read Chapter 16.

Memory Verses: 11-13.

Golden Text: Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16:7.

The Prophet and the King.

Saul's willfulness and disobedience in the matter of the Amalekites and Samuel's rebuke brought about a permanent rupture of the relations between the king and the prophet. Samuel went back to Ramah and Saul returned to Gibeah, and it is said that "Samuel came no more to see Saul until the day of his death." This break does not mean merely a break in the friendly relations of two men. It means an interruption of communications between God and Israel, a choking of the channel through which divine guidance had flowed to the government and life of the chosen people. Even in our day, when we do not believe in the union of church and state, we regard it as an unfortunate and serious condition when the sentiment of the religious leaders unanimously condemns a policy of the government. It was much more serious in the case of Israel.

How Long Will Thou Mourn?

Samuel's break with Saul was no personal pique. It was as the prophet of God that he withdrew. As a man and a friend of Saul, he mourned for him as for one dead. In fact Saul was politically and religiously dead. He had lost his opportunity, had wasted and misused his great powers. It is always a sight worthy of tears to see a man of great native ability or of exceptional opportunities throw them away. The wreck of Saul's character was great in proportion as his personality had been strong and his powers remarkable, and it was not unfitting that such a ruin should be an occasion of mourning. But mourning was not the duty of the hour. It was a time for action. The hour of failure is a first-rate time to make a fresh start. And Samuel was now called from his mourning over Saul to take the first steps toward selecting Saul's successor.

Jehovah's Repentance.

The most discouraging of all failures is the failure of some plan or enterprise which we were sure had God's approval. Such failures shake the very foundations of our faith in divine providence. Saul, who had been chosen by Jehovah and whom David afterward referred to repeatedly as "the Lord's anointed," had failed. It must have taken some special re-assurance and encouragement to convince Samuel that God had not made a fatal mistake. The assertion that "the Lord repented that he had made Saul king over Israel" (1 Sam. 15:35) is clearly a statement of God's attitude toward Saul as seen and interpreted from the human point of view. God's character and nature are unchangeable; and therefore his attitude toward men must change as the character of men changes. But when a man alters his attitude toward another—for example, to withdraw confidence from one who has shown himself unworthy—it is described as a repentance, i. e., a regret that he had ever so misplaced his confidence. So to one who thought of God under the form of man, it was natural to describe God's change of attitude toward Saul by saying that he "repented."

Fill Thy Horn With Oil.

When one is halted by one of those discouraging failures which seem at first sight to be God's failures as much as man's, it is hopeless to sit still and try to think the problem through to a satisfactory conclusion. Samuel might have spent all his declining years in unprofitable speculation as to why Jehovah should ever have chosen Saul for king, and his faith would have grown feebler all the

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while. But he was roused from his mourning, as we all need to be at times, by the command: "Fill thy horn with oil"—which is to say, prepare for some new enterprise, get ready for service, find in action the solution of your speculative difficulties—"and go."

The Pilgrimage to Bethlehem.

There is a striking parallel between this journey of the aged prophet to Bethlehem to anoint to the kingship a young shepherd, and the pilgrimage which was made to the same spot a thousand years later by the wise men of the East to hail a new-born king lying in a manger. Samuel was told to go to the house of Jesse, but was not told which son he was to anoint. God usually gives his instructions as he gave the manna—as needed. The journey was made with caution. The real motive must of course be concealed from Saul, who could not be expected to permit an act which meant the overthrow of his dynasty. So Samuel went as if to offer sacrifice, and doubtless did offer it, though it is not explicitly stated. The sacrifice furnished an explanation of the mission not only to the king if he happened to inquire, but also to the elders of Bethlehem who doubted at first whether the prophet's visit was motivated by good or evil intent. It might easily be that he came to rebuke or punish them for some sin. Perhaps the query, "comest thou peaceably?" was the cry of a burdened conscience which finds accusers on every hand and lives in constant expectation of rebuke.

The Sons of Jesse.

After his experience with Saul, who lacked nothing in appearance and physical prowess, it might have been expected that Samuel would know better than to choose Eliab or Abinadab or Shammah for the kingship solely or because of their commanding appearance. But it is a delusion that dies hard—the delusion that face and figure are the true index of man's or woman's worth. One gains nothing by rushing into the opposite delusion, the notion of asceticism, that there is a virtue in sheer ugliness. David himself, when he appeared after Samuel insisted upon seeing him, was "of a beautiful countenance and goodly to look upon." The truth is, physical beauty and excellence is a very good thing so far as it goes. There is no profit, and usually very little sincerity, in decrying it. David's elder brothers were not passed by because they were of splendid physique. But these physical qualities become really serviceable only when the right sort of heart lies back of them. A terrible responsibility rests upon one who by his charm of personality can lead men after him, just as a responsibility rests upon one who has the power to sway men by eloquent speech. The fundamental question in each case is, Will he lead them the right

way? Will he sway them toward the truth? *David.*

There is nothing to indicate that David at the time of his anointing was a mere child as he is often pictured. In the next episode (1 Sam. 16:14-23), with no stated lapse of time intervening, finds him "a mighty man of valour, a man of war, prudent in affairs," as well as a skillful musician. It is in the latter capacity that he is brought into Saul's court to soothe the king by music when the melancholy and morbidness of his embittered life came upon him like a demon.

So the spirit of God was with David and was not with Saul. The old king had brought failure and disgrace upon himself and his family. Jehovah departed from him because he had departed from Jehovah. And the spirit of God was with David because David was willing to be used as God wanted to use him.



A Superintendence of Attendance.

The teacher is responsible for maintaining regularity of attendance upon the part of the scholars. An excellent method for holding the teacher accountable and at the same time "stopping the leak" in the school, is by the use of printed slips similar to this:

Date.....Teacher.....

Please report names and addresses of scholars absent to-day. It is desirable that you call on these this week if possible. Mark X the names of any you cannot visit this week.

Leave sufficient space for names and any needed comment.

If the superintendent of the school has not the time or qualifications for working details, appoint a "superintendent of attendance" who can give close attention to this work. Place a slip in the hands of each teacher at the beginning of the lesson period to be returned when reports are made up. These slips will afford the "superintendent of attendance" all needed information and enable him to look after the absentees in person or by note at once. At the same time this method constantly reminds the teacher of his own duty and has an educative value on the entire school. Some person qualified for the position of "superintendent of attendance" is needed in every school to look after the enlistment of new scholars and the attendance of old ones. The superintendent of the school can then give all his time to the executive management of the school and the direction of the teaching corps.

F. W. NORTON.
Irrington, Ind.

Midweek Prayer-MeetingBy Frank G. Tyrrell.
July 29.**THE DUTY OF APPRECIATION.—1 Thes.
5:11-13; Matt. 26:6-13.**

Is the art of appreciation one of the "lost arts?" It is something which all enjoy, a few exact, and still fewer receive. It is well called a duty, and if we will but discharge it, and so become familiar with it, we shall find it one of the most delightful.

Merited.

There are many who have earned our appreciation. They have loved us, toiled for us, and suffered, too; they have given themselves to us. Chief among this company are our parents. It is lamentable that the world does not appreciate its fathers and mothers until they have passed away, or at least, until the children are scattered from the home nest, and have children of their own. Teachers also come in for a large share of appreciation. They have guided, instructed, quickened, inspired us, until what we are is largely of their making. The great army of the world's workers have put us into their debt; the builders, clothiers, farmers, sailors, engineers, etc., have all earned our appreciation, as well as our money. And so, too, have the poets, artists, musicians, historians and teachers. In some way, however slight, the majority of those we meet, and multitudes whom we never meet, deserve our appreciation.

Unselfish.

Appreciation is profitable to him who gives it, for it flows forth from unselfishness and increases it. Even if one does not possess a generous nature, he has occasional generous moods; and it is such moods that brood appreciation. If we withhold appreciation, it argues either a thoughtless or a selfish nature,—inability to see good in others, or else indifference to the expression of it.

The alabaster cruse would never have been broken by a person whose heart was vitiated by selfishness. Beware how you court appreciation until you forget to give it; how you seek to live in the atmosphere of esteem until you are incapable of exercising it. For your own sake, as well as for the sake of others, practice the high and noble art of appreciation. It will make the miserable happy.

Gratifying.

"She hath wrought a good work upon me," said the Master. He was gratified with the costly gift. And so the aroma of appreciation always gratifies. It is the assurance that labor is not in vain; that toil and anguish have their reward. It is sweet to know that there are natures noble enough to respond with the meed of thanks or praise, for the work done in their behalf.

There is enough to vex and discourage the most earnest and valiant souls; let us deal largely in that which affords a goodly measure of gratification.

Inspiring.

The assurance that one is appreciated stimulates him. It is the best possible investment, for it improves the quality and increases the quantity of service. Appreciation inspires. It costs nothing at all, even in its most valuable forms, compared to the good it produces.

Hearts hunger for it. Praise is appreciation set to music. A flower in the sick room is better than a wreath on the coffin.

Prayer.

Teach us, O God, the divine art of appreciation. Enable us to think often of our blessings and our benefactors. May we give love to all, and may our lips, never withered by criticism, be ever fragrant with praise, until at last we ourselves shall hear the sweet, "Well done." Amen.

(Topic for Aug. 5: "The Great Teacher, His Authority."—Mk. 1:21-27; Jno. 10:1-9; Matt. 28:18-20.)

Christian Endeavor.

Aug. 2.

**LESSONS FROM THE LIFE OF PAUL. I.
2 COR. 12:7-10.**

The characteristic of Paul to which attention is called in this text is his patience in suffering. So great is Paul's name and so splendid is his reputation that we are apt to think of him as one who had but to speak and all who heard would believe and follow him. His missionary successes were so brilliant and the narrative of them is so simple that it seems that it must all have been very easy for Paul. But Paul's successes were not won by his brilliance, but by his patience and his willingness to suffer and be humiliated when such experience lay in the path of duty.

Paul had a "thorn in the flesh." We do not know what it was. Many have that that it was some trouble with his eyes, since we know that most of his epistles were written by an amanuensis and once, when he adds a few words with his own hand, he calls attention to the large letters which he made. But whatever it was, it was a grievous burden. Paul would have been more than human if he had not at first wished to be freed from it. He says "I besought the Lord thrice that it might depart from me." But it did not depart, and then Paul learned the lesson: "My grace is sufficient for thee," and he did not again ask that his affliction might be taken away. It was a small price to pay for the blessing which it brought.

Does it seem incredible that one should be even thankful for an affliction? It ought not to be so. Many Christians have in all sincerity recorded such thankfulness. Fanny Crosby, the hymn-writer, now eighty-three years old, whose sight was destroyed in infancy by a physician's blunder, says that if she should meet the physician now she would thank him; "and if perfect earthly sight were offered me to-morrow I would not accept it. Although it may have been a blunder on the physician's part, it was no mistake of God's."

So Paul learned to "glory in my weakness, that the power of Christ may rest upon me." A consciousness of one's own weakness is the first step toward seeking and finding the true strength that comes from above. Sometimes God has to deal very harshly with a man (apparently) to free him from the conceit of his own wisdom and power. He has to let us make ignominious failures and foolish mistakes till we are ready to seek divine guidance.

Two things show the real nature of a man—the way he takes his pleasures, and the way he takes his misfortunes. A man can be judged by his amusements, for they show what sort of things he enjoys. He can be judged by his misfortunes, for they show how he endures things which he does not enjoy.

But misfortunes are not simply to be endured. They are to be used. They must be turned to account and made to minister to one's usefulness or growth. It is not the attitude of Stoic or Spartan indifference that is called for, but the truly Christian attitude which looks beyond the present suffering to the final outcome of life, and gladly accepts pain and sorrow if these are the instruments by which God's plans are to be most effectively worked out.

M. Faithfulness in Prayer.	Eph. 6:18-24.
T. Study of God's Word.	Josh. 1:1-9.
W. Christian Living.	2 Tim. 2:15-26.
T. Consecration to Duty.	Exod. 19:1-11.
F. Love for Others.	Matt. 5:43-48.
S. Fellowship with Christ.	1 John 1:1-10.
S. Overcoming Hindrances.	2 Cor. 12:7-10.

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ASTHMACURED BY THE
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A New and Positive Cure for HAY-FEVER and ASTHMA has been found in the Kola Plant, a rare botanic product of West African origin. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the hospitals of Europe and America for the cure of every form of Hay-Fever and Asthma. Its cures are really marvelous. Men, women and children who have been given up as incurable are being restored daily to perfect health by the use of Himalaya. Thousands of letters attesting its wonderful cures have been written the importers, but limited space prevents a detailed list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured:

Mr. Frederick E. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, Himalaya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalaya on six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 23d, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall. But Himalaya completely cured me. Mr. Geo. C. Dye, Marietta, Ohio, writes Jan. 26th, I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 28th, that he was cured of Hay-Fever and Asthma after severe suffering for 23 years. Miss Eva Preston, Petersburg, Ind., writes March 8th, that she suffered untold misery for 18 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible. Mr. E. B. Hume, 1345 Arch Street, Philadelphia, Pa., a widely-known traveler, writes Feb. 6d, Himalaya cured me of Asthma when everything else failed. Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 27th, it is my duty to tell all I can of the great virtue of Himalaya. Rev. J. L. Coombs, Martinsburg, W. Va., writes to the New York World, July 23rd, that it cured him of Asthma of 39 years' standing.

If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1163 Broadway, New York City, N.Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely free. Remember it costs you absolutely nothing.

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Our Budget

—Our thanks are due for the many cheering and approving words now coming to us.

—We are glad the people welcomed us gladly in our present form, but gladder still they approve the attitude of the paper toward the great questions of our time.

—We know our readers will pardon us for reminding them that our special offer to the end of the year, with a premium attached for the sender, furnishes a splendid opportunity for them to manifest their friendship for the paper in a very practical way.

—We are gradually getting our departments adjusted to the new form, and in a few weeks our readers will feel quite at home with us. Our aim is to furnish as great variety of matter as possible so that readers of different tastes and different ages may find what they like.

—Push the canvass for the CHRISTIAN-EVANGELIST.

—R. B. Havener began a meeting at Halltown, Mo., July 17.

—W. B. Craig has agreed to take up the work at Central Church, Denver, Col., Sept. 1.

—A. L. Criley has resigned the pastorate at Kellogg, Ia. His work there closes Aug. 31.

—C. E. Smith, formerly at Monessen, Pa., has taken charge of the church at Pine Flats, Pa.

—V. Hayes Miller has resigned as pastor at McMechen, W. Va.; resignation to take effect Sept. 1.

—J. F. Stone, formerly pastor at Huntington, W. Va., began work with the First Church at Findlay, Ohio.

—We are glad to welcome 105 new readers in the city of Columbus, Ohio, and 26 in Springfield, Ohio.

—S. K. White has removed from Fountain, Colo., to Windsor, Colo., accepting the pastorate at the latter place.

—The church at Edgar, Neb., has extended to E. W. Yocum a unanimous call to preach another year from Oct. 1.

—Geo. E. Lyon, of Lyons, Kans., will spend the month of August on a vacation at his old home in Eastern Tenn.

—We must have co-operation in our religious newspapers, as in every other department of our general work.

—Wallace Tharp, of Crawfordsville, Ind., has accepted a call to the pastorate of the First Church of Allegheny, Pa.

—The annual meeting of the Churches of Christ in the Maritime Provinces of Canada will be held in Pictou, N. S., Aug. 20-23.

—Let every friend of good literature join heartily in our campaign for increasing the circulation of the CHRISTIAN-EVANGELIST.

—The Loveland, Colo., Church is raising a building fund and expects to have a beautiful church home dedicated early in the autumn.

—F. D. Power preached in the South Broadway (Denver, Colo.) Church, Sunday, July 12. He and Sister Power will spend some time in Colorado.

—The annual meeting of the Executive Committee of the International Sunday-school Association will be held at Winona Lake, Ind., August 6-10.

—F. P. Arthur, of Grand Rapids, is taking his summer vacation and the church is filling his pulpit meanwhile with preachers from Macatawa Park.

—T. P. Haley, of Kansas City, who came here in very poor health, is making steady improvement now and hopes soon to recover his wonted health.

—Jno. J. Higgs, pastor at Payson, Ill., preached the sermon on July 12, at the union meeting of all the churches in the Congregational Church building.

—The Christian churches of Jackson county, Mo., will hold a convention at Hickman's Mill, July 23, 24. The brethren at that place will entertain all who attend.

—During the first 15 days of July the Sun-

day-schools gave for foreign missions \$10,918 67, a gain of \$1,807.48. Every school should forward its offering at once.

—B. B. Tyler is preaching a series of sermons in the South Broadway Church, Denver, Colo., during July, which he calls the "Reason Why" series.

—Speak to your neighbor about subscribing for the CHRISTIAN-EVANGELIST. He ought to read it. It's the only way to get all the facts in an impartial way.

—As the religious newspaper helps every other interest and seeks to serve the welfare of the brotherhood, it has a right to expect reciprocity from the brotherhood.

—Evangelist Bennett writes that he has had 14 years' experience, is a leader of his own music and is open for engagements. He may be addressed at Box 121, Macatawa, Mich.

—J. P. McKnight, pastor at Oskaloosa, Iowa, is spending his vacation in the Summer Divinity School of Harvard University. Dean A. M. Haggard, of Drake University, is supplying the pulpit.

—J. W. Lowber, of Austin, Texas, is delivering a series of Sunday night addresses on "The Causes of and the Remedies for Crime," during the summer school of the University of Texas.

—J. Murray Taylor, pastor at Madison, Ind., is spending a few weeks in Colorado. He preached for the church at Golden, in that state, July 12. He reports the work in that field as prosperous.

—The success and popularity of the Disciples' Club of New York has encouraged the brethren in and about Boston to form a similar organization under the name of the Disciples' Social Union of Boston.

—Have you read "A Modern Plea for Ancient Truths"? If not, you ought to procure and read it at once. Although it has been published only a few months, the third edition is almost exhausted. Price 35 cents, postpaid.

—In another place in this issue will be found our offer to send the CHRISTIAN-EVANGELIST until Jan. 1, 1904 to a new subscriber for only sixty cents, or to two new subscribers, reported at the same time, for only one dollar.

—I am very busy, writes T. R. Hodgkinson, of Eldora, Ia., but I feel impelled to use a minute in telling you that Aylesworth's articles on "Faith" in the CHRISTIAN-EVANGELIST are worth, to me, the year's subscription.

—E. B. Barnes, pastor at Noblesville, Ind., is able to be out again after a severe illness of seven weeks with malarial fever. He will spend the month of August in Canada. B. L. Smith addressed the Noblesville church, July 12.

—The church at Hopewell, Ill., wants a young preacher for half time. They can pay about \$200 at present. Active man could soon make the work pay more. Communications should be addressed to Mrs. Carrie Shutt, Donnellson, Ill.

—President R. E. Hieronymous, of Eureka College, is spending a few days at Macatawa Park, recruiting his health. He says that he can note the improvement made each day, and hopes to return soon, greatly invigorated for his summer work.

—Herman P. Williams, writing from Manila, Philippine Islands, under date of June 2, says: "Baptized 5 natives 2 nights ago. Chapel finished in a few days. The printing press will be bought by American congregation. Everything in good shape."

—Grant E. Pike, recently of Sweetwater, Tex., called at this office last week as he was passing through, with his wife and family, to Alliance, Ohio. We regret to learn that Mrs. Pike's health has not improved during her residence in the south.

—J. F. Williams has resigned as pastor at Belle Vernon, Pa., because of demands made on his time by other matters in which he is interested. His successor has not yet been chosen. Applicants should address Elder J. M. Springer, Belle Vernon, Pa.

—John Williams, who lately resigned at Missouri Valley, Iowa, supplied the pulpit of the First Church, Joliet, Ill., last two Lord's days. The cause at Joliet is growing steadily

and substantially, and the prospects of this faithful church were never better.

—Jos. C. Todd, pastor at Boonville, pays us the sincere compliment of sending in 19 new yearly subscriptions to the CHRISTIAN-EVANGELIST because he believes it will greatly benefit those who read it. Somehow we are partial to such commendations.

—Bro. W. R. Jinnett called at this office last Thursday, on his way from the Endeavor Convention at Denver, to his new pastorate at Earlinton, Ky. He has entirely recovered from his severe attack of typhoid-pneumonia and is in better health than before.

—We expect to find out before this canvass ends, who are the working friends of the CHRISTIAN-EVANGELIST, and their names will be written in a book of remembrance. We are already hearing from them, and we believe they constitute a great host.

—The new church at New Franklin, Mo., will be dedicated July 26. A cordial invitation is extended to all who can attend. There will be an old fashioned basket dinner. The provisions for entertaining those who come are very complete. Arthur N. Lindsey is pastor.

—President Ashley Johnson, of Kimberlin Heights, Tenn., called at the office of the CHRISTIAN-EVANGELIST on his way to Girard, Ill., where he will spend a week preaching and visiting with the brethren. He reports a bright outlook for the school at Kimberlin Heights.

—The receipts for foreign missions during the first nine and one-half months of the missionary year amount to \$157,809.02, or a gain of \$14,813.97. A gain in the receipts of only \$6,860.35 in the next two and one-half months will insure the \$200,000. It will take work, but it can be done.

—During one year's pastorate of J. M. Morris, at South Haven and Hunnewell, Kans., there have been 43 additions, 22 of whom were by baptism. Both churches are making improvements in their buildings. During the year about \$1,100 has been raised for home work and \$150 for missions.

—The Sunday-school at Traverse City, Mich., observed Children's Day on July 12. Under the direction of Mrs. Guy B. Williamson they gave "Light and Life" before an audience of 800 people. Without any special appeal, the offering from the congregation was \$65. Thos. P. Ullom is minister.

—Herbert Yeuell, of Uniontown, Pa., has been stirring up the town by an onslaught against the street fair or carnival in that place. The parties criticised are talking about slander suits and all that sort of thing. As a general proposition it is pretty hard to slander a street fair. Most of them are beneath it.

—John Lemmon, of Springfield, Ill., has recently given Eureka College \$1,500. This was a generous offering to a great cause and ought to inspire the great brotherhood of Illinois to place Eureka College in the front rank of educational institutions in the state. It has a most honorable past and should have a great future.

—F. L. Davis, representative of the Benevolent Association for southern Illinois and western Kentucky and Tennessee, who is spending a few days at the headquarters of the association in this city, favored this office with a visit. The Benevolent Association can be said to be largely represented in the territory mentioned.

—The conference of young people and missions held at Lookout Mountain, Tenn., July 1-8, was a signal success. There were 164 delegates in attendance from 19 different states. The conference was interdenominational and embraced representatives of almost every church in the land. Thirteen young men and women volunteered for work in foreign lands and will be sent out by the various boards as soon as practicable. Every one present experienced a quickening and deepening of the spiritual life and went away determined to do more for the cause of world-wide missions throughout the coming year than ever before. We do trust that next year our people will have a large representation at this conference.

-The W. 4th Ave. Church, Columbus, Ohio, has made a splendid showing during the first 6 months of 1903. Children's Day offering, \$100; last year, \$40. Home missions, \$67; last year, \$33.89. Foreign missions, \$50; last year, \$31.46. Other mission work, \$150. During the same term of 6 months, the pastor, M. E. Chatley, has made 342 calls and received 41 persons into the church.

-After trying for a year to do without the CHRISTIAN-EVANGELIST, one of our western preachers gives up the attempt and petitions us to restore his name to our list. His request will be granted as he professes a complete cure from his foolishness. Don't try to do without this paper and *don't let your neighbors do so either*. See our special notice concerning new subscriptions.

-J. J. Limerick, pastor at Marceline, sends us the following report of his six months' works with that congregation, commencing May 1; three added to the membership by confession, two by letter and two reclaimed. For Salem Sunday school, located about seven miles in the country, he sends a detailed report showing an average attendance of twenty-seven and a total collection of \$6.32.

-Unavoidable circumstances having delayed the collections for foreign and home missions at the church at Kingfisher, Okla., Sunday, July 12 was devoted to that important work. Isom Roberts, who took charge of the pastorate March 1, reports that the church raised \$10 for foreign missions, a like amount for home missions and that the Bible-school raised \$18.58 for foreign missions.

-In a letter just received from Wm. Reinfrey Hunt, Chu Cheo, China, he reports that the work in that land is being vigorously pushed. He says that the placing of the Bible College, with F. E. Meigs in charge, on a solid and permanent basis is one of the best things the brotherhood has ever done for foreign missions. The college is rapidly becoming self-supporting and will furnish the future preachers to carry on the work in that region.

-An old reader said to us recently, "I do not know whether the last issue of the CHRISTIAN-EVANGELIST was so much better than usual, or whether it was because I gave it a more thorough reading than usual, that I seemed to appreciate it so much." It was probably the latter. We find it to be the case with ourselves that a hasty glance through a paper gives us no proper appreciation of its contents. Read carefully if you would appreciate fully.

-Much to the regret of the congregation at Webster City, Ia., H. F. Burns resigned the pastorate, July 12, resignation to take effect Oct. 1. During his brief ministration the church has prospered in both spiritual and financial affairs. Bro. Burns resigns that he may take a further course in his theological studies. He has not quite determined which school he will enter, either Chicago University or Yale. The committee appointed to secure his successor is composed of H. B. Hummell, J. D. McGuire, Dr. Elbert Storer, H. S. Lee and J. E. Clark.

-Geo. W. Hootman writes concerning the report of the Gideon convention published in last week's CHRISTIAN-EVANGELIST. The compositor did a good job, except in stating what I said of the all-day business meeting on Saturday. I said it was "punctuated" with songs, hallelujahs, praise the Lord, etc, while the compositor made me say "punctured," etc. I fear that this will leave the reader to conclude that we were a "windy" set over there and while the traveling man is famous for his talking ability, I am quite sure it was all used to the glory of God in that great meeting. So I protest against this evident unintentional "freedom of the press" in this special instance.

-Walter Scott Priest, who has served the church at Atchison, Kans., during the past eight years with such signal success, has accepted a unanimous call to the Central Church at Columbus, O. It will be a great sacrifice for the church at Atchison to give up Brother Priest for he is attached to the whole community by very strong ties, but there are rea-

sons which urge him to the acceptance to the call at Columbus, chief among which is the fact that it brings him nearer his aged mother. The church in Columbus is to be congratulated in thus securing one of our most successful pastors and consecrated preachers, and we sincerely trust that the church at Atchison may find a worthy successor to their beloved and departing pastor.

-There is a significant conjunction of items in the last issue of our esteemed Cincinnati contemporary—the Christian Standard. We had suspected that there was a connection between the alleged libel suit of a California brother against the CHRISTIAN-EVANGELIST, and the Standard's reason for refusing to publish the report of the trustees of the Berkeley Bible Seminary, that it would lay itself open to libel suit in doing so. The former was to give color to the latter. It needed color. Did the Christian Standard really fear that its California witnesses would bring libel suit against it for publishing the official report of the trustees? Those who think so ought not to stagger at any unreasonable proposition, but gulp it down. Now the Standard prints our regrets that its "Circulation Number" did not contain this report of the Berkeley Trustees, and follows it with a paragraph from the CHRISTIAN-EVANGELIST to the effect that Joseph W. Folk, of St. Louis, had been requested to prosecute us for criminal libel for publishing such report, as its complete vindication! This, on the surface, looks as if there were an understanding between the Christian Standard and its California co-adjutor, and that the latter had come to the assistance of his Cincinnati co-worker in its time of need. Does the Christian Standard imagine that the CHRISTIAN-EVANGELIST would be deterred from publishing an official report in the interest of truth and justice, because of any threat of a libel suit? If so, it does not know us. By the way, the Christian Standard calls in question the genuineness of the report of the trustees of Berkeley Bible Seminary saying, "It would take a search-warrant to discover who wrote it." What does it matter who wrote it, if the men whose names are attached to it approve it? Does the Standard mean to insinuate that this document is a forgery, without the sanction of the men whose names are attached to it? This is the culmination of injustice. And yet the Standard says "As soon as we can legally do so we shall publish it!" We would advise it first to satisfy itself of the genuineness of the document.

-The Christian Standard publishes the "Open Letter" by Jesse H. Hughes, which we declined to publish, and in a lengthy and labored editorial reads us quite a lecture on "honorable journalism!" By the way, it prints in its editorial a private and personal letter written to Bro. Hughes by the editor of the CHRISTIAN-EVANGELIST, without our consent. It may astonish the editor of the Christian Standard to know that there are papers, secular and religious, which do not regard this as "honorable journalism." It might well be that one would say in a personal letter what he would not care to publish to the world. But since the Christian Standard saw proper to print the "Open Letter" of Bro. Hughes, we are glad it also printed our reasons for refusing to publish this letter. Those reasons given in our personal letter to Bro. Hughes, are the only reply needed to the long editorial. The editor of the Standard comments on this personal letter as if he were ignorant of the fact that the policy outlined in it as respects the publication of charges against brethren, is that which is observed in every well-regulated newspaper office. It has been the rule of the CHRISTIAN-EVANGELIST during its entire history, and it was formerly the rule in the office of the Christian Standard, that personal attacks on the character of brethren are not to be published; but that when an official report is made by the person or persons whose duty it is to investigate and report, such a report is to be published, and no private reply to such official report is admitted, which would mean a retrial of the case in the paper. The party feeling himself wronged may appeal to another tribunal. If the editor of the Standard does not recognize

the wisdom of such a rule, he is hardly capable of giving lectures on "honorable journalism." In the case in hand, the report involving the name of Bro. Hughes, was made by the trustees of Berkeley Bible Seminary which had been attacked. They are the official custodians of that institution, and their report, as the Standard very well knows, touched the reputation of Bro. Hughes and others only so far as their defense of the Seminary and its dean made it necessary to do so. We regret exceedingly that the Standard should give its influence against this orderly method of settling difficulties, especially a difficulty which its own newspaper policy has brought about.

The Pope Is Dead.

On Tuesday, July 20, at 4:04 P. M. the aged Pope Leo XIII breathed his last after a struggle of sixteen days against death.

The news was received with mingled relief and regret; relief that his sufferings in the hopeless fight were ended; regret that the most intelligent, progressive and liberal of all the popes was no longer at the head of the Roman church. Leo will be rightfully known in history as a great man—not merely the occupant of a high office. He was truly wise; a keen observer of the trend of affairs and diplomat enough to keep in the current of them.

We believe he was animated by a more charitable, far more charitable spirit toward the Protestant world than any of his predecessors and did what he could to direct the teachings and actions of his church accordingly.

With the evils and failings of the Roman system our readers are sufficiently familiar, but in passing on Leo XIII as a man and as a pope, justice requires that we regard those which have been softened or removed rather than those that remain.

Let us hope that in the selection of his successor, if such there must be, that no backward step looking toward the diminution of that liberal and progressive spirit which has begun to manifest itself in certain quarters of the Roman church, be taken.

Death of C. P. Williamson.

The sudden death in Brooklyn, N. Y., on Thursday, July 16, of C. P. Williamson will cause sincere grief to the brethren. Although it was known that he had been in failing health for some time, his death was not expected and the shock is therefore greater.

He was widely known and admired for his usefulness, both as a preacher and as an educator, in both of which callings he met with success.

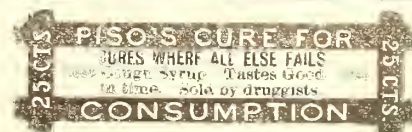
He was a native of Virginia, being born near Bowling Green, in that state and was the son of Gabriel Williamson, of the United States army. When a mere youth he enlisted in the Confederate army, and earned an enviable reputation as a soldier.

Forsaking the commercial life he had taken up at the close of the war, he entered the College of the Bible, Lexington, Ky., in 1868 to carry out his cherished purpose of equipping himself for the ministry, and graduated in 1872.

Four years later he completed his course in the College of Liberal Arts. He married in September, 1872, Miss Bettie Johnston, granddaughter of Jno. F. Johnston.

His educational work was with Hamilton College, Lexington, Ky., Madison Female Institute, Richmond, Ky., and Richmond Seminary, Richmond, Va. His most important pastoral work was at Atlanta, Ga.

Since March, 1901 his residence had been in Richmond, Va. To that city the bereaved wife has returned while the son accompanied the remains to Kentucky for burial.



Correspondence

Among Our New York Churches.

While this visit to America lasts I am anxious to learn as much as possible of our churches of Christ in such places as I have time and opportunity to visit. The more I see of my brethren in and around New York the more am I convinced that their efforts are destined to be crowned with success beyond the general expectation of the great American brotherhood. I am here at an unfavorable season of the year for seeing the churches in their proper strength, nevertheless, I have seen and heard enough to impress on my mind the idea that a fine forward movement is at hand.

The Seven Churches.

Our New York Churches of Christ have now reached the apocalyptic number. I will not begin to recite the history of these seven promising communities, put will simply glance at certain hopeful incidents and characteristics. I have already given an account of our brilliant brother who is leading the young congregation at East Orange, across the Hudson, Dr. R. P. Shepherd. Though this station is in New Jersey, it is solitary in that state, and is reckoned in the New York ring.

Last Sunday will be vividly remembered as long as I live. I was fortunate in being in New York on the very day when the members of the church on 169th Street were to lay the foundation stone of their new building. Emerson maintains that we are to estimate a man by what he has done. According to this criterion it is premature to attempt an adequate estimate of Pastor S. T. Willis, for though what he has done is admirable, he is still doing, and is going to do far more yet, if God should spare him the natural span of life. Belonging to the stalwart Kentucky stock, he has had a bright career. I have for many years noticed that the men usually best fitted for long usefulness in arduous city work are those who were cradled and reared in rustic surroundings. Brother Willis was reared on a farm. His record is interesting, and he is altogether a striking personality, being the incarnation of a peculiar blend of vivacity and stolidity rarely found. Very lively men are apt to be restless and nomadic, adopting the orbit of a comet for their ministerial circuit. Men of staying power are apt to become "stickit ministers" beyond the endurance of their congregations; therefore, the combination of sparkling fascination with indomitable tenacity in the same temperament is of immense value. Brother Willis was called to his New York sphere on Oct. 1, 1889. He and his wife, who is as indefatigable as himself, and belongs to Knoxville, Tenn., seem to be, if possible, more firmly riveted in their position than when I visited them four years ago. They are too well-known to the readers of the CHRISTIAN-EVANGELIST for any further personal description to be needful. But I may say that I do not believe that Brother Willis would have succeeded as he has done in New York, but for his fine scholarship and culture, added to his possession of the proper spiritual gifts of a Christian minister. He is an excellent Hebrew scholar, and has gone through several years of study in connection with New York University.

169th Street Church.

A church of 200 members, located in Upper New York City, must naturally interest the whole brotherhood, especially when it is stepping forward in a new departure. On a plot valued at \$20,000 the new sanctuary is to stand. Brother Willis on Sunday afternoon laid the stone himself. I had the honor of delivering one of the brief addresses. In the evening I preached to the congregation in the pretty Mission Church, which forms a branch of the work. The existence of this in itself shows how aggressive are Brother Willis and his people. They are in reality running two causes, so that in due time there will be an eighth church in New York. But for some

time to come, during the process of building, the daughter will have to take in the mother, for the new building is to be erected on the site of the old, the latter having been demolished. I was informed that the work of preparing the foundations has been delayed somewhat seriously like many another building enterprise in the same city, through the effects of the great strike and the caprices of the walking delegates.

In Beautiful Brooklyn.

Brooklyn is my favorite spot in America. To its long, leafy, lovely avenues, stretching away for mile after mile across Long Island, my mind constantly turns when I am at home. Many of the members of the Sterling Place Church of Christ seem like my personal friends. Of this church the brightest hopes ought to be entertained, for it seems to have entered, under the pastorate of Dr. M. E. Harlan, on a career of splendid promise. This minister is an inspiration to everybody coming into contact with him. I have been reading with delight some of his "disputations" letters in the Brooklyn Daily Eagle. He has in its columns been sustaining a friendly war with Dr. Henson, the pastor of Hanson Place Baptist Church, Brooklyn, on the vital topic of "Christian Union," and he has even attacked certain positions adopted by that able and eloquent successor of Beecher in Plymouth Church, Dr. Hillis, whom I rejoice to acknowledge as my own personal friend. Brooklyn is famous for its preachers. They are as magnanimous as they are learned and diligent, and they have always been given to amicable controversy which is intensely interesting to the public. Brother Harlan tells me that he is to meet Dr. Henson in conference on Christian Unity. That is a sign of the times.

Greenpoint and Kensington.

Sterling Place has been fruitful in local mission work. Two promising Brooklyn branches owe their existence to its enterprise. Though these are not yet powerful, they are likely to become in their turn important centers of development. The churches planted at Greenpoint and Kensington will in due time be heard of. Bro. J. E. Keevil is the new pastor at Kensington. He is regarded with great esteem, and great results are expected from his ability and his energy. Greenpoint also will grow to need and support a minister of its own. Thus is the work in Brooklyn ramifying.

Lenox Avenue Union Church.

With special pleasure have I made the acquaintance of Bro. James P. Lichtenberger, pastor of the Third Church of Christ in New York Proper, situated on 119th Street, between Lenox and Fifth Avenues. It was organized in 1889 under the ministry of J. M. Philput, who resigned when suffering from debility after a severe attack of typhoid. Brother Lichtenberger is a man of most fascinating personality. He possesses that same attractiveness of aspect and manner which gives such a charm to R. J. Campbell, of the London City Temple. But he is also full of zeal and energy, and is in love with his work in New York. I never met with a more enthusiastic set of men than these New York ministers of ours. Our cause must succeed with such leaders as these. And I notice as I converse with them how their one wish seems to be to stay at their posts. Each seems to think he is in the right place, with the right church about him. So we are likely to make splendid progress in New York and Brooklyn.

First Church.

It has not been my good fortune to met with Bro. B. Q. Denham, pastor of the First Church, which is located at West 56th Street, New York. This is the mother church. Brother Denham has gone off to California for his vacation and has thus entered on regions in which I cannot follow him. But his praise is in all these churches. At this important sphere the beloved B. B. Tyler labored for 13 years. During Brother Denham's ministry the encouragement of minister and people has been constantly increasing. The membership has reached nearly

450. The cause is becoming a powerful and popular one.

Thus, it is evident that in New York and Brooklyn a magnificent harvest is destined to be reaped. Those who did the preliminary toil in earlier stages labored not in vain. And I shall return to England with the hope and expectation that there also, where the difficulties resemble those encountered by workers in New York, the tide may rise for our great encouragement and that of a sympathetic brotherhood.

WILLIAM DURBAN.

Brooklyn, N. Y.



South Africa for Christ.

We wish to spread before the readers of the CHRISTIAN-EVANGELIST our reasons for believing South Africa to be the most inviting missionary field on earth to-day, promising the largest, quickest, most permanent and far-reaching results.

Natural resources. The Transvaal is the richest of any country in the world. Listen to Mr. Chamberlain, Mr. Blelock and Mr. Farrar, who are authorities: "There will be great numbers going to develop not only the mineral resources of this country (Transvaal), but those still greater resources which we know to exist. In every kind of business occupation—manufacturing, industrial, mining—there must of necessity be great development, and this country (England) will be drawn upon for the majority, at all events, of those who carry out that development."—Chamberlain.

"It is self-evident that when American coal is one-half the price of British coal, provided the quality is nearly as good, then all the industries in which British coal secured to Great Britain a practical monopoly in the past, will, sooner or later, be wrested from her. The Transvaal has the raw material in as vast quantities, and probably of equal quality, to the raw materials of America. Why not found a Pittsburgh there and make the beginning of the inevitable change of situation of the great British iron industry? A few weeks ago this country (England) seemed to be seriously contemplating war with Russia about China, a country already thickly populated, and whose total export and import trade, with all her 400,000,000 and 5,000 years, is only about twice as much as that of the infant Transvaal."—Blelock.

"A country that produces \$100,000,000 of gold per annum, and which has vast deposits of coal and iron, will one day be as prosperous as the United States of America."—Mr. Geo. Farrar.

"Those who have established branches or agencies in Johannesburg have not had long to wait for handsome returns. They are now settled, with splendid stores and warehouses, in the best business parts of the city, and doing extensive and growing business, and ready to take advantage of their position in the Chicago of South Africa."

This is not all idle talk. The Transvaal is divided into twenty districts (Transvaal is as big as Missouri and Louisiana together, with population, both white and Kaffir, of less than one-half million).

1. Pretoria, area 6,258 square miles, is part bush veld, part high veld. Bush veld is excellently adapted for grain and fruit trees; high veld for grain and cattle raising. . . . There is an abundance of water.

2. Patchefstrom, gold, iron, diamonds and copper found here. . . District is exceedingly well suited for agriculture and gardening.

3. Rustenburg, area 10,665 square miles. Gold, silver, copper, lead and iron are found. . . . All kind of grains and tropical plants



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grow magnificently. Translated from "Stad's Almanack," 1893.

Then look at Orange River Colony, in extent 50,000 square miles, as large as New York (49,000 square miles). The area is approximately 15,000,000 morgen (a morgen is 2,112 acres). Farms cannot be bought in the better districts under £2 (\$10) a morgen (5 an acre). The whole area is healthy and eminently suitable for Europeans.

There is a wheat district in Oregon colony of about 2,000,000 acres, where wheat is of fine quality and good yield.

Mr. Blelock says: "It would be difficult to adequately describe the magnificent vigor-producing climate of the Transvaal high veld.

Time fails me to speak of the Natal country. See how railroads are building all over South Africa. It takes no prophet to tell that in twenty years will be accomplished in South Africa what took 100 years in this country. What does it all mean? 1. English speaking people. 2. A new people, new environment, good soil for the pure gospel. 3. Who are equal to the task of evangelization? They who, under somewhat similar conditions, did the work in this country. 4. What does it require? Enterprise, enthusiasm and the pioneer spirit. 5. Put the United States in South Africa, with its Pittsburgs, Chicagos and Denvers, and its all rail route into Asia, its clear water route all over the old world, it requires no prophet to tell the influence that will be exerted on these ancient un-Christian and anti-Christian civilizations.

Carrollton, Mo.

E. H. KELLAR.

Missouri Bible-School Notes.

R. B. Havenor did a fine work at Moundville, resulting in not only reviving the school, but in additions to the church, the one always influencing the other. He is now at Halltown, Lawrence county, hoping to put better methods into their work and more system into their exercises, while preaching Christ.

Lindenwood: O. T. Morgan, reports "68 enrolled in school Sunday before the campaign opened; 85 the first Sunday of the campaign; 114 second Sunday. Send more buttons." That's the report from all quarters where worked.

W. A. Moore has just visited Lucerne, Putnam county, new congregation, new house and now a new Bible-school with A. J. Fields, superintendent. R. W. Blunt, who has done such good work in north Missouri, has been prime mover in the work at Lucerne. In appreciation of what Brother Moore did for them and in co-operation with him in the good work of the Master, the brethren gave him \$20 cash.

Senator Clay, superintendent at Farmington, reports their campaign closed with one of the happiest occasions—picnic—after a most interesting siege, the beginning of which showed 69 enrollment, the close, 107, and the offerings more than doubled.

Has your school sent in a report for the year ending April 30, 1903? How many on roll, not average attendance? How much to state Bible-school work, how much to home missions, to benevolence, to foreign missions, and how many conversions from the school? Please give us this immediately for the Second Year Book, which must be out on or before August 1.

J. T. Head is now in a meeting at Winona, fine prospects, and hopes to put the cause on substantial basis in that community. By the help of friends, the tent is nearly in sight. Will you lend a hand by sending one dollar to J. T. Head, Mountain View, Mo? We want to use the tent at Doe Run in August. Help quick.

J. T. McGarvey, writing cheerily of his work, says the Joplin convention assisted in quickening some of their membership who were slack before this, and their Bible-school is taking on new life in all its departments.

Bowling Green and Huntsville will enter upon the campaign, as the summer term does not seem to affect some people at all.

W. A. Moore has a county Bible-school convention at Harris; reports are that every minister in Sullivan promises to be present. Think of that, you laggards! The Harris

brethren gave him \$16.50 for state Bible-school work, feeling well compensated in the work by the good things given them by the evangelist.

The county and district conventions in north-west Missouri will be visited by W. A. Moore, and the brethren will help him and us by making dates in time and writing him so that he will be able to plan his work so as to be with you. Notify him of any and all changes.

The Year Book will go out without cost to our treasury by the kindness of the Harford Printing Company of this city.

H. F. DAVIS.

117 Locust St., St. Louis, Mo.

Dedication at St. Paul, Minnesota.

Some two years ago Bro. L. E. Scott took charge of a small mission church that had been organized in St. Paul numbering at that time some fifteen members. Through his faithful labors that number has been multiplied by three, so that now the church numbers forty-five. Of these, six are men, and thirty-nine are women. Not one of them owns the house they live in, and, while they are rich in faith and hope and good works, they are poor in this world's goods. Yet they have bought a good lot at the corner of Leech and McBoal streets, and have built them a beautiful house of worship costing \$8,000.

On Lord's day July 12, the writer preached the opening sermon and dedicated this new and beautiful house.

At neither of the three services were there more than 200 people in the house at one time, and yet at these three services we raised in cash and good pledges the magnificent sum of \$3,100. We have frequently at dedications raised many times more than the above amount, but never before have we known as large an amount raised from such a handful of brethren, practically representing no wealth at all. It was an evidence of devotion to the cause of Jesus Christ, and a willingness to sacrifice for it, such as we have never seen before.

We believe that the blessings of that God who loveth a cheerful giver, will be with this earnest, godly band of Disciples, and that a great congregation will be built up in that part of the beautiful city of St. Paul.

We have never met with a people where all seemed so fully to realize that "it is more blessed to give than to receive."

All the services were most inspiring, and we shall never forget our visit to one of the twin cities.

The First Church with Brother Harmon as pastor, is building an \$18,000 house which will soon be completed.

Brother Harmon is doing good work in St. Paul. We were also glad to hear of the success of the good cause in Minneapolis. It was a great pleasure to meet Brother Abberly, an old Ohio friend, who now has charge of the Portland Avenue Church there. Several others of our preachers in the twin cities favored us with their presence and words of cheer and hope. Of course we visited beautiful Minnehaha Falls, and looked upon its "Laughing waters."

We are glad to know that the good cause of primitive Christianity is pushing ahead in this northwestern country.

Wabash, Ind.

L. L. CARPENTER.

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer one Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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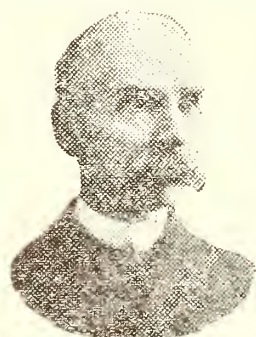
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C. W. B. M. in Missouri.

"A quarter per member this quarter for Mexico." This is the Junior rallying cry for this, the fourth and last quarter, this missionary year. Shall not Missouri Junior Christian Endeavors come up in September with this cry realized? You can, my dear young friends, if you each and all try real hard to do it. Think of the little children (and big ones, too) who will have no school building next year unless our little Juniors work hard to send the money to build it. I know some little boys who make from 30 to 50 cents a day selling lemonade. I know one little girl who makes money by sweeping and scrubbing the porches. Every bright boy or girl can earn enough to send a quarter for this building during August, if they only try. Only 25 cents. Will you send it, boys and girls? Will you help them, mothers and superintendents? "Train up a child in the way, etc."

State convention at Columbia the beautiful, Sept. 21-24. Every auxiliary should appoint a delegate and pay her expenses. A contingent fund should furnish the means. Try it, my sisters. Your delegate will bring back hope and enthusiasm.

MRS. L. G. BANTZ.

5738 Vernon Ave., St. Louis.

Aiding Young Christians.

I consider "A Modern Plea for Ancient Truths," by J. H. Garrison, to be the best gem produced by our people in recent times, with malice toward none and charity for all, he speaks the truth in love. Its statement are clear cut and it emphasizes crucial points in our plea. It certainly is the best possible book to be put in the hands of the young Christian.

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Brethren, Are You All Coming?

On Friday, July 24, Bethany Assembly, the national Chautauqua of the Christian Church, will open wide her gates, and most cordially invites our brethren to come in and enjoy the assembly meetings for the season of 1903. The program provides the best bill of fare ever presented to the Bethany family. All who attend will surely have a "feast of reason and a flow of soul." At no other place known to us can you find so delightful a place for your summer outing as at "dear old Bethany." Her beautiful campus with its abundant and delightful shade; its health-giving mineral water, where you can drink and bathe and have your health renewed; the delightful fellowships of "kindred in Christ;" the great sermons, lectures, entertainments, conventions, school for preachers, schools of methods; the special days, such as children's day, temperance day, Butler College day, Bethany rally day, patriotic day, etc., etc; the privilege of hearing such preachers on Lord's day as Stewart, of Chicago, Blount, Reed, Aylsworth, of Lincoln, Neb., Beattie, of Hiram, Ohio, Deweese, of Lexington, Ky., Dungan, of Canton, Mo., Hootman, Sniff, Smith, of Buffalo, Powell and Findley, of Chicago, coupled with the privileges of the assembly lectures, the concerts, entertainments, schools, etc., etc.—certainly you will want to enjoy this great feast of good things.

And then at no other similar assembly can you spend your outing with so little outlay of money. Tickets good for one day cost only 10 cents; for a whole week only 25 cents; for the entire season only 75 cents. This admits not only to the grounds, but to all the exercises of the assembly. And then you can buy tickets on all the lines of railroads operated by the Central Traffic Association in Indiana, at one-half fare. Buy your tickets to Bethany Park, Ind., not Brooklyn.

The Martinsville and Indianapolis inter-urban road runs through the assembly grounds. It gives hourly service from all points between Indianapolis and Martinsville. The hotel, annex, cottages, etc., in the hands of, and under the management of the Bethany Ladies' Aid Society, will give you fine entertainment.

So, brethren, take your wives and children, and come to Bethany during the sessions of the great Chautauqua, and you will never regret either the time or the money that it will cost you. L. L. CARPENTER, Pres.

Your Summer Vacation

Will be pleasant and invigorating if you spend it at some one of the lake or river resorts of Michigan. Write for booklet, "Michigan Summer Resorts," or "Fishing and Hunting in Michigan," beautifully illustrated publications giving details of the best places at which to spend a delightful vacation. Address all requests to H. F. Moeller, G. P. A., Pere Marquette R. R., Detroit, Mich.

A Hustling Church.

There have been added during the past year to the church at Steubenville, O., H. H. Moninger, pastor, 246, of which 182 were baptisms; 43 were granted letters and 9 were lost by death; 4 have been baptized, who have not as yet received the hand of fellowship, so the net gain for the year comes very near to 200. The present membership is over 900. The financial year ends April 1. From April 1, 1902, to April 1, 1903, the weekly subscriptions and loose collections have amounted to \$2,507.93. All debts are paid, and we start the new year with a neat sum in the treasury. Receipts for the year from all sources, including the church debt, thank offering, regular offerings, Sunday-school and all, run about \$6,000.

All missionary apportionments have been met, and a good increase is shown in all offerings. The offering for foreign missions was nearly three times as much as ever before. The church is now supporting Hirai San, a native minister in Osaka, Japan.

The missionary offerings, (not including the LaBelle View Mission or the money given by the two auxiliaries to the C. W. B. M.) were as follows: Foreign, \$235; home, \$60; state, \$120.15. Total, \$415.15.

The Right Mettle.

Kentucky University is to have in its student body next year a remarkable and promising young man, George M. Posey, of Indianapolis, Ind. He was employed at driving a delivery wagon for a butcher's shop in Indianapolis some five years ago when he took it in his head to obtain an education. He gave up his job, sent his grandmother, whom he had been supporting, to the country to her daughter and went down town and rented him a little room at a dollar a week, some friend having agreed to give him his meals at a restaurant until he could get on his feet. Then he went to the primary department of the public schools to sit with the little babies and begin his education. After a short time he naturally became involved in financial difficulties. Where his dollar a week was to come from he could not tell, but the people of the Third Christian church, of which he was a member, happened to hear of his struggles and they suggested to him to make up a newspaper route and they would take the afternoon paper from him. He immediately put this into practice and soon had a steady income of \$3.50 per week. Meantime his grandmother had come back to town again and George rented the little rooms he had before and placed her in charge of his house. From that time forward for the past five years he supported her and took care of himself while in school. He raced clean through the public school system of Indianapolis from the primary grade to the last year in high school and in June graduated and won the inter-

scholastic oratorical contest of the state of Indiana.

I chanced to tell this story to the editor of one of our local papers the other day and he immediately telegraphed to the young man, offering him a position on the city staff as reporter. George quickly accepted it and is in Lexington to-day serving on one of the daily papers and preparing to enter college next fall. He expects to graduate at Kentucky University and then to go on to Harvard Law School to fit himself for the legal profession. This is the kind of man who will be heard from in the future. BURRIS A. JENKINS.

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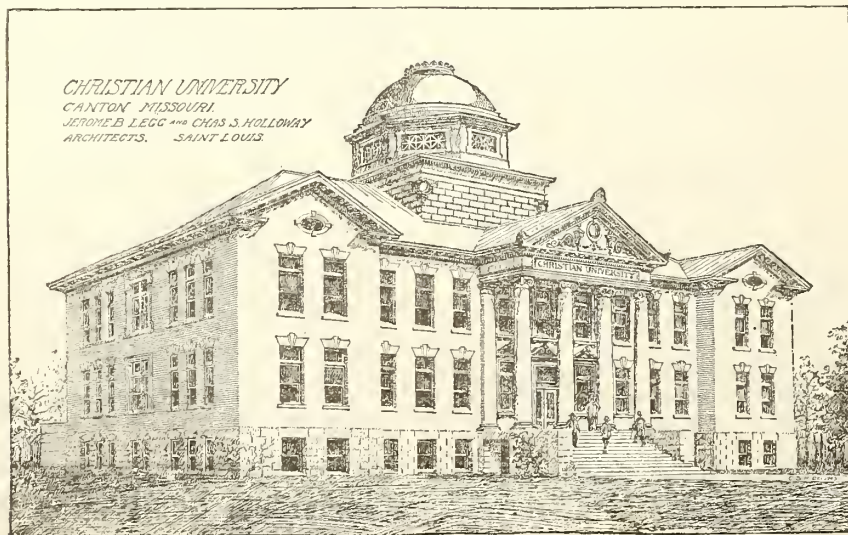
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Christian University, Canton, Mo. New building now being erected.

North Central Indiana.

Our work at Logansport is prosperous as usual. We have had five additions to the congregation in the past five weeks, all excellent people. Yesterday morning at the 11 o'clock service, the house was filled with an excellent and attentive audience, and at the close of the sermon, Bro. Wilber R. D. Winters was formally set apart to the ministry by the elders. Elder G. N. Berry gave the charge to the young minister, the pastor read the scriptural charge and offered the dedicatory prayer. In the evening Rev. Yeats Hill, of the First Presbyterian Church, led in the opening prayer, and the pastor again preached on "Christian Power and Influence in the World." There was one addition by letter at the close.

We are sorry to report that our state evangelist, T. J. Legg and wife, have moved from here to Indianapolis, so as to be nearer their central field of labor. Brother Legg has for some years been one of the efficient elders in this faithful congregation. He will be greatly missed for his timely council, although he was absent much of the time on account of his arduous duties elsewhere in the state work. We understand that his absence, however, is only a temporary one.

Brother Milo Smith is now giving all of his time to Walton, Young America, and Onward. He is proving himself to be a preacher of power and ability.

Brother Edward Owers has taken up the work at Wolcott. They had their anniversary rally last Lord's day, and Monday, in the evening, the writer preached for them and assisted in raising the remainder of their \$500 on the church property. They are now out of debt and have money in the treasury for church repairs. Brother Owers is a wise builder and an excellent leader and good preacher. He came to us some time ago from the Baptists in Buffalo, N. Y.

While at Remington, we found the church there in the care of Brother S. F. Rogers, formerly of Brook, Ind. He had gone to tempt the finny tribe on the beautiful Tippecanoe, so we missed his brotherly greeting.

Brother Parker informs us that their assembly will be better than ever. The Maxinkuckee assembly has every indication of going to high water mark this year. Many inquiries are coming in. The program is par excellent.

A. M. HOOTMAN.

Logansport, Ind.



Des Moines Items.

As the Des Moines churches haven't been conspicuous in the papers recently, a little sketch of the present situation may not be amiss.

There are, of course, no large things to tell at this season, but conditions are perhaps as satisfactory as they ought to be, for if it were possible to reach such a Utopian state that we would be entirely satisfied, all incentive to further effort would probably be gone.

H. O. Breeden went to the Christian Endeavor convention at Denver, where he evidently gave one of the principal addresses, and from there to his regular summer resort at Grand Lake, Col.

The summer work at the Central is well cared for by Roy H. Caldwell, the wide-awake associate pastor. As the central group of churches have union evening services, Brother Caldwell will be heard at some of the missions Sunday evenings.

I. N. McCash will deliver the baccalaureate sermon at Highland Park College, July 26, and with other brethren, will spend the month of August at Spirit Lake, Ia. The supply of the University Church pulpit is not so much a question of who can be had as who to select.

T. J. Dow, of the East Side Church, is at his farm, among the lakes and forests in northern Minnesota, where he is investing his ministerial surplus and coaching himself for a farmer when he reaches the "dead line."

When these three brethren return, the Editor of the CHRISTIAN-EVANGELIST will have heavy competition in the line of "fish stories."

The church at Valley Junction, our western suburb, has a fine new building—much the

best in the place—nearing completion. Park Avenue, at the southern limit in the direction of Fort Des Moines, our new army post, is building a parsonage.

Highland Park Church, at the northern extreme, near Highland Park College, is rejoicing in the payment of its debt and arranging to improve its house, while Grant Park, at the east end, has nearly liquidated its debt and is making good improvements.

We have three mission churches—South Side, Ninth and Shaw, and Chesterfield—in the recently inundated district.

The South Side building was completely wrecked by wind and thoroughly soaked directly afterward. The house at Ninth and Shaw was flooded to the window sills, and the one at Chesterfield considerably damaged by wind. The people in all these localities were driven from their homes and lost nearly everything. It looked as though no one could be induced to live in the path of such devastation again, but that whole region is already assuming much of its usual aspect. Those who did not return are replaced by others. Large plans are under consideration by citizens and city authorities for preventing future floods. The wrecked building has been sold, the lot traded for a higher one, and another church rented for use until further developments, and the Sunday-schools and church services resumed at each point.

H. H. Slayton, for nine years superintendent of the University Place Sunday-school, has gone to Chicago on account of business interests. The important vacancy is filled temporarily, until his return to Chicago University in the fall, by Prof. W. L. Carr.

The outlook for Drake University was never so bright as at the present time. The attendance during the past year was the largest in the history of the university, 1,208 not including the attendance at the summer schools. Many improvements will be made before the opening of the school this fall; the new Music Building costing \$25,000, the new Medical Building \$20,000, and various betterments such as a new heating plant for Science Hall, frescoing the Auditorium, laying of new walks, etc., being among the items of improvements. Donations to the university since September, 1902, now almost reach \$100,000.

S. C. SLAYTON.



Marriages.

PARKER-MORAIN.—Married, at Sigourney, Ia., July 4, 1903. Walter C. Parker, of Competitive, Ia., and Miss Dora V. Morain, of Martinsburg, Ia., C. H. Strawn officiating.

TAYLOR-SOUTHERN.—Married, in South St. Joseph, Mo., June 17, 1903. Richard A. Taylor and Miss Theodosia Southern, both of South St. Joseph, N. Rollo Davis officiating.

SMITH-BINGART.—Married, near Edinburg, Ill., July 1, 1903. Arthur E. Smith, of Beecher City, Ill., and Miss Belle Bingart, of Edinburg, Ill., S. A. Ennefer officiating.



Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

CLARK.

Cora M. Clark died at her home in Mt. Pulaski, Ill., July 8, 1903, aged 24 years. She became a Christian at the age of 13, under the ministry of J. R. Speck. Hers was a beautiful character. Her life was a great power for good.

Rushville, Ill.

C. B. DABNEY.

FOSTER.

F. A. Foster was born in Virginia, Feb. 19, 1836. In early manhood he served four years in the Confederate army. He came to Missouri in 1868 and engaged in the furniture business in Rockport. Was twice elected to the office of county treasurer, which he filled most acceptably. The latter years of his life were spent in Fairfax, Mo., where he died, June 7, 1903, loved and mourned by all.

J. GRESHAM.

GARRETTSON.

Edna M. Garrettson was called to her eternal home, July 1, 1903, after having blessed the world for nineteen years. She was a graduate of the Elyria high school, class of 1903, her death occurring two weeks after her graduation. She has now received a diploma given by the Savior, admitting her into his presence. In every relation of life she maintained the character of an affectionate, helpful

and devoted Christian girl. She was a member of the Christian church, and her life was sweet, pure and good. She was fully prepared to meet her Savior.

ROBT. B. CHAPMAN.

North Eaton, O.

MARTIN.

C. C. Martin, our beloved elder and staunch supporter of the church, passed away this morning. Funeral services, conducted by the writer, to be held in the church on Monday. The leading citizens of the city he served, will do him honor. The flags on the bridge are at half mast. At the hour of service Monday, all work and traffic on the Brooklyn Bridge will be stopped in honor of our illustrious brother. Our loss is great.

Brooklyn, N. Y., July 11.

M. E. HARLAN.

NORTHCUTT.

In August, 1901, Alexander S. Northcutt was stricken with paralysis and after patient endurance was released by death, July 1, 1903. He was born May 30, 1828, and on Nov. 3, 1863, was married to Mrs. Araminta P. Trevis, who, with three of their four children, survive. He was a member of the church nearly forty years, and lived a consistent Christian life.

G. F. ASSITER.

SUMMERS.

At the home of his daughter, Mrs. P. Wells, near Marling, Mo., July 9, after an illness of two weeks, C. L. Summers fell asleep at the age of eighty-four years. He was born in Boone county, Ky., Nov. 17, 1819, and removed to Pike county, Mo., in 1835, where he married Miss Sally A. Bryant five years later. Price's Branch church was organized in his home, and he was a helpful, faithful member until his death. His wife and one of his nine children have preceded him across the river.

G. F. ASSITER.

WESTFALL.

Born in Darke county, O., Nov. 22, 1828; died in Wichita, Kan., June 23, 1903, contains the opening and closing chapters in the life of John Westfall. He was a member of the Christian church for sixty years, and an elder for forty years of that time. Largely through his efforts was the church house at Valley Center built and the organization strengthened. He had made his home at Valley Center since 1883 until this spring, when he went to the home of his daughter, Mrs. L. Waller, in Wichita. He was a man of standing in his community, and his character was above reproach. His two daughters, Mrs. L. Waller, Wichita, Kan., and Mrs. W. P. Matlock, Emden, Ill., survive him.

B. F. STALLINGS.



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Evangelistic

Additions Reported Last Week.

Baptisms and letters.....1,416
Denominations.....260

Total.....1,676
Dedications, S.

M. L. BUCKLEY.

Harrison, O., July 9, 1903.

ARKANSAS.—Eureka Springs, July 13.—Three confessions and two added otherwise at our regular services on the last two Lord's days.

COLORADO.—Denver, July 13.—Six additions to South Broadway Church yesterday. Four hundred and seventy-five in our Sunday-school.—B. B. TYLER.

ILLINOIS.—Watseka, July 15.—A most excellent lady confessed her faith in Jesus Christ at our morning service last Sunday, and two others were received into the fellowship of this congregation. Audiences fine for July.—B. S. FERRALL.

Martinton, July 13.—Three additions last month by confession and baptism; heads of families. Yesterday a young man united by letter.—T. F. RICHARDSON.

Bloomington, July 17.—A meeting at White-flock, near Plymouth, resulted in eight baptisms. A few faithful members were living in the vicinity, and they with the new members organized a church. We have time for a few more tabernacle and other meetings this fall.—J. ORVILLE WALTON AND WIFE, evangelists.

Camp Point, July 13.—One addition here yesterday. I have been supplying at home during my vacation.—R. A. OMER.

INDIANA.—State Line, July 14.—Held a four days' meeting at Old Union last week, resulting in five additions. Two others elsewhere recently. I engaged to preach for Old Union one Lord's day each month, and to hold a meeting this fall. Churches desiring meetings for fall or winter address me at State Line.—CHAS. E. SHULTZ.

IOWA.—Coon Rapids, July 13.—Chas. Gilbert Stout commenced a tabernacle meeting here last Friday. There were six additions on Lord's day.—M. C. HUTCHISON, pastor.

Shenandoah, July 13.—One added here yesterday by letter. We have gotten along well the first half of this year. The outlook for the future is good.—H. C. LITTLETON.

KANSAS.—Wichita, July 13.—Three accessions to South Lawrence Avenue Church yesterday, two by statement and one by confession and baptism.—W. T. McLAIN.

South Haven, July 17.—One added by statement, July 12.—J. M. MORRIS.

KENTUCKY.—Lexington, July 17.—A two weeks' meeting has just closed at Fairview, Grant county, Kentucky. There were twenty-four additions. The writer did the preaching, and Fred Carter, of Dry Ridge, Ky., led the singing. The meeting was opened by the dedication of their new church house. The work at Fairview is very encouraging.—W. A. BOGGESS.

MICHIGAN.—Saginaw, July 13.—An ideal day yesterday, fine hearing and two confessions; a wife in the morning and her husband at the evening service. Fourteen active members were added to the Christian Endeavor Society. The reception of these young Christians was made impressive by the president, Ralph Hoyt Wilson. Denver enthusiasm among us.—E. EVERETT COWPERTHWAIT.

MISSOURI.—St. Louis, July 15.—Two confessions at my regular appointment at Elvins last Lord's day. I baptized both converts before leaving for home, Monday morning. Our Bible-school and the other departments are constantly increasing in numbers. The idea has crept into the church that unless we have a "big protracted meeting" people hesitate about becoming Christians. While it is true that an experienced evangelist, with the help of a pastor, can do better work than can be done without such assistance, it is also a fact that no church can have a successful meeting without the hearty co-operation of its membership. Unity is strength.—J. G. M. LUTTENBERGER.

Rolla, July 13.—Meeting at Rolla ten days old; nine additions to date; interest growing; we hope for a great meeting.—JOSEPH GAYLOR.

St. Louis, July 19.—Additions reported yesterday were, West End Church, four by letter; Hammett Place, three by letter; First

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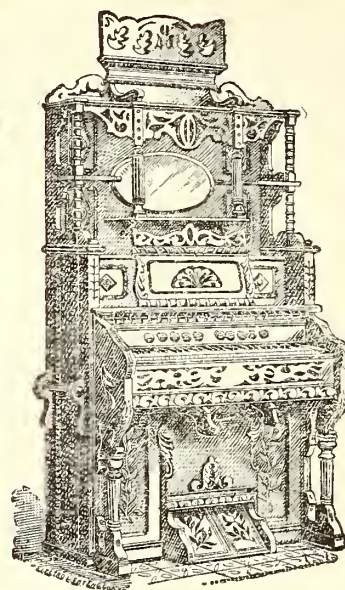
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Church, one by letter and one confession. At the Fourth Church a convert of the Granite City (Ill.) church was baptized.

Foose, July 14.—Two additions at Union (Laclede Co.) Sunday; one confession. I have preached for the church five years and still continue; will begin a meeting there July 20.—PLEASANT CLARK.

LaBelle, July 14.—Five additions since last report: four by letter and one confession. Two additions at Knox City last Sunday by letter. Will begin a meeting there Aug. 3.—J. H. JONES.

Nonsuch, July 13.—On the first Sunday in this month at Clark school there were seven additions to the church at Barnumton: six by statement and one by baptism.—TOBIAS PARK.

St. Joseph, July 14.—On the first Sunday in July and on the following Monday evening there were three baptisms in the church at Bethany. (Not signed.)

NEBRASKA.—Broken Bow, July 14.—Five additions at Anselmo last Sunday, and everything promising.—JESSE R. TEAGARDEN, pastor.

Edgar, July 16.—One confession last Sunday morning (by the only lawyer in town). The work moves along nicely.—E. W. YOCUM.

TEXAS.—Austin, July 12.—We have recently had sixteen additions to the church. Six were by confession and baptism, one from the Baptists, and the rest by letter and commendation. I preach three times on Sundays,

and our audiences are very large for the hot weather. Our mission at Hyde Park is doing well.—J. W. LAWLER.

OHIO.—Deerfield, July 13.—One confession at the evening service, five others added since last report.—W. M. M. LOGAN.

Findlay, July 13.—One confession yesterday at my first service with this congregation.—J. F. STONE.

PENNSYLVANIA.—Claysville, July 13.—At Dutch Fork Church of Christ there were four confessions last Lord's day. There have been forty-one in the past fourteen months. The church membership numbers 200, Bible-school one hundred and forty, and mission band sixty (supports an orphan girl in Japan.) Pastor stays another year at an increased salary.—C. C. REDGRAVE.

Changes.

Joel M. Fisher, Martelle, Ia., to Caldwell, Idaho.

J. H. Berkey, Monroe, Wis., to Marionville, Mo.

S. K. White, Fountain, Col., to Windsor, Col. Simpson Ely, Memphis, Mo., to Clearfield, Ia. C. A. McDonald, Kent, O., to Coshocton, O., 323 N. 8th Street.

E. M. Waits, Ladonia, Tex., to El Paso, Tex. G. W. Coffman, Des Moines, Ia., to Salida, Col.

Grant E. Pike, Sweetwater, Tex., to Alliance, Ohio.

J. F. Stone, Huntington, W. Va., to Findlay, O.

The Denver International C. E. Convention.

By F. D. Power.

(Continued from page 104.)

field, of England, was closing a short address on what England may teach us, and I was about to introduce H. O. Breeden to speak to the great theme, "What America May Teach the Nations," when I observed the wind was rising and the side curtains of the great tent were being agitated, and I was about to speak a word to quiet the audience before presenting the speaker, when, in an instant, the wind swept under the tent and lifted it like a great balloon, and the heavy poles that supported it began swaying and falling. Down it came without a word of warning, the immense poles threatening to crush the thousands of people, or the canvas to suffocate them. Fortunately the poles came slowly, and the people could watch and avoid them. The center pole of great weight fell, crashing into the platform, demolishing the chair where I had been sitting, and crushing the piano behind me. Escaping the pole, I became entangled in the canvas, but with my pocket-knife very readily cut my way out. It seemed that no power could avert an awful calamity. Panic, the electric wires, the heavy beams that sustained the great structure, the immense burden of canvas, the ropes and electric lamps seemed to threaten fearful loss of life. By miracle all escaped. Only a few persons were slightly injured. Even under the debris of the great tabernacle before it ceased falling, voices were heard singing the doxology. There was not the slightest outcry or sign of panic. The people showed marvelous self-possession. No great multitude ever bore itself so well in time of great peril. After all it was no calamity. It taught a lesson of divine providence that will never be forgotten by the vast audience. We say "God taketh care of fools, children, and the United States." Surely we must add to the list the Christian Endeavor society.

Monday evening the tent was a wreck, and services of praise and thanksgiving to God for a great deliverance were held in the principal churches and thronged by thousands. H. O. Breeden's address at two of these meetings, and the presentation of the banners was made, and thousands of voices were heard in grateful praise and testimony. It was a fitting close to a most memorable convention. John Brandt presented an invitation to hold the next meeting in St. Louis, and offers came from Springfield and Minneapolis, but it is likely Baltimore will secure it. Only two of the trustees for the Disciples attended the convention, most of the old workers who figured in past conventions were not present, but the meeting was well up to the standard in all its features.

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"For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh."—2 Cor. 5:14-17.

As regards their attractiveness, the invitations and the commandments of Christ present a very striking contrast. He calls men out of sin, but they have no sooner heard and answered his call than he sends them away to serve in the very swamps and cess-pools of sin. He lures men away from ignorance, and invites them to share his knowledge, but they no sooner enter into the enjoyment of his enlightening influence, than he sends them as his representatives to those places of earth where ignorance is deepest and darkest. He invites men to fellowship with himself, the highest, noblest and best of characters, and then sends them as ministers of mercy to the most ignoble and vicious of human kind. He calls men to the peaceful harbor and the safe anchor, and then sends them away to storm-swept seas and unlighted coasts. Contrast his, "Believe in me," and his "Love your enemies;" or his, "Go ye into all the world and preach the gospel to every creature;" and his "Come unto me . . . and I will give you rest." His calls are like the enchanted breathings of the Æolian harp attracting all men who come within its charmed circle, while his commands are like the blare of the war-trumpet calling men forth from home and ease to the hardships of the long march and the fierceness of the hard-fought battle. It is no wonder to me, that so many accept the invitations of the Master, nor is it any wonder that so many give such reluctant and half-hearted obedience to his commandments. Peter did a most human thing when he desired to build three tabernacles on the Mount of Transfiguration, and remain on its glory-smitten summit. And since his day all too many Christians have desired to imitate him in this human weakness. I wish in this sermon to indicate, explain, and apply Paul's great argument on the motive power which stands between the invitations and the commandments of Christ. What is it that brings us down from the mount of vision to the vale of duty?

Christ did not create religion or the philanthropy which flows from it, but his inestimable service for both is that he put a heart into them. Men had been religionists and philanthropists before the Advent, but when Christ came he brought with him a system of dynamics that had not before been used by teachers of religion and philanthropy.

Let me call your attention, shortly, to some of the systems proposed by teachers who preceded Christ. There were, first, those who moved their disciples to a sort of goodness—by arguments which, when stripped of all scholastic terminology, read as follows: "Give that you may get," "Go that you may come again laden with the fruits of your voyage," "Save men's lives so that they may again grow hungry, and buy your bread, and fill your coffers with gold." Who that knows anything of the insatiable greed of the human heart can for a moment doubt that arguments such as these moved men to a seeming service of their fellowmen? Such teachers made philanthropists of their pupils, but it was philanthropy of the poorest sort which they taught. It was crusted and frozen with selfishness. As soon as human greed, which was the motive power, had appeased its appetite, this sort of philanthropy broke down, and this "morality soon reached its last decrepitude."

Then came those teachers who used what is known as the "idealistic" motive. Humanity appeared so unlovable, so cynical, so ungrateful, that these teachers no longer sought to induce their pupils to serve man as man, but appealed to them to serve the men of

flesh and blood about them as temporary incarnations of the ideal man who had his pure and endless existence in some upper realm. Their argument was, "In serving this unlovable man who begs at your door, you are really serving the ideal man of whom this one is but a poor manifestation." This is the argument of Plato's "Republic." This system is a decided improvement on the one proposed by the teachers of pure "egoism," but its fatal weakness appears when one considers the dullness of human ears which cannot hear the petitions of this ideal man from his shadowy realm, and when one remembers the poor sight of human eyes which does not see that misery that dwells in some far away and dreamy world. Thus, through the weakness of humanity, this system came to its failure.

Now Christ distinctly repudiates egoism. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbors, lest haply they also bid thee again, and a recompense be made thee." No philanthropy whose motive power is selfishness can be Christian philanthropy. Christ used the "idealistic" motive, but not as preceding teachers had used it. "He gave the precept, 'Love all men,' and then set an image before the eyes of those who had been called to obey it, an ideal or type of man which is noble and amiable enough to raise the whole race, and make the meanest member of it sacred with reflected glory." He presented an ideal, but he was the ideal which he presented. He places such an investment of love upon the race, that his disciples can joyfully serve the meanest of men, knowing that "inasmuch as ye did it unto one of the least of these, ye did it unto me."

See, for a moment, how superior this system of Christ is to those which went before it. Down that narrow, grimy street, up those dark, foul stairs, in that cheerless, unfurnished room is to be found, on its bed of vermin-reeking straw, the disease-ridden form of one of earth's outcasts. Will the pupil of the egoist go there to serve that dying one? No, for there is no hope of gain there now. His service cannot be coined into gold, hence he will not go. Will the pupil of the abstract idealist find his way to that bedside, and minister some slight comfort to that aching heart? Maybe so, but all too likely that his dull eyes will be unable to see in that poor form there anything that is akin to his ideal man, and he, too, will be among those of whom Wordsworth says, they

"Sigh for wretchedness,
Yet shun the wretched,
Nursing in some delicious solitude,
Their dainty loves and slothful sympathies."

But what of the disciple of Christ? Will he go to that room, and bring ease to that suffering body, and light to that dark heart? What motive will impel him to such service? Just this. He hears his Master saying, "If you go there and cool that aching brow, and cheer that desponding soul, and speak peace to that troubled heart, it is all the same in my estimation as if beneath the vaulted dome of some kingly palace you offered the richest of gifts to me." Thus it is that the love of Christ invested upon each and all men is the mighty motive to all Christian philanthropy.

This, as it seems to me, is the argument of Paul in our text: "The love of Christ constraineth us," because by his death for men Christ so identified himself with men, that all service of them is really service of the Christ who lived and died for them. And the conclusion is the very forceful statement, "Wherefore, we henceforth know no man after the flesh;" that is we know no man simply as a man, but as a man on whom Christ has invested the wealth of his divine love. "Thus Christians can dispense with philosophical phrases, and instead of saying that they love the ideal of man in man, can simply say and

feel that they love Christ in every man." "Christ believed it possible to bind men to their kind, but on one condition, and that was that they were first bound fast to himself. He stood forth as the representative of men, he identified himself with the cause and the interest of all human beings. It matters no longer what quality men exhibit, amiable or unamiable, as brothers of Christ, as belonging to his sacred and consecrated kind, as objects of his love in life and death, they must be dear to all to whom he is dear." If Christ has made such an investment of love upon men, what shall be thought of the professed disciple of Christ who for any reasons of caste or creed or character shall refuse to serve with his best service all who in any way make demands upon him for help?

"If I can live
To make some pale face brighter,
Or to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort
To some aching heart
Or cheer some wayworn soul
In passing by
My life, though bare,
Perhaps, of much that seemeth fair
To them of earth
Will not have been in vain"

There is no dominion comparable to the dominion of love. It is the motive of motives. Under its influence the mother gives herself up, mind and soul and body, to the gentle ministries of motherhood, and it is the motive that fires the patriot's heart, and sustains him on the march and battlefield. Greed, lust, hatred, and a host of other passions have held sway over the hearts and lives of men, but the power of none or all of them can for a moment compare with the power of love. Love shares her throne with no rival. Love opens the courts of glory and sends the messengers of heaven to minister on earth; love paved the way from the heavenly courts to Golgotha, and love, if enthroned in a human heart, will open wide its portals, and send all its powers trooping to the help of the needy and wretched of earth.

Nor does this gracious sovereign fail to shed a radiance in the hearts in which she is enthroned. Love reigning within the heart, insures light and life there.

"The night has a thousand eyes,
And the day but one,
Yet the light of the whole world dies
With the dying sun.
The mind has a thousand eyes,
And the heart but one,
Yet the light of the whole life dies,
When love is gone."

Philadelphia.

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The Unfinished Story.

You have told me, oh preacher, the story
sweet—

How the prodigal son, bereft of pride,
Left the far country, with wayworn feet,
And returned to his father's house to bide.

You have told of the father, unfailing, fond;
You have told of the robe, the ring, the
feast;
Of the long night's revel, all cares beyond,
Till the singing stars grew pale in the East.

But, oh, could I more of the tale invoke,
I would pray you tell me, thou man of God,
How it fared with the boy when the morrow
broke,
And his feet the old pathways of duty trod.

How did he fare when his brother, cold—
Who never had strayed from the beaten
path,
Or ever squandered his portion of gold—
Harbored his hatred and nursed his wrath?

Did he not, like others who countless are,
Off sit apart in the after nights,
And long to be under some distant star
And know again the forbidden slights?

Did he not forget that he ate with swine
And suffered sore 'neath the far-off skies;
Remembering only the nights of wine
And the light of the dancing woman's eyes?

Did he not grow frantic with equal days
And long for the wide world, prisoner-wise,
Till a horde rose up from the banished ways
To beckon and beckon with gleaming eyes?

If thus he fared, as we fare to-day,
Oh, speak, that the world may sing with
joy.

And tell how the father could banish away
The beckoning hands from before the boy!
—Louis Dodge.



After the Explosion.

Every Sunday morning in one of the large churches of a country town a pew was filled to overflowing by the members of one family, the blond-haired young father and the dark eyed mother, with the five little ones between. There was hardly a proper step in the stairway of small heads, and none came far above the pew rail.

The people of the church had grown into the habit of smiling indulgently at the well filled pew, and perhaps envying the good management of the little mother, who could bring her entire family, so nearly arrayed, to an early church service. It is possible, too, that few of the congregation realized that their interest had confined itself to the smile across the pews, and the possible brief greeting at the church door. The man worked in a powder-mill just outside the limits of the town, and there, of course, he had to spend most of his time. The cares of the family prevented the wife's attendance upon the social affairs of the church, so that circumstances and not intention seemed to be to blame for the few intimate acquaintances the family had among the church people.

It happened on a Saturday, just at the usual early closing at the end of the week, when a part of the workers were already leaving the property and the rest attending to their final duties, that that awful heart-sickening explosion came.

For a moment it seemed that the very foundations of the earth were shaken. The streets of the village were lined with white faces of inquiry, in each one the question which a

second thought answered. The mills on the outskirts of the town had been wrecked. In a few minutes it was learned that the flaxen-haired father, that faithful attendant at divine service, had been one of the victims.

Then it was that the church stepped forward, and enclosed the bereaved wife and the fatherless ones in its loving sympathy. No word of consolation or ministration of hand that tender heart could prompt was withheld. The widow recognized that this was not the spasmodic compassion of a sudden pity, but a tower of consolation, a sympathy to be leaned upon and trusted in, a love in which to take shelter. Her pastor, however, was shocked to know that this had come as a surprise to her.

"My husband often spoke of our having so few friends," she said, "and it was a great trouble to him, knowing he was always in such danger. 'If anything should happen to me,' he used to say, 'you and the children would have no one.' I only wish he could know what friends we have!" she exclaimed in tearful gratitude.

The pastor repeated this at a mid-week service, and his listeners sat in silence. They had indeed proved themselves friends in a time of need; yet this man had gone to work every day where his life was in constant jeopardy, believing that at any moment he might leave his family strangers in a strange land!

This had happened notwithstanding his membership in and constant attendance at a church called by His name. His fellow-worshippers had recognized the beauty of his faithful life, and loved him as their brother in Christ; but this recognition and love had not reached him across the pews. The church-members had not thought to show it, and the man had gone his lonely way without knowledge of it.

There had been nothing to mar the unity of the church, and the members, following, as they hoped, the teachings of the Master, had had confidence in their fraternal spirit; yet this humbling had come. They had stood in need of the experience. Do they stand alone?—*Youth's Companion*.



Irish Patriotism.

The attitude of the Irishman toward the country of his adoption is well shown in an incident related recently by an after-dinner speaker. The keen wit of the race is also evident. A certain Irishman, who was serving in the sutler's department in the Civil War, fell asleep on the field after the battle of Bull Run. Some Confederate scouts saw him; and, as he had no uniform, the leader awakened him and asked:

"Who are you? Where do you belong? What's your name?"

"Them's too many questions," says Pat, rubbing his eyes, "and be yure lave, I'll be afther askin' ye th' same."

"We're McClellan's men, just from Washington."

"I knew ye ware, gintleman, and I'm thot same."

"O, ho—that's where we've caught you. Put him under arrest, men! We belong to Beauregard's army."

"Thin ye lied to me, an' I suspectin' that same, I told ye the same thing ye told me," retorted the Irishman,

promptly. "Now, give me the truth, an' I'll do the same by ye. What state do ye come from?"

"From South Carolina."

"So do I, an' from all the other states; an' that's where I'm thinkin' I've got the best of ye. Ye don't think I'd be sich a fule as to come all the way from Ireland to belong to wan state, do ye?"—*Baptist Union*.



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The Inevitable.

I know not when the time shall come,
And neither do I care;
I'm sure the scenes will be more bright
Than I have seen while here;
For crowns and diadems of earth
And honors pass away
And lose their luster in the light
Of an eternal day.

As age comes on the stream of death,
To me, does not look wide,
For I now see a step will place
Me on the other side,
Among my old, familiar friends
In perfect joy and bliss,
Where friendship will be more complete
Than it has been in this.

Let the inevitable come,
I'll hail it with delight;
And leave this trembling house of clay
And gladly take my flight
To a brighter mansion in the skies,
And be forever blest
With those I loved so fondly here,
And ever with them rest.

I often long to go to them
And walk the golden street,
And dwell with rapture on the words
Of each one I shall meet;
But I am sure that this will be,
To me, the greatest joy,
To hold in my embrace and kiss
My darling little boy.

—J. H. Coffey.

The Price of Happiness.

"In the quest of happiness, in the attitude which we take toward the world, these things it behooveth us to mind.

"It is the things we desire that are our best index, and not the things that we have. It is willingness to pay the price of our happiness that gauges our real earnestness to have it. And it is not true that any other person's idea of happiness is 'all wrong' because it is not your idea or mine."

These are the concluding paragraphs of a paper by Miss Cara E. Laughlin, in the August Delineator, on the quest of happiness—a subject about which philosophers have busied themselves for some thousands of years, but a solution of which, adequate to all, none has been able to provide. Miss Laughlin does not offer any universal panacea, but some wholesome advice that may be taken to heart by many who are engaged in the pursuit of happiness.

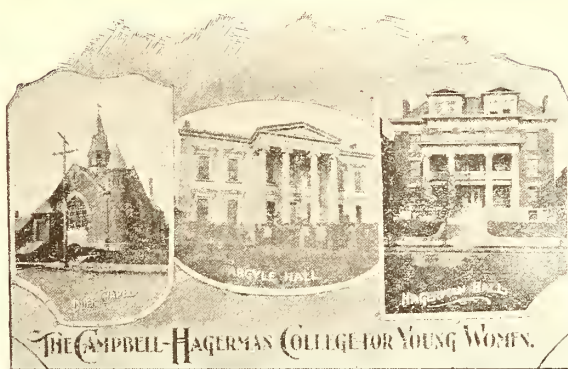
Obeying Orders.

The Irishman that figures in the following anecdote would seem to have been excellently fitted to shine in some branches of the civil service where red tape is at a premium.

The late distinguished architect, Richard M. Hunt, used to relate that in his younger days, while he was supervising the erecting of a brick building, a recent arrival from Cork applied for a job, and was employed as a hod-carrier after being instructed that he must always carry up fourteen bricks in his hod.

One morning the supply of bricks ran out, and do his best the new man could find but thirteen to put in his hod. In answer to a loud yell from the street one of the masons on the sixth story staging shrieked down, "What do you want?"

"T'row me down a brick," said Pat, pointing to his hod, "to make me number good."

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Failed to Locate It.

A young clergyman was preaching a sermon, when suddenly he lost the thread of his discourse, and, do what he would, he could not find it again.

The congregation was greatly embarrassed and was wondering what the matter was, when he startled it by exclaiming suddenly:

"Pardon me, my brethren, for pausing in my sermon, but it seems to me that I smell fire somewhere—and it might be as well to see that it has not broken out in the church or in any of the near-by houses."

He thought to stampede the audience, and thus get out of his embarrassment; but was surprised to see that they kept their places; in fact, part of them were asleep. One old pillar of the church bellowed out:

"Wherever the fire that you smell may be, it isn't in your sermon, parson!"

Hidden Treasures.

The ocean sweeps with restless tide,
And beats to foam 'gainst rock-ribbed shores;
Upon its heaving bosom glide
The snowy sails or bending oars.

Sometimes, so placid is its face,
The countless stars are mirrored there;
Or, trembling held in warm embrace,
The sunshine weaves mosaics rare.

But tho' the storm or sunshine sweeps
Its waves or lulls to peaceful rest,
Far down in its unchanging deeps
Are treasures gathered in its breast.

In these far depths how fair they lie—
The deep sea gems and coral caves,
Fore'er unseen by mortal eye,
All undisturbed by winds or waves.

So underneath the tide of life
The soul has its own deep-sea rest,
Where, undisturbed by care or strife,
Are gathered treasures, purest, best.

We lay these treasures up in store,
Against that day when God shall come
To count His priceless jewels o'er,
And gather us—His children—home.

—Mrs. P. R. Gibson, St. Louis.

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Its Contents. THE ROUND TABLE is quite distinctly a "Story Paper," five of its eight pages will usually be occupied with Serial and Shorter Stories, always pure in tone and instructive in character, with fine illustrations. The remaining pages will be filled with Table Talks on a great variety of themes; Odds and Ends of useful information; Outlines of the Sunday-school Lessons and Endeavor Topics; A Puzzle Drawer full of Riddles, Charades and Problems, to exercise the wits of young readers, and in each issue a sufficient amount of Pepper and Spice to keep its readers awake and smooth out any wrinkles that may have a tendency to gather in their faces.

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My Mother's Faith.

The fire upon the hearth is low,
And there is stillness everywhere,
Like troubled spirits here and there
The firelight shadows fluttering go;
And as the shadows 'round me creep,
A childish treble breaks the gloom,
And softly, from a farther room
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer
And that sweet treble in my ears,
My thoughts go back to distant years
And linger with a dear one there;
And, as I hear the child's amen,
My mother's faith comes back to me;
Crouched at her side I seem to be,
And mother holds my hands again.

O for an hour in that dear place!
O for the peace of that dear time!
O for that childish trust sublime!
O for a glimpse of mother's face!
Yet as the shadows 'round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."
—Eugene Field.

The Cabman's Gain.

A distinguished Edinburgh professor, desiring to go to church one wet Sunday, hired a cab. On reaching the church door, he tendered a shilling—the legal fare—to cabby, and was somewhat surprised to hear the cabman say, "Twa shillin', sir." The professor, fixing his eye on the extortioner, demanded why he charged two shillings, upon which the cabman dryly answered, "We wish to discourage traveling on the Sawbeth as much as possible, sir."

Track-Laying By Machine.

A new machine for laying railroad tracks is being used in Pennsylvania. It has proved itself capable, with a crew of forty men, of putting down two miles of track in a day. The track-layer has a huge crane, sixty feet long, which projects forward over the road, and it hauls behind it a train of sixteen flat cars loaded with ties and rails. A continuous double line of the latter moves forward over rollers and carries the ties with it. Both rails and ties are seized at the proper point by the machinery and placed on the road in front of the train, where they shortly form part of the track over which it passes. This device is said to be the most rapid and the most economical mechanical track-layer invented.—*Success*.

Facetious.

A Buffalo woman, while shopping the other day, thoughtlessly picked up an umbrella belonging to another woman and started to walk off with it. The owner stopped her and the absent-minded woman, with many apologies, returned the umbrella.

The incident served to remind her that they needed some umbrellas in her own family, so she bought two for her daughters and one for herself.

Later in the day, when she was on her way home, armed with three umbrellas, she happened to glance up, and saw, directly opposite her in the car, the very woman with whom she had had the unfortunate experience in the morning.

The second woman stared at the three umbrellas very hard for several minutes, and then, with a significant smile, she leaned forward and said in an icy tone, "I see you have had a successful morning."—*Ram's Horn*.

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Half and Half.

I guess there never was a spot
Where shadders didn't fall;
But shadder's just the other side
Of sunshine after all.
An' there ain't no use in fumin'
When the world seems out o' gear,
Fer music's always in the air,
An' love, an' song an' cheer
Jest keep a feller's spirits up,
An' kinder make him glad,
An' come what will, he's bound to think
Life ain't so awful sad.
Sometimes a feller has ter weep.
Sometimes he has ter laugh,
The shadders an' the sunshine mix,
Jest kinder half an' half.

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Mr. Amos Boggs had his own ideas as to what constituted a good sermon. When he was asked his opinion of the learned discourse given by a clergyman from the great city, who was spending a few days in the village, he stroked his beard and replied:

"If there was anybody there that wanted to find out the road to heaven, they'd have been a big bit disappointed, I reckon," he said slowly; "but if they wanted to know how to get from Egypt to Jerico and back, they'd have found out." — *Christian Endeavor World*.

"Dear me," said May, scornfully. "The idea of your being afraid of old Towser, a poor old house-dog! Why, he eats out of my hand!"

"I don't doubt it," replied Skeers, dubiously. "What I am afraid of is that he may take a notion to eat out of my leg."

A Scotsman went to London for a holiday. Walking along one of the streets, he noticed a bald-headed chemist standing at his shop door, and inquired if he had any hair-restorer.

"Yes, sir," said the chemist, "step

inside, please. There's an article I can recommend. Testimonials from great men who have used it. It makes the hair grow in twenty-four hours."

"Aweel," said the Scot, "ye can gie the top o' yer heid a bit rub wi' t, and I'll look back the morn and see if ye're tellin' the truth."

The chemist returned the bottle to the shelf, and kicked the errand-boy for laughing.

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With the Children

By J. Breckenridge Ellis

Mary Haymaker, Wichita, Kan.: "Will it be absolutely necessary for me to count the exact number of lines of poetry I read? I have been reading Pope's 'Essay on Man' and Scott's 'Lady of the Lake,' and will it do if I count the lines on a page and multiply by the number of pages, making sure I do not overestimate my work?" (Certainly; when you read poetry in a wholesale manner like that, the exact number of lines doesn't matter.)

Bertha Beesley, Moselle, Mo.: "How dare you say that I would fail in taking the teacher's examination?" (I'm not afraid of you!) "I am almost angry with you for it, and I didn't fail, so you see you spoke too quickly. My chum and I received second grade certificates last Thursday. I suppose I will teach next winter, and thanks to Lizzie McLain for her sympathy, as I shall be likely to need it. As to being a little girl, I am not old, but only —. But there! I won't tell you. I was a little girl when I joined the Advance Society, but a person can grow a good deal in four and a half years" (and not know much more, either). "How did you spend the Fourth of July?" (I got beaten in four games of chess, I played flinch, and I went over to the tennis court with a box of torpedoes. I was with some girls who are just big enough not to want to be called little. Well, when the tennis players would be called so serve a ball, I would give one of the girls a torpedo and she would explode it right behind the player. Then the player would jump and we would laugh and it was lots of fun, because it wasn't / making the disturbance, it was the girl who shot off the torpedo, and / couldn't help it making a noise. And at night I had fireworks.) "I went fishing, but didn't catch any fish. I had a good time and a pleasant drive" (and the fish a peaceful swim). "I hunted for measles." (I thought you had already found that). "I found a live one buried in the mud." (Let me go back and look at that word. Oh! it was mussels, it wasn't measles at all.) "When I took it out, the mussel closed its shell and I didn't get to see it." (Once I hunted mussels and found live ones, when I was visiting in the country. We showed 'em about hiding from us! We went right into the shell, and brought them out and cooked them at a camp-fire. You know mussels are like oysters; there isn't any part to throw away; you eat all of it; it isn't like chickens, for instance, which are not all good. We fried the mussels like you do oysters, and they smelled the oyster smell, but there seemed to be something in the taste that ought to have been left out.) "Where is Madge Masters? We haven't heard from her lately. I'm writing too often" (Oh, no!) "so I shall not write again soon" (Oh, yes!) "I just wanted to tell you I didn't fail." (Knew you wouldn't.)

Helen Ross, Independence, Mo.: "I saw in the CHRISTIAN-EVANGELIST that you and Maude Kelley were looking for a letter from me, but I have been very busy. Since the last weeks of school

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Address. E. L. BARHAM, President, Camden Point, Mo.

I have been busy with a show. The neighborhood children have been wanting to have a show, so Louise and I got one up. I had nearly every bit of the work to do. We have a barn that is never used. It has a carpet on the floor and is furnished for a playhouse. Knowing the barn would not be large enough to hold the audience and the stage, too, we built a tent for the audience on the outside of the barn. The barn was the stage, and the sliding door was the curtain. I will tell what we had in the show. If you have read 'The Bird's Christmas Carol,' you will recall the chapter about the Ruggles family preparing to go to Carol Bird's Christmas dinner party. We played that chapter; I had to be Mrs. Ruggles. Poor Mrs. Ruggles! Such a time as I did have! There were several boys in it, and they were just terrible. The girls were all right, but my! those boys. I had so much to learn, I thought I could never get through with it. Our costumes were worth traveling to see. We got along all right with that, but Larry, when he fell, turned over a bucket of ice water and drenched us all. This didn't matter, as the audience thought it a part of the performance. Next was a play, Louise, my twin sister, wrote—'Aunt Jane and Her Sister's Children.' Aunt Jane could scarcely manage her nephews and niece. She wore a costume in style 20 years ago. The third was a funny dialogue in a railroad station. Mrs. Buttermilk comes into the station with her small son. She wants to go to Mauro, and the ticket agent thinks she says she wants to go to-morrow. They have it up and down. I played the role of Mrs. Buttermilk. Johnny Buttermilk says he is hungry, and his mother opens a basket and searches for gingerbread. She is on her way to her sister-in-law's son's wife, and she is taking a great many kinds of medicines to the sister-in-law's son's wife, who is sick. As she takes them out, she asks the ticket agent if he is subject to such things as they cure, till he is quite out of patience. At last she finds the gingerbread and just then hears the train. In trying to get all her things back, she gets nervous, starts after the train, loses all her things and misses the train. There was one other dialogue between a deaf lady and a tramp, and that was all besides a few recitations between acts. We took in \$3.80, and the audience numbered 58. I suppose you would call our show a success. I don't believe I ever told you I won a gold medal. In our school, medals are

awarded in memory of a Mr. Wm. McCoy, who died a few years ago. At the end of school they have a spelling contest in each grade, and I received the gold medal in the 7th grade. In the first year of high school, medals are given for reading. I intend to try for it next fall. I send in my 4th Av. S. report. My favorite quotation is from Goldsmith: 'Our greatest glory is not in never falling, but in rising every time we fall.' You were talking about the Av. S. meeting at the St. Louis Fair. I propose we have colors. Our pins are rather small—we might pass by a member without seeing the pin, while we would see the colors—and some members haven't the Av. S. pin. I hope you will put this before the society; we can decide upon the colors later. My! I had better close before you get tired of this letter—I did not know I had written so much. Good-bye." (You see I don't think it too much, for I have put in the very last word. As to colors, we have always been vague on that subject, allowing the members to take any three they pleased, so old gold was one of them. But I believe it would be best to have the same for everybody. I am going to let the society choose its own colors; let's have two—that's enough—and "Av. S." can be worked on them in a third color or not, just as you please, or are able. Vote on the two colors you think would go best together, and I will decide for the majority vote. I will give you the rest of this month and all of August to get in your votes. I would like to hear from everybody—the sooner the better.

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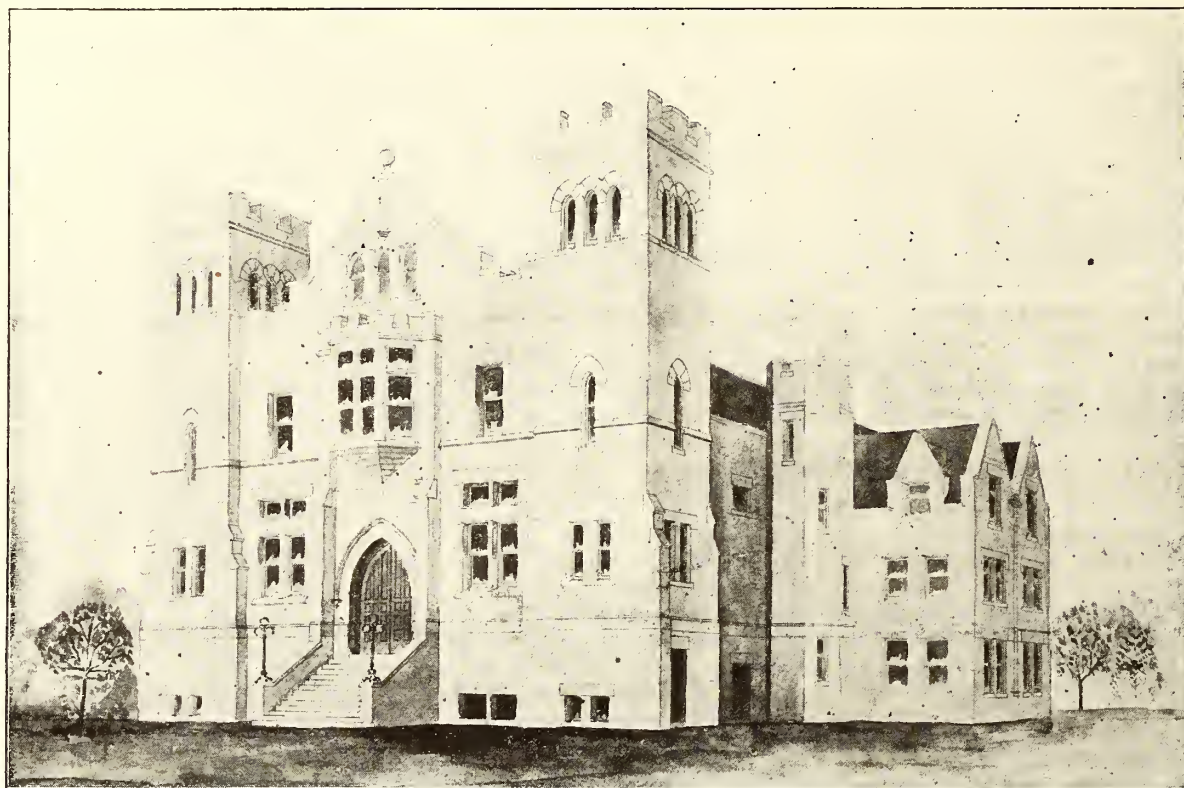
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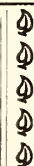
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Vol. XL. No. 31.

July 30, 1903.

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At Nightfall

THE MEDITATION OF A TROUBLED SPIRIT

*(Translation of a Latin poem written by Pope Leo XIII during his last illness —
See page 132.)*

Leo, the destined hour! Now must thou hence
And, as thy merits, take the endless way.

What lot awaits thee? Heavenly joy, thy gifts
Which God had freely given, bade thee hope—

But the great Keys! A trust of mighty weight
And borne so long—thou groanest at the thought;

For he who leads in honor all the rest
Must, if he fail, the keener suffering bear.

Amid thy fears, there comes a gentle face,
A gentler voice speaks comfort to the heart:

“Why does fear shake thee? Why, on gazing back
O’er thy long past, should sadness stir thy soul?”

“The pitying Christ is here: He gives his grace
To those that seek. Have faith—He beareth all.”

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Which makes God's children one.

For the love which shines in deeds,
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For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events	131
EDITORIAL:	
Pastors and Evangelists.....	133
Growth of Interest in Home Missions....	133
Pope Leo's Exodus.....	134
Editor's Easy Chair	134
Notes and Comments.....	135
CONTRIBUTED ARTICLES:	
The Passing of the Pope. F. D. Power..	136
The Old and the New. F. M. Green ..	137
A Day on the Desert. W. H. Bagby ..	138
Onward Ever (poem) Aaron Prince Aten	139
Keep Your Eye on Rome. Cephas Shelburne.....	139
The Filipino and the Fragments. H. P. Williams	140
The True Sanctification. J. W. Lanham	141
The Dynamic Influence of Woman. J. Durham	141
The Second Coming of Christ. Peter Ainslie.....	141
NEWS FROM MANY FIELDS:	
Indiana	142
Iowa	142
Indian Territory	142
Maryland, Delaware and District of Columbia.....	143
Chicago	143
North Idaho	143
Omaha	143
THE SUNDAY-SCHOOL.....	144
MIDWEEK PRAYER-MEETING	145
CHRISTIAN ENDEAVOR	145
OUR BUDGET	146
CORRESPONDENCE:	
Church Federation in England and New Jersey.....	148
The Disciples of Christ in Washington..	149
Dedication at Alexandria, Mo.	149
Dedication at Toledo, O.	149
Orange County, California	149
Our Own Missionary	150
Now in India	150
C. W. B. M. in Missouri	151
A New House for Hot Springs	151
Detroit Convention Excursion Managers.....	151
From Hencforth.....	151
Commencement at a Big College.....	151
EVANGELISTIC.....	152
THE PEOPLE'S FORUM	154
PUBLISHERS' NOTES	155
OPINIONS OF THE CHRISTIAN-EVANGELIST.....	156
FAMILY CIRCLE.....	157
WITH THE CHILDREN.....	159

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Vol. XL.

July 30, 1903

No. 31

Current Events

Pope Leo is dead. While the church mourns nine days for its pontiff, the administration is in the hands of an executive council, headed by the chamberlain or Cardinal Camerlengo, a position which Leo himself held immediately prior to his own election. Within a few days the sixty-three cardinals of the Roman church will assemble in conclave for the election of a new pope. It is predicted that a choice will be made with but little delay, and we may well spare ourselves the task of attempting to anticipate the decision—a task which, even in the most capable hands, issues only in a confession of ignorance. Indeed, the choice of a pope is one of the hardest matters in the world to predict. Half of the cardinals are Italians, with an inherited genius for indirect methods; all of them are schooled in ecclesiastical statecraft. The manipulations of a political convention or the tactics of a presidential campaign in this country is mere child's play compared with the subtle influences which are brought to bear in the election of a pope. Before the balloting begins, the cardinals will be shut up in a building, the doors and most of the windows of which will be completely walled up by masons. This is to prevent them from being reached by any corrupt influences from without. Equal precautions are taken to prevent intercourse with each other while the balloting is in progress. But these measures are based on the naive assumption that political maneuvering could not possibly begin until the cardinals are shut up in the conclave. In reality, the issue will doubtless be virtually decided before they meet. It may be Rampolla, or Gotti, or Vannutelli, or Oreglia, or Celatro, or any one of several others. The only important issue, so far as outsiders are concerned, is whether the new pope will be of the irreconcilable and reactionary type, or inclined to view with toleration the liberal movements within the church.

The papal policy during Leo's pontificate may be stated in brief as follows: religiously, it was to encourage purity of life and true devotion; ecclesiastically, it was to strengthen

the authority of the hierarchy, to make the church an absolute monarchy under the sovereignty of the pope, and to repress all movements looking toward greater freedom of thought or action for the individual; politically, it was to maintain a relentless hostility toward those who had deprived the papacy of its temporal sovereignty, to cherish a hope of its restoration, and to make all possible approaches to every government except Italy with a view to securing recognition as an sovereign power. When the papacy was deprived of its temporal power and the "Patrimony of Peter" became a part of united Italy, during the pontificate of Leo's immediate predecessor, a very generous provision was made for the pontiff's personal and official freedom. The terms of settlement gave him an annual allowance of about \$600,000 from the public treasury, the Vatican and Lateran palaces perpetually free from taxes, the right to maintain armed guards and an independent postal and telegraph system, the privilege of receiving foreign ambassadors to whom are given the same assurances of protection as are accorded to ambassadors to the King of Italy, a guarantee of freedom for himself and his official representatives in the discharge of their spiritual functions, and an agreement that the palaces and grounds of the pontiff should not, under any circumstances, be entered by the police or by officers of the law in the discharge of their duty. In short, every possible assurance was given that the officers of the church would not be interfered with in the discharge of their spiritual duties, and these assurances have been fully lived up to. But both Pius IX and Leo XIII continued through their long reigns—the longest in the entire history of the papacy—to speak as if they were grievously hindered in their religious work. They locked their palace doors on the inside and called themselves prisoners. They refused to accept the very generous appropriation and alleged that they were being robbed. It is to be earnestly hoped that the next pope will be able to see the absurdity of this position and will content himself with being the head of the greatest ecclesiastical organization in the world without mourning over the temporal sovereignty that is gone never to return. The time is past when the Roman church has anything to gain by clinging to the fiction that its two keys represent spiritual and temporal dominion.

A complete chronicle of the lynchings of the past few weeks would be too long and too horrible for publication. The Wilmington outrage, the Evansville riot and the Danville disgrace are only the most prominent among dozens of cases scarcely less bad. The newspapers are flooded with such records. If one flees from the glaring headlines on the first page, it is only to be confronted with condensed tales of horror among the minor news. Justice Brewer, of the United States Supreme Court, in a recent address at Milwaukee, urged that every participant in a lynching should be considered a murderer, as he is in the eyes of the law, and should be treated accordingly. This is no new doctrine. It is so obviously true that it seems impossible for anyone to take the opposite view. But to put it into effect is a more difficult matter, for it involves an enlightened public opinion and an educated public conscience which will not only admit the criminality of lynching as a proposition of law, but will really feel that the lyncher is as guilty as the murderer and will support a prosecution accordingly. And while we are devising ways and means of punishing those who thus insult the law and outrage justice, it will be worth while to consider whether this lawlessness is not encouraged (we will not say extenuated, much less excused) by the delays and technicalities which embarrass the administration of justice in the courts. The maxim that "it is better for a thousand criminals to go unpunished than for one innocent man to be punished" sounds very humanitarian. But is it surprising if some grow impatient and arise in their wrath and go after one of the thousand guilty ones whose escape from the established machinery of justice they have reason to fear? Let us punish the lynchers; and let us also not be above learning a lesson from it for the improvement of our legal processes.

Judge Gray, of Delaware, has been mentioned for the Democratic nomination for the presidency next year. His great strength would be in Pennsylvania, where he gained great popularity through his work as chairman of the anthracite arbitration tribunal last year. It is believed that his sympathies were with the gold Democrats in 1896; certainly he has never

An Epidemic of Lynching.

A New Candidate.

been an exponent of the doctrines represented by Mr. Bryan. But he has taken no prominent part in the fight over which the party divided, and might therefore be acceptable to both wings. It would, however, be somewhat singular for the Democrats to nominate a man who owes his present prominence chiefly to appointments which he received from Republican presidents. President McKinley appointed him on the Paris peace commission which negotiated the treaty at the close of the Spanish war, and President Roosevelt appointed him a member of the strike commission. Little as the issue of imperialism is now worth to the Democracy, it would probably be worth still less in a campaign where the Democratic ticket was headed by one of the men who helped to draft the treaty under which the Philippines were acquired.



An incident which took place in the Georgia legislature early in the present month should be well considered by those who interpret the southern attitude on the negro question as one of hostility to the race. A resolution was introduced to the effect that the money raised by taxation for common schools should be divided between the schools for whites and those for blacks in proportion to the taxable property of the two races. On the surface, this proposal has some appearance of fairness. It meant simply that the schools for each race should be supported by taxation of the property of that race. The resolution was overwhelmingly defeated, and very wisely so. Practically all the taxable property is in the hands of the whites. If this resolution had become a law it would virtually have put an end to the colored schools. The people in the South know quite as well as those in the North that it is a dangerous policy to keep the negroes in ignorance; what is more, they are willing to tax themselves for the maintenance of negro schools. The action of the Georgia legislature is to be commended. The Alabama legislature will do well to show the same spirit and intelligence in enacting some effective legislation for the prevention of the form of peonage which has been existing in that state for many years.



Leo XIII would have been famous as a scholar if he had not been famous as an administrator. The composition of Latin poetry was ever one of his most congenial diversions. When he believed that he was on his death bed he dictated the following poem, an English translation of which by Professor Harry Thurston Peck appears on the cover of this paper. The poem has just now been given to the public and we are able to publish it so

promptly through the kindness of the Independent.

NOCTURNA

INGEMISCENTIS ANAMAE MEDITATIO

Fatalis ruit hora, Leo: jam tempus abire est,
Pro meritisque viam carpere perpetuam.

Quae te sors maneat? caelum sperare iubebant,
Largus contulerat quae tibi dona Deus.

At summae claves, immenso pondere munus
Tot tibi gestum annos, haec meditare gemens;

Qui namque in populis excelso praestat honore,
Hei misero, poenas acrius inde luet.

Haec inter trepido dulcis succurrit imago,
Dulcior atque animo vox sonat alloqui:

Quid te tanta premit formido? aevique peracti
Quid seriem repetens, tristitia corde foves?

Christus adest miserans: humili veniamque roganti
Erratum, ah fidas! eluet omne tibi.



When Christian union becomes a theme for encouraging comment in the secular press, it is a fair sign that it is being recognized as a vital issue affecting important interests in our national life. The following note from Leslie's Weekly calls attention to a phase of the union movement which is just now promising some practical results.

"Nothing so gratifying and so promising for the future has occurred in the realm of church life and work during the present year as the various movements set on foot for a reunion among the separated branches of several denominations and also for a larger degree of unity and co-operation among the churches generally, irrespective of denominational lines. More and more the feeling is growing among earnest and thoughtful churchmen of all sects and creeds that the churches are wasting valuable means and energies by keeping up so many divisions among themselves; and that while organic unity among all denominations in Christendom must be regarded as impracticable, even if it were desirable, there is no good reason why, for example, the Baptists should be split up among themselves into thirteen distinct and separate bodies, the Methodists into seventeen, or the Presbyterians into twelve, and it is evident enough that until something is done to bring the scattered members of these denominational families together it is useless to expect that the greater and more serious divisions between the churches will be bridged over.



The Christian Endeavor Society has, ever since its origin, been a standing reminder that the church still has, a measure of unity, and an influence toward the further development of that unity. Unfortunately its work in this direction has been interfered with by the secession of the young people's societies of some denominations which thought there was

more to fear than to hope from this movement for unification. The following resolution, which was heartily endorsed by sixteen thousand Endeavorers at their international convention at Denver, is significant:

We, the undersigned members of churches and Christian Endeavor societies, and lovers of concord and Christian fellowship, earnestly petition all ecclesiastical governing bodies to allow full and untrammelled liberty to their young people to unite together in the interdenominational and international Christian Endeavor movement.

This movement, as the history of more than 22 years has proved, promotes thorough loyalty to the church and denomination, as well as fraternity between all churches and denominations, and we only ask that in the future the young people may be allowed freely to have both the interdenominational fellowship and the Christian Endeavor name either alone or in connection with their denominational name.

No one can measure the good that has been accomplished in the past by this united movement of millions of youths for good citizenship, pure politics, world-wide missions in home and foreign fields, in prisons and upon the sea; for the unevangelized of our great cities, for promoting confession of Christ and active service among the young people of all churches, and a cordial fraternity with all who love the Master, thus in part fulfilling his dying prayer "that they all may be one." Much has been accomplished, far more can be accomplished by the constantly increasing hosts in the future, if no ecclesiastical barriers to their fellowship are put in the way.

No other organization has ever done the work of the Young People's Society of Christian Endeavor. No new organization could do it, since the Christian Endeavor Society for a score of years has won the affection of the young and the confidence of the old, and already embraces within its ranks nearly 4,000,000 members in 80 evangelical denominations and more than 40 nations.

Not only may the society be an increasingly important link between the denominations, but between the Christian forces of all the nations as well; especially the English-speaking nations where it is already so thoroughly established. It brings the younger forces together in their great international conventions; promotes their sympathy for and interest in one another; helps to make war impossible and a lasting peace, based upon the principles of the Prince of Peace, ever more and more sure.

In missionary lands, where the unity and not the divisions of Christianity should be particularly emphasized, this union of forces is still more important, and any unnecessary separation of forces still more deplorable.

We, therefore, earnestly implore all those who have authority or influence not only to remove restrictions where any exist, but to promote the reunion of Protestant Christendom the world around, so far as it may be accomplished by the common methods, the united prayers, and the concerted work of the society of Christian Endeavor.



Last week's panic on Wall Street carried down two or three brokerage firms and involved a total loss of several million dollars in speculative values. The episode, however, is no indication of a break in the prosperity which the country is enjoying. In prosperous times there are always some men who are tempted to overreach themselves in speculative operations. The result is disaster for them and a Wall Street flurry. But the men who pay for what they buy and get money for what they sell, and make things that people want, have no occasion for alarm.

Pastors and Evangelists.

These are two classes of ministers mentioned in the New Testament. They constitute what we call among us, preachers. Pastors are those charged with the shepherding, that is the feeding and tending, of the local flock, while the evangelists are those who carry the gospel to those without, and have to do with the establishment and organization of local churches. No hard and fast line can be drawn between the kinds of work done by these two classes of ministers, because the pastor has some evangelistic work to do and the evangelist has some pastoral work to do, if he does his duty by those whom he brings into the kingdom of God. And yet the two classes of work are sufficiently distinct to require the two classes of men with their special qualifications to enable them to succeed in their respective fields.

Let us consider first the work of the pastors. The inquiry has already been raised in the minds of some as to any legitimate place for pastors, seeing that elders and deacons seem to have supplied the needs of the primitive congregations. Some are inclined to regard the pastor as an interloper, interfering with the legitimate work of the eldership; and the very word itself, scriptural though it be, and calling up as it does an idyllic scene of the shepherd and his flock, is regarded with disfavor. This comes from a confusion about names. The term *pastor* means *shepherd*, and pastors are only shepherds of the local flocks over which the Holy Spirit has made them overseers. Formerly they were men of age, as well as of approved character and ability, and hence were called *elders*. The terms *elder*, *bishop*, *shepherd*, *overseer*, *pastor*, are but different names referring to the same class of officers. But it is objected, again, that there were in the early churches a plurality of elders or bishops in each local church, whereas the rule now is to apply the term *pastor* to one man only. Here, again, we confuse names with the things for which they stand.

It is probably true that in most of the early churches mentioned in the New Testament there were a plurality of men set apart for the spiritual care and oversight of the members, variously designated as elders, bishops or pastors, who gave themselves wholly or very largely to this work, for many of these congregations, we know, were numerically large, and in the condition of things at that time would require more care, perhaps, than the same number of members at the present time in this country. If they had not been needed they would not have been appointed. It was the actual needs of the church that determined the number and kind of its officers. Some of our churches to-day have a plurality of pastors, and many more would, in our judgment, be better off

if they should divide the labor between two or more men. But as a matter of fact very few of our congregations have felt able to employ more than one man to devote himself wholly to the work of the church, and since he is the *actual* pastor he is naturally called such. It would not help the matter in the least to have three or four men *called* pastors if only one were actually pastor.

There is a very clear intimation in the New Testament that there was a division of labor among the men charged with the spiritual oversight and care of the local churches. Paul writes to Timothy, an evangelist, "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching" (1 Tim. 5:17). It would seem from this passage that not all the elders were called to labor "in the word and in teaching." No doubt, then, as now, some one man who had special ability for that kind of work devoted himself especially to the preaching. Perhaps in the larger congregations two or more were devoted to this work. But there is a great deal else to be done in a large congregation, or in a smaller one as to that matter, besides the public teaching or preaching of the gospel. There must be visiting, from house to house, with personal exhortations and reproofs and advice, there are matters of discipline and questions of policy toward this, that and the other practice in the community that would require wise counsel for men of experience and Christian character. So that it seems to us we have done wisely in seeking to maintain a plurality of men known as elders or bishops in each local church, only we have too often been content with the names without having the men capable of doing the work. Many fail to realize that a church with a plurality of men *called* elders without qualifications for discharging the duties of the eldership, is just as incomplete in organization as a church having no one designated as elder. Another truth which some have failed to realize is, that the chief thing is to have the needed work done, and that that is vastly more important than the mere matter of names of the officers by which it is done.

If this division of labor in the eldership, indicated by the passage we have quoted, as well as dictated by common sense, is to be recognized—and we do practically recognize it in all our churches—how, for convenience sake, shall we distinguish between the man whose whole time is employed by the church for its spiritual oversight and other elders associated with him who pursue their secular business for a living and devote such time as they can to the discipline and government of the church? This distinction is usually made by applying the term *pastor* to the man who, by virtue of the fact of his giving his whole time to that

work, is naturally recognized as the pastor. The same rule prevails in other churches, because there is a necessity for such distinction, and the very use of names is to enable us to distinguish between things that differ. There is no reason why this should be regarded as exalting one man above others associated with him. As a matter of fact the pastor often has less authority in the management of the affairs of the church than one of the elders who does not labor in word and doctrine. It is simply a matter of convenience and if we did not use the term mentioned we would be compelled to use some other to serve the same purpose.

Other matters relating to the work of the local ministry and of evangelists, must be deferred for future articles.



Growth of Interest in Home Missions.

The report of the corresponding secretary of the American Christian Missionary Society, that its receipts have gained \$10,000 in the month of June, and that it is now \$8,000 ahead of what it was this time last year, is a very gratifying evidence of the steadily growing interest in the work of evangelization in our own country. We sincerely trust that this increase may continue until we pass the \$100,000 line for home missions, which would not be a large sum for a religious body as numerically strong as we are, and having a plea which is so strikingly adapted to the needs of the people of this country.

The article entitled "Our Own Missionary," which appears elsewhere, including the letter from Brother Cooper, is the beginning of a new tide of interest for strengthening the basis of our operations, which we trust is but the beginning of larger things. It is an astonishing fact, stated in a communication from our corresponding secretary, that "thousands of our churches have not yet contributed a dollar this year toward home missions." No plea of poverty or indebtedness can justify this neglect of so great and pressing a work as that of the American Christian Missionary Society. Every church claiming to be alive should ally itself, according to the measure of its ability, with this co-operative effort to extend the knowledge of the pure gospel and of our plea for Christian unity, throughout all our borders.

Especially do we desire to commend to the consideration of local churches and of individual Christians that are able to do so, the matter of supporting their own missionary. Many churches can do that and there are many individual members who can do it. It must be a source of great satisfaction to a Christian business man who is giving his time largely to the demands of his business, and is making money,

to know that some, one supported by his own contributions, is carrying the gospel of life and light to his fellow-men, to whom he is under strong obligations by virtue of the very blessings which he himself enjoys. When one thinks of the enjoyment that might be had by indulging in this luxury of doing good, as we have opportunity, it seems a wonder that more people do not avail themselves of it.

We are yet in the day of small things as regards home missions, but we thank God that on every side there are evidences of a swelling tide of interest and enthusiasm which is yet to come to its flood when all our churches and individual members shall join hands and hearts and offerings to make this, our beloved country, Emanuel's land.



Pope Leo's Exodus.

Joachim Vincent Raphael Ludovico Pecci, otherwise known as Leo XIII, the Pope of Rome, whose decease has been the sensation in the religious world during the last week, and whose fatal illness has constituted the chief news items in the daily press for several weeks, was, in many respects, a noble character. He was born March 2, 1810, in the ancestral home of the Pecci at Carpineto-Romana, a town near the city of Rome, situated in a cleft of the Mount Lepini. The boyhood of Vincent Pecci, as he was known, was thus passed amidst the rugged scenery of the Volscian hills. He was studious from his boyhood and at the age of eight went to the Jesuit College at Viterbo, where he studied Latin and the Latin classics for six years. After this he removed to Rome and continued his studies at the famous Roman College of the Jesuits in that city. Here he is said to have gone through a rigid course of study under the most eminent professors of rhetoric, philosophy and mathematics for three years, and after this he had a four years' course of theology. At the age of twenty-two he received his degree of doctor in theology, and, resolving to become a secular priest and devote himself to the service of the Holy See, he entered the University of Sapienza—"the academy or college of nobles, the nursery for all those who are destined for a diplomatic or administrative career." There, under the most eminent jurists of the day in Italy, he obtained a knowledge of civil and ecclesiastical jurisprudence, which has served him so well during his long pontificate, and took his degree as doctor in civil and canon law.

It will thus be seen that this remarkable man laid the foundation for his long public career in a most thorough training for his future work. He held several important positions prior to his election to the papacy, calling for administrative ability of a high order. He enjoyed the opportunity in 1846 of a month at the court of St. James,

London, where he had the opportunity of investigating the social and religious life of that great Protestant nation. He was thirty-five years Archbishop of Perugia, which was a good preparation for his elevation to the pontifical chair. His call to be the successor of Pious IX had been anticipated, because of his long and successful career as Archbishop and Cardinal, to which latter position he was elevated in 1853. It will be seen that the late Pope was the product of his times, of the education he had received and of the influences which surrounded him from his earliest infancy to the end of his life. Of his career as Pope we need not speak since that is familiar history. From the Roman Catholic point of view he was liberal in his thought and in his dealings with the nations of the earth. History will accord him a high place as a spiritual ruler and a skilled diplomat. He was doubtless a man of pre-eminent ability and of great purity of personal character.

It remains to be seen who is to be chosen his successor. In spite of the fundamental errors of the Roman Catholic Church, the fact of its antiquity, of its numerical strength, of its vast influence over so many of the peoples and nations of the earth, will cause its future to be regarded with deepest interest by all who have at heart the welfare of mankind and the unification of Christendom. Of one thing we may rest assured, that, in the fullness of time, all falsehood must give place to truth, all superstition to enlightenment and progress, and all organization which hinders the free growth of the spirit, and the free exercise of faith, must give way before the rising tide of civil and religious liberty. If the Roman Catholic Church is to endure through all time it can only be because of such modification of its teaching and government as will bring it into line with the enlightened progress of mankind and with the infinite purposes of God.



Editor's Easy Chair.

Or

Macatawa Musings.

What is rarer than a summer night when all the elements combine to make it perfect? There is no wind to sing a night dirge through the trees nor to disturb the placid surface of the lake. Nor is there the light of the moon to dispute the primacy of the stars. A perfect night wants no full moon to eclipse the innumerable candles that shine out of the dome of heaven. The evening star, blazing out in the western sky over the lake, like a diamond on the bosom of the night, makes a silvery pathway for itself across the still and sleepy waters of the lake. Higher up the radiant stairway of the skies hangs "the dipper," pointing now as it has through countless ages of the past, to the north star, guide of the ancient mariner, standing sentinel

amid all the revolutions of the planetary spheres. What a panorama of shining worlds! No wonder Napoleon pointed to them, on such a night as this, as the sufficient answer to the atheism of his Marshals. Surely it is "the fool" who hath said, in his heart, "There is no God!"



Such a night as this calls us out on the veranda to watch the pageantry of the heavens. It woos us, also, to song, and we have been having one of those improvised concerts which we have often held at Edgewood-on-the-lake, on such glorious summer nights. But we miss the stringed instruments of other years which "the boys" used to furnish. But the "lost chords" are supplied by the boys in the cottage across the way, for every one is feeling musical on this calm, cool, starry night. It is the old songs we sing on such occasions. No new ditty need apply. But the old songs range in character from "Away down upon the Suwanee River," to "Nearer My God to Thee." Both of these songs live, because they are loaded with sentiment—one because it calls up memories of the old home, and the "old folks at home," and the other because it conveys one of the noblest desires and holiest aspirations which the human heart may know. A song that does not touch the heart is not likely to be sung by successive generations.



The past two weeks have given the Easy Chair a happy blending of work and play, the "play" being much the harder work of the two. During that time we have had the companionship of two congenial spirits, one following the other in his visits, and a third whose visit overlapped that of the second, all fond of the angler's art. The forenoon, as a rule, was given to editorial work, and the afternoon to piscatorial expeditions up Black Lake. We have had favoring winds most of the time, which have enabled us to sail our row boat up to the fishing ground, and in the evening Col. Hallack's launch is generally there and is always at our disposal for a tow home. The Colonel is an inveterate fisherman, and his skill as an angler and commodore of his beautiful steam launch, is only excelled by his courtesy. These expeditions have not been without good success, to say nothing of the joy of sailing and using the wind to overcome distance and toil. One of these expeditions during the past week was specially enjoyable. It was a family picnic at Point Superior, including our guests and two of our young lady friends from St. Louis. These young ladies, together with the editorial stenographer, made a trio of girls that would make any picnic a pronounced success. The way these young ladies—Grace, Pauline and Martha,—gathered wild dewberries for dessert, and wild flowers to decorate the table, and even assembled the

wood for the campfire, while the male members of the party were catching the fish, was a delight to the two matrons and the two elderly fishermen; and when it came to eating, the truth of history compels us to say that these same young ladies played a no less distinguished part. With potatoes and fish baked in the sand, coffee made on the campfire, onions gathered on the ground, tomatoes, olives, eggs, etc., closing with cream and dewberries, it was a feast fit for kings. All voted this expedition a success, and the young ladies, whose cheeks and arms were crimsoned by exposure to sun and wind, were enthusiastic in praise of the "good time" they had enjoyed.

Among those of our preachers stopping at Macatawa Park this summer is Bruce Brown, of Chicago, who spends the week between Sundays here with his family, and returns Saturday to fill his pulpit. He sometime ago, while at Denver, made application for a United States chaplaincy in Uncle Sam's army. He had heard nothing of it until a few days ago, when he received his appointment. The application was made because of some discouragement he felt growing out of the sensational reports of the newspapers which did him great injustice, and when he found his application granted he was confronted by a grave problem. Would he be justified in limiting and circumscribing his influence and work as a preacher of Christ's gospel, by accepting a position which offered liberal compensation and permanency? After consulting with some of his friends here and elsewhere, and especially after weighing the matter well in his own conscience he has decided, we understand, to decline the tempting offer and continue in the liberty wherewith Christ has made him free of preaching the gospel where he believes he may accomplish the greatest good. We believe this is a wise decision, and one that God will approve by granting him still larger success in his ministry. He who appreciates properly the glorious privilege of preaching, a free, unfettered gospel in such a communion as that with which Brother Brown is associated, will not, for any earthly reward, turn away from such a calling, or place himself in a position where he cannot pursue his high calling to the best advantage. We highly esteemed Brother Brown before this, but more so now because of this proof he has given of his loyalty to convictions of duty.

Edgewood-on-the-lake.

Notes and Comments.

In the midst of all the current eulogy of John Wesley it is well to remember that the great reformer had his limitations like most other men. He once wrote, so it is affirmed, concerning the duties of a wife that they "are all com-

prised in two: first, that she should recognize herself as the inferior of her husband; second, that she should behave herself as such." But Mr. Wesley had an unfortunate matrimonial experience which may account for his low opinion of wifely duties and prerogatives. He has, no doubt, long since out-grown that idea of womanhood and wifehood.

It is lamentable that even in the homes of many church members there is little or no care given to the moral and religious instruction of the children growing up in the family. Home is the strategic spot, and childhood the strategic period, in which to inculcate those principles of truthfulness, of purity, of righteousness, of reverence, of unselfishness, which are so essential to a true and noble character. The time comes in the history of such parents when they look back with bitter regret to the lost opportunities for laying deep the foundations of character in the plastic minds and hearts of their children. Every religious home should have some method or some system of moral and religious training, and the very atmosphere of the home should be such as will develop those graces and virtues which beautify and adorn character.

We hope none of our readers failed to see and read the letter from President Jesse, of the University of Missouri, in a recent number, anent the report that a number of young men had lost their faith by their attendance at the University. At the Missouri Christian Lectureship, Dr. W. T. Moore stated that the moral and religious tone of the students and of the school was quite equal or superior to that of Bethany College in the days when he was a student there under the presidency of Alexander Campbell. C. H. Winders, pastor of the church at Columbia for many years, also stated that the moral and religious life of the students was quite equal to what it was in Christian University when he was a student there. Dean Lhamon of the Bible College also bore testimony as to the influence of the University on the moral and religious life of the students. This, in connection with the strong statements of Dr. Jesse ought to allay any disquieting fears concerning the influence of the University on the faith of its students.

The Central Christian Advocate raises the question as to whether there is or is not "an irreducible minimum of religious instruction that must be a part of our educational system?" It thinks rightly that, "the state has a duty as well as a right to teach some religious truth, that there may be a basis on which to rear good citizens. Among these truths are a personal God and our personal accountability to Him; the certainty of a future life;

and the certainty of rewards according to that which has been done here in the flesh." This subject was much discussed at the late convention in Chicago for the promotion of moral and religious education. It was the consensus of judgment that at least the morality which is recognized by the civil law of the land should be taught in the public schools, and if this be granted it will be found difficult to divorce such instruction from the great basal facts mentioned by our contemporary, namely the existence and character of God and human accountability to him here and hereafter. It must be remembered that a large per cent of children in our public schools have no moral or religious instruction at home, and these become a menace to society unless such instruction be imparted to them in the public schools or by some other means.

Dr. Harper has an editorial in the Biblical World for July on the book of Acts, as written for the purpose of commending the gospel of Christ. "The conception of the gospel which we find in Acts," he says, "is that which came to prevail in the first century by the labors and the writings of those who say most clearly, and who worked most effectively to give their vision to others." Referring to the different methods of commending the gospel in that early age, such as the argumentative mode, as seen in the epistle to the Hebrews, the apocalyptic mode, as seen in the book of Revelation, the epistolary mode, as seen in the writings of Paul and others, he adds: "But the mode which was preferred above all, and was found to reach the largest number most effectively, was that of the narrative. To tell what Jesus had said and what Jesus had done was found to be the way above every other way for giving the gospel to men. The story, too, of how Jesus's disciples after his ministry carried on his work, communicated his teaching to others and built up the kingdom which he had introduced, was the most useful method of showing the universal and spiritual conception of Christ in its realization." The article ends with this statement: "One cannot even now find a better method than that of telling vividly the gospel story, and the story of the life and work of the First Christians, as a means of commending the gospel to the hearts and minds of men. Is it not true that we fail to make all the use we might of the book of Acts for persuading men of the intrinsic superiority and the power for universal victory which lie in the gospel of Christ?" We think Dr. Harper's question must be answered in the affirmative. It is also true, we think, that the book of Acts has not been sufficiently or intelligently used, by many popular revivalists, as the highest authority and only inspired guide-book in the work of evangelization.

The Passing of the Pope

By F. D. Power

All classes and creeds have been interested in the closing hours of Leo XIII. Whatever may be thought of him as "Supreme Pontiff," "Vicar of Christ," and all that the prominence of the man and his character and ability brought him of necessity into the vision of the whole civilized world. Millions who hold him as their spiritual leader are our fellow-citizens, and it may be easily granted that no human ruler occupies so large a place in the affections and regard of mankind. A man so entirely different from his predecessor, Pius IX, and so pre-eminent in the long line of occupants of the papal throne, who, in his twenty-five years of administration, has filled his high office with such dignity and gentleness of spirit, deserves the intelligent and candid consideration of his fellows.

He was a modern rather than a mediæval pope. Pius died with a protest on his lips against "the iniquitous spoliation of the church" by the Italian government. Leo remained the prisoner of the Vatican, but made no theatrical display over it. His policy has been one of conciliation. To modern social problems he gave special attention, and his attitude in every case has been that of a philanthropist—a well-wisher of his race. His action in protesting against the official celebration of the centenary of Voltaire; his restoration of the relations between the Vatican and Belgium, Germany and France—relations which had been sundered by the policy of his predecessor; his skill in handling Bismarck, in re-establishing the church in Scotland, in dealing with the Philippine question; his winning nature, broad policy, humble, childlike piety, interest in the cause of education and in the comfort of the masses and the rights of man, should all be remembered to-day, and full justice done him. The President's word of sympathy seems fitting, for he is chief magistrate of both Protestant and Catholic. The courtesy of this foreigner to America and his kindness during the nation's sorrow over the beloved McKinley, are not to be readily forgotten.

We measure the pope as a man. As an ecclesiastic we are interested in him, and as to his successor we are deeply concerned. It matters much every way whether Oreglia, Rampolla, Gotti or Vanuntelli is chosen as the 264th pontifex maximus by the college of sixty-four cardinals which meets in Rome the 29th inst. But while the religious world generally has a very deep interest in what concerns the spiritual welfare of the 250,000,000 of our Catholic brethren, we may separate the man, Vincenzo Gioacchino Pecci, from his ecclesiastical relations and rightly appreciate him for his character and work.

Leo XIII was surely a man of gra-

cious and exalted life. His work along educational, sociological and diplomatic lines is an open volume for all, irrespective of religious convictions. Here he speaks not *ex cathedra*, but as his personal wisdom and extended experience and Christian spirit entitle him to speak, and the influence he exerted is a tribute to his personal force. He was a mathematician, he was a poet as well as a pope. His lines to a noble widow whose husband was his personal friend, entitled "For Love is Strong as Death," are well remembered and appropriate now in view of his own end:

Death claimed him and he met the common doom:

In dreams I see you stand beside his tomb,
And tearless press the swelling sorrow down—
Say rather, glimpse the fadeless laurel-crown;
For with fair brow raised to the bending skies.

Hopeful you look toward heaven with love-lit eyes!

Ah! whence thy strength and constancy of mind?

Faith nourished it; and Hope auspicious shrined

God's promises within thy heart! and so
Thou wouldst not yield thy soul to depths of woe.

Anon you see a sudden splendor bright
Suffuse the golden gates of heaven with light!
Open they swing; and lo! before your eyes
His dear face smiles on you from Paradise.
Ah me, with what a joy your heart must swell!
Inflamed with love it bids the last "Farewell,"

And shall with endless praise besiege God's citadel!

Then his little poem, "In Praise of Frugality," translated from the Latin, which was commonly his language, by Andrew Lang in 1897, seems striking when we think of his long battle with death in the little room in the Vatican palace, with such simple furniture and only one ornament—a Madonna, and when we think that this man—a leader of millions and with untold wealth at his feet—lived on less than one dollar a day, who shall say that his simplicity and abstemiousness may not be the secret of his 93 years? But here it is:

Seek neatness first; although the board be spare,

Be every dish and napkin bright and fair;
And be thy vintage purest of the pure,
To warm the heart and prove a pleasant lure
That shall both friends and wholesome mirth insure.

Be frugal here, however; nor decline
To put a frequent water to your wine.
Select for home-made bread the choicest wheat,

And have in plenty all the goodly meat
Of fowl and lamb and ox (but first be sure
They're tender); nor with plenteous garniture

Of spice and pickle play the epicure!
Next have the beakers foaming to the brim
With milk no thrifty maid hath dared to skim.
No draught than this more wholesome shall assuage

The thirst of childhood or declining age.
Let golden honey be thy daintier fare;
Of Hybla's nectar take a scantier share;

Be thy fresh eggs the talk of all the to vn—
Hard boiled, or soft, or fried to savory brown.
Or poached, or dropped, or sipped ra^{ce} from the shell,

Or done in ways too numerous to tell. . .
Add herbs and salad to the feast.
Bring forth the clustered fruitage of the vine.

And last, delicious fragrance of the east!
With cups of steaming Mocha close the feast;
But taste the amber with a lingering lip—
No hasty draught! 'twas made for gods to sip!
Now, if you diet thus, why, I'll engage,
You've found the secret of a green old age.

Some of us would be glad to be the successor of "His Holiness." For one, I would like to step into his shoes for at least a few weeks until certain reforms which seem necessary could be inaugurated. As the office is not likely to be tendered, however, we can not but hope his successor may prove as worthy of his task and as wholesome an influence among the nations as the man the world honors to-day. He prayed for the unity of all sects; and the expressions, "dissident churches," "our separated brethren," those who have "drifted from the central station," used in reference to our Protestant religious bodies, indicate the benevolent and broad policy which has marked his ministry.

We have an inheritance in all good men. Thomas a Kempis and Fenelon are ours as well as John Bunyan and Jeremy Taylor; John Wesley and John Calvin and Martin Luther no less than Alexander Campbell and Barton W. Stone. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come." All good men and women in all ages and lands, of all races and schools, their gifts and graces, their faith and works, belong to us, are a part of our heritage in Christ Jesus. "Behold I am the companion of all them that fear thee." Nor is any scheme of Christian union broad enough that does not include Protestant and Catholic, all who love our Lord Jesus Christ in sincerity. When our divine Master prayed that all his people might be one, he did not refer simply to our Protestant Christendom. It was a universal prayer, and we thank him for it. Our affections should not be less broad, our prayers less comprehensive than those of the Son of God.

We would that the simplicity that is in Christ might characterize all his people. That Rome has departed from the Christianity of the New Testament, we are thoroughly convinced. For all good men in her ranks, however, we are grateful; for all progress toward liberty and light which we have seen during the long service of this remarkable man. Heaven hasten the reign of charity and benevolence in all the earth, speed the unity of races and believers, and bring in the day, blessed and beautiful and eternal, when the Master shall come to his own.

The Old and the New

By F. M. Green

This decade in Ohio will be the period of interesting anniversaries. The state opened the way early in the year at Chillicothe in the celebrating of the one hundredth anniversary of Ohio as a state. The year 1827-28 proved to be a year of battle and of victory to those who afterward came to be known religiously as "Disciples of Christ," or Christians only. It was at this period that Walter Scott came into his majesty as a proclaimer of the "ancient gospel" in the full assurance of the power of the primitive gospel to subdue the heart and persuade men to submit to the claims of Christ the Lord. The truth ran through the various communities in northeastern Ohio "like fire through dry stubble." It was in January, 1828, that Scott began "the siege of Warren," now the capital of Trumbull county, then one of the most important towns in northern Ohio. James G. Mitchell came with Walter Scott and was in every respect a worthy lieutenant to the great captain. Adamson Bentley was the preacher for the Baptist church in Warren, a man of commanding personality, lustrous in character, and an able preacher of the word as he understood it. The religious condition of Warren is well described by A. S. Hayden: "The town lay in spiritual lethargy, profoundly ignorant of the tempest of spiritual excitement about to sweep over the place. Bentley had preached well and lived well; but he held not the key to the heart, nor was he skilled to awaken the music of the soul. A new era was at hand in the religious history of Warren." Though the preacher came unheralded and the meeting was only for a few days, yet more than fifty persons became obedient to the faith.

Not long after the great meeting in Warren, Scott, Bentley and others visited Austintown in Mahoning county, where he preached his first sermon, March 19, 1828, in what was known as "the Jones' schoolhouse," and not far away from the location of the present church house. It was at this meeting and on March 20, 1828, that A. C. Hayden and many others were, by the hand of Scott, "lifted into the kingdom." June 16, 1828, the church of Christ at Austintown was constituted, and for 75 full years it has stood against all the forces arrayed against it. It has never ceased to meet, except by voluntary adjournment, to join with neighboring churches in the "yearly meeting." Not one of its original members is now living.

June 19-21, 1903, the church celebrated its "diamond anniversary." A three days' program was prepared and the following persons took part in the public functions: P. H. Wilson, Miner Lee Bates, L. J. McConnell, S. H. Bartlett, W. S. Cady, Dr. F. Whitslar, William Lauterman, J. H. Goldner, Prof.

C. T. Paul, M. L. Jenney, Alcinous Baker and F. M. Green. Of those mentioned Wilson, McConnell, Goldner, Jenney, Baker and Green have served the church as preachers and in pastoral work. M. L. Jenney is the present preacher, and much credit is due to him for the success of the anniversary.

I can scarcely realize that my own work in Austintown began more than 35 years ago and that my last sermon was preached 33 years ago. There are many interesting bits of history connected with the church at Austintown and no historian can do justice to the work of the Disciples of Christ in Ohio unless he writes the name of Austintown in large letters. It has solved as nearly as it can be solved, perhaps, "the problem of the country church." To the inhabitants round about, it is known as the "Four Mile Run Church." The meeting house is indeed "out in the country." There are not over a dozen dwelling houses within a half mile of the spot where 75 years ago its first church building was erected. This was the first meeting house erected by the disciples on the Western Reserve. The church of Austintown was one of the first in northeastern Ohio, built on "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner." A. C. Hayden describes the event as follows: "The day appointed for collecting the disciples as a church of Christ was fair, and a large assembly convened. Walter Scott, Adamson Bentley and Ayllette Raines were present. After a discourse in the house we were called out upon the green in front of it. Here all the disciples, one hundred and ten in number, were disposed in a large circle. A space was open on one side of about twelve feet, in which stood the preachers. Thus, each member, with his right hand clasping the left of the one next him, so stood, that he could see all the rest, and also the brethren to whom we owed so much under Christ, and who were, in the most solemn manner, about to form and declare us an organized church. Each of the preachers, in turn, addressed us in the most earnest exhortation, in the things pertaining to the duties of this new relation, while all stood uncovered under the open canopy of heaven. Then followed a prayer by Walter Scott imploring blessings unbounded and unending from the divine Head upon every member of his mystic body. Then the hymn:

'Lo! he comes, with clouds descending,
Once for favored sinners slain!
Thousand, thousand saints attending,
Swell the triumph of his train!
Hallelujah!
Jesus comes and comes to reign!"

This hymn was led by William Hayden and John Henry, and was sung with raptures of joy."

The church thus begun was placed under the watchcare of William Hayden. John Henry was soon called to his side; and not long after Alexander Spears was chosen also to the eldership. So began the church of Austintown. So far as is known not one of the one hundred and ten who formed that "large circle" seventy-five years ago is now living. The voices of Walter Scott, Adamson Bentley, Ayllette Raines, William Hayden, John Henry, A. S. Hayden, A. B. Green, Jasper J. Moss, Philander Green, Amos Allerton, John Tune Smith, Jonas Hartzell, W. A. Belding, J. W. Lanpher, Alexander Campbell, Edwin Wakefield, Thomas Hillock, Isaac Errett, Symonds Ryder, Harmon Reeves, James A. Garfield, Calvin Smith and many others have, for a long time, ceased to call sinners to repentance and the church of Christ to its sublime activities. But their names are imperishable in all this section of Ohio and their personality as distinct after many years as "the man of Macedonia" in the vision of Paul.

Another event of scarcely less interest than the organization of the church transpired at Austintown. It was the dissolution of the Mahoning Association as an "advisory council." It was in 1830 when "not fewer than twenty preachers were present and crowds of peoples from long distances." Father Hayden, the father of William Hayden, A. S. Hayden, Christopher Hayden and David Hayden, "furnished provisions for uncounted numbers, and lodged one hundred and fifty; bringing into requisition for that purpose not only every floor and room in his house, but the barn also—empty, swept and furnished. All vied with each other in the profuse generosity which bid all a hearty welcome."

Of the meeting A. S. Hayden writes: "The meeting opened with salutations, songs, exhortations and reports. The next day John Henry stepped up quickly into the pulpit where were sitting the older preachers, and said in a low but energetic tone, 'I charge you to look out what you are about to do here. We want nothing here which the word of the Lord will not sanction.' They smiled at his bold independence as he returned to his seat. His meaning was apparent when he arose, soon after, and moved that the association, as an advisory council, be now dissolved. The resolution was offered, put and passed so quickly that few paused to consider the propriety or effect of it. The most seemed pleased, but not all. The more thoughtful regretted it as a hasty proceeding."

Among those who considered "the course proposed too precipitate" was Alexander Campbell, who was present at the meeting. Walter Scott was also

(Continued on page 153.)

A Day on the Desert By W. H. Bagby

On a certain spring morning, the writer and his better half bid dull care farewell for a day, and taking the electric car which runs between Phoenix and the United States Indian school, which is situated some four miles north of the city, were soon landed at that very interesting and useful institution in which Uncle Sam is making an effort to teach the young Aztecs the ways of civilization, and of which mention will be made at some future time. Here we were met by Deacon Dysart and his good wife, who took us into their double seated rig for a day upon the desert.

For five or six miles our way lay eastward. The day, like most of the days in Arizona, was perfect. The road which followed the section line was perfectly straight and almost as smooth as a floor. On either side stretched away the wide, level fields of alfalfa, now ready for the reapers for the first of five or six crops during the season. Here and there we pass a field of wheat or rye, full headed and rapidly approaching the golden harvest time. Now on the left side of the road we come to a large olive orchard whose symmetrical trees, densely foliaged and ready to burst into bloom, stretching away in long straight rows, present to the eye a most charming view. Now on the right, we pass a large orange orchard. All the trees are in full bloom, and the atmosphere is heavy with the sweet breath of this favorite bridal flower. Many of the trees yet bear their burden of golden fruit, the combination of green and white and gold producing a most charming effect. Now we come to the canal, an artificial river bisecting the valley from east to west, to whose life-giving waters we are indebted for all these green fields and fruitful orchards, and for the presence of the beautiful birds whose sweet songs have pleased our ears as our eyes have been pleased by the freshness and beauty of the fields and orchards.

After pausing in the shade of the trees to listen for a few minutes to the cheerful song which the waters sing as they rush forward upon their mission of redemption, and to slake the thirst of our faithful "Norman," to whose strong limbs we are indebted for this delightful ride, we leave behind us the fields and the orchards and the waters that make them possible, and enter the desert which stretches away to the foot of Camel-Back Mountain, in the shadows of whose rocks we are soon to partake of our luncheon and enjoy some hours of such pleasure as can be found nowhere else in all the world except in close touch with Mother Nature and in the society of congenial friends.

Luncheon disposed of in the orthodox way, we went for a climb among the rugged rocks that form the camel's head. Standing upon an elevation lofty enough to entitle us to the designation of "higher critics," we gazed

with enraptured vision upon a valley which for beauty, fertility and promise for the future, is not surpassed, perhaps, in all the world—a valley whose climate is semi-tropical, whose atmosphere is as dry and pure as that to be found at the summit of Pike's Peak, whose soil is as fertile as the valley of the Nile, whose future is as certain as the construction by the federal government of a reservoir for the storage of the abundant waters which annually go to waste for lack of such a structure, and which structure, at the present writing, seems to be well-nigh assured.

Turning from this Nebo rock, we entered upon a study of the flora and the fauna of our immediate neighborhood. Of the former we found many curious and interesting varieties of the cactus plant. Beginning with the smallest, we examined with the eye only, for they are all covered with thorns, the rat cactus, so called because its top, which peers up between the pebbles, and is studded with black thorns, bears a rather striking resemblance to the nose of a rat protruding from a hole. The "stag antlers" is a species that gets its name from its resemblance to the head-gear of the stag. A very interesting species is the cholla (pronounced choya), the thorniest and ugliest of all the cacti. It propagates its species by developing on its top thorny balls about the size of a chestnut bur, which, when it is ripe, springs from the parent stem, and if it falls stem side down, takes root and in time develops into a cholla, which in its turn develops and throws off pods. The mountain rats which make their nests under large stones on the mountain sides, gather these thorn-studded pods and scatter them thickly over the surface of the ground around their nests, as chevaux-de-frise to keep at bay the rattlesnakes, which, like the Chinese, are fond of rats as an article of diet. It is said that a rattler will not attack a nest so protected, dreading the sharp, barbed spines, which, when once started, continue to work their way into the flesh until stopped by contact with a bone. We saw one nest so protected. It is of the stalk of the cholla that the honeycombed canes, napkin rings and some rustic articles of furniture are made. Another interesting variety we saw is known by the several designations of fish-hook, tooth-pick and nigger-head cactus. One looking upon a specimen, will admit the appropriateness of all these designations. They retain a spherical shape until their normal diameter of ten or twelve inches has been reached, when they begin to grow upward, reaching a height of three or four feet, when they are dubbed barrel cacti on account of their supposed resemblance to barrels or kegs. At this height they are distinguished from the sa-

guara, or giant cactus, only by their barbs, which are flattened and terminate in a curve or hook at the point. But the most interesting of all is the giant saguara, which sometimes attains to a height of fifty feet and a diameter of nearly two feet. They are great green, fluted columns, spindle shaped and armed cap-a-pie with strong, straight, sharp thorns. At the top of this silent, motionless column appears every spring a large, gorgeous, waxen flower, admired the more because it comes from such a source. Cut in cross section, this cactus reveals at the center a column of pith six or eight inches in diameter, around this central pith, lying parallel to one another and extending longitudinally the full length of the column, a dozen or more round ribs of tough wood, which constitute the frame work of the plant, and over all a covering of green, succulent flesh a little more dense than the discs of the prickly pear, so familiar to all. Other interesting specimens we saw, the mention of which time and space forbid. So we turn from the flora to the fauna of the desert.

Of the many interesting little animals and reptiles we saw, I shall mention only one—the Gila monster. It was our good fortune to capture one of these hideous saurians. All over his tuberculated body was written, "Handle with care!" and we handled him with care. It happened on this wise: As we were skirting a cliff, along the foot of which ran a sandy terrace, one of the ladies stepped upon a hole in the ground. It happened to be the home of a Gila monster, and he happened to be in. Rudely awakened from his noonday nap, he came out to see what was the matter. As he squirmed through the door of his damaged domicile, the lady who was bringing up the rear, and who happened to be the better half of ye scribe, caught sight of him and forthwith proceeded to regale his monstership with a song and dance that must have reminded him of the festal occasions while the gentle Apache was yet in the land. My first thought was to kill the beast. My next was to capture him and take him to town. Mrs. Dysart, who has been too long in Arizona to be afraid of Gila monsters, soon found a tin bucket which had been left behind by some picnics. Turning this down on its side, with the rib of a fallen saguara, I swept the monster into it. Quickly thrusting the stick through the bail and lifting the bucket from the ground, he was my monster. Arriving at the camp, a smaller bucket was telescoped into the larger, thus making his escape impossible. In this way he was brought to town, and is now on exhibition in a wire cage in front of a curio store. He is full fifteen inches long, and a fine specimen of his kind. But I do not like his kind.

Onward Ever.

By Aaron Prince Aten.

Highland, lowland, outward far
Stretches forth in sun-lit beauty,
Stretches out where swamp-lands mar,
All of life and all of duty.

Walk we out from self and sight
Toward where we know is ending;
Toward sunset's glowing light
Where may be a glad ascending.

What reck we for towering height?
Why a care for deep descending?
Far beyond the lowering night
Diamond-studded skies are bending.

Ambition-filled, our faltering feet
Onward shall not stay their going;
Though the trackless desert meet,
With its burning sands o'erflowing.

Life be lost and sentient joy
If it need to heed the beckon;
If eternal things employ,
So we may with heaven reckon.

Fighting well each foe of right,
Onward ever fearless pressing,
End shall be in conquering might,
End shall be in endless blessing.
Roseville, Ill.



Keep Your Eye on Rome.

By Cephas Shelburne.

Passing along the street, on my way to the Sunday evening service, my attention was attracted by a brilliantly lighted window in which was a large picture of the great Roman Pontiff, Leo XIII, and underneath it these words: "The eyes of the whole world are turned toward Rome."

When we consider the religious situation in America, that Protestantism is divided into 160 "opposing sects," that Roman Catholicism is a unit, it would be well for us to remember the clever Frenchman's admonition to Americans, "Keep your eye on Rome." We have already paid our tribute to Leo XIII as a good man, admired by both Catholic and Protestant. And if there must be a pope, let a man be chosen after Leo the excellent type rather than Leo the great, after the Gregory and not the Alexander type of ruler. But why any pope elected by a conclave of cardinals? The idea of the pope, the head and strength of the Catholic Church, was not born until 588 A. D., and then not at Rome, but at Constantinople. Christianity, with all its divine origin, energy and power to redeem and save, was on the earth 300 years before the papacy came into existence. It was 321 years after Christ before the council of Nice assembled to give us a man-made system. This was the period of greatest unity, power and spirituality of the church, "And hath given him to be head over

all things to the church." The papal dominion begins as an institution with Leo the great. As a religion it began with the first Pentecost after the ascension and glorification of our Savior. Why any Roman see and pontiff? Why this usurped headship of Jesus Christ, and this spiritual tyranny over the minds and consciences of men? A good man, worthy of all praise, as is Leo XIII, is one thing; Roman Catholicism as a polity, government, institution and tyrannical faith, is quite another thing, and a more dangerous.

All eyes, Catholic and non-Catholic, are turned toward Rome! It is a recognition, not alone of the goodness of the supreme pontiff there, but of the power of the Vatican. It is probable that no sovereign on earth occupies such exalted worldly position, or has sway over such universal territory religiously as the pope at Rome. The church at Rome is among the greatest facts and factors in existence. Leo XIII was not theological or reactionary. He set forth no new dogmas; he issued few papal bulls and dispensations and infallible decrees; he was not of the Richelieu or Bismarck type of ruler,—Leo was a statesman, a diplomat, a man of affairs; wise, prudent, tactful, firm, sagacious. He knew men and countries. He knew that beyond the Alps lay other countries and people. He was the only pontiff that had a personal acquaintance with America. He was a citizen of the world, even in the seclusion of the Vatican. He was constantly in contact with political rulers, and with parties and factions of his own communion. He received American Ambassadors at the Vatican, and succeeded in placing an official in this country who is practically a nuncio. With singular tact he has become powerful in every European court except France. But the Frenchman has been instructed by experience. He knows that Rome's supreme pontiff and vicar of Christ, deals with all matters from the Roman standpoint. In every way Leo XIII has strengthened Rome and the church over which he presided. No man in high position was more fully conversant with movements and affairs of the world as was Leo XIII, and no man has manipulated them to greater advantage.

It is a sad commentary upon our holy religion, and upon our prayers for "Thy kingdom come, thy will be done, on earth as in heaven," to witness the conclave of cardinals in bitter struggle for the honor of wearing the papal crown, carrying the controversy for the papal succession and the vicarage of Jesus Christ to the very bedside of the dying pontiff. Sad commentary upon the religion of the New Testament and its Christ! But we may feel assured that whether Rampolla, Gotti, or Serafino Vannutelli, whether Italian or American, the new pope elected ten days after the death

of the expiring pontiff, will rule in the interest of Rome and the Catholic Church.

When Protestantism speaks, it speaks for 160 separate and contending factions; when Roman Catholicism speaks it is for the solid, united Catholic Church. When Bishop Corrigan spoke in Chicago or Cardinal Gibbons in Baltimore, it means the solid vote of these cities. When a Protestant speaks he stands for hardly more than one of the 950 churches of Chicago, or one of the 450 churches of Baltimore, for the business of Protestantism is to protest. The power of Catholicism is plain to discerning eyes in every part of America. The public press shapes its policy and tempers its utterances to suit its Catholic constituency. The outcome of the Philippine issue is that the pope has the official nomination of 100 prelaties with American territory. In the recent coal strike, when the operators asked that a clergyman be included in the arbitration committee, the President of the United States chose a Catholic bishop. Why this favor to Rome? Because Rome, though a minority is a minority that is homogeneous, organized and disciplined. "They form a solid block in the midst of a heap of crumbling Protestant fragments." Mr. Urbain Gohier, the clever Frenchman in the Independent of May 14, has written an article on "The Religious Situation in America," in which he says:

The Catholic question in the United States is one of extreme interest. Within a few years it will be the Catholic peril. When one expresses this opinion to an American Protestant he laughs loudly, shrugs his shoulders, and pooh-poohs with hearty contempt. He answers that the Catholics of his country are animated by a genuinely republican spirit, that they have no religious fanaticism, that they are a petty minority with neither the purpose nor the power to trouble American society. Very well. The following statements will be judged idle by the American public, but they will interest the French public, which has been instructed by experience.

The Roman Church, which in the United States numbered 44,500 communicants in 1790, to-day numbers 12,000,000 or more. The total population of the country is twenty times more numerous than at that epoch; the Catholic population, three hundred times more numerous. To this we must now add 6,500,000 of Catholics in the Philippines, and 1,000,000 in Porto Rico.

When there shall be an army of fifteen or twenty millions of Catholics, firmly united by a tyrannical faith, trained under the regime of the confessional, blindly committed to the will of their priests, and directed by the brains of a few high Jesuits, we shall see how much of a showing there will be for American liberty.

There must be a breaking up of the present order of things, a massing together in unity of Protestant forces, or Protestantism is doomed. Christ's prayer "that they all may be one," must be answered, or our divided Protestantism can't stand against the 190,000,000 of concerted Catholics under the dictation of the Roman pontiff. Keep your eye on Rome

Huntington, Ind.

The Filipino and the Fragments

By H. P. Williams

"Gather up the broken pieces which remain over that nothing be lost."

Ask a Spaniard and he will tell you the Filipino is lazy. The average American will say the same thing if he is in the islands on a "revenue" basis. Even one of their own people, who is an ultra-Americanista, has said that the Ilocanos are industrious everywhere but in Ilocos. This last, while it confesses too much, indicates that the tribe is not essentially lazy, and that is true of the Filipino as I would analyze him. He is undisciplined; he is ignorant in his methods; he will cut out mid forenoon for his morning meal; he is thriftless, but he is not lazy. That thought is full of comfort. Laziness is semi-hopeless for every interest. Thriftlessness is more preg-nable.

The thriftlessness of the Filipino does not always involve blameworthiness. It seems rather an element of his simplicity than a sign of degeneracy. A theoretical survey of contributing causes encourages the thought that the invigorating influences of an advanced civilization and the Bible will dissipate this general unadmirable characteristic.

Among the causes of thriftlessness is, of course, the climate. The sustained temperature fails to excite the virtue that a common cold snap works for you in the United States. Then the sun's rays are especially debilitating, so that humanity must be excused if they love the shade overmuch. In the hot season it does no good to labor in the fields; for they are baked hard; a crowbar can hardly drill them. The people have not yet made all the year a springtime by means of irrigating ditches.

The common native diet reinforces the climate in affording Filipino bones and muscles only a measure of vigor. Fish, rice, and squash or such—open fires, scanty and irregular meals, would kill an American on a steady program, and can hardly be expected to sustain his standard of industry.

Our brother may be blamed for not setting a better table. He does sometimes at weddings and mortuary feasts, but he recognizes only the needs that nature easily supplies. A meal of green mangos and salt will keep off hunger on his journey, why does he need to plan and prepare. That is it. From a native's standpoint nature is entirely too kind, and therefore her son is still a child.

Then there have been political causes that were calculated to conspire against even a thrifty man's thrift. The tardiness and inequality of Spanish courts, the repressive form of government and abounding taxation—these are old reports for American ears. They are past causes, but their effects are present. They discouraged thrift.

The same thing may be said of Romanism, and with possibly a sustained emphasis. For some reason we find the most obdurate industrial depression in those countries where Romanism is ascendent. The pope and poverty have formed an alliance that is tragically unholy. How it worked in the Philippines, the moneys and estates of the friar corporations, and the great stone churches and convents, marking each town of huddled shacks, can best indicate. Fifteen days per year were required as a poll tax for public works, and the church deflected the lion's share of the labor. There was also a harmony of doctrinal instruction and parochial attention. Pennies were extorted for God's poor at the church doors, and *pesos* required for baptisms, weddings, and masses for the dead.

Again, the common lack of even rudimentary education among the people may be mentioned as unfavorable to their improvement. Where the mind was not stimulated, the sodden, unresponsive state of industry could not be changed. With the new American school, that state will ultimately be improved.

To return to natural causes again, we may find such in the many rapidly disintegrating forces of the torrid zone. These are beneficial in many ways, but they are economically discouraging. For example, bamboo is the almost universal building material. It is so easily accessible and so readily adaptable to every need that the imperishable timber of the mountains is rarely sought. Yet bamboo is a prey to insects and decay. Fences are customarily built anew every year. While conflagrations are not infrequent, that lick up the light, fiercely-burning cottages in a broad pathway from one end of the town to the other.

Most foodstuffs can be preserved only with difficulty. Ants by the myriads and other insects seek them out ravenously. One's pile of fire-wood literally hums with insect borers and sawyers. Then there is the mildew and rot of the rainy season. The average family must live virtually from hand to mouth. Milk and butter are out of the question, practically. The family has a pen of chickens; but disease slays them in a few hours. Their water buffalos may be feeding strong and well, when some fine year the pest sweeps them off over night. The rice fields may look green and promising, but a cloud, a storm of whirring wings, and the locusts are at work cutting and devouring.

The same destruction affects the family bond itself. I do not know, but judge that the average native life is much shorter than ours. Few house-

holds there are but are familiar with death. Orphans are plentiful, growing up in neighboring families. Small-pox, plague, cholera, dysentery, make the tenure of life always uncertain, and the Filipino knows it, and expects it. A neighbor lightly announces the death of his two children and a nephew a few days ago from small-pox. He does not mourn; his case is like the rest; but the situation does not encourage thrift. Even American planning and saving would stagger under such rebuffs.

Then the home interest is not sympathetic and rich. The bond is not strong and vital. Filipino life has not been deepened; it babbles on the surface. Family love is there, but not so powerful and steadfast as to inspire persistent and lifelong enterprise.

In social relations there still exists what may be called the "cabeza" system, a relic of ancient tribal traditions. The "head-man" was truly the "cabeza" (head), supplying the brains and sense of responsibility for his following. Sometimes this seems to amount to a semi-slavery, where the ordering of some personal head-man is tacitly assented to. Commonly to the "presidente" of the town or the lieutenant of the "barrio" (ward) are ascribed patriarchal powers from ordering out workmen for a house to providing a night's lodging for the traveler.

The Filipino lacks a sense of individuality. He doesn't strike out for himself. He goes where the rest go and does what the rest do. His father planted rice and camotes, as he plants rice and camotes. He does not live in the fields apart by himself, but in the villages, and goes out with his neighbors to work. He does not specialize at his trade, and perfect his skill. What one can do, all can do. He usually lives in his own town and adopts its peculiar idioms, at any rate he is known as a Piddig man or a Bates man or as from Bangui.

He lacks a commercial spirit because he has not seen commercial advantages nor been instructed in commercial methods. For buying, the petty dealing of the Chinese meets his need. For selling—a few bundles of fagots, or the small produce that his women may carry to town on market days, or bundles of grass for the town horses, a pig or a pony now and then will be enough. A business bigger than his needs is beyond the practical.

It seems that American commerce, which will sooner or later penetrate all parts of the islands, promises much to excite carefulness and thrift among the native peoples. Attended as it will be by new industrial methods and business suggestions, it will do much good in spite of all the demoralizing factors in pioneer trade. Then the public schools, opening the doors to wider

and more practical knowledge, will assist tremendously to overcome natural discouragements and to encourage this element of thrift, which in one form or other is at the basis of all true achievement. But the most powerful incentives, insuring the eternal moral causes, and forfending that commerce should make mere counters of the Filipinos or that the schools should make them parrots, we find, it seems to me, in a hearty, healthful preaching of the gospel. This is calculated to give them individuality, enterprise, carefulness. They will cease to live from hand to mouth, but will live from time to eternity. They will care for the unrighteous mammon that they may be entrusted with the true riches.



The True Sanctification.

By J. W. Lanham.

"Them that are being sanctified."
—Hebrews 10:14.

To obtain a correct and complete view of this great subject, we should look at it from various and near scriptural view points. Some of these are Christian character, Christian evangelism, religious uniformity, and spiritual progress.

Sanctification or holiness means character, and is therefore intensely personal; in evangelism it emphasizes the merits of Christ, rather than exalted human attainments; it evinces its presence by uniformity of the Christian life instead of ups and downs in religious experience; and under its influence the calm and orderly progress of faith and practical duty, is substituted for the convulsive changes of mere emotion.



The Dynamic Influence of Woman.

By J. Durham.

"Having been reminded of the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded in thee also." 2 Tim. 1:5.

No man ever rose to a prominence or success who did not have before him a good wife, mother or grandmother. Timothy was educated in the scriptures fifty years before he was born.

Look up the stairway of Jacob; ask the angels to open the windows of heaven; draw aside the curtains of eternity to see the picture gallery of the heavenly mansions. Let us gaze on the Sarahs, Rebeccas, Rachels, Hannahs, Deborahs, Marys, Marthas, Annas, Loises and Eunices of the last century. See them incarnated to-day on the supreme bench in the White House, in the council chambers of this republic, in the legislative halls in governor's mansion, in the world's pulpits, at the bars of justice, on the thrones, in her parliaments, educating the world, helping the afflicted, directing great enterprises and conducting the commerce of the world.

The Second Coming of Christ

BY PETER AINSLIE

As to the second coming of our Lord, the people known in the religious world as the "Disciples of Christ," by virtue of their position, are bound to the pre-millennial view, in opposition to the past-millennial by every process of logic, although practically it is not generally held among us; but we are an apostolic people and our plea is for primitive Christianity in doctrine and practice, and with hardly a dissenting voice, the apostolic church and its successors for three hundred years were pre-millenarian. Mosheim says in his history that this view "met with no opposition previous to the times of Origen," and Bishop Russell, although himself a post-millenarian, said in one of his published sermons, that "to the beginning of the fourth century this belief was universal and undisputed." The historian Gibbon, an infidel, and consequently an unprejudiced witness wrote in his well-known history: "It appears to have been the reigning sentiment of orthodox believers and as long as this error was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians." Hundreds of others thus testify.

But to the Bible. The second coming of our Lord covers more space in the scriptures than any other single subject, and every doctrine is bound up in it. Whole chapters in the four gospels are devoted to it. The book of Acts begins with this promise: "This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven" (Acts 1:11). Peter's second great gospel sermon, recorded in the third chapter of the Acts (3:20,21) declared that God "shall send Jesus Christ, which was before preached into you whom the heaven must receive until the times of the restitution of all things." A large part of Paul's first letter to the Thessalonians is taken up with this subject and each one of the five short chapters closes with a special reference to the second coming of Christ (1:10;2:19;3:13;4:16;5:23) and it is the one theme of his second letter to the Thessalonians. In his two letters to Timothy, and both of them together may be read in fifteen minutes, he makes eight direct references to the second coming of Christ and in his short letter to Titus, Paul called it the "blessed hope" of the church (Titus 2:13). In his letter to the Romans, he mentions it seven times; in his first letter to the Corinthians, ten times; in his letter to the Philippians, five times, and there is not an epistle that Paul wrote, save to Philemon, but that he either directly or indirectly mentioned this hope. In the letter to the Hebrews it is men-

tioned eight times; James mentions it twice; Peter mentions it eleven times in his two epistles; John mentions it three times in his first epistle; Jude mentions it three times in his short epistle of one chapter, and the book of Revelation is full of it, closing with the earnest prayer, "amen, come Lord Jesus."

Neither does it belong distinctively to the New Testament, but nearly every prophet in the Old Testament makes mention of it, and Enoch, who was the seventh from Adam, prophesied of it, saying, "Behold, the Lord cometh with ten thousands of his saints." Certainly a doctrine that holds such sway in the scriptures from the days of Enoch to those of John, the beloved disciple, cannot be pushed aside as out of date and not deserving our attention.

Some call the pre-millenarian position the position of pessimism, but it is impossible that this position should in any degree be pessimistic. It is hope from the very start and such a hope that it is impossible of being eclipsed, "for the faith of the righteous shineth brighter unto the perfect day." "Heaven and earth shall pass away, but my word shall not pass away," was the dogmatic assurance of Jesus.

The second coming of our Lord was the scriptural motive enjoined for fidelity, sobriety, patience, sincerity, pastoral diligence, holy conversation, brotherly love, unworldliness, moderation, self-control, repentance, ministerial faithfulness—not once the coming of death as is now used so frequently, but then the one motive named by the apostles was the imminence of our Lord's second coming, when he will show who is the only potentate, the King of kings and Lord of lords. Then will be the first resurrection (1 Thess. 4:16,17), then will be the receiving of our rewards (Rev. 22:12), then will be the putting down of all sin (Rev. 20:2), then shall nations learn war no more (Isa. 2:4) and the whole world shall be filled with the knowledge of the Lord as the waters cover the deep. It is the greatest motive for missionary enthusiasm, and rarely will you find a missionary who is not a pre-millenarian. Jesus Christ has given the command, "Go," he may return at any time, consequently obedience to this command is the chief business of the church—action, action, action all the time, for no man knows when our Lord will return.

As most of the Christian world oppose scriptural baptism, so most of them oppose the pre-millenarian view, but the pre-millennial coming of Christ is as unanswerable as the Disciples' position on baptism.

News From Many Fields

Indiana.

S. W. Brown, pastor at Englewood Church, Indianapolis, has offered his resignation to take effect Aug. 1. He will probably locate in Iowa. We are sorry to lose him, as he is one of our best pastors.

J. O. Rose has located at Warsaw.

I. N. Grisso has resigned at Peru and located at Princeton, Ill.

W. P. Shamhart has resigned at Verdersburg. Hope some good Indiana church will get him.

W. G. Higgins, of Lebanon, was married July 20 to Mrs. Olive McFarren, of Zionsville. We extend congratulations. Mr. and Mrs. Higgins are now visiting in Colorado.

J. V. Coombs preached at Covington not long since. This was the former home of himself and wife previous to their marriage. Brother Coombs has visited there several times each year. It seems that under these circumstances Brother Coombs should have known the location of the Christian Church, and not wandered into the Presbyterian Church, taking his seat near the pulpit and remaining there until almost time to preach. We are told, however, that both churches are new structures and look somewhat similar. However, Brother Coombs discovered his mistake and slipped out and went to his own church and preached with his usual vigor to the delight of all.

What can a committee of five, appointed by the Indiana Ministerial Association, on "Ministerial Standing" do, when one of our assemblies places two of the worst men with which the committee has had to deal on its program for lectures, Bible readings, sermons, etc.?

The Christian Standard thinks the CHRISTIAN-EVANGELIST should not publish anything derogatory to the character of a brother even though it be a part of a report of an unduly appointed body of brethren, who have made proper investigation before rushing into print.

We would like to ask what the Christian Standard has been doing for the past three years. Men and institutions have been maligned in almost every issue,—but, it is all right for the Christian (?) Standard to do these things—in their own estimation.

That Prince Edward Islander, editor of that journalistic centipede of Cincinnati, has been over in Indiana recently. He reports that he heard many good things about the Standard. We only know of a few places in Indiana where compliments on that paper could be heard relative to its many attacks on some of the best men and institutions among us.

Bethany Assembly has a good program. Every preacher should spend a large part of his vacation at Bethany. It is not a private enterprise, but one of the integral parts of our state work. Who can estimate the good accomplished by dear old Bethany? The preachers should announce the program and date and use their influence to get others to go to Bethany. The fellowships enjoyed there will well repay any one, let alone the benefit to be derived from the feast of good things on the program. Don't fail to go.

Electric lights, interurban cars every hour to Martinsville and Indianapolis, refurbished hotel and many other improvements at Bethany are encouraging.

Why not raise \$5,000 this year at the Assembly? Brother Carpenter has raised nearly that amount during the year.

Fountain Park Assembly at Remington offers a very interesting and up-to-date program. Those in the northern part of the state, unable to go to Bethany, should go to Fountain Park. Robert Parker, Remington, is president. He is one of the best Christian men in the state.

The oil bubble has burst. One preacher has gone into the grocery business, some are selling life insurance, while others have concluded to preach the gospel as of old and be satisfied. Thank the Lord for that! Experience is a good teacher, even though it cost

one's money and position. We hear of one preacher who bought up the stock he had sold others, so they would not lose their money, and he is certainly to be commended for this act.

W. E. M. Hackleman will conduct the music at Bethany Chautauqua, Bethany, Va., Zionsville Assembly, Illinois Encampment and several state conventions this summer.

J. V. Coombs is at Livingston, Mont., spending his vacation. He will return about Sept. 1 and will begin a meeting at Waterloo, Ia.

T. J. Legg has moved to Indianapolis. That place is the center of the earth from a railroad point of view, and no doubt it is the place for a state evangelist. HOOSIER.

Iowa.

E. N. Tucker is the new pastor of the church at Sac City. Brother Tucker comes to us from Fairbury, Ill.

Sias and McVey are in a meeting at Harlan with a packed house and 15 accessions at last report.

Ralph C. Sargent has resigned at Mason City, and will close his work Oct. 1.

G. Lolin Eaton, now at Packwood, has accepted the pastorate of the church at Dewitt, and will begin work Oct. 1.

W. B. Crewdson will begin work in his new field, Atlantic, Aug. 1.

J. L. Fowler has accepted the work at Greene.

Joel M. Fisher has resigned the work at Martelle and is moving to Idaho.

The church at New Sharon is prospering under the ministry of T. J. O'Conner. The church is newly painted and otherwise improved.

Yielding to the unanimous call of the church, Bro. Noah Garwick has concluded to remain at Griswold.

J. Will Waters has accepted the pastorate of the church at Corning. I am truly glad that Brother Walters has concluded to remain in Iowa and in the southwest district where he is rendering such excellent service as president of the district.

J. P. McKnight is spending the summer in the Harvard Divinity School at Cambridge, and the pulpit at Oskaloosa is being filled in his absence by Dean A. M. Haggard. Bro. McKnight will return about Sept. 1.

John H. Swift, of Belleflower, Ill., and one of the successful pastors and evangelists of the state, will move to Iowa this fall. He will be in Iowa over Sunday, Aug. 16, and will be glad to preach for some church in need of a supply. If you would like his services for that day drop me a card.

C. G. Stout is in a tent meeting at Coon Rapids, and was meeting with excellent results at last report.

J. R. Johnson will begin a meeting at New Market, Aug. 16. Brother Johnson has resigned the work at Greenfield, and will most likely engage in evangelistic work again. In their efforts to erect a building at Greenfield, it was found that the congregation was not sufficiently strong financially to retain a pastor for full time.

Our series of annual district conventions will be held as follows:

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system.

Accept no substitute.

Northwest district, Cherokee, Aug. 18, 19 and 20.

Central district, Norwalk, Sept. 8 9 and 10, Southeast district, Burlington, Sept. 15, 16 and 17.

Southwest district, Clarinda, Sept. 22, 23 and 24.

Northeast district, Vinton, Sept. 29, 30, and Oct. 1.

An excellent program is in preparation, and the district boards are at work on plans to make each convention a success in every way possible.

Iowa should raise \$20,000 for Iowa missions, and \$300,000 for Drake University between now and the annual convention of 1905, and the district conventions should give us a good start in that direction.

B. S. DENNY, Cor. Sec.

Indian Territory.

Our last notes left us at Sapulpa, going northeast from this place, on the Frisco about fifteen miles, brings us to Tulsa, where we have a congregation and a new house of worship completed and dedicated July 14, by Brother Wickizer, of Iowa. This is the home of our Bro. S. W. Marr. Brother Marr, as has been the case with some others of our territorial preachers, has given up the regular work and is in a bank, but as I understand it is a great help to the church in his town. Leaving Tulsa, going in a northeasterly direction, we come first to Claremore, and at this place we have some church influence, though very little.

At this place and in Chelsea we have quite a number of members, and ought to have in both places good churches; up to this time I have not been able to see them, but hope to before the year closes.

We now come to Vinita. This is the home of our Brother Cook, one of the most active men in the Indian Territory. When Brother Cook took hold of this work the church was very weak; now it is strong and in one of the best towns in the Territory. The brethren have bought a lot, and will soon move their house on it.

At Centralia, a country town north of this, we have a congregation. I don't know its strength; I know it has some good people, for I have met them.

We also have a church at Lenapah, on the Iron Mountain railroad, fifteen miles south of Coffeyville, Kan. This was organized by Bro. F. F. Walters, now of Colorado. Bartsville and Collinsville are places where there ought to be churches, and I hope will be soon.

Coming south from Vinita, we first come to Adair. I have not seen these people, but I am told that they are good, progressive and earnest workers, and there is that in that community, the prophecy of a good future. South of this place a few miles, is Pryor Creek. At this place we have the best house of worship belonging to our people in the territory. This was made possible by the liberality of a few good men in the community. There has been a little discord in this place, but now they are all united and doing good work under the wise leadership of Bro. H. F. Groom, late of Drake University.

In the country close to Pryor Creek, we have two or three congregations, some that I am told are strong and doing well, but as I have not seen them I can't speak from any personal knowledge.

Since we left Vinita, we have been on the M. K. & T. road going south. The first congregation south of Pryor Creek is Wagoner. This work has been under the care of the C. W. B. M. and has been well cared for. Bro. J. B. Askew is the pastor, and has done a splendid work. The report of this work will compare with any in the Indian Territory and Wagoner is one of our good towns.

We next come to Muskogee. This is the home of our Bro. S. B. Dawes, the president of our territorial board. At this place we have a good congregation, and one of the best towns in the territory. Brother Walling is

their pastor. Brother Walling has been in feeble health, and this has greatly hindered his work. It is hoped that he will soon be around again, and then we shall expect good work from this church.

Our work throughout the territory is looking up. Our plans have been greatly broken into in the last year by the weather. All religious work has been cut short in this way, but with all we are hopeful.

G. T. BLACK, Cor. Sec. of I. T.
Ardmore, I. T.

Maryland, Delaware and District of Columbia.

At our Washington preachers' meeting, July 13, there were present, E. B. Bagby, F. B. Sapp and Philip Johnson, assistant pastor at Vermont Avenue; also Bro. W. L. Harris, Brother Kimmel's successor at Whitney Avenue. The brethren welcomed him among us, and were favorably impressed with the late addition to our preaching force. The Whitney Avenue Church gave him a pleasant reception on Friday, July 10.

Brother Power was out of the city at the Denver Christian Endeavor Convention.

F. B. Sapp reported one confession. He visited Hyattstown the previous week and preached the funeral of Mrs. Virginia Price, a member of the church at that place.

A grove meeting began at Jerusalem in Harford county on July 19. J. O. Shelburne, of Baltimore, preached in the morning and the writer at night. Communion service in the afternoon. One made confession in the morning and two came forward in the afternoon.

After spending a few days here the writer will go to Bethany Beach, Del., to take charge of the music.

W. J. Wright will preach from July 26 to Aug. 2. Assembly program from Aug. 3 to 16.

Tickets may be secured east of the Ohio river to Rehoboth, Del., at excursion rates. Change to Queen Annis railroad in Baltimore. The Pennsylvania railroad also sells excursion tickets to Rehoboth. From this point take steamer for Bethany Beach.

J. O. Shelburne goes to Virginia for a change. He is ill. J. A. HOPKINS.

Chicago.

The heated term is on, but most of the preachers are hard at work in their respective fields, and notably among those who have been added to the force of late is J. V. Updike, who has taken charge of the Garfield Park Church. This is an important field and the church counts itself most fortunate in securing for a time at least this distinguished evangelist and successful pastor to assist them in their struggles.

The Metropolitan Church, under the direction of Chas. Reign Scoville, has certainly undertaken a tremendous task. They have just secured a splendid piece of property costing \$30,000, on which they expect to erect "an institutional church in the strictest sense" as set forth in prospectus just sent out. "This church is not to be closed six-sevenths of the time, but will be open seven days in the week." It will take some time to fully prepare plans for building, but in due time such plans will be made public. On Saturday, July 18, the Sunday-school of Cook county enjoyed an outing at Island Park, near Mokena, on the C. & E. I. railroad. The day was not promising, and only about 1,200 people took advantage of the opportunity to spend the day in the country. But it was an enjoyable day and afforded an opportunity for pleasure for fellowship, and withal an opportunity to eat a picnic dinner in the woods, something not often given the average Chicagoan.

Additions are a marked feature of the work. One addition at Douglass Park last Sunday, two at the First Church, seven at Metropolitan and two baptisms at Harvey last Wednesday night. A. Larrabee, corresponding secretary of the C. C. M. S., assisted by N. G. Buckley, of West Pullman, and the writer, has started a flourishing mission in South Chicago. The outlook is hopeful. R. L. WILSON.

15322 Loomis Ave., Harvey, Ill.

North Idaho.

The annual sessions of the North Idaho camp meeting, held this year near Orofino, closed June 21. On account of some unfavorable conditions, the attendance was not so large as usual; but a good representation was had from the churches, and in some respects the meeting was the best and most important ever held. The Disciples in North Idaho who remained away are much the losers.

The cause of primitive Christianity has grown rapidly in North Idaho in the past two years. The consecrated work of Brother and Sister Stephens, our district evangelists, has done much to bring this about. They have done a most excellent and enduring work. Not only is Brother Stephens a strong preacher of the word, and Sister Stephens a splendid leader of song, but with true devotion to their Master, their time, strength and talents are freely given to "whatsoever their hands find to do" to establish and set in order the churches. We regret the fact that they have not seen fit to remain with us a little while longer. Their work is not finished in North Idaho.

The report of the corresponding secretary shows 29 communities where we have enough brethren to organize a church. Churches have been organized in 23 of these places; 21 have regular preaching. There are fifteen preachers doing regular work in the district, eight giving all their time to one church. We have twelve houses of worship, all of which are free from debt. Preparations are being made to build at five other points. Less than three years ago there were in the district thirteen organizations in all, five houses of worship, eight preachers and about five hundred brethren. We now have about fifteen hundred brethren in the district.

The reports of the Bible-schools and Christian Endeavor societies were incomplete. Fourteen schools out of at least twenty-two reported 853 scholars. Ten Christian Endeavor societies reported 399 members (active) and 29 associate members. Three Junior Christian Endeavor societies reported 95 members.

All indebtedness for the past year's work was met. For the advance work, the churches having ministers were asked to release their pastors to hold one meeting in the district at a needed point.

Bro. W. H. Harris, of Princeton, lately from Missouri, whom we all gladly welcome to North Idaho, will devote all his evangelistic effort to the district this year. A district evangelist will be employed. Our plan is to strengthen and set in order the things that are lacking in the churches this year, and thus prepare ourselves for a strong forward movement at our next camp meeting.

A splendid step in advance was taken in the organization of the North Idaho Christian Institute to work along the lines of Bible study and institute work. Bro. J. B. Daisley, of Bultesac, is president, Bro. Horace Siberell, of Clarkston, Wash., is vice-president, and Bro. E. B. Harris, of Moscow, is secretary. Any Disciple may become a member by enrolling with the membership.

The annual meetings will begin each year the first Monday in January. Our first meeting will be held in Moscow next January, the Lord willing.

Among the many excellent features of the program that deserve mention were the sessions of the Bible school, the Christian Endeavor, the C. W. B. M. and a Junior Christian Endeavor meeting, led by Sister Bessie Loony. This last was coupled with an address by Mrs. Davies on the work of the Northwestern Home Finding Association. These were all very helpful.

The official board for the coming year is as follows: Pres., Professor Cobbs, Moscow; Vice-Pres., T. J. Ware, Ferdinand; Rec. Sec., J. S. Hogue, Orofino; Cor. Sec., J. A. Pine, Lewiston; Treas., J. S. Mounce, Lewiston. The convention selected the writer as delegate to the national convention at Detroit in October and will defray expenses.

Lewiston.

J. A. PINE.

Omaha.

The members of the First Christian Church are anxiously looking forward to the time when their new church will be completed. Under the wise and efficient leadership of Brother Hill the work is progressing rapidly; but funds are not forthcoming as they should be. Every person who was present at the Omaha convention when the First Church collapsed, should send a free will offering of not less than one dollar to H. G. Hill, 530 S. 26th Ave., Omaha. If this worthy appeal is answered by our brotherhood, a commodious building can be erected at once in this strategic city.

Never before in the history of our work in Omaha has there been such an opportunity for us to present the simple gospel to the people. With an evangelist in the field and an organized city missionary board, we are standing on the "firing line" ready to take the city for Christ.

The Grant Street Church, led by their successful pastor, Brother Bicknell, are preparing for a great fall campaign. With their corps of willing and efficient workers, we expect to hear great things from this church.

The congregation in South Omaha has sold its old house and lot and purchased an excellent lot in one of the most desirable locations in that "magic city." A beautiful ten thousand dollar building will be erected at once, and Bro. Lauder Lane and his faithful congregation will have one of the most commodious houses of worship in South Omaha.

The city missionary society is carrying on work at present at three different points. Brother Bicknell is preaching every Sunday afternoon at Irvington, where we hope to plant a church in the early fall. A thriving Sunday-school has been organized on Ames Avenue, where Sunday-school is conducted every Sunday morning at 10 o'clock, and preaching and communion at 11. A church will also be organized there soon. A number have already expressed their willingness to connect themselves with this organization. The work at Florence is being revived, and we have hopes of adding much strength to the church there in the future.

FREDERICK S. GRIMES,
530 S. 26th Ave. City Evangelist.

AN AWFUL SUFFERER.

If there is any disease which is awful in its effects upon the sufferer, that disease is Asthma. Suffocating, gasping for air, and sitting up, perhaps for weeks, in an agony of despair, weary, worn and helpless, such is the life of one who is afflicted with Asthma. An explorer on the Congo River, in darkest Africa, discovered the wonderful Kola Plant, which has proved an unfailing cure for Asthma, Hay-fever, and allied spasmodic diseases. And now all over Europe physicians are endorsing and prescribing the Kola Plant as the only sure constitutional cure for these diseases. There are three thousand recorded cures within three months. So sure are the importers of Kola of the fact that it cannot fail to cure, that they are sending out large trial cases free, to any sufferer from Asthma or Hay-fever who makes the request. For the benefit of our readers who may be afflicted, we cheerfully give the address of the Importing Company, who have given this boon to humanity. Address Kola Importing Co., 1162 Broadway, New York, and they will send you a Large Trial Case free, by mail, and prepaid. It costs you nothing and you should surely try it.

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The Sunday-School.

Aug. 9.

DAVID AND GOLIATH.—
1 Sam. 17:38-49.

Read Chapter 17.

Memory Verses: 45-47.

Golden Text: If God be for us who can be against us?—Rom. 8:31.

A Tangled Narrative.

It is not a matter of first-rate importance, but still it is worth noticing, that the episodes related of David in chapters 16 and 17 are not altogether easy to fit together into one consistent narrative. 1 Sam. 16:14-23 tells how David was introduced into Saul's court, how he came into very close relations with the king, inasmuch that Saul "loved him greatly" and made him his armor-bearer. In the next episode, the conflict with Goliath, Saul and David converse as total strangers and after the fight Saul inquired who David was. Besides, the introduction of David in the Goliath incident (17:12) is scarcely such as would be expected, considering that he had already been introduced and his family described in the previous chapter. It is possible that the narrative may have gotten tangled by the arrangement of the episodes in other than the chronological order.

Israel and the Philistines.

Between the tribes of Israel and their Philistine enemies to the south and west there was almost perpetual warfare. The periods of peace were but breathing-spaces, during which one or the other of them was preparing for an attack. While Saul had been turning his attention to the enemies on the east, the Ammonites and Amalekites, the Philistines were strengthening themselves for a grand assault upon the new kingdom. In considerable measure the Israelites had probably been subject to the suzerainty of the Philistines during most of the time since their occupation of Canaan. The establishment of the monarchy was a formal declaration of independence, an assertion of their political equality. The Philistines resented this and renewed the old warfare with vigor.

The Champion and his Defiance.

When the opposing armies were assembled on opposite mountain sides with a valley between, the Philistines brought forth a champion, Goliath, and proposed that the issue be decided by single combat between this giant and some champion of Israel. In the days when sword and spear and javelin were the weapons of war, stature and muscular strength made the warrior, and an army with a nine-foot giant for its champion might feel reasonably safe in proposing single combat. But Israel had no giant, and so they hesitated, unwilling to bear the shame of refusing Goliath's challenge, yet afraid to accept it. The time was ripe for the appearance of a popular hero. It was one of those rare occasions which called for a piece of spectacular heroism under circumstances where it would touch the imagination of all the people and win the highest degree of popular applause. It was most fitting that such an opportunity should be offered to David who, as the supplanter of Saul in the kingship, would need all the popularity he could acquire.

David Volunteers.

It is somewhat singular that David, who had already been described as "a mighty man of valor" and who was the king's armor-bearer, should have been feeding his father's sheep at a time when the Philistines were in arms against Israel and when "all the men of Israel" (verse 19) had joined Saul's army, and that, when he came to the camp in the humble capacity of a carrier of provisions, his surly elder brothers suspected him of no purpose more serious than a boyish desire to see the battle. It requires no great degree of ingenuity, however, to reconcile these details if one feels the need of doing so. Under a

regime where the birthright went to the eldest and where honor was in proportion to age, the youngest of eight sons could not expect to be treated very respectfully by his elder brothers. If their jealousy was aroused, as well it may have been, by Samuel's anointing him and by his preferment at court, they might be the more disposed to belittle and deride him. That David was at this time a man, not a mere boy, is clear from many circumstances. The fact that men reported to Saul his inquiry about the reward to be given to the slayer of Goliath and that Saul thought it worth while to confer with him; the fact that Saul offered him his armor and actually put it on him; the fact that David refused to wear Saul's armor, not because it was too large or heavy for him, but because he had not tested it and accustomed himself to it as one does to a favorite weapon or tool; the fact that David was made commander-in-chief of Israel's army immediately after this event—all this indicates that he was a grown man at the time of the fight with Goliath.

The Fight.

It was natural that Saul should be reluctant to let David go as Israel's champion against Goliath, for on the issue of the duel depended not only the champion's personal safety, but also, by the terms of the agreement, the freedom of all Israel. Saul must have seen that this young man who was full of all the craft of forest and field, who slew bears and lions with his bare hands, who was willing to go with his sling against the heavy armed giant, carried with him a power other than his own.

This was precisely David's view of the matter. He did not expect to conquer Goliath by his own personal prowess, but by the help of Jehovah. That was the difference between the giant and his young antagonist. Goliath's defiance and disdain were based wholly upon his own sense of superiority. He was big. He was strong. He was afraid of nothing. This is always a dangerous frame of mind. Even humanly speaking, over-confidence is weakness. What is still more important, reliance upon one's own strength without regard to the will and help of God, means utter impotence. Compare Goliath's defiance (vs. 42-44) with David's reply (vs. 45-47). Goliath glorified himself. David glorified God.

The outcome was as it usually is: Self-confidence failed and trust in God succeeded. Goliath fell, the Philistines fled, and Israel was saved. No wonder they hailed David as their hero and that the women sang: "Saul hath slain his thousands, but David his ten thousands."

But Saul's evil heart was moved with jealousy and, while he promoted David to high military rank, he began that day to seek his life.

Lesson Thoughts.

God often chooses the weak things to put at naught the strong.

Better a sling and a stone on God's side than full armor against him.

Men of most meager equipment sometimes do the best service. David's ammunition seemed scanty, but in reality he had four stones left over.

It was nothing against Saul's armor that David could not use it. It was good armor—for Saul. The army of Israel did not throw away its swords and spears and use slings and stones thereafter. The incident does not show that God prefers poor equipment to good equipment (ignorance to education, for example) but that he wants each man to use the weapons best suited to his powers and to the occasion.

All human efforts directed against the purposes of God are sooner or later futile. The current of the divine plan flows on. Better be moving with it with a feeble force than against it with the mightiest.



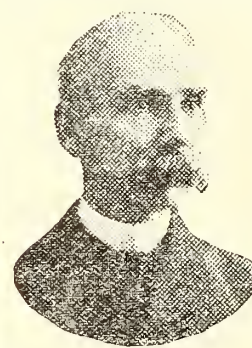
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Preaching and Teaching.

In preparing a young man for the ministry, our Bible colleges have been very particular that he should study "The Preparation and Delivery of Sermons," but where has he been taught even the simplest rules and principles of pedagogy? They have instructed him as to the general management of "church" services, and in "pastoral duties," but where have they taught him how to conduct a Bible-school? As a people, we are not behind others in these matters. Theological seminaries, with but here and there an exception in the way of a few lectures, have uniformly ignored the teaching function of the church. They have turned their attention to the production of preachers instead of teachers, pulpites instead of school men. But a Bible people should be the leader in Bible teaching and Bible studying. While we are well along with others, we are not satisfied. We must lead in this, as in other matters in the restoration of the ancient order. Some progress is being made. The plan to introduce into every school a normal course, with the idea that each congregation should so instruct certain ones in its membership that they may be able to "teach others also," is a long step in that direction. The Home Department, which insists that "every Disciple shall be a Disciple," if not in the main church school, at least at home, is another advance step. The constant remodeling of old church buildings, and the modeling of new ones to conform to the needs of the teaching work as well as the preaching service, and the equipment of our church houses with modern appliances for the teachers, are other evidences of this appreciation. Each year we have heard of the revival season for the ingathering of members to the "church," but only this year has there been anything like a general, concerted move made for adding to the membership of our schools.—J. H. BRYAN, in Iowa Bible-school Year Book.



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Christian Endeavor.

Aug. 9

LESSONS FROM PAUL. II.

Rom. 1:1-17.

The epistle to the Romans is the greatest of Paul's letters. It deals with profound doctrines of the Christian faith. Perhaps it was for this reason that Paul thought it necessary in the introductory verses to state some of the most elementary things. The following are some of the lessons which Paul teaches in these verses:

The Dignity of Christian Service. Paul suffered much from persistent enemies who denied his apostleship and tried to weaken the power of his message by personal attacks. So at the very outset of this epistle, as of several others, he asserts the divine authority of his message and his own authority as a bearer of a word from God. There is a sense in which every Christian ought to be, as Paul said he was, "separated unto the gospel of God." Not separated from the world, but separated from the evil of the world and dedicated to the gospel and to the work of spreading it. Paul gloried in his apostleship. He wore it as proudly as he might have worn a kingly robe. And we may well glory in our discipleship. It is an honor and a dignity above anything that earth can offer.

The Fame of the Faithful. "Your faith is spoken of throughout the whole world." Faith is by nature contagious. Men of faith strengthen the faith of others and multiply the number of the faithful. So when one's faith is widely known it means that streams of positive influence are going forth. It is not like the fame that consists in mere personal praise for the gratification of vanity or ambition. Here is the sort of reputation that is worth while. The faith of the church at Rome is still spoken of and is still an encouragement to the faith of the whole world.

Unceasing in Prayer. Paul prayed without ceasing for the welfare of the Roman church. Yet it was not one of the churches which he had founded; he had not yet even visited it. But he prayed for the advancement of the cause of Christ in all places. We should do the same. Even more urgent and more constant than our petitions for the satisfaction of our own wants should be our prayers for the success and prosperity of the gospel both at home and abroad. It would work a revolution in our home and foreign missionary work if we could get all our churches to praying for missions as Paul did.

Debtors to the Needy. "I am debtor both to the Greeks and to the barbarians." Paul had a treasure of priceless worth. It was not his to keep, but his to administer in the interest of those who needed it. It was a trust, and he was a debtor until he had discharged his obligation to the full. It was this which sent him throughout the then known world to preach the gospel amid perils and discomforts to both bond and free. He was only paying his debt. He did not claim that he was playing the part of generosity, but only of simple honesty and justice. Such is the imperative obligation which rests upon all who have received the gospel message and its blessings. They are debtors to the millions who sit in darkness.

The Power of God to Salvation. So Paul describes the gospel. It was perfected in weakness, but it is not weak. It is the power of God. Judged by the record of what it has accomplished in saving individual men, in purifying society, in brightening the home, in freeing the captives, in bringing joy into life, there is every reason why we should not be ashamed of it, but should find in it our glory and pride.

DAILY READINGS.

M. Paul's Call to Discipleship.	Acts 22:6-16.
T. Paul's Preparation.	Gal. 1:15-18.
W. Paul's Call to Service.	Acts 11:22-26
T. Paul's Missionary Call.	Acts 13:1-3.
F. Paul's Call to Europe.	Acts 16:9-15.
S. Paul's Willingness to Suffer	Acts 21:8-14.
S. Paul's Passion for Souls.	Rom. 1:1-17.

Midweek Prayer-Meeting

By Frank G. Tyrrell.

Aug. 5.

**THE GREAT TEACHER.—HIS AUTHORITY.
MARK 1:21-27. JOHN 10:1-9. MAT. 28:18-20.**

The Scribes and Pharisees thought they had all religious authority in Jesus' day, and they were incensed that he should preach and teach without consulting them. The people who listened to him wondered at his message, for he spoke with authority. He commanded the winds and the waves. He cast out demons. He healed the sick. He was, in every point of contact with nature and society, a man of authority.

Whence did it come? There can be no gain-saying it; but how was it derived? The authority of Jesus was something new in the world. To this day there are religious organizations, such as the Roman Catholic church, which claim all authority in religion. According to the doctrine of the dead pope, every issue of the CHRISTIAN-EVANGELIST, as of all other Protestant papers, is a huge impertinence. All Protestant teachers are without authority. To get authority to teach, according to the Roman Catholic or Episcopalian view, you must touch hands with their long line of bishops.

But Jesus of Nazareth went about teaching and preaching, as did John the Baptist, without consulting the established centers of authority. Who gave them authority? Was it from heaven, or from men? The carping Pharisees would not say from which source they considered John the Baptist had his authority; they dared not take either horn of the dilemma, against which Jesus thrust them. Neither would he tell them by what authority he wrought and taught.

The authority of the Master was the authority of the truth. It is because he spoke the truth that he spoke with authority; and he spoke the truth because he was the truth incarnate. If we can imagine Jesus to have spoken one false word, then where would have been his authority? But his words were true, his life was true.

Truth is evermore authoritative, because it is man's right to hear it. The human mind has an inherent right to the truth. Truth enlightens; truth liberates; truth inspires. "The truth shall make you free." Every man who comes into the world with a message of truth is a man sent from God. Jesus himself declares the pre-eminence of John the Baptist as Jehovah's messenger; "there hath not arisen a greater than John." And John says of Jesus, "He must increase, but I must decrease."

The church and the world have much yet to learn of Jesus, who is the way, the truth and the life. He commanded the winds, and they obeyed him; he rebuked diseases, and they fled away; he spoke, and the sheeted dead arose; he uttered his voice, and sophistry was silenced. No wonder Milton says, "Let truth and falsehood grapple."

And this truth which Jesus spoke it is our high privilege to echo. First, we should incorporate it into our lives. He who would speak the truth must himself be the truth. In a much mis-quoted phrase of Emerson—"How can I hear what you are saying when what you are is thundering in my ears?" Day by day the struggle to live a true, upright life must go on. There is no salvation otherwise, for ourselves, or for those we seek to guide.

And then, conscious of living true, we are to proclaim the truth. And whether in the small circle or before the great audience, we are to speak with boldness, with confidence unwavering. It is impossible to think of Jesus Christ as an impostor. He lived a life of sinlessness; his character is flawless; and the same witnesses who tell us of his birth and public ministry, report his claim to be the only begotten son of God. With his authority, what need we fear? "All authority is given unto me," he said; 'go ye therefore, and teach.'

Prayer.

We thank thee, O God, for the truth which redeems and sanctifies; for the Great Teacher,

whose word still enlightens the world, and spreads benefactions everywhither. Grant, we beseech thee, that we may ever obey him and trust him fully, and as his disciples, teach the truth in confidence. Amen.

(Topic for August 12, "The Great Teacher—His Freshness.—Luke 4:16-22. Matt. 18:1-4:13:1-9.)

**A Great Railroad.**

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Our Budget

—I. R. Lines has taken charge of the work at Hartford and Fowler, O.

—The church at St. James, Mo., is preparing for a meeting in September.

—The college will open September 1, with every prospect of a good work before it.

—Geo. Darsie, of Frankfort, Ky., is spending the month of August at Boulder, Col.

—W. T. Brooks, of Ladoga, Ind., has been engaged for a meeting beginning Nov. 10.

—J. H. Hardin writes that his permanent address is No. 5 Fountaine Hill, Boston, Mass.

—J. H. Gilliland, of Bloomington, Ill., is spending the summer at Niagara-on-the-Lake.

—The church at Maitland, T. B. Dry, minister, is preparing to erect a new building this autumn.

—The church at Granby, Mo., will need a minister after Sept. 1. Write J. M. Miller for further information.

—Cecil J. Armstrong, pastor at Winchester, is spending his summer vacation at Oil Spring near Indian Fields, Ky.

—Chas. Bloom, Scio, N. Y., has accepted a call from the church at Leroy, Ill. He will take charge about August 25.

—J. N. Crutcher was formerly installed as pastor of Central Church, Moberly, Mo., July 25, J. B. Briney preaching the sermon.

—Philip Evans has located at Craig, Mo., where he is engaged for half time, and will employ the other half in work with nearby places.

—W. H. Trainum, of Monroe, Tex., expects to take a medical and dental course at Nashville, Tenn., preparatory to missionary work in Mexico.

—Edward Clutter, of Bethany, is having good success doing field work for Cotner University, and the outlook for the school is very encouraging.

—The ninth annual session of the Fountain Park Assembly, Remington, Ind., begins Aug. 1, and lasts through Aug. 16. The program is attractive.

—A neat folder announces the new correspondence school of Drake University. This department will be ready to begin with the fall term of 1903.

—Are you assisting us in increasing the circulation of the CHRISTIAN-EVANGELIST? Its power for good is increased just as its readers are multiplied.

—C. G. Blackman, a promising young minister, filled the pulpit at Butler, Mo., on the evening of July 19. He desires fourth time appointments near Butler.

—On Wednesday, July 22, Horace Augustus Pearce was ordained to the ministry by the elders of the church at Aurora. W. B. Cochran was the officiating minister.

—The fifteenth annual convention of the churches of Christ of southern California and Arizona will be held at Long Beach, Cal., Aug. 6-16. A good program is in readiness.

—E. H. Williamson, of Butler, Mo., writes that he knows an able and consecrated young man who desires to engage as minister of a church paying a salary of \$600 or \$800.

—W. A. Moore, the efficient Bible-school evangelist, has organized a thrifty Bible-school at Lucerne, Mo., and has another in the process of organization at Antioch, Mo.

—The fourth Maxinkuchee Assembly near Culver, Ind., will be held August 6-31. A. M. Hootman, Sec., Logansport, Ind., will be glad to furnish you with all information and a program.

—The South Street Church at Springfield, Mo., has purchased the house and lot adjoining it on South Street. This gives ample room for enlarging the building, which will be done in the near future.

—Woodland Street Church, Nashville, Tenn., has a new minister in the person of Jos. D. Armistead, of Hopkinsville, Ky., lately graduated from Kentucky University. Woodland Street is the original missionary church of Nashville.

—H. Morton Gregory, pastor of Highland Park Christian Church, Des Moines, Ia., desires to rent a tent about 46x30 feet in dimensions for a couple of weeks in August. Any one having such a tent may write to him at 3507 Second St., Des Moines, Ia.

—On Sunday, July 19, W. M. Taylor, lately missionary to Porto Rico, delivered an address on that field in the Vine Street Church, Nashville, Tenn., in the morning and at the South College Street Church (same city) in the evening, to the edification of his audiences.

—The Metropolitan Church of Christ, Chas. Reign Scoville, pastor, has purchased a fine lot and will begin the erection of a building at once. Meanwhile a tabernacle tent, seating nearly 2,000, has been purchased and located at the corner of Harrison Street and Irving Avenue.

—The Bible-school campaign in Sullivan county, Mo., was a great success. It has done much to increase both zeal and good fellowship in Christian work. Northwest Missouri counties desiring to know more about it may write to W. A. Moore, care of H. F. Davis, 117 Locust St., St. Louis, Mo.

—At Wister, Ind. Ter., W. H. Winters will discuss with I. J. Yandel, (Free-will Baptist) the question of whether, as the latter affirms, the church he represents is the Church of Christ. The name, conversion, design of baptism, baptism of the Holy Spirit, and foot-washing are some of the points in controversy.

—Albert Buxton, the new president of Dex-Christian College, arrived in Dexter Sunday, July 12, and preached at the Christian church both morning and evening. On the Tuesday following at the Cumberland Presbyterian church the citizens of Dexter extended to him a formal welcome, the mayor being spokesman.

—The receipts for foreign missions for the first twenty-three days of July amounted to \$20,504.38, a gain of \$3,343.24. The receipts for the missionary year up to July 23, amounted to \$163,466.45, or a gain of \$17,304.22. A gain of only \$4,372.10 during August and September will insure the \$200,000. Let it be made by all means.

—The churches and Sunday-Schools in St. Joe county, Ind., have raised \$400 to pay Dr. Susie C. Rijnhart's traveling expenses to Tibet. This is about double the amount that was given last year by the same churches and Sunday-schools. This is a good advance. A similar increase all along the line would more than insure the \$200,000 for foreign missions before September 30.

—Surely all those who enjoy and are helped by the CHRISTIAN-EVANGELIST will take an interest in enlarging its number of subscribers. We have made it so easy to do this by our summer offer of only sixty cents until Jan. 1, 1904, to a new subscriber, or one dollar for the paper during the same period to two new subscribers. Many are aiding in this campaign; why not every one?

—Butler College of the University of Indianapolis has conferred the degree of L. L. D. upon James R. Challen, of Jacksonville, Fla. Mr. Challen was a professor of Northwestern Christian University, from which was evolved the University of Indianapolis. He has been practicing law in Florida for some years, and was a member of the convention which framed the present constitution of that state.

—The minister of Lockland Church, Nashville, Tenn., L. E. Crouch, called at this office on his way to Luther, Okla., where he will visit his parents. He reports the condition of his congregation very encouraging. There have been forty-one additions during the year. Robt. L. Cave, of Clarksville, Tenn., has been engaged for a meeting beginning the fourth Lord's day in August.

—J. G. Creason and family are spending a few weeks with Mrs. Creason's parents near Olustee, Okla. Brother Creason began a meeting in the Presbyterian church building July 22. We have no organization in the town.

—The Central Church of St. Louis, Howard T. Cree, minister, is attempting to support two missionaries this year, one on the home and one on the foreign field, thus becoming a "living link" church in both home and foreign societies. And this church, too, is preparing for a new building, which will involve great expenditures, yet it does not believe that missions should be made to suffer because of local needs.

—The Prairie View Church, of which Rev. Thos. Wallace is pastor, elected the following officers on Lord's day evening, July 12. Organist, Alva Brashear; assistant organist, Miss Stella Paris; chorister, F. M. Brashear; assistant, Chever Day. Delegates to the county convention, J. N. Caldwell and Dr. Paul Coil. A ladies' aid society was organized and the following officers elected: First president, Mrs. Columbus Smith; second president, Mrs. Clarence Ragsdale; treasurer, Mrs. Day; secretary, Mrs. F. M. Brashear.

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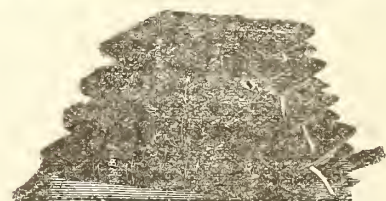


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—The Church convention of Montgomery county, Ind., will be held at Ladoga, Aug. 14, in the Tabernacle. The following congregations will be represented: Crawfordsville, Ladoga, Waveland, Waynetown, New Richmond, Darlington, New Ross, Alamo, Bowers, Parkersburg, Whitesville, Young's Chapel, Mace, Fountain, Bethel, Beckville, Ridge Farm, New Market and Brownsvalley. Write to E. E. Moorman, secretary, for a copy of the excellent program.

—It will be remembered by many that S. G. Griffith and wife, of Boone, Iowa, volunteered at the late Iowa convention to accompany Dr. Susie C. Rijnhart to Tibet, as missionaries to that strange land. Mrs. Griffith was not able to stand a satisfactory medical examination. She is not physically strong. This is a great disappointment to the foreign society. Is there not some brave, well-equipped man ready to volunteer for this position? Dr. Rijnhart is ready to go out, but desires to be accompanied by a man and wife.

—The Nodaway Valley district will hold its annual convention Aug. 18-20, at Stanberry, Mo. A good and interesting program has been prepared. Some of the speakers are: Brothers Frank Garrett, China; W. J. Lhamon, Columbia; C. M. Chilton, St. Joseph; B. F. Hill, Plattsburg; W. A. Moore, St. Louis; Mrs. L. G. Bantz, St. Louis, and others from the district. The Stanberry Church is making extensive preparations to entertain them, and requests that all delegates send in their names to the chairman of the assignment committee, A. C. Frisbie, Stanberry, Mo.

—The Central Christian Church of Columbus, Ind., known all over the state as the "roof garden church," celebrated its third anniversary yesterday by holding appropriate services. The present minister, O. W. McGaughey, preached the sermon in the morning. In the afternoon there was a union service of all the churches of the city, the several ministers being present and engaging in congratulatory remarks. The ladies served dinner at the noon hour in the roof garden. The amount of the subscription exceeded \$1,000. The members and friends of the church are happy.

—Dr. Amory H. Bradford, pastor of the First Congregational church, Montclair, N. J., and president of the National Council of the Congregational churches, says in a recent letter to the editor: "It seems to me that in Mr. Durban you have an almost ideal correspondent in Great Britain. I do not find any letters in any American papers concerning things in old England more illuminating and interesting than the admirable letters of Mr. Durban in the CHRISTIAN EVANGELIST." We are glad to publish this well-deserved compliment to our London correspondent, Brother W. Durban. We are sure our readers will endorse most heartily the appreciative words of Dr. Bradford.

—We have a card extending an invitation to be present on the occasion of the 25th anniversary of the marriage of Mr and Mrs. Greece Lawrence Wharton, Saturday evening, August 1, at home, Hiram, O. Our sincere congratulations are tendered to Brother and Sister Wharton on having reached their silver wedding and we sincerely trust that their useful lives may be continued to celebrate their golden wedding together. We understand it is their purpose to return to the foreign mission field soon to resume their work under the auspices of the Foreign Christian Missionary Society. The good wishes of the whole brotherhood will be with them on their anniversary occasion as they go once more to their distant field of labor beyond the sea.

—A somewhat new feature of "religious activity" has been introduced among the St. Louis churches by the formation of the St. Louis Christian Church Baseball League, composed of teams from the various churches in this city. A regular schedule of games for each Saturday afternoon has been arranged and the winning team at the end of the season is presented with a handsome cup. Only those are privileged to become members of the clubs who are members of the churches or interested in some department of the church work. The minister of one of the churches and the captain of his own team

says a greater proportion of the ball team is present at the regular church services than from any other organization of the church. It is the only league of the kind in the city and has received quite favorable comment from the local press.

—The first annual roll call meeting of the Church of Christ at Sandoval, Ill., was held in the high school park, Sunday, July 19, 1903. Invitations to the neighboring churches brought in a number of visitors, and the perfect weather, the basket dinner and the universal spirit of Christian good fellowship made the occasion a most enjoyable one. Bro. J. Fred Jones, the secretary of our Illinois state work, was present and gave two of the most sensible, practical addresses ever given in Sandoval. Even members of the other churches of the community were enthusiastic in their praise of his message. He also ordained the pastor and the elders and deacons of the new church board. The reports show the church membership to be 177. During the year there were eight added by conversion, six by statement, and one by letter, making fifteen in all. R. Burt Doan is pastor.

—And now comes our esteemed Cincinnati contemporary discussing once more the subject of Federation. It insists on seeing ghosts and spooks in Church Federation, and refuses to accept the most direct and positive denials of certain things attributed to, and affirmed of Church Federation by those who are in a position to know what Church Federation is. One of its statements which has been punctured time and again, is the following: "To say that Federation has no authority over the individual church is a confusion of ideas. Vol-

untary agreements are authoritative within their own proper conditions. As long as a church is under a federation agreement it is compelled in all honor to carry out the terms of that agreement." Exactly so; but federation, as our esteemed contemporary has been told, time and again, does not ask for any "agreement" on the part of the churches to do anything against their judgment or conscience, but simply asks their voluntary cooperation in such measures as have their hearty endorsement. There would, therefore, be no violation of any "agreement" if any church should decline to enter upon any work because it could not conscientiously cooperate in such work. But still we expect our neighbor to go on asserting this and kindred statements, just as if no one had ever denied them. Our contemporary cannot be unaware of this feature of Federation, because it quotes a statement from the Outlook asserting that, "No one of them [that is the co-operating churches] is asked to give up its essential principles," and objects to that statement, interpreting it to mean that, "there must be no interference with denominational peculiarities." But suppose it is one of our "essential principles" to teach a broad, undenominational Christianity? Would we be expected to give that up? This reminds us of our neighbor's objection to Christian Endeavor, that it pledged each Endeavorer to be true to his own church, and it held that this was protecting denominationalism and providing for its perpetuity! But suppose the pledge had granted liberty for each Endeavorer to be false to his own church! It is very hard to please some people and papers.

Popular Hymns No. 2.

By C. C. CLINE.

The ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **POPULAR HYMNS No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the army of the Lord.

Evangelists will find the Gospel Proclamation in Song a department of the book eminently suited to every phase of a successfully conducted revival.

Choristers will find the average choir supplied with a rich selection of beautiful and impressive solos with choruses, duets, quartettes, invocations and doxologies specially selected for the distinctive part a choir is expected to take in the service.

Christian Endeavorers will find in **Popular Hymns No. 2** all that they can wish, because it is full from back to back with soul-inspiring sentiment set to soul-inspiring music, the only kind C. E.'s care to sing. The Solos, Duets, and Quartettes may be impressively used to enrich every session of the Society.

S. S. Superintendents who believe the Sunday-school should be the nursery of the church, the church at work saving the young, will find **Popular Hymns No. 2** richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church.

Pastors who are responsible for the kind of pasture upon which the sheep and lambs are fed will not find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services. He will find that an expensive hymnal will not be needed unless it be to keep in style.

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CHRISTIAN PUBLISHING COMPANY

St. Louis.

Correspondence

Church Federation in England and New Jersey.

R. J. Campbell, the successor of Joseph Parker, occupies what is perhaps the most conspicuous non-conformist pulpit in Great Britain. Mr. Campbell arrived in New York on the 20th of June on his first visit to this side. The following day he preached from the pulpit made famous by Henry Ward Beecher, and in the evening he addressed the united congregations of Montclair, N. J., in the First Congregational Church, commonly known as Dr. Bradford's church. On Monday at noon he spoke to a great assembly of ministers in the assembly room of the Presbyterian mission house.

Mr. Campbell has already been described by the London correspondent of the CHRISTIAN-EVANGELIST, and nothing need be said here in that line except to note the accuracy of the description. The one disappointing feature of Mr. Campbell's address is due to his voice, which, because it is neither heavy nor penetrating, prevented a majority of the congregation of fifteen hundred at Montclair from hearing him, and the like result was commented upon regretfully by the Monday audience.

In his discourse to the ministers, Mr. Campbell spoke on three topics, "Church Federation," "The Education Bill" and "The Spiritual Outlook in England."

Of the first subject, Mr. Campbell briefly noted the origin of the movement some thirty years ago, and that this country had borrowed the idea from the mother country. He spoke of the growing consciousness that, despite denominational differences and peculiarities, the church of Christ was one indivisible church, and that it slowly dawned upon the minds of many that, such being the case, it would be a good thing to come together and say so from the same platform. In this way it has come about that in all matters of general and common concern, but two churches are spoken of, the Established church and the Free church, the latter representing all the denominations, with few minor exceptions, and comprising a membership of about eight millions, somewhat more than the membership of the Established church.

The advantages of the federation of churches have been strikingly demonstrated in the present religious crisis. Under cover of the education bill, the very heart of the Free church movement is assailed. Following the leadership of the intrepid Dr. Gifford, the late Dr. Parker, Dr. Fairbairn and men of like mold and temper, the tremendous moral power of the massed and unbroken sentiment of the Free church adherents could be summoned and expressed on notice of twenty-four hours. Such grouping and expression of the non-conformist mind is an object lesson scarcely less valuable to the Free church itself than to the government.

The reception of Mr. Campbell and his message by the great gathering of preachers representing the denominations, was, as clearly as such a thing can be, a public demonstration that denominationalism is infinitely less sectarian than it has been in the past. One interested listener kept revolving in his mind the Master's expression, "I have yet many things to say to you, but you are not able to bear them now," and wondering whether it were better to improve every opportunity to condemn these brethren for their blindness and perversity, or on the contrary, to applaud heartily their timorous and tentative efforts to "get together," to encourage them to persevere and demonstrate the advantages of union yet more clearly, and to keep in touch with them and prove his own sincerity until these institution-loving brethren were sufficiently, if unconsciously, prepared for the full gospel program of union, and then let them have it, the whole of it, and in the spirit of Christ.

Federation in New Jersey.

The relation between mosquitoes and church federation is certainly not apparent at first glance. But let it be understood that the pest in question succeeds in getting into intimate relation to pretty much everything in this state. Were it not for his unwelcome ubiquity, real estate values hereabouts would increase by many millions. The people who do brave the ravages of the diminutive but voracious bird are a hardy lot of home seekers, kindred in spirit to the pioneers of early days. Were it not for the assiduous and insidious attentions of the insect, north Jersey would be a paradise. Its thousand miles of perfect roadway, its magnificent parks of many thousand acres in extent, its perfect mountain scenery, its proximity to the ocean and to the commercial metropolis; even with the mosquito throwing himself in for good measure, north Jersey is favored in great degree above most of her fellows.

Lying east of the Orange Mountains, which approach to within twelve miles of the Hudson river, and lying immediately contiguous to the city of Newark, is a unique group of scattered municipalities. They are connected by a veritable network of steam and electric roads, as well as by numerous boulevards and paved highways. They are all peopled most largely by New York business men who prefer suburban home life to the crowded city. These cities and villages have, therefore, like characteristics, conditions and local problems. If joined into a single municipality, as may happen in the not remote future, the result would be a city having a population but little less than that of Philadelphia, it would be the fourth in size of the cities of this country, and, in all likelihood, it would be the most homogeneous municipality of any at all comparable in size in all the world.

From this it will be seen that the social problems of the churches are almost identical. The larger interests of all Christian bodies are matters of common concern, and it is only the part of wisdom to recognize the situation.

All the Christian preachers of the northern part of the state were invited to meet in Newark on the afternoon of June 22. Many of them had gone over to hear Mr. Campbell; some did not return. But a respectable number did gather in response to the call, seven denominations being represented, and the ministers present were among the most prominent leaders of thought in their various works.

Having read so much about federation, I was anxious to see the plan worked from its inception. I knew well enough that I was not invited to federate on the ground of the tremendous influence of our work in this state. As the sole active representative of our brotherhood in New Jersey, I was the most nearly a negligible factor of any, and I went to the meeting in the capacity of an interested

listener, with all my critical armor properly adjusted.

Strangely enough, as I thought, the Methodists, represented by Dr. Jesse L. Hurlburt, were most conspicuous in seeking co-operation with the other churches for the common good of all. The Presbyterian and Reformed ministers were not at all behind the Congregationalists in affirming their earnest desire to unite forces in all ways which would further the earthly interests of the heavenly kingdom. In a two-hour discussion, which included the remarks by the rectors of two of Newark's prominent Episcopal parishes, and the Baptist and Methodist Protestant preachers present, there was not one discordant or un-Christian sentiment uttered, the name and cause of Christ over and above all ecclesiastical differences was exalted by every speaker, and the committee to draft a constitution for the organization of the federation was appointed with the kindest and most consistent desire for fraternal fellowship with all who love Christ and work for his glory.

During the discussion, my judgment was sought with as much deference as if I represented a multitude rather than a handful. I told them plainly that only in so far as the federation was a good step toward the union for which Jesus prayed and which the apostle urged by most solemn adjuration, did I favor it; federation was not all I wanted, but I would count it a happy privilege to take what I could get now and work heartily with them for closer fellowship throughout the body of Christ.

The meeting of New Jersey preachers on last Monday was worth everything to the preachers who were there. Its larger influences are yet to be measured. As our only preacher representative in the state, I stand a good chance to get on most of the working committees without any self-seeking. At present, my purpose is to use every advantage to make known the position and aims of the Disciples of Christ, and to encourage the good brethren to get together and to keep as closely together in the spirit of the Lord as possible, and if the spirit of the Lord does not point them in time to the positive necessity of scriptural union, I shall lose faith in my ability to read aright the spirit of the word.

About one year ago, Mr. Baer won for himself the hearty and universal contempt of pretty much the whole nation by the haughty and uncompromising way he chose to follow

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in "refusing to recognize the unions." Every one could see that the union was an accomplished fact and had to be reckoned with; to refuse to see things as they are, and to deal with them accordingly, was an intolerable course. Which thing is a parable.

The denominations are here. There is less sectarianism among them than since Protestantism divided into parties. What shall we do about it? Shall we continue to affirm falsely "that the denominations are our worst enemies" and make ourselves intolerable to them and others? Or shall we recognize that they have come into their institutions by inheritance, that they are already chaffing under the narrowing yokes, that they are doing wonders in breaking down denominational walls and in getting together, and that the closer they do come together, the more willing will they be to hear and heed us, if, meanwhile, we have exhibited the splendid manhood which ought to be the result of our scriptural plea for Christian union?

East Orange, N. J. R. P. SHEPHERD.

The Disciples of Christ in Washington.

Among the Protestant bodies of Washington the Disciples of Christ rank about sixth. The Methodists are first with about 250 churches and about 15,000 members; the Presbyterians are second with 145 churches and 9,000 members; the Congregationalists are third with 134 churches and 7,369 members; the Protestant Episcopalians, fifth with 98 churches and 6,000 members and the Disciples, sixth with about 75 churches and approximately 5,000 members. Our actual strength is hardly so large as our numbers indicate owing to the fact that our membership is largely in the country. It is universally conceded that the cities are the centers of wealth and power. They largely control the political and religious life of the nation. The greater part of our missionary money comes from our city churches. I have tried to discern why it is that we are not as strong in the cities of the state as we are in the country and find a few facts that partially account for the situation. We cannot raise the cry that others were here first, for some of the leading families of the early settlers were members of the Christian church. I could mention the names of many who came to Puget Sound in the fifties and whose children are now wealthy and influential, but they are not in the church. Neither were they wanting in opportunity to get church property, for the lot on which our people built their first house of worship in Seattle was donated and more ground was offered them, but they refused it because they would have to pay tax on it. They were good people, but they were not seers. They were wanting in prophetic vision. Their preachers were defenders of the faith, but not wise master builders. Another reason our strength is in the country and not in the city is that many of the farmers of eastern Washington came from Missouri, Iowa, Kansas and Nebraska where we have many members, while many of the business men of our cities came from the far east where our numbers are few.

Within the last few years our work in the cities has taken on new life. We have good and growing churches in Spokane, Walla Walla, Waukegan, Dayton, North Yakima, Tacoma, Olympia, Seattle, Ballard, Everett, and Whatcom. There is one interesting fact in connection with the work in nearly all of these places, namely, it was either begun or fostered by the American Christian Missionary Society. There are many names that will live in the history of our work and are worthy of special mention. Bro. F. Walden called the first state missionary convention, was for some years state evangelist and has been actively identified with the work in its entire history. Other men who have served as state evangelists are E. C. Sanderson, R. E. Dunlap, F. B. Sapp, N. S. McCallum and the present evangelist, J. M. Morris. Prominent pastors who have served our churches are J. S. McCallum, Doctor J. M. Allen, J. T. Eshelman, J. N. Smith, W. S. Crockett, A. C. Vail, M. L. Rose, B. E. Utz, H. K. Pendleton and

others whose names I cannot now recall. But among all the men who have been instrumental in bringing our work to the front, there is none more worthy of mention than that of William F. Cowden. For years he has been the able and efficient representative of the American Christian Missionary Society. Like Paul of old the care of all the churches has been upon him. He has been a wise counsellor and a faithful steward.

Washington is one of the richest of states in her natural resources. Her climate is salubrious, her scenery is unsurpassed and her possibilities are beyond the ken of man. God has intended that she should support a great people. Our plans for the kingdom of God ought to be commensurate with the greatness of her possibilities. B. H. LINGENFELTER.

Seattle, Wash.

Dedication at Alexandria, Mo.

One of the best works done lately in this vicinity was that of building a beautiful church at Alexandria, by the Christian church of that place, led by Rev. Seymour.

The part Brother Seymour performed was both unusual and commendable. He did all the carpenter work, practically donating his services, or at least the greater portion. The frame work was made of native elm lumber which was very hard to handle. Church is valued at \$1,600. Size 32x46; circular pulpit platform; baptistry under pulpit; two dressing rooms; beautiful tower 19 feet, six inches from base to pinnacle; seating capacity 325.

Dedicatory services were held Sunday July 19, under the leadership of Rev. H. A. Northcutt, of Kirksville, Mo., assisted by Rev. Seymour, Rev. M. S. Ackles and Rev. Jas. Connoran, of Keokuk, Ia.

Church desired to raise \$600; amount raised at services, \$470. Remaining \$130 subscribed by ladies' aid society. M. S. ACKLES.

Keokuk, Ia.

Dedication at Toledo, Ohio.

Until within a few years our people only had one church in the great city of Toledo, O. Now we have four. On last Lord's day it was our joy to dedicate the beautiful house on the east side. We have never had readier responses to our call for money than on this occasion. All the services were inspiring and joyful. Bro. W. G. Walters is the pastor of the church. His heart and soul are in the work and he rejoices in a very large measure of genuine success. The church is in a part of the city where they have a field almost uncultivated by others, and where there is a splendid opportunity to do great work for the Master. It is always a great joy to go back to our native Ohio and meet brethren there.

Wabash, Ind.

L. L. CARPENTER.

When You Are All Bound Up

and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels, but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal Remedy Co., 19 Seneca Building, Buffalo, N. Y.

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Orange County, California.

Orange County, California, has a population of 20,130. I presume that in no other county of the state is the population increasing more rapidly than in this.

Santa Ana, with a population of six or seven thousand, is the county seat. Santa Ana has one of the handsomest courthouses in the state. Orange county is one of the richest counties in the state in natural advantages and product. It may be cut off from all the rest of the world, and with the exception of clothing it would be almost self sustaining. Its chief products are oranges, lemons, walnuts, apricots loquats, berries of all kinds, potatoes, barley, wheat, oats, corn, hay, and all kinds of vegetables. We have three churches in the county.

Anheim has a membership of about 125, with a Sunday-school of about 100. A good building and some very earnest members. Bro. Geo. C. Ritchie has accepted a call to this church, and will begin work there in September.

Orange, where Bro. J. P. Ralston ministers, has a membership of about 140, with a Sunday-school of about 125. We have some very delightful people in Orange. Many new people are moving into that vicinity, and we hope ere long to have a very strong church there. The writer of this held a very enjoyable meeting with the Orange people last spring.

Santa Ana has about 200 members, with a Sunday-school of about 275, a fine Endeavor society, a live C. W. B. M., and a very excellent class of members. Santa Ana needs a new church in a new location. It is the peer of any church in the city, and could be the superior of the most of them if it had a proper building.

There are about a dozen members at Placentia, where lives the combined fruit-grower, preacher, and all-round business man, Bro. C. C. Chapman. Brother Chapman is recognized as the leading orange man in this county, if not in the state. He preaches in a large schoolhouse to a union church once a month. He is a genial Christian gentleman, whom it is a delight to know.

Bro. Eugene Burr, who recently resigned at Anheim, has accepted a call to the East Side, Los Angeles. F. N. CALVIN.

FRUIT OF THE PALM.

Drake's Palmetto Wine; a tonic, laxative, unfailing specific from pure juice of the wonderful Palmetto fruit. Gives immediate relief and absolutely permanent cure in all cases of Catarrh, Stomach Troubles, Flatulency, Constipation, Congested Kidneys and Inflammation of Bladder. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the CHRISTIAN-EVANGELIST who writes for it.

A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a trial of Drake's Palmetto Wine. One small dose a day cures to stay cured.

"Our Own Missionary."

About twenty churches have decided to become "Our Own Missionary" churches this year—that is, they are to be living link churches for home missions—but we want to call them "Our Own Missionary Churches" to distinguish them from the living link churches of our foreign society.

Three hundred dollars a year will make a church an "Our Own Missionary Church." For that sum we will select a mission field and a missionary, together with the supporting church, and that missionary will work in that field a whole year for the \$300 of missionary help. He will be the missionary of the supporting church, will report to that church, will keep the supporting church in touch with the field, and will preach the gospel, plant the cause, baptize people into Christ and in every way build up the kingdom of our Lord as missionary of that church.

What an inspiration to have our own home missionary.

Below we print a letter, showing that not only churches, but individuals can have their own home missionary. Read this letter:

S. M. COOPER,
UNION TRUST BUILDING,
N. W. COR. FOURTH & WALNUT STS.,
CINCINNATI.

CINCINNATI, OHIO. May 15th, 1903.

Mr. B. L. Smith,
Cor. Sec. A. C. M. S.,
City.

My dear Bro. Smith:—

The success of your work increases our interest in it. Considering the small amount of money at your command, the good work accomplished under the direction of the American Christian Missionary Society is truly marvelous. Every disciple acquainted with the recent history of the Society has rejoiced in the constant increase of its funds from year to year and above all in the proportionate enlargement of the Kingdom of God.

Your efforts to secure "Living Link Churches"—churches contributing three hundred dollars, thus supporting a missionary in the field -- have suggested to me the idea of "Living Link Brethren".

I am confident that one hundred disciples can be found each of whom will contribute twenty-five dollars a month for the Year 1904 to preach the Gospel in America, thus adding \$30,000 to our treasury. This would give a wonderful impetus to the work, inspiring individuals and churches to greater liberality and telling mightily in the great work of evangelizing our beloved land.

The success crowning every effort you have made warrants me in believing that you will be able to secure the number designated above thus to identify themselves with the work you are leading.

I count it a great privilege to make Mrs. Cooper a "Living Link Sister" and authorize you to draw on me for twenty-five dollars a month during the Year 1904.

Yours very truly,

S. M. Cooper

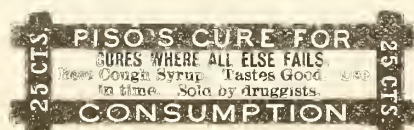
This shows the wonderful growth of home missions in the increased confidence and estimation in which our home mission work is being held. We are hoping and praying for a hundred brethren and sisters to join this honor band and support their own missionary.

S. M. Cooper is chairman of the acting board of managers of the American Christian Missionary Society; he is chairman of the financial committee; he gives his time freely to the society; he receives no compensation for his services, and knowing all about the work, he shows his confidence in it by being the first to support his own missionary in the home field. Who will join in this splendid work?

BENJAMIN L. SMITH, Cor. Sec.
Y. M. C. A. Building, Cincinnati, O.

A Free Kidney Remedy.

DR. D. A. WILLIAMS, East Hampton, Conn., says if any sufferer from Kidney and Bladder Disease will send him their address, he will mail them free of all cost, some of the remedy they are looking for—The *One* that will cure them.



Now in India.

For a long time my soul has felt the need of this prayer, "Lord help me to see little things little, and great things great;" for it seems to me that must settle many life questions. As rapidly as his church learns her great work, so rapidly will she cease to strain at gnats and waste her precious strength in petty discussions. When I see every day and almost every hour, men who know not the fundamentals of right living, who have never had a single joy greater than the poorest physical happiness, if they have had so much as that, to whom all the books of every language are sealed, whose whole vision of life is horribly distorted, my heart cries out for a more even distribution of learning and knowledge as it never did for a more even distribution of property. To us there has opened a comparatively easy pathway to such a world conquest as never entered into the plans of worldly king or soldier, but such a conquest as Jesus himself commanded, and as his saints only have dreamed.

How we pray for such pioneers as endured hardship and sickness, and separation from

vistas of life eternal.

But oh, we need more workers. Now some of our stations are pitifully under manned and great opportunities are opening to us beyond from which we can only sadly turn our eyes.

Physicians, if you love your profession as a profession and not as a money-making process, here is your field, your needs are supplied and you can give your service to relieve so many poor child-people who have been tortured almost to death, and whose hearts will be opened to hear of that remedy all so sadly need, the remedy for sin. Here are interesting cases from whatever point of view you may take. How I have longed to be the master of your skill!

Ministers, here are the millions who need your ministry, who can test every resource of mind and heart, natural or acquired, which you may possess. "Keen and kindly" are two words which go well together in your makeup.

Teachers, here you may train teachers who shall go out to the great majority who can neither read nor write, whose ancestors perhaps never possessed a book, though they possessed gold earrings and noserings by the dozen. You can open to them the literature of the world, and can think that it is your work, that if you were not doing it the work would remain undone.

Young men and women we beg of you to "go west" so far, so very far, that it shall be the far east; and oh, we need you now!

ADELAIDE GAIL FROST.

Mahoba, India.

A Word of Praise.

I have read with great satisfaction "A Modern Plea for Ancient Truths," by your editor. The sweet spirit in which he presents the propriety and necessity of twentieth century Christians of every name and creed to unite upon the conviction that Jesus is the Christ, the son of the living God, to obey, serve and follow him, discarding all human names, tenets, traditions and customs, reminds me of John, the beloved apostle, while the invincible logic and soul searching persuasiveness are worthy of Paul the last and greatest of all the apostles. I have not been content with reading it, but have passed it on for others to enjoy and be persuaded.

JAS. R. CHALLEN.

Jacksonville, Fla.

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C. W. B. M. in Missouri.

Our sisters are slow to respond to the request of our president, Mrs. M. M. Goode, to send in suggestive mottos and rally cries for our marching orders, next missionary year. One comes from far off South Carolina. Our Sister Fenster Macher (we still claim her. She is only lent to South Carolina for a season), late of Lexington, sends her suggestion, which we gladly place on file. She writes courageously and hopefully of the work in Charleston, and, while full of joy in its promise, and her privilege of a part in it, her heart often turns to her home state and those with its borders near and dear to her.

A special appeal for the Burgess Memorial Mission is being sent to a few Disciples, who are not members of local auxiliaries, and only to those whose known generosity and devotion to the Master cause us to believe they will consider it a privilege to have an opportunity given them to "help those women" who labor so faithfully to establish a church of Christ in the great city of Calcutta.

What preparation are you making for the state convention to be held at Columbia in September? Every auxiliary should send a delegate, and as many representatives as possible. The prayers of every member are asked that this year may see our aims realized, that we may be strengthened and guided as we've never been before. District and county conventions are now in full swing. So is the hot weather. It needs a little more determination and a little less catering to self than usual, to make these conventions fulfill their purpose. Do not, in excusing yourself for not going to them, say "I shall not be missed." You will be missed. If each one should say that, where would the convention be. Go, and with the full determination to appropriate to yourself all the good there shall be in it. It is yours.

MRS. L. G. BANTZ.

5738 Vernon Ave., St. Louis.

Detroit Convention Excursion Managers.

The following parties have been appointed excursion managers for working up the delegations and looking after excursion rates to the convention in Detroit in October:

- For Washington, Baltimore and vicinity, W. J. Wright, 609 G St., S. W., Washington, D. C.
- For Virginia, Henry P. Atkins, 105 N. Harvie St., Richmond.
- For Georgia, S. B. Moore, 107 Capitol Ave., Atlanta.
- For Alabama, Claude E. Hill, 161 St. Michael St., Mobile.
- For Texas, J. C. Mason, Palestine.
- For N. California, Dean Hiram Van Kirk, Berkeley.
- For S. California, Mrs. Princess Long, 233 E. Third St. Long Beach.
- For the Northwest, Wm. F. Cowden, 2506 Lawrence Ave., Tacoma, Wash.
- For Minnesota, Geo. T. Halbert, 502 Guarantee Loan Building, Minneapolis.
- For Iowa, B. S. Denny, 1218 29th St., Des Moines.
- For Missouri, T. A. Abbott, 311 Century Building, Kansas City.
- For Nebraska, W. A. Baldwin, 1529 S. 18th St., Lincoln.
- For Kansas, W. S. Lowe, 1221 Clay St., Topeka.
- For Oklahoma, J. M. Monroe, 217 E. London St., El Reno.
- For Illinois, J. Fred Jones, Bloomington.
- For Kentucky, H. W. Elliott, Sulphur.
- For Ohio, S. H. Bartlett, 300 Beckman Building, Cleveland.
- For Indiana, T. J. Legg, Logansport.
- For West Virginia, A. E. Ziegler, Wheeling.
- For Michigan, D. Munro, Wayland.
- For Chicago, Chas. A. Young, 358 Dearborn Street.
- For St. Louis, Mo., W. H. McClain, 1623 Washington Avenue.
- For Cincinnati and vicinity, A. M. Harvuot, 617 Richmond Street.
- For New York and vicinity, R. P. Shepherd, 194 N. 17th St., East Orange, N. J.

For Pittsburg and vicinity, W. R. Warren, Connellsville, Pa.

For New York State, Stephen J. Corey, 291 Flint St., Rochester, N. Y.

For New England, G. A. Reinal, Box 982, Springfield, Mass.

For Indian Territory, G. T. Black, Ardmore.

For New Brunswick, M. A. Barnes, St. Johns.

For Manitoba, Alexander McMillan, Winnipeg.

Commencement at a Big College.

The commencement exercises at the Dixon College will begin August 5, and continue to Aug. 14. There will be over 300 graduates. Friends of the institution and old students are cordially invited. The prospect for the next school year at the Dixon College is very propitious and will without doubt be one of the best the institution has ever had. The institution is now closing one of the most prosperous years of its history. The advantages of this institution and the moderate rates make it advisable for those going away to school to investigate. Catalogues will be sent free. Address J. B. Dille, Station A. N., Dixon, Ill.

From "Henceforth."

I was glad for your word, "henceforth," in "Easy Chair," June 25, but I wish you had set the word "from" just in ahead of it: "from henceforth." That makes dying, as we commonly term it, an act; an act of passage. A covered bridge through which we pass from light here to greater light beyond. In the exquisitely beautiful language of the Psalmist, a walk through "the valley of the shadows." As one walks through a shadowed aisle of woodland. As dear old Paul has it, the moment of absence here, the moment of presence there: face to face with Christ, in the "place prepared." The chief beauty of the season in Alaska is the duration of the light, and it illustrates my thought. Up there, the sky is brilliant all the time. The distance between the points, in summer, where the sun sets and where it rises, is so slight that the last tints of evening merge into the glow of the aurora. So in the going of these loved ones in Christ. No pause; no break in the consciousness. And do you notice that the pope, who is lying on his death bed, within three miles of Tre Fontaine, where Paul met the executioner, has this thought of his going; note that he expresses it. Without intending it, he, the head of the Catholic church, deals a hard blow to the maintained doctrine of purgatory. No purgatory for him. No millions of millenniums of unconsciousness, in some intermediate state for him. He says, "I am going to my heavenly Father: I have no fear." "From henceforth." can mean but one thing; that the heavenly joys in the presence of Christ, date from the moment the dying body emancipates the spirit. C. B. CARLISLE.

A New House for Hot Springs.

The Hall and Updike meeting has fully convinced us that we are and have been making a mistake in trying to build up in our present location. There were large audiences in the down town meetings, small ones at the church. There were 64 additions, 34 of whom go to the brotherhood at large. Men and women from nearly every state in the union heard our plea for the first time. With all the facts and conditions before us, we have decided that in order to build up the cause here, and serve the brotherhood at large, and push the work of the building of the Christian Home, we must build down town where the people are.

We have organized our building committee and are now raising funds, and we hope that the various missionary organizations and the brethren will come to our help. Without your help we can do but little.

The importance of this point may be gathered from what the denominations are doing here. One year ago there was no Presbyterian (Cumberland) church here. Their missionary society has entered the field, set \$500 a year aside toward supporting a minister,

made an appropriation of \$15,000 for a building. The organization has in less than a year, 60 members, has, with this help, purchased the lot we tried to buy and had to surrender for want of encouragement, paying \$7,000 for it and are building upon it. We have had a little "collar box" here, on the outskirts of the city, fifteen years, which have been fifteen years of struggle and trial, yet we have, after all, only 135 members. I have been here five years: 100 have been the net gain in that time, there being only 35 when I took charge. Brethren, why can our people not see as far as the denominations? The Baptists have had a church here for many years, and have a membership of some 300, and many people of wealth, yet their association, realizing the importance of this place, has come to the support of the brethren, and a \$21,000 lot has been purchased, and an \$80,000 "institutional church" is to be built. But we stand still. I am not dreaming. This is a great mission field, and the brotherhood must come to our help in erecting this new house.

T. N. KINCAID.

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WANTED—An Evangelist to hold a protracted meeting in the early fall. Address Evangelist, this office.

FOR SALE—A fine 273-acre farm; one mile of a good, live town; excellent railway, school and church facilities. Good reason for selling; bargain price if taken at once. For particulars, address Box 244, Centralia, Mo.

WANTED—A young man who can lead the song service in a protracted meeting in a city of 16,000 and continue as assistant pastor or take charge of a mission church after the meeting; salary \$45.00 or \$50.00 per month. Address Singing Evangelist, this office.

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Evangelistic

Additions Reported Last Week.

Baptisms and letters.....	740
Denominations	176
Total	91
Dedications, 3.	

M. L. BUCKLEY.

Harrison, O., July 22, 1903.

ARKANSAS.—Uniontown, July 24.—Our two weeks' meeting closed last Monday. Bro. E. C. Browning, of Little Rock, Ark., did the preaching. Attention good. Harmony prevails. Additions, 10: nine confessions, one from the Baptists. Brother Browning, as corresponding secretary of our state board, is doing a great work in Arkansas.—COMSTOCK BROTHERS.

Newport, July 20.—One baptism and one by statement at Beebe. The work at Bald Knob is very hopeful.

Fayetteville, July 22.—Five additions to the First Church on Sunday: one restored, two by letter and two conversions.

Pine Bluff, July 23.—Five added here at regular services since I reported.

Blackton, July 24.—I have just commenced a promising meeting. House overflows at each service. One addition last night. I will be glad to correspond with any one who needs a meeting after September. My time is all taken until then.—E. W. SEWALL.

COLORADO.—Trinidad, July 20.—Two additions Sunday, July 19, fourteen the Sunday before, and two the Sunday before that, making a total of seventy four in the present pastorate of twenty months. Present membership 172.—DAVID C. PETERS.

ILLINOIS.—Watseka.—Received a lady into the fellowship of this congregation last Lord's day. Two estimable people having requested baptism at my hands. I will comply with pleasure.—B. S. FERRALL.

Lanark, July 22.—The Lord's work here starts off nicely. One confession and baptism recently. Have brought about a united effort with the other churches of our town for regular quarterly temperance meetings.—B. L. WRAY.

Chicago, July 23.—We had seven added last Sunday, and have additions every week, having missed only four weeks in a year and a half.—CHAS. REIGN SCOVILLE.

Cisne, July 27.—The work here is prospering. The church was filled at both services yesterday in spite of the heat. A splendid interest prevails in the midweek prayer-meeting, and the young people's meetings are largely attended. The Sunday-school has reached 110, and we have had no rally.—OTHA WILKISON.

INDIANA.—Elwood.—Work moves along nicely here. Summer audiences are large; frequent additions. A young preacher came into the church last Sunday.—L. C. HOWE.

Loogootee, July 20.—We had a fine day yesterday: good audiences at all services, music inspiring. Had one confession. We are having additions at our regular services. The work is hard here, but hopeful and refreshing and deepening in spiritual life. All departments building up.—C. A. DONNELSON.

Knightstown, July 27.—Two more additions yesterday at regular services. We leave for Bethany Park to-day.—ALLEN T. SHAW, pastor.

IOWA.—Mason City, July 14.—We have had six additions in the past few weeks—additions for four consecutive Lord's days. The work generally is prospering.—RALPH C. SARGENT.

Adel, July 26.—Can report some progress here. Fourteen since June 1: seven baptisms. Adel has many fine people.—H. JAS. CROCKETT.

KANSAS.—McPherson, July 21.—Have had two additions in the last two weeks, one here and one at Moundridge. Audiences are large for such warm weather. We have union services here on Sunday evenings, so I visit Moundridge every two weeks and preach on Sunday evenings.—W. T. ADAMS.

Wichita, July 20.—Three additions to the South Lawrence Avenue Church yesterday: one by baptism and two by statement.—W. T. McLAIN.

Pleasant Grove, July 20.—At Pleasant Grove, where I work one-half time, there was one baptized on June 7, two were reclaimed June 21, two were baptized July 5, and one reclaimed July 19. I begin a meeting at Potter, Kan., July 27, at Pleasant Grove, Aug. 16, and at Bethel, Mo., Sept. 29.—R. E. CALLITHAN, Dearborn, Mo.

Wichita, July 27.—One by baptism at the South Lawrence Avenue Church yesterday.—W. T. McLAIN.

Valley Falls, July 27.—Two baptisms at Meridan at my last appointment. Work moving along very well. We hope to have a meeting soon. Pray for us.—J. W. PAINE.

KENTUCKY.—Elmira, July 20.—I immersed two on Lord's day afternoon here: a lady (a leading Methodist) and a young man twenty-five years of age.—N. R. DALE. (New Albany, Ind.)

Petersburg, July 27.—A young lady whose father had for several months forbidden her to be baptized, finally decided to "obey God rather than men" and was buried with her Lord in baptism here yesterday. The writer expects to begin a meeting with the church at Tolesboro, Ky., Aug. 10.—MILO ATKINSON.

MISSOURI.—La Belle, July 21.—Two additions by letter last Sunday at morning service. One baptism at evening service.—J. H. JONES.

Springfield, July 21.—Our work prospers during the summer months. Twelve additions during the last six Lord's days.—D. W. MOORE.

Appleton City, July 24.—Good interest in our meeting at Center; two additions up to the present.—FRANK JULAGEAS.

Troy.—Seven additions since last report. Two baptisms Wednesday night: one from the Presbyterians, one by confession.—DRAYTON POWELL.

Butler, July 19.—Three added to-day: two by letter and one by confession.—E. H. WILLIAMSON.

Huntsville, July 20.—Two additions yesterday.—W. H. KERN.

Rolla, July 22.—Rolla meeting closed with 20 accessions: 10 baptisms and 10 by letter. Meeting in many respects a success.—JOSEPH GAYLOR.

St. Louis, July 27.—One addition by letter at Carondelet yesterday, and two by letter at Hammett Place. There were two baptisms at the latter place in the evening.

Weaubleau, July 27.—We had one added here Saturday by primary obedience. An old man suffering with consumption sent for me to come and read, sing and pray with him; also demanded me to baptize him, which I did, and Sunday we brought him to church and gave him the hand of fellowship and the Lord's Supper. Also had one added last week at Humansville from the Baptists. They are in need of a preacher there.—S. E. HENDRICKSON.

Wellsville, July 27.—At recent prayer-meeting received one by statement and one by baptism. At Bellflower Sunday, the 19th, gave the right hand of fellowship to two (husband and wife), whom I baptized shortly before. At the evening service so crowded was the church that people were unable to secure seats, though the platform was fully utilized and many listened outside.—G. F. ASSITER.

New Haven, July 27.—Two added at Union at my last appointment there, by confession and baptism. The ladies' sewing society gave an "apron bazaar" recently and cleared about \$35, to be applied on church debt.—A. B. JETT, pastor.

MONTANA.—Livingston, July 21.—Twenty-four accessions yesterday. I will be here until Aug. 2.—J. V. COOMBS.

NEW YORK.—Gloversville, July 20.—Our special meeting, conducted by Evangelist W. J. Wright, closed July 8. The direct results are 23 added to the church. Brother Wright's coming was a great help to us; his clear, constructive preaching proved to be just what we needed. The interest continues. Two confessions since meeting closed.—JOS. KEVIL.

OHIO.—Findlay, July 20.—The Central Church of Christ here, under the pastoral care of M. L. Pierce, of Kimberly Heights, Tenn., is doing well. Last Sunday there were two additions by statement and two confessions. Brother Pierce has been here seven weeks, and nine have been added since he came. He is now raising money to buy a lot, and a house will be built.—B. F. BOLTON.

Harrison, July 22.—Three additions since last report: one by letter, one from the Methodists and one reformed.—M. L. BUCKLEY.

OKLAHOMA.—Kingfisher, July 20.—Two of our leading merchants made the good confession yesterday and were baptized the same hour of the day in John's Creek.—ISOM ROBERTS.

OREGON.—Corvallis, July 15.—Bro. Allen Wilson and A. R. Davis were with us 16 days. It has been a great meeting for Corvallis. There were 74 came forward during the meeting. We have been strengthened both in numbers and influence. We regret that Brother Wilson was compelled to leave. We

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rejoice, however, that we were able to secure D. C. Kellums of the Eugene Divinity School to continue the meeting over next Lord's day. Bro. T. S. Handsaker, late of Des Moines, will conduct the song service. We expect many more.—G. S. O. HUMBERT.

VIRGINIA.—Martinsville, July 22.—Some months ago, C. E. Elmore conducted a meeting at Shera, which resulted in an organization, several Baptists coming into the organization. I visited them and preached a week. Ten Baptists and two Methodists united, and four made the confession. This is the kind of federation I believe in. The outlook is good. This is destined to become one of our best churches. Many more Baptists will unite.—W. H. BOOK.

WASHINGTON.—Tekoa, July 20.—Closed a short meeting at Tekoa, with 27 additions.—FRANK THOMPSON, Pine Bluff, Ark.

Changes.

T. J. Legg, Logansport, Ind., to 1402 Pleasant Street, Indianapolis, Ind.
A. B. Houze, Rushville, Ind., to R. R. 1, New Salem, Ind.
Albert Schwartz, Chambersburg, Ill., to Augusta, Ill.
Jos. E. Stebbins, St. Elmo, Ill., to Centreville, Ind.
P. F. York, Gibson City, Ill., to Bloomington, Ill.
F. C. Lake, Hillsburg, Ont., to Wychwood Park, Ont., Canada.
R. M. Giddens, Paris, Tenn., to May's Lick, Ky.

The Old and the New.

(Continued from page 137.)

there and in favor of the "course pursued," and at his earnest request Mr. Campbell did not "oppose the motion," so that it passed unanimously. William Baxter, in his "Life of Elder Walter Scott" (page 217), says: "The action taken at Austintown may be regarded as the formal separation from the Baptists. Up to this time the association was a Baptist body, and the members of it Baptists, although many of their peculiarities had been abandoned in consequence of a better understanding of the scriptures. Those Baptists who had embraced the new views, together with the new converts made, were called Campbellites, and by many Scottites; but after the dissolution of the association, which was really brought about by the efforts of Scott, they were called Disciples. The wisdom of the course pursued in this has been questioned by some since then, who thought, no doubt, that it would have been better to have remained with the Baptists and leavened that body with their views; but Scott ever regarded it as the wisest course, and assumed whatever responsibility there might be in the matter, claiming that it was at his instance that John Henry introduced the motion, and that his own personal appeal to Alexander Campbell prevented him from using his influence in opposition to the action, which really made those who had accepted the primitive gospel a new and distinct people."

I quote another paragraph from Baxter bearing on this action at Austintown. "This was one of the marked eras in Elder Scott's career. His first step was to fix upon the divinity of Christ as the central and controlling thought of the New Testament, and which he afterwards demonstrated and illustrated with a strength and facility that has never been surpassed.

"Next, he arranged the elements of the gospel in the simple and natural order of faith, repentance, baptism, remission of sins and gift of the Holy Spirit; then made baptism the practical acceptance of the gospel on the part of the penitent believer, as well as the pledge or assurance of pardon on the part of its author; and in the course pursued at the last meeting of the association at Austintown freed the Disciples from the last vestige of human authority, and placed them under Christ, with his word for their guide."

Many other interesting events have transpired in Austintown, but what I have written must suffice for this time. Its seventy-fifth anniversary was in every way pleasant and to me a delightful occasion.

R. F. D., Kent, O.



Illinois Seventh District Convention, Flora, Illinois, Aug. 18-20.

Program.

TUESDAY, AUGUST 18.

C. W. B. M. SESSION.

- 1:45. Devotional, Flora Auxiliary.
- 2:00. Bible Study, Anna M. Hale, Athens, Ill.
- 2:30. Map Drill, "Our Stations in India," Fairfield Auxiliary.
- Map Drill, "Our Stations in Jamaica, Porto Rico, Mexico, Clay City Auxiliary.
- Map Drill, "Our Stations in the United States," Mt. Carmel Auxiliary.
- 3:30. The Seventh District's Needs and Possibilities in C. W. B. M. and Junior Work, Centralia Auxiliary.

EVENING.

- 7:30. Devotional and Song Service.
- 8:00. Address, Anna M. Hale.

WEDNESDAY MORNING, AUG. 19.

- 8:45. Devotional, G. W. Hughes, Brownstown, Ill.
- 9:00. Bible Study, Prof. Silas Jones, Eureka, Ill.
- 9:35. Address, "The Needs of the Seventh District," R. L. Brown, Seventh District Evangelist.
- 10:00. Conference, "What Shall we do About It?" J. F. Rosborough, Dist. Pres.

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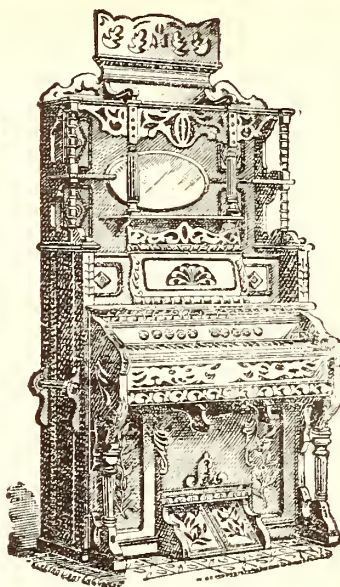
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- 10:45. Address, "The Value of Co-operation," J. E. Couch, West Salem.
- 11:15. Address, "Our Mission and Message," W. W. Weeden, Marion.

AFTERNOON.

- 1:15. Devotional, J. E. Stebbins.
- 1:30. Bible Study, Prof. Silas Jones.

SUNDAY-SCHOOL SESSION.

- 2:00. Address, "The Importance of the Sunday-School, Lee Tinsley, Mt. Carmel.
- 2:30. Round Table, "Practical Sunday-School Work," Dr. Buxton, Samsville.

ENDEAVOR SESSION.

- 3:15. Paper, "Effectiveness of the Christian-Endeavor Society," Mrs. D. O. Pilcher, Brownstown.
- 3:25. Paper, "Our Special Work," Mrs. R. B. Doan, Sandoval.
- 3:45. Address, "Unifying the Forces," A. B. Cunningham, Flora.

EVENING.

- 7:30. Devotional, H. A. McCartney, Mt. Vernon.
- 7:45. Lecture, "Four Lights of History," Dr. L. H. Stein, Lawrenceville.

THURSDAY MORNING, AUG. 20.

- 8:45. Devotional, R. D. Brown, Fairfield.

- 9:00. Bible Study, Prof. Silas Jones.
- 9:30. "Our College," J. G. Waggoner, Eureka.
- 10:45. Conference, "To What Extent Shall We Co-operate with the Denominations in Evangelistic Work?" W. J. Simer, Omega.

- 11:30. Closing Words, President Elect.

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A Free Platform for Suggestions and Discussions on all themes of General Interest

Places Where Federation Might be Useful.

The little town of Sharon, Kan., has one church—the Christian. It is all that is necessary to meet the religious needs of the people, and is very liberal in its offers to co-operate with all Christians, whether they wish to take membership with it or not. There are a few—very few—Free Methodists, who think that the cause of the truth necessitates another building. They seem to be sincere in their convictions of duty. The result will probably be that Christianity will be weakened instead of strengthened in that community.

Not far away is the little town of Hazelton, which has two fairly well supported churches—Presbyterian and Methodist. There are a few—very few—Disciples of Christ who think and honestly believe that the cause of Christ demands an additional church. They are as sincere as are the Free Methodists over at Sharon, and if they can succeed in building a house, the result will be a dividing and weakening of the aggregate religious forces in that community.

It occurs to me that the few Free Methodists at Sharon and the few Disciples at Hazelton have a higher duty to perform relative to the unity of God's people than they have relative to their respective pleas for doctrinal soundness in conversion, baptism, etc. And there are hundreds of localities where the situation is similar to that in the towns mentioned.

F. M. CUMMINGS.

Anthony, Kan.

Some Needs.

Every church needs a business head as well as a spiritual guide. Without either, the church is dead. Righteous living without righteous leaders is as impossible as business leaders without practical knowledge.

It is not a hard thing to persuade men, women and children to "join the church," but it is real hard to educate and teach them their moral, physical and spiritual worth as members of the church of the living God. To embody the thoughts of Christ, to live them out in our daily lives, to possess that fraternal spirit that existed in the First Christian Church among preachers and members, is hard to find in the twentieth century churches.

Missionary enterprises and other necessary Christian duties have kept many preachers and church members in close touch with the new commandment; but we need a unity among ourselves. We need a better system. Better business methods. More economy. More contribution from each church member. More faith in God and in our common Redeemer, and more love for our weaker and helpless brethren. Unlimited mercy toward the sinner in and out of the church.

Moreover, we need better protection for our men in the ministry. Men who have large salaries can easily lay by in store. But there are others, less fortunate and less skillful. Any man is to be pitied that has to depend upon the church for help. The system of providing for our disabled and worn-out preachers and evangelists is in its infancy, and with many people as unpopular as my good intention of converting Germany to Christ. Yet I believe I can do that more easily, if it is the Lord's will, in a few years from now, than we are able to provide for our godly heroes.

Too many people think more of the Chinaman, the Hindu, the Ethiopian, the Mongolian and others, than of those poor neglected heathens at their own door. The cry for the protection of the missionary should be as great as the cry for the support of the missions. May the time be not far distant when preachers and churches will co-operate with that love that bound the twelve apostles together. For the Christ-like method alone can win. May God hasten the day when all of God's people shall be "one."

JNO. G. M. LUTTENBERGER.

Church Federation in Actual Operation.

The inclosed clipping from the Des Moines Leader and Register is a point in fact relative to church federation. I understand a much larger number was received than given in clipping. Question: "Will some of our pastors who still hold in question the propriety of entering into union meetings with the sects, and federating with them, tell us whether it would be possible for any one congregation, working independently of all others, to accomplish such a work as is recorded above?"

When the Lord's hosts are found working together for the accomplishment of the same things, we will find many of our points of differences falling away. D. A. WICKIZER.

Centerville, Ia., July 7. (Special).—Stirred up against the boot legging element and the whisky selling drug stores by the recent meetings conducted by Billy Sunday, the people of Centerville have organized a law and order league in which many who have heretofore been prominent saloon advocates are now active workers. The entire police force has joined the league, and what makes it remarkable is the fact that the mayor, by whom they were appointed, was elected on what was called the saloon ticket. His force all fell under the spell of Billy Sunday's preaching and have joined the churches and are taking a prominent part in the law and order movement. The Sunday meetings have made a wonderful change in Centerville. Last Sunday the churches would not hold the people. The Baptists had to lay seats on the lawn. The Methodists received 150 new members, the Baptists 127, the Christians 74 and the Presbyterians 75, and 200 more will join the churches. The Baptist minister immersed 85 Sunday. One country church near Centerville received 40 new members Sunday, and every church in the county has received additions. The total of conversions was 871.

Bloomfield, Ia.

"Church Arbitration."

The Disciples of Christ profess to love "the truth" and, as learners, to search for it honestly and are pledged by their position and proclamation to accept it when they find it. They cannot tolerate any departure from this spirit of honest research without self-stultification.

Differences will arise in the course of biblical investigation in the increasing light of modern study and discovery. A man who shrinks from a critical examination of fundamental questions for that reason has not come to the full stature of a free man in Christ. Courteous and dignified discussion of disputed questions helps to clear the view and discover the truth.

Angry quarrels and hateful strifes are always unseemly and never more so than when arising from religious disputation. Their publicity scandalizes the cause of Christ. An editor should endeavor "to keep the unity of the spirit in the bond of peace." To assume the prerogatives of the churches and make himself a self-constituted judge or advocate is to become a disturber of the peace. He is not the arbiter of human destiny nor the settler of differences among brethren.

When disputes and misunderstandings arise that disturb the harmony of the churches they can only be determined by wise men chosen by the churches themselves to consider the matter and decide the issues as it seems good to them and to the Holy Spirit, as he has revealed in the inspired scriptures. A study of the New Testament will show that this is the tribunal of church arbitration, whose findings delivered to the churches by men, "chief among the brethren" and appointed for the purpose, all are bound to "keep" and so maintain peace.

This is sufficient, without the doubtful method of state or national committee appointed by conventions assembled for another purpose. Such a committee could do no more than exercise powers that belong to the

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Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, I feel it my duty to tell all I can of the great virtue of Himalya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick E. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, that Himalya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, that Himalya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Mr. Alfred C. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not be down for fear of choking, being always worse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalya cured him of Asthma of thirty years' standing.

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churches which they can use better themselves on proper occasion. The writer firmly believes that close adherence to New Testament teaching will meet all emergencies by a recognized court or jury system, when needed in extreme and important cases. Trial by newspapers with an editor as presiding judge, leads to wider dissensions and religious anarchy.

W. L. HAYDEN.

Edinburg, Pa.

"Which is Harder?"

In the CHRISTIAN-EVANGELIST I read a piece from the Universalist Leader, "Which is Harder?" If we have the true spirit of Christ and are his true followers, we can do his commandments and love our enemies and do good to them that spitefully treat us. God is always willing and ready to help us, if we come to him in faith, trusting and believing in him, to help us and bring us out conquerors through him that loved us and gave himself for us. We may, by doing good to our enemies, win them for Christ. They have precious souls to save as well as we. And all these other questions the Leader speaks of we can do with the help of God and his holy spirit to guide us. God speed the day when the gospel will be more plainly preached and God's blessed word will be practiced as well as preached, and especially among the preachers, as they are examples for others. God help us all to study our Bibles more and more.

Schell City, Mo.

A. E. MITCHEM.

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Life of Alexander Campbell, by T. W. Grafton, is a short biography of Mr. Campbell, which the busy man

can spare time to read. This book contains the more important events in the life of Alexander Campbell. The present membership of our churches is not as well acquainted with the history of Alexander Campbell and his associates as they might be. If you desire to learn the early history of the reformation read "Life of Alexander Campbell," by T. W. Grafton. Price, postpaid, \$1.

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I enjoy the CHRISTIAN-EVANGELIST greatly. Its sweetness of spirit, breadth of vision and soundness of conviction make it an ideal religious journal. Long may it continue!

S. JNO. DUNCAN CLARK.
Throopsville, N. Y.

It is a constant source of wonder to me how you keep improving the CHRISTIAN-EVANGELIST when it always has seemed as near perfect as a religious journal could be. Aylesworth's articles on "Faith" are peerless, as are all his writings. Congratulations.

Carthage, O. CHAS. M. FILLMORE.

I have been a reader of the CHRISTIAN-EVANGELIST since 1886 and have always been pleased with the kindly spirit it has shown. It has attained a literary and scholarly character which ranks it with the first of all religious periodicals. I see a great future for the EVANGELIST.

Des Moines, Ia. I. N. McCASH.

Permit me to say that the paper you put out is an ever-increasing source of delight and satisfaction. It comes as near the ideal religious journal in both matter and topography as we are apt to find in this part of the twentieth century. With Bros. Powers and Durbar associated with the already strong office force, the cream of religious journalism is provided. I congratulate you upon the splendid service you are rendering the brotherhood.

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I consider the CHRISTIAN-EVANGELIST as the best paper in our brotherhood to-day. The matter to be found is modern and stimulating; while true to the essentials of the faith, it assumes the true disciple attitude in willingness to receive light upon the unsolved problems. Such a paper is the great need of our people to-day. The spirit of charity and liberality pervading its pages is a delightful contrast to some other publications among us. I consider it a part of my religious privilege to assist in the circulation of such a Christian paper.

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Family Circle

In the Lane.

By Madison Cawein.

When the hornet hangs in the hollyhock,
And the brown bee drones i' the rose,
And the west is a red-streaked four-o'clock,
And summer is near its close—
It's—Oh, for the gate and the locust lane,
And dusk and the dew and home again!

When the katydid sings and the cricket cries,
And the ghosts of the mists ascend,
And the evening star is a lamp i' the skies,
And summer is near its end—
It's—Oh, for the fence and the leafy lane,
And the twilight peace and the tryst again!

When the owl hoots in the dogwood tree,
That leans to the rippling run,
And the wind is a wildwood melody,
And summer is almost done—
It's—Oh, for the bridge and the bramble lane,
And the fragrant hush and her hands again!

When fields smell moist with the dewy hay,
And woods are cool and wan,
And a path for dreams in the Milky Way,
And summer is nearly gone—
It's—Oh, for the rock and the woodland lane,
And the silence and stars and her lips again!

When the weight of the apples breaks down
the limbs,
And the musk-melons split with sweet,
And the moon's white bloom through the
heaven swims,
And summer has spent its heat—
It's—Oh, for the lane, for the trysting lane,
And the deep mooned night and her love
again!
—Saturday Evening Post.



How Best to Get Acquainted With the Wild Wood Folk.

If I were asked what thing, above all others, one must know how to do in order to get acquainted with the wild wood folk, I should answer, Learn to stand still. One night last summer I got home rather late from a drive. I had left several cocks of hay spread out in the little meadow, and after supper, though it was already pretty damp, I took the fork, went down, and cocked it up. Returning, I climbed by a narrow path through some pines, and came out into my pasture. It was a bright moonlight night, and leaning back upon the short-handled fork, I stopped in the shadows of the pines to look out over the softly lighted field.

Off in the woods, a mile away, I heard the deep but mellow tones of two fox-hounds. Day and night all summer long I had heard them, and all summer long I had hurried, now here, now there, hoping for a glimpse of the fox. But he always heard me and turned aside. The sound of the dogs was really musical. They were now crossing an open stretch leading down to the meadow behind me. As I leaned listening, I heard a low, uneasy murmuring from a covey of quail sleeping in the brush beside the path, and before I had time to ask what it meant, a fox trotted up the path behind me, and stopped in the edge of the shadows directly at my feet.

I did not move a muscle. He sniffed at my dew-wet boots, backed away, and looked me over curiously. I could have touched him. Then he sat down, with just his silver-tipped brush in the silver moonlight, to study me in earnest.

The deep baying of the hounds was coming near. How often I had heard it, and how often exclaimed, "Poor

little fox!" But here sat poor little fox, calmly wondering what kind of a stump he had run up against this time.

I could only dimly see his eyes, but his whole body said: "I can't make it out, for it doesn't move. But if it doesn't move I'm not afraid." Then he trotted to this side and to that for a better wind, half afraid, yet very curious.

But his time was up. The dogs were yelping across the meadow on his warm trail. Giving me a last unsatisfied look, he dropped down the path directly toward the hounds, and sprang lightly off into the brush.

The din of their own voices must have deafened the dogs, or they would have heard him. Round and round they circled, giving the fox ample time for the study of another "stump" before they discovered that he had doubled down the path, and still longer time before they got across the wide, scentless space of his side jump, and once more fastened upon his trail.

—Dallas Lore Sharp, in August St. Nicholas.



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"What does it cost?" she questioned.
He answered, "Just one kiss."

And then the clerks who heard her
Went roaring up and down.
"My dran'ma said she'd pay you
Next time she comes to town."



"Pat," said a manager to one of his workmen, "you must be an early riser. I always find you at work the first thing in the morning." "Indade, and Oi'm, sor. It's a family trait, Oi'm thinking." "Then your father was an early riser, too?" "Me father, is it? He roises that early that if he went to bed a little later he'd meet himself getting ud in the mornin'."



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They—bee-like—were industrious.
Their honey—O, the tang it had!—
As mellow as the richest wine
Which holds no dream that is not glad—
A soothing sweetness, fair and fine.

The old-time honey! Amber-hued
And syrupy—and how it clung
As though the bees in sleepy mood
Had loitered where the poppies swung!
And how its pungent perfume filled
The air, whenever it was spread,
As if some jocund elf had spilled
The glory of a flower bed!

Why, you could shut your eyes and taste
The wild red roses by the mill.
And mark the way the bees had traced
□ The clover blooms beyond the hill;
And there were hints of violets
And honeysuckles; lilacs, too,
Had paid their lavish honey-debts
And left their fragrance floating through.

The old-time honey! Who has sung
Of sweeter memories than this?
A rarer morsel on the tongue
Has never filled the heart with bliss.
It held the songs of summer days,
And whisperings of scented trees—
Down boyhood's unforgotten ways
There comes the croon of Stewart's bees.
—From the Chicago Tribune.

**The Result of an Idea.**

By Jane L. Ferguson.

In the early spring a clever woman in a northern suburban town sat at her window surveying her back premises. She had always lived in a small town and had been dependent on her own garden. The present prospect was not encouraging.

This suburb had been formerly a park. Every house had an unfenced front yard of grass, and a back yard enclosed either with a hedge or chicken wire. The park-like effect was strictly adhered to, and the residents were proud of their suburb.

The clever woman's back yard was enclosed with wire, and the grass grew almost to the fence. The tiny space suggested an idea. Why not have a garden in that space, down the two sides and across? She acted on the suggestion and with her husband's aid soon had her beds ready.

The sod was taken up three feet from the fence and the ground prepared for the seed. Nasturtiums were planted on the part of the fence nearest the street, beans and squash were put on the opposite side. At the lowest section she put as many healthy tomato plants as were prudent. Cucumber seed was planted in sunken half barrels. When the vines ran out over the grass the effect was very pretty. In the remaining space the small annuals were planted, and there was room enough yet for lettuce, and parsley.

In June the prospect from the clever woman's back window was very pleasing. The fence was covered with healthy vines, through which peeped her saucy nasturtiums. The brilliant poppies had for a background the green leaves of the bean and squash vines. The view from the street was quite artistic.

The fall came, and this clever woman had saved and at the same time had provided herself with fresh, crisp vegetables, and her home and friends with flowers.—*The Chauauquan.*

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A rich man who has joined the multitude in New York since his quick fortune came to him, was entertaining friends at dinner the other night. The service was magnificent, and so was the dinner. The wife, gorgeously clad, reigned over the table. During a lull in conversation the rich man watched a servant who was dexterously removing crumbs from the table. Then he looked down the glistening table at his jeweled wife and remarked: "Sadie, remember when you used to shake the tablecloth out of the back door to the hens?"—*New York Sun.*



At a Maine educational convention Dr. Nathaniel Butler was down for an address. As he was about to speak, Hon. W. W. Stetson, state superintendent of schools, said to him, "Doctor, is your address like a cat's tail?" "How is that?" asked Dr. Butler. "Why, fur to the end," replied Mr. Stetson. Dr. Butler smiled appreciatively, but kept silence. He opened his address by saying: "Your superintendent just asked me if my address was to be like a cat's tail—fur to the end. I assure him that it is like a dog's tail—bound to occur."

**The Difference.**

When Robert J. Burdette, America's genial humorist, said that in traveling from one end of the country to the

other all the year round he discovered or heard very few new stories that were good or good stories that were new, he added that he had only recently come across one that had interested him very much. Some one had asked the late Thomas B. Reed if it were possible for him to describe in one sentence the difference between President Roosevelt and Ex-President Grover Cleveland. Mr. Reed replied: "Cleveland is too lazy to hunt, and Roosevelt is too nervous to fish."

**The Little Diplomat.**

Alice, who was five years old, was often asked to run errands for her mother. She went very willingly, if she could pronounce the name of the article, but she dreaded the laughter which greeted her attempts to pronounce certain words. "Vinegar" was one of the hardest for her. She never would go for it if she could help it, but one morning her mother found it necessary to send her.

On entering the store she handed the jug to the clerk and said:

"Smell the jug and give me a quart."

Little Chronicle.

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With the Children

By J. Breckenridge Ellis

Nettie Garmer, Kansas City, Kan., and Mrs. Ed. Mark, Lexington, Mo.: "We desire to join the Advance Society, and wish to enroll at once. We will begin our reading course Monday, July 20." (We are proud of the new names that continue to pour into the Av. S. Now that there are 3,000 members, it is a pleasure to look back and remember the days when the success of the society was doubtful. When I first thought of it, I knew there was one drawback that would make it unpopular with a great many people. The Advance Society is for one's improvement and most people do not want to improve themselves; they want to have a good time. I could have thought of some rules that lots of children would have enjoyed. When I said 5 pages of history and 30 lines of poetry every week, I knew I was excluding many who dislike the best kind of literature, and won't take the trouble to cultivate a taste for it. And yet I felt if I could get a small number to read the best, it would pay better than to have crowds whose object was simply pastime. A person who joins the Av. S. and gets his name on the Honor List, has something in him. You would be surprised at the number who join and do nothing else! They haven't the steadfastness that overcomes difficulties. What the world needs in boys and girls is steadfastness; and the reason so many men and women are nothing particular, is because they didn't acquire steadfastness when they were young. It isn't beginning a good work that does you good, it's keeping on. For instance, what could be easier than the requirements of the Av. S.? To read a verse of the Bible each day—who can't? And the other rules—how simple! It's because they are easy and maybe not always just what one wants to do, that causes hundreds to fail. The other day I was looking over the old roll of the Av. S. It was a pleasant afternoon, with shade on the back porch and a hen somewhere singing comfortably, and Felix purring in the sun, and the sweetpeas laughing up against the side of the fence because they hadn't been cut that morning. The Advance Society started November, 1898; 106 names reached me in the first month, and at the end of the second month I had 232. I sat there (on the porch—I had nothing else to do, I had already practiced my music lesson) looking at the old names. I knew hardly any of them! The fourth name was Florence Belle Beattie, Dover, Mo.; she stood by us a good while. I wonder what has become of her? She was eight years old; her birthday came on Dec. 25; I suppose it does yet. I came to the fifteenth name before I recognized an old friend, Gerald Dever, Hume, Ill. He has moved west, you remember, and thinks he hasn't time for the Av. S. The twenty-first name is Alvin Burleigh Cash, Pennville, Ind. He is still with us, and gets his name on the Honor List whenever he wants to. Hurrah for him! He was 10 years old then, and had a niece 6 years younger. He is our oldest member

who has come and stuck. Twenty-eighth name, Elizabeth Valpey, Warm Springs, Calif. She was 10. I suppose she is too old now for such as us. I pass to the 74th name before finding another familiar; it is Mrs. Dever, who was not going to let her son outdo her. I come after her to a list of well-known names, but you don't know them, for with shame I must say they never reached the Honor List. The reason I know them is because they live here in Plattsburg; 94 is Madge Masters, Ozark, Ark.; she is a standby; 103 and 104 are Julia and Lola Cox—you all know them; 110 is Helen Ross, of Independence, Mo., who had an interesting letter in our very last paper; 229, Bertha Beesley, Moselle, Mo., who had the measles, concerning which the society was so much excited; 237 and 239, Florence and Olive Leavitt, Frankfort, S. D.; 243 and 244 are two sisters who have so faithfully represented Kentucky on our Honor List, Jean and Nannie D. Chambers; 253 is Nora Taylor, whom we know so well, of Mantion, Cal.; 256 is a well-known comrade, Harry Leland Cash, who was 8 in 1898. He was not going to let his brother get ahead of him. You have all read how he and Burleigh are now picking strawberries on the Columbia river; 333, Melvin Ledden, Osprey, Ill. He was only 7 when he joined, yet think how he has stood by us! Yet I have letters from boys and girls even older than 7, saying they will begin the Av. S. when they are old enough. I come to 355 before I reach another name I know, Dottie Standish, Meteetse, Wyo. She also was 7; 393 started in as if she meant business, but she got lost long ago, Donnie Swift, Billings, Mo. So there are all the names that grew familiar to us, out of the first 400. I might have gone on hunting up old friends if Felix had not insisted on rubbing against me, and his hair is coming out dreadfully, and I have all the hair I need now without borrowing.)

Here is our new Honor List: Clarence Per Lee, Grand Rapids, Mich. (2nd quarter); Carl Per Lee, Grand Rapids (2nd); M. J. O'Dell, Lebanon, Mo. (3rd); Helen Ross (4th); Melvin Ledden (10th); Ruth Sampsel, Warrensburg, Mo. (age 11, 4th quarter); Lucy Sampsel, Warrensburg (2nd); Uva Wall, Nebo, Ill.; Jennie Hollandsworth, Bismarck, Ill. (3rd); Edna Shriver, Nebo, Ill.; Ethel L. Harpole, Nebo, Ill.

Edna Shriver: "The Christian Church is going to paper the church. My father went off and got it for them. Our preacher, Brother Bolman, went home to-day; he lives in Roodhouse. I read 93 chapters in the Bible." (Remember, always name the history you read, and the name of the poetry, and the authors of the quotations, or I can't put you on the Honor List.)

James White, Rockland, Minn.: "I know 'Captain Cuttle,' he is in Dickens's 'Dombey and Son.' I like Carl Per Lee, because when you printed him on the Honor List for 7th quarter, he wrote that it was only his first. I guess there is one girl in Osprey, Ill., who likes beans more than I do! I wish Lizzie McLain or Mollie Turner would tell us about those Mammoth Springs. Maud Gorman, how do you plant peanuts? They won't grow here because the frost always get them. At

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least they got mine the year I tried. I celebrated the 4th of July by shooting myself with a fire-cracker. I held it till it went off. Some of it didn't go off, though it went on! I think it most fun for fire-crackers to be held when they shoot. After this I will let other people hold them. There were five bands in town. Our home band let me beat on the drum. I can play the tenor drum pretty well. I marched at the head. There was a grand dinner in the grove. A boy threw a torpedo and hit my drum just when the music was soft and the drum oughtn't to play. They thought it was me beating one beat out of time, and I didn't like that, because the bandmaster looked around and frowned, and the boy nearly died laughing, because the music was so low and easy and that old torpedo sounded like a canon. But I know who the boy is, and if he's in town the next Fourth of July, I'll try to amuse him and myself at the same time. When other people are laughing, I like to laugh too, don't you?"

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 For the weak against the strong,
 For the poor who've waited long
 For the brighter age to be.

For the faith against tradition,
 For the truth 'gainst superstition,
 For the hope whose glad fruition
 Our waiting eyes shall see.

For the city God is rearing,
 For the New Earth now appearing,
 For the heaven above us clearing
 And the song of victory.

CONTENTS

Current Events..... 163

EDITORIAL:

The Call to the Ministry..... 165
 To College or to Business—Which? .. 165
 Another Mare's Nest .. 166
 Editor's Easy Chair .. 166
 Notes and Comments..... 167

CONTRIBUTED ARTICLES:

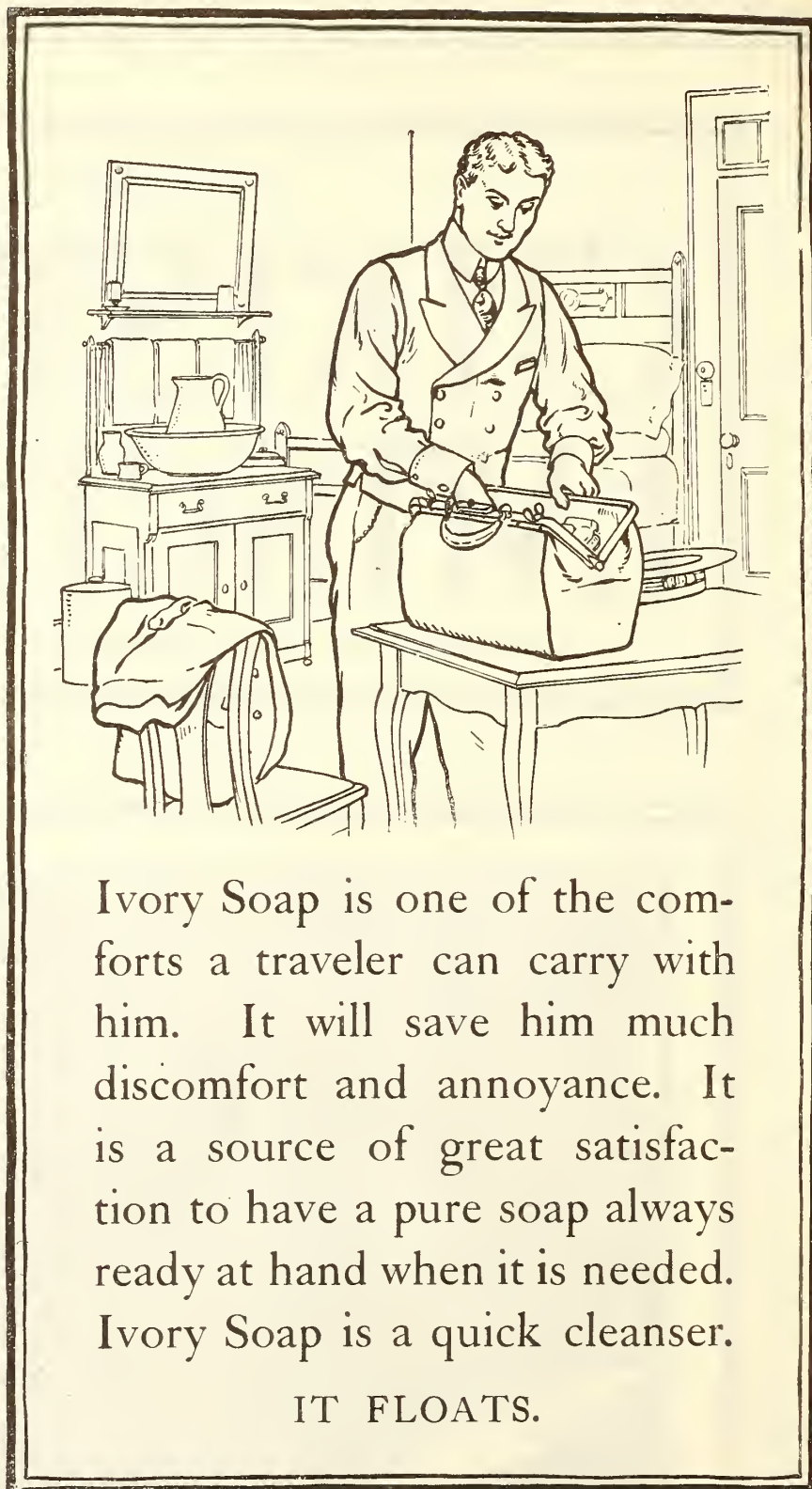
Churches About the Bay. W. B. Berry.. 168
 My California Retrospect. J. Durham.. 169
 Conditions and Prospects of the Cause
 in California. W. H. Martin.. 170
 The Pacific Northwest. J. F. Ghormley 170
 Under the Turquoise Skv. F. D. Power 171
 The Outlook. J. H. McCollough..... 172
 The Aim of the Disciples of Christ. H.
 T. Morrison. 173
 The Passive Resistance League. Wil-
 liam Durban..... 186

NEWS FROM MANY FIELDS:

Nebraska 174
 Washington..... 174
 Southern Illinois. 174
 New England. 174
 Arkansas 175
 Dedication at New Franklin, Mo..... 175
 St. Louis News 175
 Dedication at Gallager, Ill. 175
 Missouri Bible school Notes..... 175
 THE SUNDAY-SCHOOL..... 176
 CHRISTIAN ENDEAVOR. 177
 MIDWEEK PRAYER-MEETING 177
 OUR BUDGET 178

CORRESPONDENCE

The First Graduating Class of Bethany
 College 180
 Facing a Crisis in Missions..... 181
 The Church and the Saloon..... 182
 An Incident in Medical Mission Work.. 182
 C. W. B. M. in Missouri 182
 MARRIAGES 182
 OBITUARIES 182
 PUBLISHERS' NOTES 183
 EVANGELISTIC..... 184
 CURRENT LITERATURE.. 187
 FAMILY CIRCLE..... 188
 WITH THE CHILDREN. 191



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What Others Say.

The chief place in the synagogue may be conspicuous, but it is solitary.—*Central Christian Advocate.*

The radical remedy for mob justice is to increase the efficiency of the legal instruments of justice.—*The Advance.*

A man who doubts whether anything is certain, is sometimes ready to take chances that anything may be possible.—*Christendom.*

As a wood-chopper can well afford to take the time necessary to sharpen his axe, and the carpenter his tools, so the man who intends to make the most of his life can afford to devote to education all the time required.—*The Commoner.*

Common sense always has to be content with low wages. The temptation forever hangs before the public man to play for immediate and big returns. The pay day for the plodder seems, to impatient folks, a long way off.—*The Central Baptist.*

Almost every religious problem of to-day resolves itself into a problem in religious education. . . . Only as religious education, as distinct from dogmatic instruction on the one hand and cultivation of the emotions on the other, is achieved, will the religious questions of the age, even such pressing ones as those concerning the authority of the Bible, the overcoming of superstition and the union of the Church, find answer.—*The Outlook.*

A pitiful record is the annual list of children dead of lockjaw, as a result of using toy pistols on the Fourth of July. The injury is always the same. The infernal pistols shoot fragments of paper into the children's hands. The wounds are trifling as wounds, but their tendency to produce lockjaw is very terrible. Five haphazard dispatches in a newspaper, all dated July 15, add 20 names to the death list. That manufacturers should make these deadly toys, legislators allow their manufacture, and parents permit their use, is astonishing.—*Harper's Weekly.*

THE CHRISTIAN EVANGELIST

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August 6, 1903

No. 32

Current Events

Cardinal Guiseppi Sarto, patriarch of Venice, was elected Bishop of Rome and Pope of the Roman Catholic church on the seventh ballot, and immediately took the name of Pius X. The new pope is sixty-eight years old, which was exactly the age of Leo XIII at the time of his election. Unlike Leo, who was so feeble when elected that he was not expected to live long, Pius X is in vigorous health and appears younger than he really is. In appearance he greatly resembles the late Phillips Brooks. His countenance is frank and open, without a suggestion of the Italian subtlety which has characterized most of his predecessors. He was born at Riese, in northern Italy, and reached the age of forty without rising above the rank of parish priest. Since then his advancement has been rapid. Whether from indifference or from prudence, he has kept aloof from politics. He is on good terms with the Italian government, and never shows a disposition to harbor resentment against the state on account of the absorption of the states of the church into the united kingdom of Italy. According to all accounts, Sarto was one of the least aggressive of the cardinals in pressing his claim to the papacy. It is said that he bought a round trip ticket from Venice when he came to Rome to attend the conclave, but the return coupon will probably go unused. It certainly will if he follows the precedent of the last two popes in confining himself within the Vatican. It would, however, be an excellent opportunity to establish a new custom. There is no real limitation placed upon the pope's movements. He can go where he pleases, and with the pomp and circumstance of visiting royalty if he pleases. Of course the pope can invest himself with a certain atmosphere of mystery and awe by withdrawing from the world and professing to be a prisoner. But thinking people, even among Catholics, are not seriously impressed by that pretense. It is greatly to be desired that the new pope shall see as much of the world as possible, and that he shall occasionally go to places where his progress will not be accompanied by a wave of bowing heads and bending knees. A tour through the United States or great Britain incognito would do won-

ders for him. But of course he will not take it.



It has been recalled, since the election of Cardinal Sarto, that Pope Leo predicted that he would be his successor. **The Election.** But in spite of this prediction, which strangely enough seems not to have been remembered until after the election, Sarto won as a dark horse. He was nobody's favorite, but everybody's second choice. By keeping out of the whirl of ecclesiastical politics, he was without a faction devoted to his interest. For the same reason, he escaped the enmity of all the factions. So when it became evident to the partisans of Rampolla, Gotti, Vannutelli and the other prominent candidates that none of these could be elected, there was little difficulty in settling on Sarto as a compromise candidate. He was acceptable as a compromise also because of his attitude toward the government. If the reports are to be trusted, his past course justifies the hope that, while upholding the dignity of the church and standing for every concession which can reasonably be expected, he is not disposed to insist that the present dynasty shall commit suicide and that united Italy shall resolve itself into its original independent atoms so that the pope may again become the sovereign of an independent kingdom. Something like that was the program to which Leo rigidly adhered. Sarto has acquired great fame as an eloquent preacher and as a practical man of affairs. He has never committed himself to Leo's policy, and the Christian world will watch with the keenest interest to see what sort of policy he will mark out for himself. He has at least the advantage of entering upon his office freer than almost any other man would have been from bondage to any party or faction within the church.



The patronage of what are known as "policy shops" is not confined to the colored race, as is sometimes supposed. Nor are they to be neglected in any campaign of reform for the mere reason that the individual transactions represent very small amounts. A crusade which is now being carried on in Chicago against this form of gambling has resulted in twenty-six indictments up to date and has revealed some surprising statistics. There are 1,200 policy shops in the city

where negroes and whites in about equal numbers invest on an average \$18,000 a day in lottery tickets—mostly in pennies, nickels and dimes. These hundreds of shops are controlled by a coterie of gamblers with political influence who form what is known as the "policy syndicate." They are the organizers and managers of the system and divide among themselves most of the profits, which amount to something like \$6,000 a day or \$1,860,000 a year. The agents of this syndicate are so numerous and their influence over their patrons is so potent that they have become a recognizable power in politics. Before elections the syndicate orders its agents, the policy-writers who represent the retail dealers in the system, to report for orders to the managers of one party or the other. It is known that this was done in several wards of Chicago in the last municipal campaign. The dangers of the policy game are two: first, it cultivates the gambling habit in persons who can least afford to lose their money and destroys the spirit of industry and thrift in those who have most need of it; second, by the organization above mentioned, it exercises a direct influence for the corrupt control of city government. The success which has attended the war on the policy shops in New York should be an encouragement to Chicago. The system has been completely broken up in New York, where it was entrenched as strongly as it could possibly be, and "policy king Adams" is now doing time in the penitentiary.



From time immemorial it has been customary to exempt from taxation property used for religious or educational purposes and, with relatively few dissenting voices, it has been generally agreed that this is just and proper. If it be objected that this practically amounts to giving a subsidy to sectarian institutions out of state funds, it may be replied that it is at least a subsidy which is automatically and rigidly limited to comparatively small amounts, and that this is only a just recognition of the service which the church renders to the state in spite of the most rigid separation of state and church. Churches and colleges reduce the percentage of crime and foster a spirit of loyal obedience to law, and so reduce the cost of government by an amount which more than equals the amount of taxes re-

Taxation of Church Property.

mitted. But other considerations are involved in the question of taxing income-producing property owned by religious and educational corporations, and in this matter the usage varies in different states. At present there is a rather vigorous movement on foot in several places for the taxation of such property. Suppose, for example, a church owns a tenement house, or a college owns an office building? Why should not these be taxed without regard to the question of ownership. To make them exempt, places an unwarranted burden upon the tax-payers; it favors an unwholesome aggregation of wealth in the hands of perpetual organizations; and it gives the owners of this untaxed property an undue advantage in competing with the owners of similar property which is taxed.

One Murphy, former treasurer of the stone-cutters' union of New York, has been convicted of embezzlement and sentenced to the penitentiary. The charge was that he received \$12,000 for calling off a strike, and that this amount was not turned into the treasury of the union, but was appropriated to his own uses. The negotiations were carried on secretly by Murphy and a few of his associates. At first they demanded \$50,000 to call off the strike. The employers offered \$5,000. Then there were mutual concessions and they agreed on \$12,000. This transaction was one of two things: either it was a case of blackmail, in which the union was used as a tool in the hands of its unscrupulous leaders; or else it was a treacherous selling out of the union and a surrender of the rights which it was striking to maintain. In reality it was both blackmail from the standpoint of the employers and treachery from the standpoint of the union. And we are glad to note that it was embezzlement and a penitentiary offense from the standpoint of the court. The incident is painful, but instructive. We have no disposition to make any general charges or insinuations against labor-leaders, but it is worth while to remember that they are but human, and that they have extraordinary opportunities for doing just what Murphy did. Just how many times the thing has been done and how many strikes have been called on and called off as a means of private gain to the leaders, no one will ever know. But the sooner the laboring men, both union and non-union, learn that everyone who can fulminate against capital is not necessarily a true friend of labor, and that those who talk the loudest about their devotion to the dear "pee-pul" sometimes need to have their accounts audited, the better it will be for all concerned. The meanest kind of demagoguery and treachery is the kind that plays on the simplicity and confidence of workingmen and sells them out for private gain.

The walking delegate who goes about looking for trouble and making it where he cannot find it ready-made, is never an admirable person.

A Walking Delegate of Capital.

The spirit of that individual is never less admirable, however, than when embodied in one who, by reason of social and financial standing, ought to know better. Mr. D. M. Parry, president of the National Association of Manufacturers, has come into some prominence during the past year as an uncompromising enemy of organized labor—at least to the present organizations. Last week in an address in New York he took occasion to denounce what he termed the present "socialistic and anarchistic impulse" in labor unions and urged the organization of employers' unions to fight them. Now we have no objection to the formation of employers' unions. In fact, they seem a natural step in the evolution of industrial organization. But that labor unions are essentially either socialistic or anarchistic (they could not possibly be both at the same time) or that there is need of any organization whose sole function shall be to fight them, we do not for a moment believe. There are enough combatants in the industrial fight as it is. What is needed is not a new set of weapons, but a workable peace program. And peace between capital and labor is not to be secured by a fight to the finish. The president of the National Association of Manufacturers ought to know this. If such an elementary fact of economics has escaped his notice, how can we be surprised if laboring men and their leaders sometimes fall short of that degree of wisdom and forbearance which we could wish them to exhibit.

The following paragraph from "Christendom" expresses a sentiment to which we wish to give our hearty approval:

Liquor Advertising.

The persistent and widespread advertising of different brands of drink is something to be universally deplored. A generation that sees upon every billboard and in almost every magazine striking advertisements of whisky, beer, and champagne, is hardly likely to grow sensitive to the perils which lie in alcohol. It would be very desirable if legislation could be enacted which would enable a community to restrict or prohibit not only the sale but the advertising of spirituous liquors. Such legislation might seem at first too much in the nature of blue laws, but it seems that the community which determines upon prohibition should be permitted to keep out from its limits the public and obtrusive advertisement of the sale of that which it has forbidden.

Even a more flagrant abuse is seen in some cases where the cities have become particeps criminis in liquor advertising. In Indianapolis, for example, large metal receptacles have been placed on many of the street corners for waste paper. The result has been a gratifying improvement in the cleanliness of the streets. But to make a profit out of this virtue the sides of these boxes have been covered with

advertisements of a certain whisky. The city is paid for this space. What does it profit a city to keep its streets clear of waste paper and litter them up with drunkards.

On August 8, General Nelson A. Miles will celebrate his sixty-fourth birthday and will be retired from active service. For nearly eight years he has held the anomalous position of commanding general of the army—an office which appears to carry with it a great deal of authority and responsibility, but which may involve very little of either under some circumstances. The strained relations which have existed between General Miles and the war department during most of his term of service as commanding general, reduced the authority of his position to a minimum, and showed clearly the need of a clearer definition of the relations between the civil and military commanders of the army. It is hoped that the recent legislation establishing a general staff will remove the embarrassments incident to this two-headed organization. General S. M. B. Young succeeds General Miles as the ranking officer in the army, but he will be chief of the general staff rather than commanding general. General Miles has, in our opinion, made a good many mistakes during the past few years, some of them perhaps under stress of strong provocation, others which a man of wisdom and experience certainly ought to have avoided. But his military career has been a long and honorable one and he deserves to be gratefully remembered. The promotion of General Leonard Wood to the rank of major-general was an incident among the promotions caused by General Miles' retirement. It was one of those surprising events which every one expected. The President's fondness for General Wood is well-known and most people are willing to take the President's word for it that General Wood is all right. His record in Cuba supports that belief. But General Wood is only forty-three, has seen very little active service and has had more experience as an army surgeon than as a commander. In military circles, where promotion in order of seniority is considered a matter of divine right, General Wood's rapid advancement is much criticised. Especially is it pointed out that now, in the natural course of events he will reach the highest rank within a few years and, because he is so much younger than all the other officers of his grade, will entirely block the road for all the rest for a great many years. This promotion does not, however, necessarily involve a term of fifteen or twenty years for him as chief of the general staff. Since the rule of seniority has been broken in his favor, it may again be broken to lift some one else over his head to the highest command when his turn comes.

The Call to the Ministry.

The question of how we shall recruit the ranks of our ministry with suitable men properly equipped, is vastly more important than the names by which the different classes of ministers may be designated. Nothing is more evident than that the degree of our success in the future will depend upon our ability to secure a sufficient number of able and consecrated men to give themselves "to prayer and to the ministry of the word." Experience shows that wherever we have the right kind of a man to publicly represent the cause we plead, it wins the respect and confidence of the people, and increases in strength. Wherever it fails it fails for the lack of such a man. This makes the question of the call to the ministry a very vital one.

To what source are we to look for the men who are to be the pastors and evangelists among us in the future? They are the "gifts" of our ascended Lord.

When he "ascended on high" Paul declares that "he led captivity captive and gave gifts unto men." Among these "gifts" are mentioned "Apostles, prophets, evangelists and teachers." The first two classes mentioned, in so far as they were miraculously endowed and qualified, or in so far as the very nature of their work made their office temporary, have no successors, but "evangelists, pastors and teachers," are still needed and we still expect them to come as gifts from Christ, in an important sense. Unless they are led by his spirit to give themselves to his service, they are certain not to meet the needs of the church. This calls to mind the Savior's words, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

These two passages we have quoted, both to the same import, suggest the reasonable question whether we have given as much attention to this phase of the subject as we should. How often does the local church pray that the young people in its membership may be "sent forth" into the great harvest field as laborers, by the authority of Christ? What is the call to the ministry but the conviction of duty coming to the mind of the young man, that he ought to become a preacher of Christ's gospel? Does not prayer have a very important relation to this conviction of duty? The very atmosphere of a church or a Christian home, where prayer is continually made that Christ may send forth more laborers into his harvest, is that in which the young are likely to feel the greatness of the work of the ministry and aspire to have a part in it.

But there remains one other element of a divine call to the ministry, to supplement the deep and abiding conviction of duty, superinduced by a praying church and a co-operating Lord.

It is the call of the church itself, ratifying the conviction of duty on the part of the young candidate for the ministry, and setting him apart to the sacred work. We would not say that no call is valid where this last element is lacking, for there are special cases, no doubt where churches may and do refuse to endorse those whom God has really called. But these are exceptional cases. So close is a living church in sympathy with its living Head, that it may be relied upon to approve one whom he approves for the work of the ministry. The church cannot escape responsibility for the kind of men whom it recognizes as its ministers. It owes it to itself and to Christ, to exercise its best wisdom in the matter of selecting the men who are to carry its banner to the front and represent it before the public. To have "all sorts of men preaching all sorts of gospel," is a sure mark of an imperfect stage of organization, and of a defective method of religious statesmanship.

Why should not a religious movement like that which is represented by the Disciples of Christ, which has suffered so much from a popular misconception of its purposes and principles, be exceedingly cautious as to the kind and qualifications of its preachers—its evangelists, pastors and teachers?

But no one will affirm that we have exercised due care in this respect, or that we have formulated any clearly-defined plan by which the churches may have a voice in this matter. It is not our purpose to suggest such a plan, now, but simply to indicate the need of some more systematic co-operation in the vital matter of choosing and ordaining suitable men for the ministry of the word by which the standard of efficiency might be raised, and unworthy men more speedily silenced, if not wholly kept out of the ministry. This is as sure to come as we are to grow in orderliness, and in effectiveness of administration of the affairs of the kingdom of God. It will be done, too, in a way that will recognize and emphasize the autonomy of the local churches, while guarding the rights and prerogatives of the individual conscience and the general welfare.



To College or to Business—Which?

During these summer months there is one question that is being thought over seriously both by young men and women and by their parents. It is the old question which has confronted young men and women from time immemorial, as to whether they should make ampler preparation in the way of education before entering upon their chosen calling, or plunge at once into the duties of such calling to make the best of such preparation as they have. We have no doubt that this question is now upon the minds of many of our readers, pressing for decision. We

often receive letters asking our advice upon this question, especially from young men. We purpose here to state some facts which will help both parents and their sons and daughters to decide this question.

We are not unaware of the circumstances in many cases which make this a real problem. There is the question of finances, which is sometimes a very difficult one. And this is often the case with young men and women who are hungering and thirsting after knowledge, and longing to quench their thirst at the fountains opened in our institutions of learning. It will require a real sacrifice for many young men to go to college, or for their parents to send them. It often happens, too, that there is a very promising opening for employment, just now, which may not be open later, and the young man feels that he can hardly afford to miss this opportunity for entering into business. Sometimes, too, there is an affair of the heart with young men and women, which makes them pause at the parting of the ways, to decide whether they will deny themselves the pleasure and happiness of married life, for a season, in order to enter upon the more strenuous and earnest search after knowledge and intellectual discipline. All of these considerations have their weight and often make the problem of going to college a very serious one.

And yet there are considerations on the other side which outweigh, in most cases at least, the reasons we have suggested for turning away from college life to enter business, or one's chosen profession. Every one is under the most solemn obligation to make the most of himself and to develop to the utmost of his ability the powers and capacities with which God has endowed him. One who duly considers this fact will not be easily turned away from the pursuit of learning in an institution designed for the very purpose of assisting young people in their mental and moral development. This is an age of the general diffusion of knowledge, when it is more difficult for one to succeed without thorough preparation than in former times. Why should a young man or young woman consent to enter upon their life-work handicapped for all time by the lack of that preparation which it is possible for them to receive?

If one studies statistics of college men he will see how large a proportion of those holding public and official positions of responsibility, both in the church and state, are men of college training. We cite this fact to show that there is an accession of power and influence that comes with education, and only comes with it, except in rare and exceptional cases. But against the commercial view of life, which considers only what education is necessary in order to succeed in acquiring property, or position, we

would plead for a larger and truer view of education which will fit men for getting the most good out of this world, of doing the most good for the world, and of giving the most to the world. The highest enjoyments of this life do not come from the possession of wealth, but from a knowledge of the world in which we live, of the peoples who inhabit it, of its history from earliest dawn of historic knowledge, of God who made it and governs it, and the fulfillment of our relations to God and our fellowmen. True education enables one to do this and is, hence, beyond all commercial consideration.

Many a young man and woman is to-day at the turning point of life, pondering this very question—To college or to business? Their whole future may be wrapped up in it. We heard Professor Hinsdale say, in what was perhaps his last public address, what an intense and eager moment it was in his life, and how full of destiny it was, when, sitting around the fire-side one winter evening, in his father's old home, paring apples, his father looked up and said: "Burke, how would you like to go to Hiram?" The boy's eager soul was on fire at once with a desire to enter that institution of learning and make something of himself. He did so, and we know the result. Without that decision made on the part of the father and the son in that humble Ohio home, where would have been the learned professor, the profound thinker, the able author, the wise teacher of teachers, the philosophic writer and historian, whose name and fame are part of our enduring heritage?

But this is only one instance out of thousands that could be cited where, from obscure homes, have come, through the emancipating power of education, men and women of genius, of commanding power, who have become great leaders of human thought and mighty actors in the drama of life. In view of these facts the simple question, we should say, is one of possibility. No consideration of temporary gain, of pleasure, of ease, of matrimonial enjoyment, should weigh against the mighty motives which urge the young men and women of to-day to give themselves the most thorough and adequate preparation for their life-work. We can but urge upon our young readers, and upon their parents in their behalf, to weigh the higher motives at their full value and to decide this question in a way that will bring no regrets in after years. How often have we heard the lament over the neglect of wasted opportunities for education in early life! But whoever yet heard one lament the acquisition of useful knowledge, or the mental and moral discipline acquired in a college course? Wealth, pleasure, pleasant relationships, ease, personal comfort—these are but temporary phases of life. Only character abides,

and whatever helps in the development and formation of character should outweigh all other considerations.



Another Mare's Nest.

Our Cincinnati contemporary grows almost hysterical in a lengthy editorial of last week over the suggestion of the Pacific Christian, seconded by the CHRISTIAN-EVANGELIST, that it would be better to refer some of our church troubles to arbitration than to fight them out through the papers, or go to law. The Pacific Christian urged the importance of such a method of settling troubles not coming within the range of the jurisdiction of the local church, and the plan of selecting the arbitrators, which it suggested, was that each state convention "appoint a committee of three whose business it should be to take cognizance of all such cases." Commenting on this the CHRISTIAN-EVANGELIST said:

"The method of arranging for arbitration is a matter about which brethren may differ, and concerning which there might be exchange of thought in order to secure the best results, but there does not seem to be any doubt as to the wisdom of applying the principle of arbitration to differences in the church as well as to those which exist between labor and capital. It is a principle that is in entire harmony with the spirit of the New Testament, and is far preferable, in every way, to the sensational method of going to law before civil tribunals."

Of course the "differences" referred to are not doctrinal differences, but cases of schism and alienation between brethren, where charges are made involving matters of faith and fellowship. The Standard lays chief stress upon the manner of appointing this committee of arbitration, and obscures, by its voluminous and irrelevant comments, the real issue. Is it in favor of applying the principle of arbitration between brethren in the church as well as between men out of the church and between nations? If not, why not? If it is, then the subordinate question of how such arbitrators should be appointed may be discussed. We think there is a better plan of appointing arbitrators, perhaps, than that indicated by the Pacific Christian, as our comments clearly indicated, though that plan has been adopted in a number of cases. Our object was, however, to call special attention to the principle of arbitration itself, as one that should be used more frequently in the religious as well as in the industrial world and in international politics. We should be glad to know if we have the approval of the Christian Standard in this position.

All the Standard's talk about the surrender of our liberty and the establishment of an ecclesiastical despotism through the appointment of arbitrators to settle disputes between brethren, is so much dust thrown in the air. Our contemporary knows as well as any of our readers that no one would oppose more persistently than

we any iron-wheel of ecclesiastical machinery for crushing the liberty of the churches or of individual members. There is no possibility of any such danger among us. The condition, and not the theory, which confronts us is the assumption of such authority by some individual who, by some chance or circumstance, has been elevated to the editorial chair, and who, by virtue of his position, claims the right to set aside the verdict of the trustees of an institution and the sentiment and judgment of the brotherhood of a whole state. Has arbitration any relation to such a state of things as this?



Editor's Easy Chair.

Or

Macatawa Musings.

The experiences of the Easy Chair, and the Macatawa Muser have been varied and kaleidoscopic during the past week. They began with two sermons on Lord's day at Grand Rapids, one at the First or Lyon Street Christian Church in the morning, and the other at the Fifth Avenue Christian Church in the evening. Brother Arthur, of the First Church, was on his vacation, and Brother Green of the Second, though present, prevailed on us to speak for him in the evening. Both churches are prospering. We enjoyed the privilege, which we always appreciate, of sharing the hospitality of Bro. Lathrop C. Stow and family, while in the city. Brother Arthur, whom we did not meet, has greatly endeared himself to the church and people of Grand Rapids, by his pure life and his whole-hearted devotion to the cause. Brother Green is a young man, a graduate of Bethany College, who has not been with the young mission church very long, but he is gaining the confidence and love of the people to whom he ministers. He, too, is about to lay aside his shepherd's crook for a brief vacation.



Early Monday morning we—the editor and his wife—were joined by a party of friends from Macatawa for an exploration of some of the resorts around Traverse Bay. One is impressed as he rides northward along the shore line of Lake Michigan that it is one of the greatest if not the greatest summer resort state in the Union. Aside from the main shore line along which the principal resorts are located, there are a great many inland lakes, bays and inlets that afford scenery, boating, fishing and cool breezes—some of the most important conditions for a popular summer resort. Traverse City, Sutton's Bay, "Fountain House" on Carp Lake, "The Clovers," Omena, Northport and Cedar Point on Traverse Bay, are some of the places we glanced at, and one or two of which we somewhat carefully examined. Some of these excelled in one feature and some in an-

other, but it is difficult to find one that combines so many of the conditions mentioned above as our own Macatawa, including the additional element of accessibility. But each resort has its advocates and friends, and it is fortunate that tastes differ. It is wonderful how the resort habit has grown within our own memory. It has not been long since a few watering places in the East monopolized the business. A handful of wealthy people were their patrons. Now the common people, by thousands manage to find a cool spot somewhere, where, with little expense and no ostentation, they may enjoy a pleasant outing and a needed change. Michigan offers unexcelled opportunities for this class of resorters.

One of the spots visited in our cruise among the coves and inlets of Traverse Bay, makes a pleasant picture which abides in one's memory. It is in one of the graceful curves which the Bay makes, affording shelter from the winds and waves which would otherwise sweep in from Lake Michigan through its northern outlet. A green, grass-carpeted shore rises gracefully on the west side, covered with fruit trees, and a few peaceful cottages nestling among them. A neat hotel is the central feature of the few buildings that crown the hillside overlooking the Bay. The water is clear as crystal. It is seven or eight miles across the Bay to the mainland on a point of which "Old Mission" is located. The harvest fields are only just ripe for the reaper, and give their golden color to add beauty to the scene. A little steamer plies back and forth from one end of the Bay to the other, touching at all the points along the way, from Traverse City on the south to Charlevoix. The whole scene is one of quiet, restful, pastoral beauty. The Indian farmers, riding on their loads of hay, remind us that the missionary has been before us, converting the savage red man into a peaceful, industrious husbandman. One day, on this green, grassy slope, overlooking the Bay, will rise hundreds of handsome cottages owned and inhabited by people from the cities and towns of the sultry regions further south, who will find here respite from the heat, tumult and hurry of city life, and increase their hold on life and its deeper meanings.

Speaking of varied experiences, let one day illustrate. The night was spent in a frame cottage close to the bank of Carp Lake, so called, perhaps, because it abounds in black bass and there are no carp there. A little after four, when the early morning light had dispelled the darkness from the narrow strip of the lake, we are out for some fish before breakfast, which was ordered at seven. The frogs, boats and boys to row, had been secured the evening before. A four

pound black bass was the first capture, and the largest, but he was followed by others, until our ambition was satisfied. Breakfast over, our party drove five miles in a carriage to Sutton's Bay. Thence by rail we went to Northport, being joined on the way at "The Clovers" by Mr. and Mrs. Keys, proprietors of that hostelry. At Northport, we took a steam launch across an arm of the Bay to Cedar Point, a peninsula extending out into the lake and a fine resort for those who enjoy lake breezes. About noon, we take the little steamer "Columbia" for Omena, lunching on board. From Omena we walk to "The Clovers," the ladies being taken in a carriage. Thence at 3:30 we take the train for Grand Rapids and Macatawa Park, where we are ferried across the channel in a row-boat at 11 p. m., and 12 o'clock, after a day of twenty hours, finds us in bed—our part of the party—in "Edgewood-on-the-lake." And now these lines are jotted down out of sight of land in the middle of the lake, *en-route* for Chicago, St. Louis, and Blue Spring Lodge on the Meramec, where we preach Sunday. Is this "the strenuous life" of which we hear so much?

Notes and Comments.

A religious paper protests against President Roosevelt's message of regret at the death of Leo XIII in which he expressed respect for the late pope's exalted character, and says: "It breaks the traditions of this country against government intermeddling in matters of religion, and creates a precedent which will be a plague hereafter." Yet that same paper took pride in printing in facsimile, less than four months ago, a letter from President Roosevelt to the home missionary secretary of the religious body which it represents, in which the President said: "I wish you all success in your effort for home missions." No complaint was made at that time about "government intermeddling in matters of religion."

The Outlook for July 4, in an article on the Fair of St. Louis, presents this feature of the great Exposition which the public ought to understand:

"Distinctively, too, this Fair is designed to be a work of education. What that signifies may be learned from the fact that in every department of the Fair the conscious object of the director is to teach the people who shall come to see it how the leaders in the branch of knowledge which that department represents have attained their measure of progress. But the highest possible significance of the Fair will be lost unless it can be shown that its effect will be to turn the minds of men from things to ideals, from the visible body to the invisible mind, from matter to spirit. The chief question that concerns thoughtful men as they think of the Exposition at St. Louis is, What will it tell concerning the character of America? What will it reveal of the soul of the nation?"

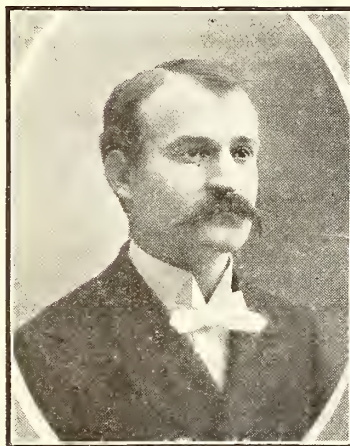
That is a fine ideal of a university which Dr. George A. Gordon gives in an article on Charles W. Eliot, Presi-

dent of Harvard University, in The Congregationalist and Christian World when he says:

The university is the organ of the world's best intelligence and character; it is the organ of humanity in its highest achievement and hope. It must not be dominated, embarrassed, or belittled by any sect. It must be free as the sightless couriers of the air, free as the servant of truth in the reverent sense of the Infinite. And the whole reference of its existence must be the well-being of society, the elevation of the nation, the progress of mankind.

The Missouri Bible-school Convention, at Joplin, recommended the employment, by our general board of home missions, of a national superintendent of Sunday-school work among us, whose duty it would be to keep in touch with the very best methods of Sunday-school work, and also with all our Sunday-schools through our state organizations to stimulate them with higher ideals and better methods; also to gather and publish statistics bearing on the work and to do whatever a live, wide-awake man, giving his whole time to this work, can do to raise the standard of efficiency in our Bible-schools. It was recommended that such a man, if appointed, be supported by the Bible-schools of the several states acting through their state organizations, and our corresponding secretary, aided by a committee, was authorized to communicate with the official representatives of this work in other states to solicit their co-operation with the Missouri representatives in securing such an appointment and in sustaining such superintendent. So far as we have heard this action seems to meet with the approval of the brethren, for the feeling is wide-spread that there should be an advance step taken in our Sunday-school work to bring it up to the dignity and pedagogical efficiency of the day schools. Much, of course, depends upon securing the right kind of man for the place. He should, if possible, be widely known, that he may command the confidence of the brethren from the beginning; but that is less important than his qualifications. It requires a practical student of the Sunday-school problem, who keeps in touch with all the real advancement that is being made in Sunday-school work and who is able to impart it to others. It goes without saying that he should be broad enough to be a representative of the entire brotherhood, not specially allied with any section or school or publishing house, but standing for the best thought, the best method and the highest aims in the department of Bible school instruction. If no such man is available, let us have no one; but if such an one can be secured, there is a field of widest usefulness for him. The responsibility of electing or nominating such superintendent should be in the hands of a representative body of men like our general board, who can give time and care to his selection.

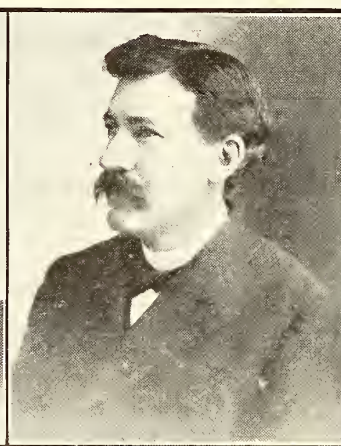
Disciples of Christ on the Pacific Coast



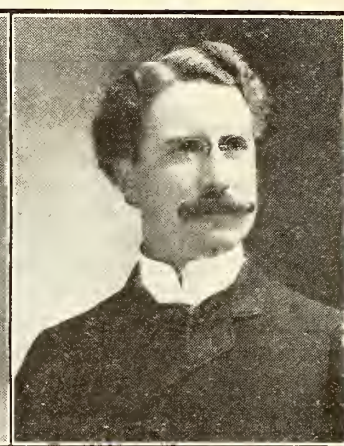
B. H. Lingenfeller.



W. B. Berry.



Dr. J. V. Dargitz.



H. D. McAneny.

Churches About the Bay

By W. B. Berry.

A number of Disciples met for worship in San Francisco as early as 1852, but no church was organized till ten years later. W. W. Stevenson was the first pastor. Many strong men ministered to the church in later years, but space will not permit such mention as they deserve. For thirty years or more, there was no permanent place of worship. In 1878, a house on Minna Street was bought for \$8,500, but was sold in 1879. The present commodious house of worship was first occupied in 1887. It is located on Twelfth Street, between Howard and Mission.

Among many faithful men whose names are worthy of special mention, Prof. Selden Sturges and the late H. H. Luse were perhaps first and foremost. Brother Luse was a man of means and a liberal giver to every good cause. Professor Sturges has been superintendent of a splendid Sunday-school for many years, and he has few equals and perhaps no superiors in that capacity.

Since September, 1896, Frank S. Ford has been pastor of the church. He is a California boy, and one of which his native state has no reason to be ashamed. He is industrious, studious and methodical. He is one of our best preachers. And the First Church, since the beginning of his ministry, has grown steadily in numbers and in spirituality. The membership at this time numbers 385. There is no known reason why the church and minister which God hath joined together should not remain together and become a great power in the great city of San Francisco.

The West Side Church of San Francisco was organized in 1892 by the lamented W. A. Gardner, than whom we have never had a more lovable and successful man among us. He served the church as minister from the time of its organization till he was forced to resign by failing health in 1898. After that time, Mark Wayne Williams min-

istered to the church most satisfactorily till the present pastor, W. M. White, was installed in November, 1899. Brother White has served the church with marked ability in every department of the work. No other man, so far as the writer can remember, has gained so wide and favorable a reputation among our own people and also among other religious bodies, in so short a time after coming west.

In his work at the West Side, Brother White has struggled heroically with a church debt which has been almost or entirely liquidated. The congregation is now worshipping in a rented hall while work on a new house of worship proceeds. The contract for this new building was let for \$32,250, and the furnishings will cost \$6,000. A large part of this building fund comes from the estate of the late Sister Douglass, whose heart was in the work of the West Side Church from the time of its organization. It is expected that the building will be dedicated free from debt some time next spring.

Brother White reports a present membership of 331, and a large number of them are such members as a preacher may rely upon in any legiti-

mate plan of enlargement and progress. Sister Proctor, of Santa Clara, has just been employed as pastoral helper, and it is expected that several others will be employed within the next year.

Within the last three years the missionary spirit has grown very perceptibly in both our San Francisco churches. Within that time, or less, two missions have been established—one in the Sunset District and one in the Richmond District. Bro. George Greenwell preaches the word at each of these missions, and the work is very hopeful. The old West Side house of worship was torn down and is now in process of reconstruction at the Sunset mission.

The first effort to introduce the plea of the Disciples to the people of Oakland was made in 1876, by a brother who withdrew from the San Francisco church because an organ had been used in the worship. The first organization was effected in 1879, while Alexander Johnson was employed as minister. The church in Oakland from that time on has made a great deal of history, much of which would not make good reading. Suffice it to say that one feature of the kingdom of heaven was made very prominent, especially in respect to its ministers—it was like a net cast into the sea, catching of every kind.

But at the present time the Oakland church is united and active and hopeful. Thomas A. Boyer has been pastor for about six months. Bro. L. B. Wilkes once said to the writer that Brother Boyer was the best regular preacher he ever listened to. Many of the Oakland people seem to agree with Brother Wilkes in this estimate of Brother Boyer's ability.

At the beginning of his ministry in Oakland six months ago, the church moved from a small rented house on West Street to Hamilton Hall in the center of the city. The congregations have been large, and forty have been received to membership in that time. The church in Oakland seems to have



A. C. Smither, Los Angeles, Cal.

entered upon a new era of peace, prosperity and progress.

In 1887, ten Disciples met in Alameda and organized a Sunday-school. In 1890, Bro. J. H. McCollough held a short series of meetings and organized church. In 1896, a neat chapel was erected by the church, assisted by the Church Extension Board. The debt is being gradually reduced. The church has had some misfortunes, but is now doing well. It is partly supported by the home board and our state board. Bro. P. C. Macfarlane is the minister. It is his first charge, but already he has taken high rank in the ministry of the state, both as pastor and preacher. There are at present ninety active members—united, consecrated, hopeful. And they are thoroughly in love with their pastor.

The first meeting of Disciples in Berkeley was in September, 1893. The church was organized a year later. There has been steady but not rapid progress since that time, and the number of members has grown from 18 to 135.

Bro. E. W. Darst is the pastor. He is a very strong man in the pulpit and has had large experience in city work. The church has no house of worship, but has some funds and plans for one which will be erected at an early date.

The presence of Prof. A. M. Elston, Dean Jefferson and Dean Van Kirk, has been a great inspiration and strength to the Berkeley church. The interest of the school and the church is one and the California Disciples look forward to the time when both shall be might factors in moulding the thought of the thousands of young men and women who shall attend the great university from year to year.

Richmond is a town of 4,000 inhabitants, a little way up the bay from Berkeley. Our indefatigable state evangelist, J. P. Dargitz, secured four lots there and lumber for a cheap tabernacle in which a meeting was held by Brother Ogburn. A church of 21 members was organized and a chapel will take the place of the tabernacle in the fall.

We are thinking now of these eight churches and missions about the bay as only a beginning. We are thinking now

of a future work—here where the nations meet—that will justify the claim we make of a non-sectarian plea, and that will place us before the multitudes that are here and coming, as a people true to the high standard of our profession.



My California Retrospect.



By J. Durham.
Irvington, Cal.

In 1871 from Abingdon, Ill., we cast our anchor among the flowers of California. We came to help carry California for Christ. In school and church work we have stood in front of the firing line, and it is a great pleasure to retrospect every phase of advancement of this great state during this time. We have been as long at continuous work in California as any other, and during this period her school system has developed to the first in the nation, other interests in proportion.

The morals of the state have made great progress. The growth of the church has been so marked that it is a delight to note its footsteps. When we came to California, Brother Pendegast, with the Woodland Church, was the only minister giving all his time. We had a number of preachers at work, but it was more or less itinerant. We

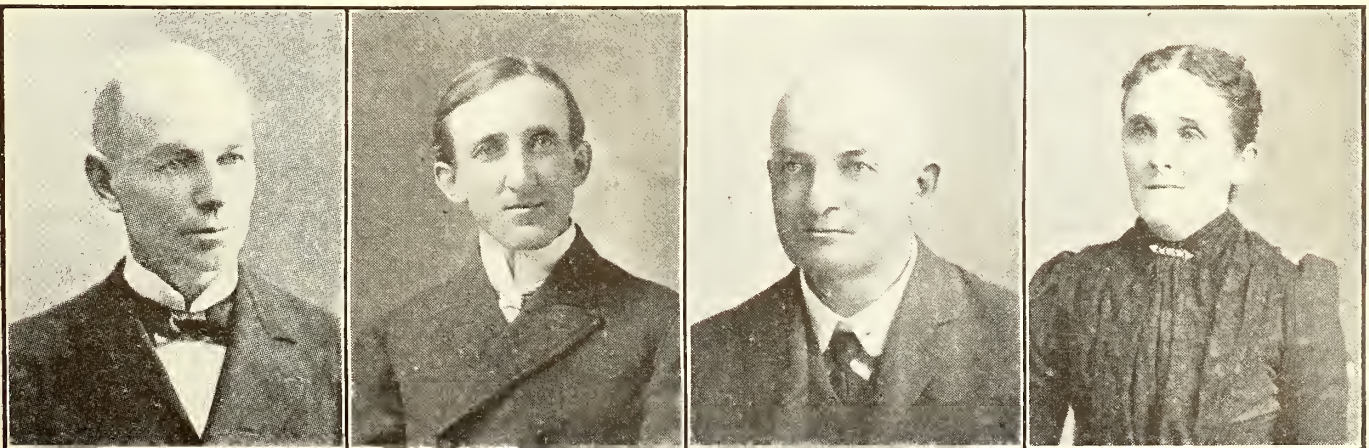
had no church at San Jose or Oakland, a little band at Sacramento, while a few saints met in an upper room in San Francisco with an occasional preacher. At scores of places there were none where now we have flourishing churches. Thousands have been added and an army of consecrated men and women are kept busy. We started a "young people's meeting" in our own hired house in 1875, and were the first in any church to introduce the International Sunday-school series on the first day of publication. They were Brother Dowling's, of the Christian Publishing Company.

I have carefully studied the hindrances to Christian work on our coast. Some of these have been overcome, particularly where our commercial relations to the trans-Rocky people have brought us in touch with the church in the east, thus getting a stronger and more permanent class of representative men to preach the word. For a long time we were in need of a permanent paper. Every effort helped. Good men undertook it, but, like our ocean, there was an ebb and flow in the enterprise, mostly an ebb, till the Lord called Brother Berry as our editor. His ability in every direction from the first has been marked with success.

Another difficulty is the annual large output of gold and other treasures, which has kept a contagious gold-seeking fever that has affected every branch of business. This will probably never be overcome. The last I mention, while it is local, can never be overcome. That is our peculiar climate which makes our church work hard and much of a disappointment, at first, to preachers entering our field from the east. There is such a luxury of fruit and outdoor life that they are often discouraged and return, as they think, to more promising fields. A very large part of the year is sunshine, with no rain, but continuous refreshing climate; it is about as near heaven as many want or ever will get. This makes outdoor life a delight and luxury.

Then the abundance of sanitary springs, sea-side parks and moun-

(Continued on page 185.)



W. A. Gardner,

Grant K. Lewis.

W. H. Martin.

Mrs. M. J. Hurlley.

Conditions and Prospects of the Cause in California.

By W. H. Martin.

In the seventies when I was in Australia, I met a Presbyterian minister who once had occupied a pulpit of his denomination in San Francisco.

In reply to an inquiry regarding the religious condition of that city he said that it contained the best and the most wicked people of any city of his acquaintance. The characterization aptly represents California in general. The good are among the best, and the bad are among the most hardened in the world. This condition makes California a difficult field for evangelization. On the other hand, a comparison of the gifts of our churches for missions with those from our older fields in the east will, I am sure, justify the statement that the devotion of the Disciples of Christ in this state is not one whit less than that of those east of the Rocky Mountains. As indicating the progress that has been made as well as the outlook for the future, I may mention the fact that when I came to California in 1878 we estimated the number of Disciples in the whole state at about 2,500, while but two or three churches had preaching every Sunday, and a large number of the pulpits were entirely vacant. The year book for 1902 gives our total membership at 21,000, with nearly every pulpit supplied. Thus it may be seen that in the last quarter of a century we have increased about 800 per cent. A like ratio of increase for the next 25 years would bring our numbers to about 150,000. While this can scarcely be expected, yet I think the history of past achievements in California furnishes good ground to take a hopeful view of the future.

One discouraging feature may be noticed which may somewhat retard the work in the immediate future. I refer to the spirit of suspicion which has been engendered by the unwarranted attack of one of our papers upon Berkeley Bible Seminary. Although Professor Van Kirk has been completely vindicated from the charges of heresy preferred against him, and that by men of tried and known fidelity to the scriptures, yet

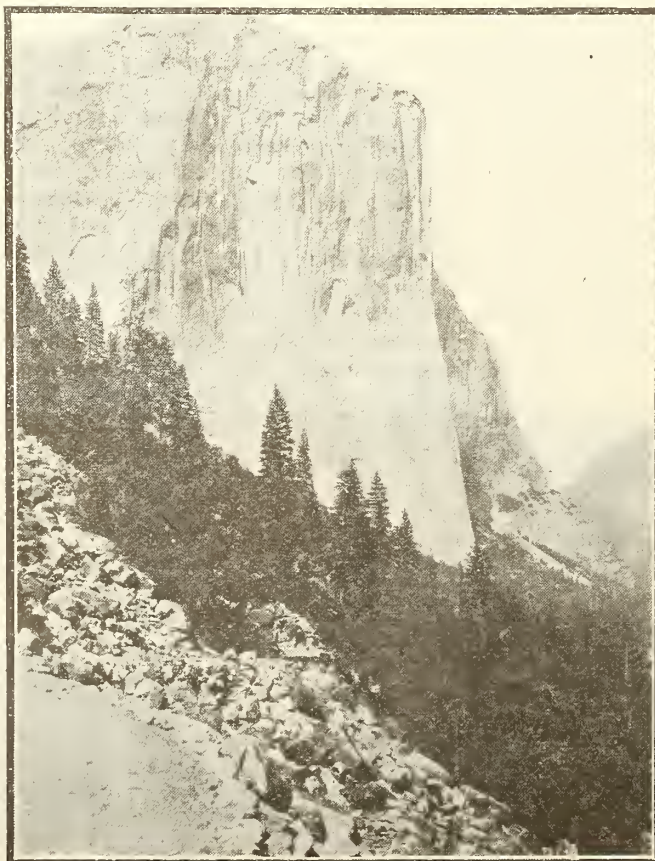
I was surprised to see an article from the pen of one of our best known men in which he, having heard Brother Van Kirk, expressed himself as fully satisfied with his loyalty to the scriptures and to our plea, but in which he took occasion to say that he was not prepared to find the dean so staunch in his defense of the faith.

Now, it goes without saying, that this attitude toward one another in which suspicion cannot be allayed by the vindication of men of known fidelity to the word of God, but must wait on personal examination for its removal, is one calculated to retard the best efforts of our churches to extend the cause in California. This condition, however, is only temporary, and will be entirely replaced by confidence, after the meeting of our conventions in July and August.

On the whole, the outlook for our work in California is quite promising. Our work both in northern and southern California was never so well organized as now, and, what is even more to the point, the necessity of personal communion with God in order to do his work effectually was never so deeply felt.



The art of getting a good effect out of an evil cause is assiduously but unsuccessfully cultivated by many people who enjoy the practice of vice, but appreciate the wholesome results of virtue. Tolstoy recently delivered this utterance: "Modern education is really the science of how, living badly, one might have good influence on children, exactly as medicine is a science teaching how to be well in spite of a mode of living contrary to nature and the laws of health. Both are cunning and empty sciences, which fail of their respective aims."



El Capitan, Yosemite Valley.

The Pacific Northwest.

By J. F. Ghormley.

Every part of our great country presents splendid opportunities for missionary effort. The far east where old philosophers have taken on new forms and seek to mould the millions; the new south where the race problem is becoming a menace; the north where the foreign population predominates; are calling for means and men to aid in the establishment of the church of Christ. These lines are not written to place one part of the home field above another in importance, but to call attention to a few things worthy of consideration. Look on the map of the Pacific northwest, which includes Oregon, Washington, Idaho, Montana, Utah, Wyoming, British Columbia and Alaska. The rich soil, the healthful climate, the vast resources in fisheries, timber and minerals of this great territory furnish the conditions for homes for the millions; and they are coming. Among the migrating multitudes are many of our own people. They are found in every community, village and city, from Oregon's fruitful fields to Alaska's golden hills. In these northwestern states the scattered Disciples are becoming organized and aggressive. The timely aid of the American Christian Missionary Convention and the Christian Woman's Board of Missions, has made possible the splendid results thus far attained. Yonder, however, are British Columbia and Alaska—what of these? New cities are springing up along the coast and by the boundless wheat fields of the interior. If we have any churches in these territories they are few and far between. That we ought to have many is evident. For the missionary boards to send men like Bro. W. F. Cowden to spy out the country and start the work at strategic points would be money well spent and would have a telling effect on the future of our work in these regions. The fact is that the Pacific northwest is the greatest and most fruitful home missionary field in America; not that there are as many people here as in some other parts of the country, but there are enough to begin on and others are coming. That this country has a great future commercially is recognized by the capitalist as he invests his hundreds of millions. The future of this country religiously will depend largely upon what we do now. Our religious neighbors are awake to this fact and are taking advantage of being early on the ground. Here they have held their national conventions and are planning to hold others.

The Lewis and Clark Centennial Exposition which will be held in Portland, Oregon, in 1905, will bring tens of thousands of visitors to this country and also the national convention of the Baptist church. As we are nearing the centennial of "our movement" this great northwest ought to have the mighty spiritual uplift, which the coming of the general convention would give it; 1905 is the time, and Portland, Oregon, is the place.

Under the Turquoise Sky

By F. D. Power

One gets very near to heaven in the Rockies. Fourteen thousand feet above Washington City is no little climb. The shaft erected to the father of his country towers 555 feet above the Potomac, but what is that to Pike's Peak! The skies are bluer, the stars closer, and earth and all earthly things seem far below us when on these great heights. The Lord had a good deal of Colorado on his hands and he had to set some of it up on end, and one must climb and climb to see it all.

Thomas Jefferson knew much when he made the Louisiana Purchase in 1803 for sixteen millions, but he had no idea what he was buying. He thought it was the town of New Orleans and the right to navigate the Mississippi; he never dreamed of this great unknown country which it involved. As late as 1854 when the territory of Nebraska was formed which included with the present state the Dakotas, Montana, Wyoming and a part of Colorado, a government report described it as "a desert country, totally unfit for agriculture." Old General Bridger, the veteran pioneer, in 1847 told the Mormons he would give them a thousand dollars for every bushel of corn they would raise in their new Zion.

Now there are great empires carved out of this territory, with thriving cities and towns, and millions of acres that blossom as the rose, and one may travel for miles and see great fields of corn that will yield from eighty to one hundred bushels to the acre. Denver is an answer to all the old-time talk about "the Great American Desert."

"The Queen City of the Plains" is almost a miracle. One travels over miles and miles of bare, brown prairies given over to sage brush and cactus, ant heaps and prairie dog villages with scarcely a ranch in sight, and even if things grow, it is, as the old lady said, "You can't even raise alpaca unless you irritate it!" and then suddenly there rises before you as if by magic this magnificent city, a mile above the nation's capital, with 175,000 people, splendid public buildings, palatial houses, and all the latest and most advanced things that belong to our civilization. Here is a capitol that cost \$2,000,000, with both men and women making laws; an opera house that required \$850,000 to build it; the Brown Palace Hotel that represents a million and a quarter; magnificent office buildings furnished in onyx, rich as a dream, costing way up in the hundreds of thousands, great school buildings and costly dwellings as fine as anything we have in Washington—beautiful churches and parks, and the sun shining 357 days in the year! Here they even boast of the tallest chimney in America, 352 feet high which has in it 2,000,000 bricks and cost \$50,000, the chimney of the great smelter.

One cannot begin to realize the marvelous progress of this region. In 1858 the Pike's Peak gold excitement caused a rush to Colorado and a camp was pitched where Denver now stands. Beautiful for situation, with illimitable plains stretching to the Missouri on the east and the gleaming serrated line of Rockies on the west, it is a charming spot. As far back as 1841 the Spaniards knew it. In 1859 it had twenty cabins, and the first overland coach came in ten days from Leavenworth, bringing letters at twenty-five cents a piece. In 1872 came the first railroad train. In 1876, statehood.

Now in the midst of this treeless, trackless, Indian-ridden, buffalo-roamed wilderness and out of ranchmen's huts and miner's camps has grown one of the finest farms of American society, a great center of attraction here on the backbone of the continent, not only for cattlemen and cowboys, adventurers and prospectors, but for cultivated people of the east, travelers from every clime, health seekers, students and retired people of wealth who seek an ideal resting place. Eighty per cent of the population is native American.

Woman's position is one of deliberate and open recognition as human beings. Women came slowly at first. In proportion to their scarcity they were more highly prized and have gained a prominence they have received no where else. No longer are they classed with the idiot, Indian and Chinaman, but they vote and make laws. In the meantime men have not lost their respect for women because they have a part in politics. On the contrary their respect is heightened. Women have not lost their love for home and domestic avocations, they have been invested with power to shield their homes and loved ones. Women of immoral character have not been active in politics; they declined to register; the most cultivated and intelligent have been the ones most deeply interested in the issues of the day. A member of the state senate, himself a Kentuckian and reared with altogether different ideas, said to me: "It works perfectly. If the states in the east knew its advantages they would adopt it without question." In all matters moral and educational this influence is felt for good. For ten years it has worked and worked well. Only the hoodlum element is against it. The present superintendent of public instruction is a woman, and woman is a power here on the school question.

Another interesting thing to the eastern visitor is the system of agriculture. The United States has 500,000,000 acres of arid lands. Vast re-

gions in these Rocky mountain states need only water to make them abundantly fruitful. Practically thirty-five years ago there was no farming in Colorado. Now there are thousands of miles of irrigating ditches, and millions of acres under water, thousands of smiling farms are seen and the farming and stock products of the state reached in 1902, sixty millions in value. Water is stored in reservoirs and then carried by means of canals and distributed through ditches and laterals. It costs eight dollars per acre for the first year, and then one dollar a year, and the farm yields four times as much with irrigation as when the farmer trusts to the rainfall. Congress could spend money here to greater advantage than in warships and big guns.

Going south from Denver we have found a happy resting place for two weeks at Manitou. Pike's Peak, the historic beacon summit which guided the early explorers across the great plains, rears its snowy crest in the midst of a veritable wonderland. Nature is seen here in her grandest and most fantastic moods. Mountain peaks, massive, gigantic, sublime, lift themselves into a region of perpetual snow. Stupendous canons, miles in length, where the granite mountains have been cleft asunder, stretch their red rock walls perpendicularly thousands of feet toward the sky. Medicinal springs for the healing and refreshment of millions gush cold and sparkling from their hidden depths. Marvelous climate, whose charms and remedial virtues have given to this region world-wide fame, attracts thousands of health-seekers from every part of the globe.

Manitou, at the foot of Pike's Peak, is the Baden-Baden, the Saratoga of the west. Here are marvels of canon and gorge, dizzy heights and awful depths, gigantic rock forms and weird caverns, gushing streams and sylvan dells.

The snowy peak, 14,147 feet above the sea, where we found ourselves in a snowstorm and tossing snow balls at each other on July 14, is conquered by the meek-eyed, sure-footed, patient burro, shank's mare, or cogwheel railroad, where a panorama of surpassing grandeur is unfolded to the vision. The world is before us. Spread out on every hand is a picture with 40,000 square miles of canvas. To the east a glorious confusion of buffalo plains, streams and flowering fields, dotted with cities and villages, Colorado Springs and Manitou looking like flower beds at our feet. To the south, seven lakes, the mountain of New Mexico, and the Spanish Peaks, Pueblo, Canon City and the Arkansas Valley, Cripple Creek, mines, settlements and railroads. To the west, with its crests rising above the clouds from 60 to 150

(Continued on page 185.)

The Outlook.

By J. H. McCollough.

Some facts in the history of the Pacific Coast give peculiar interest to the cause of Christ just now, and ought to stir the Disciples to great activity. The laying of the cable to Manila, thus bringing the Philippine archipelago, into close relations with us as to business. The rapid development of the resources of those islands, and through them, the increase of trade with the Orient. The prospect of the Isthmian Canal soon to be built, and the great increase of travel and commerce it will create. The government enterprise in putting water on vast areas of arid lands, known to be the richest in the world for agricultural purposes when well supplied with water; and the vast increase of population destined to follow. The harnessing of the immense water power created by the flow from melting snow on the Sierra range extending from south to north across the entire coast, by electricity, with the large valleys, cities and towns, thus developing agriculture and manufacturing, giving work to the coming millions of people. The constant new discovery of petroleum and the unfailing supply in oil fields, opening up many kinds of business, and starting thousands of automobiles, propelled by gasoline, over the comparatively level valleys. The value of alfalfa, and the vast area of rich land where five and six crops can be raised in a single season by the aid of irrigation. All these new resources, together with fruit interest still enlarging, and the mining interests still extending in all these coast states and Alaska, is destined in the immediate future to bring an increase of population such as we have never known. With this rising

tide of immigration, many of our people are coming from the middle states, and the stimulus is being felt. A decided spirit of hopefulness is observable, and we are expecting one of the largest and most enthusiastic state meetings this year that we have ever held.



Bridal Veil Falls, Yosemite Valley.

Our indefatigable state evangelist or secretary, Bro. J. P. Dargitz, will show in his report better work done by our state board of California than for many years past. Many of us have been feeling for years that we must bring out and educate our own young men for preachers, and to this end we have at great sacrifice of time and money established a Bible Seminary at Berkeley. Just as we were beginning to rejoice in our success, we have been saddened and greatly pained by an unexpected attack upon

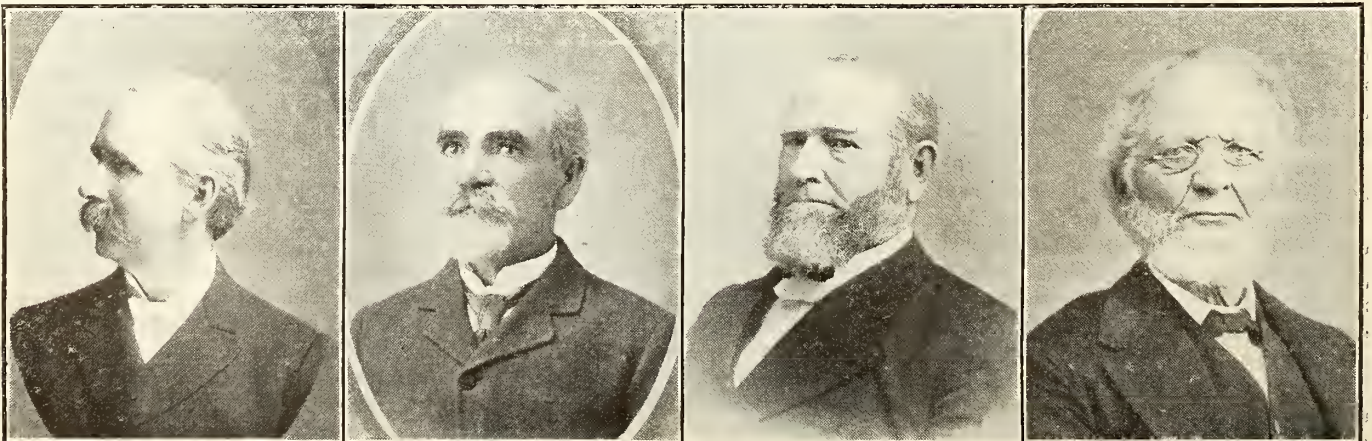
our dean, Brother Van Kirk, by one of our leading papers. A periodical established nearly forty years ago for the express purpose of cultivating and lifting up to a higher standard the character and graces of our people. A paper for which so many of us have labored so hard and so long to build up into a great power, never dreaming that it would ever be turned with all its influence, to crush our rising young men of brilliant minds and fine educational attainments; and in so doing greatly injure such an enterprise as our Berkeley Bible Seminary.

But our work must go on. This is no time to falter with such grand opportunities opening before us. We trust that the editor of the Christian Standard will yet see the injury his course is doing, and do all he can to repair it. Or, failing to do this, the good sense of the mighty hosts who have gathered around the Standard, will lead them to demand and the stockholders to act and put a man in the editorial chair who shall combine the soundness in doctrine, the intellectual grasp, the general information and literary attainments, together with the wisdom and spirit of Christ so beautifully combined and exhibited in the late beloved Errett.

In the hope that time, which with good people is a great healer, together with the providence and blessings of God, will rectify these wrongs, there is a rapidly increasing host of earnest brethren who will press on. Men and women, let us arise and gird on the whole armor of God and go forward.

Irvington, Calif.

The California State Convention at Santa Cruz gave the Berkeley Seminary trustees a vote of confidence and approved their method of dealing with the recent attack on the Seminary. See Budget.

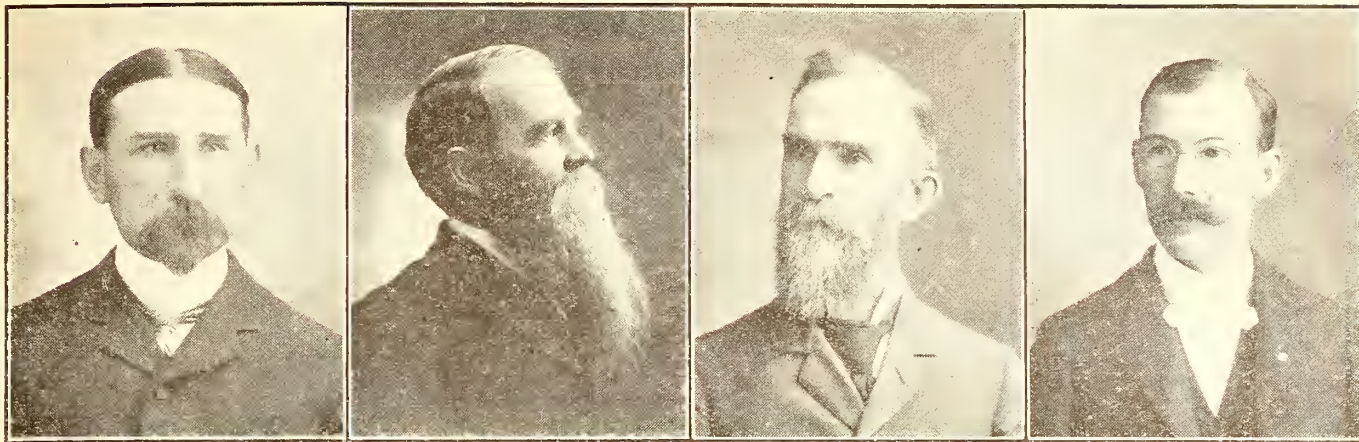


J. F. Ghormley.

L. McGuire.

J. H. McCollough.

G. O. Burnett.

*Hiram Van Kirk.**A. M. Elston.**A. M. McCoy.**F. N. Calvin.*

The Aims of the Disciples of Christ.

By H. T. Morrison.

Christ, in the beginning, founded but one church. For centuries, denominationalism was unknown. It is of modern origin. Until Christianity became corrupted by designing men, the church was a unit, keeping the unity of the faith in the bonds of peace; and, under its head, the Christ moving forward to the conquest of the world. When Constantine ascended the throne of the Cæsars, the church and Christianity had been so far corrupted that the Christian world was ready to plunge headlong into the superstitions that were then beginning to cast their gloomy and deadly shadows over the entire religious world. Up to the time of Luther's reformation in the sixteenth century, a period of more than a thousand years, what remained of the church was well-nigh buried out of sight. The church, represented by the woman of the apocalypse, clothed with the sun, had been driven into the wilderness, and during that long period, the powers of darkness seemed to hold complete sway over the world. The scriptures were unknown except in the dead languages, and the people were so sunk in ignorance that many of the professed teachers of religion could not even read. A copy of the Bible cost more than a good house.

But Luther's reformation was the dawn of a new and better era. His work consisted largely in digging the Bible up out of the errors and superstitions of Romanism, and restoring it to the people. In giving the people free access to the Bible, Luther struck a blow at the apostasy which will eventually prove its complete overthrow.

Luther's reformation was an effort to get away from the errors of Romanism back to the teaching of the New Testament. But after his departure, the work so well begun by this master workman, was to a large extent neutralized by building around a human creed a party which took the reformer's name. A grave mistake was made in assuming that Luther had discov-

ered all necessary truth, and that his reformation was a finality. And what was true of Luther's reformation has been true of nearly all other efforts of the same kind in modern times. Some of the principal results of Protestantism are a great number of conflicting creeds, and as many warring parties built upon these creeds, which in many cases are more zealous for the traditions of the fathers of these parties than for the salvation of perishing souls.

The people known as Christians, or Disciples of Christ, who have had a separate existence for upwards of three quarters of a century, may be said to have three distinct objects in view: 1. A complete return to the teaching and practice of the apostolic church. 2. A complete overthrow of denominationalism, and the union of God's people in the true New Testament sense. 3. The conversion of the whole world to Christ.

They believe the greatest thing to be desired is the salvation of the world; but that this end can never be realized without a united church, and that a united church is only possible through a complete return to the simple teaching and practice of the primitive church.

They believe the modern divisions of Christendom are contrary to the spirit and teaching of the gospel, and that the errors of the dark ages will never be fully undone until the teaching and practice of the primitive church are fully restored. What they therefore propose, in order to reach this much to be desired end, is not to try to reform parties, as such, but to go back beyond all parties and party names; beyond all human creeds and confessions of faith and commandments of men; beyond synods and councils and popes and party leaders; beyond Romanism and the dark ages—back to the order of things that existed before Christianity was corrupted. They believe this is the way, and the only way out of this modern confusion—the only way God's people can ever again see eye to eye and be united in one body as they were in the beginning.

They believe that Christian union is

not only desirable, but possible. To doubt its possibility would be not only to doubt the teaching of Christ and his apostles on this subject, but to deny what was true of the church in the beginning of the Christian era. They believe that all who are praying and laboring for the oneness of God's scattered people, are in line with the teaching of Christ and his holy apostles, and are doing a work that has for its ultimate object the salvation of the world.

In conclusion, this people, while they have, in this age of parties, to stand in the attitude of a party among parties, are less ambitious to build up a great party than to reach the end for which Christ died—the salvation of a lost world.



WAITED 30 YEARS

For the Proper Food.

A man who was a semi-invalid for 30 years got well in about a month when he found the right food. He says: "When I was 19 years of age I had a severe attack of typhoid fever and after almost starving to death I was left in a pitiable condition.

"My nervous system was so shattered that I had to walk with a cane for 6 months after I got on my feet, and my stomach was terribly distended. This was thirty years ago and since that time I have never known health, although I had tried doctor after doctor, until 6 months ago I saw an article about Grape-Nuts that impressed me so I thought I would try it.

"So I gave Grape-Nuts a trial, more as something to eat than with any idea it would help me. My improvement commenced immediately and has kept right up until now I have used 7 packages and I feel like another person. I am in better health than I have been since boyhood and am strong and contented. Grape-Nuts food helped me after everything else failed, and I look on this as an evidence of the great power of proper food." Name given by Postum Co., Battle Creek, Mich.

Send to the Co. for particulars by mail of extension of time on the \$7,500 cooks' contest for 735 money prizes.

News From Many Fields

Nebraska.

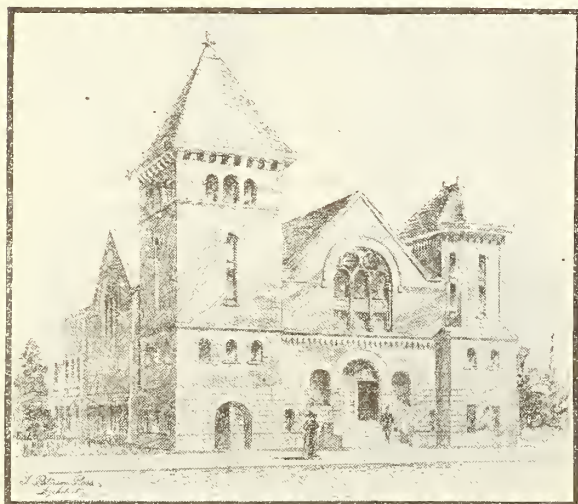
E. M. Johnson reports two baptisms and one added by statement at Pleasant Hill Church on the 19th.

Six confessions at Avoca, where J. B. White preaches.

W. B. Harter is now on the field at Nebraska City. Began his work on July 19. This is a mission of the state society. We hope to establish it firmly.

Table Rock held its annual meeting in a grove near that place, on the 26th. C. C. Atwood has been laboring there as pastor for some months. The church has been repaired at an expense of \$250. Sixty have been added to the church during his ministry, and he has added 40 at other places. It is a great pleasure to see the advance this church is making. Among other things, they have contributed liberally to missions, especially remembering the state work. There is a good field of work there.

W. W. Divine visited ten days in Nebraska at North Bend, Kearney and Lexington. We



*West Side Christian Church, San Francisco,
W. M. White, Pastor.*

expect that as a result he will be located at Kearney. At Kearney there were fourteen added while he was there, six of them by confession and baptism. Brother Divine comes from a fine work at Rochester, Minn., and will be the representative of our state board at Kearney and vicinity.

The corresponding secretary met with the secretaries of Kansas, Missouri and Iowa at St. Joseph, Mo., on the 28th. This was a conference having under discussion the Detroit convention, and the various other matters relating to our several states. The day was profitably spent in the work, and it was agreed that such meetings should be held oftener, as our work lies so near together and is of the same general character. B. S. Denny, of Iowa; T. A. Abbot, of Missouri, and W. S. Lowe, of Kansas, with this secretary, made up the party. It was agreed, practically, to make the Wabash the official route from Chicago to Detroit, and to arrange to arrive there from the different states so as to get a special train from there. Apparently this can be done. The route from Nebraska to Chicago has not been determined. Announcement will be made as soon as possible.

The fact that the American Christian Missionary Society has only to make a gain of \$5,000 during the time from now to the end of the financial year to make the receipts \$100,000, stirs our blood. Let Nebraska churches make a special move at this time to rally the offerings. Some have not taken up this work. We have been beneficiaries of this great work, but in any event, we of Nebraska want to be in the front rank of supporters of our great missionary enterprises.

At this writing, all the signs are out for a

great state convention. When this is read, we will know the value of the signs.

W. A. BALDWIN.

1529 S. 18th St., Lincoln.

Washington.

The state convention chose J. T. Eshelman, of Tacoma, president, and J. M. Morris, of Walla Walla, corresponding secretary. Brother Morris was employed as state evangelist, and it is believed that the state work will accomplish something creditable this year. The board has employed L. F. Stephens and wife to evangelize in eastern Washington. Brother McConnell is continued in the field by the Whitman County co-operation, and besides, there will be some evangelistic work done by pastors.

The beloved A. McLean led his hearers out into the larger understanding of God's word on the subjects of missions and giving in the church of Christ.

W. M. Forrest interested the people of the convention in the Calcutta work. The entire convention program was good. The Seattle churches entertained in a royal manner. The time is fast approaching when our convention in Washington should entertain itself. It becomes a burden for the churches to entertain and we should fall in line with the states that are pushing to the front.

Mrs. Minnie G. Himes, state organizer for the C. W. B. M., is a woman of great ability, and is doing splendid work. Sister Himes was a member of the First Church, Tacoma, for some time, and was greatly loved by the church for her excellent work in every department of the church. She is well-known to the writer and cheerfully commended to the churches.

Elma Church has secured Brother Stair as pastor. He is well-liked and it is hoped that he may lead them into large success.

Some of the churches in Washington are taking a summer vacation, others are increasing their activities with the summer months. Summer meetings will be held by several of the churches. The writer has been asked to hold evangelistic services this summer, but the First Church keeps him busy.

The faithful little company of Christians at Chehalis are rejoicing over the assurance of missionary help this year. They are deserving and will succeed.

F. Elmo Robinson, who lately came to the coast from Lincoln, Neb., has become pastor of the church at The Dalles, Oregon. His friends in Washington wish him success.

Neal Cheetham, one of the best known men in the state, is now serving the church at Oakesdale and Rosalia, and in evidence of the good work being done a new house of worship will soon grace the town of Oakesdale.

Brother McConnell, evangelist of Whitman county, is proving himself the right man for that field. The work is prospering in that co operation.

A. J. Adams, late of California, has taken the work at Ballard, Washington, and has just closed a meeting with seventeen additions.

State Evangelist Morris has recently held a meeting at Green Lake (Seattle) and strengthened that new work. Brother Allen, pastor of the Freemont Church, will care for this mission.

Brother Peck has resigned at Sumner, and there is an effort being made to secure David Husband for that field. J. T. Eshelman, president of the state board, is supplying Sumner until a pastor is secured.

It is midsummer and we have had but one

day that was uncomfortably warm, and that could not be termed hot as compared with weather in the midland. Puget Sound climate is about perfect, and people of the east are learning that there is no better place to visit for rest or recreation as well as for business opportunities than this rapidly developing state of Washington.

Tacoma.

MORTON L. ROSE.

Southern Illinois.

Brother Dudley, of the Illinois College of Photography, supplies for Brother Hibner at Mason and Kinmundy during his vacation, which he is spending in Ohio.

Wilfred Fields spent Sunday, July 26, with the church at Ingraham. This church is without a pastor.

Brother Dudley, one of the instructors in the Illinois College of Photography, and E. B. Schooler, county superintendent of union Sunday-school work, were ordained as evangelists by W. T. Gordon and A. A. Hibner at the Christian Church recently.

The new church building at St. Elmo is nearing completion. The brethren are arranging for dedicatory services. Brother Thompson, of Clay City, is soliciting aid for this work, that they may be able to dedicate free from debt.

The writer hopes to spend a few days at Bethany Assembly.

Effingham, Ill.

D. R. BEBOUT.

New England.

Bro. J. H. Hardin, our New England evangelist, recently closed a five weeks' tent meeting for the Highland Street Church, Worcester, Mass. Three weeks of that period it rained almost every day, and at one time in the midst of a storm the tent was blown down, and for a few days the meetings were held in a hall. The number of additions were seven. Had the weather been more favorable, much greater results would have been manifest.

The Highland Street Church expects to pay the first installment, \$1,500, upon the price of their lot in a few weeks, and hope to begin to build in the fall.

Dr. J. M. Van Horn, pastor of the First Church, Worcester, upon the unanimous request of the church, has reconsidered his resignation and has decided to remain. We rejoice at this action, for Brother Van Horn is an able preacher and an efficient teacher of the truth. His church is in splendid condition.

Bro. G. H. Brown, pastor at Bridgeport, Conn., a recent graduate of Yale Divinity School, was ordained in his home church, Danbury, Conn., June 25. Bro. J. H. Mohorter, of Boston, preached the ordination sermon; E. J. Teagarden, the pastor at Danbury, the charge; and Elder Cathermole read the statement. This makes the third preacher sent forth from Danbury in the last few years.

Bro. J. McD. Horne, a graduate of Eureka, 1903, has assumed the pastorate of the Brockton Mass., Church, and on July 19 preached his first sermon. A reception was tendered to him and his wife, July 21. A recognition service will be held early in September. Brother Horne has already made a good impression on the church and city.

R. F. Whiston, pastor of the Everett Church, is in New Hampshire on his vacation. E. J. Teagarden, of Danbury, is in camp in Connecticut. The pastor of the Springfield Church will spend August in Vermont. Bro. J. H. Mohorter, of Boston, will be in Nova Scotia during the same month. He is to address the annual meeting to be held at Pictou.

The wife of Bro. D. C. Tremaine, pastor at West Rupert, Vt., has been seriously ill, but is now convalescent.

The Mantion, Rhode Island Church, has called a new pastor from Indiana. He is said to be a strong preacher and the brethren are very hopeful for the future.

G. A. REINL, Cor. Sec. of N. E.

Arkansas.

During the last quarter the employees of the Arkansas Board of Missions reported 150 additions, of whom one-half were by baptism.

The writer has held meetings at DeQueen, Uniontown and other places, baptizing 18 and receiving 6 from other resources. At DeQueen an excellent lot has been purchased and a house costing about \$2,500 will be built. This is one of the best towns on the Kansas City Southern railroad, and a very important place.

Uniontown is a very prosperous country village, and has an active church. It is a pleasure to work with them. Bro. J. Q. West, of Rudy, has preached for them for a long time.

The annual camp meeting at Mineral Springs is to begin to-night. It will be under the direction of J. C. Mason, of Texas, formerly of Arkansas, and much loved in this state. It will doubtless be a good meeting.

All reports from missionaries are encouraging. E. C. BROWNING.

Little Rock.



Dedication at New Franklin, Mo.

The new Christian Church at this place was dedicated July 26. Among the notable speakers present were Frank G. Tyrrell, president; J. B. Jones, Dr. D. R. Dungan and Hon. E. M. Richmond. The property including the adjacent parsonage is worth upwards of \$10,000. The church numbers only about 180 members, many of whom are poor people, but they have given with remarkable liberality for the erection of this house of worship. The pastor, R. N. Lindsey, says that especial thanks are due to the people of the town who are not members of the church and to the employes of the M. K. & T. railroad for their generous assistance.



St. Louis News.

E. T. McFarland, pastor of the Fourth Church, will return from his vacation and be in his pulpit next Sunday.

Geo. L. Snively, secretary of the Benevolent Association, occupied the pulpit of Central Church Sunday morning, Aug. 2.

The C. W. B. M. auxiliary of Old Orchard church held an open meeting Sunday evening, Aug. 2. Mrs. L. G. Bantz, state secretary, delivered an address. Six new members were added to the auxiliary.

E. B. Redd, superintendent of the Masonic Orphans' Home, preached for the Mt. Cabanne Church Sunday evening, Aug. 2.

Will each reader please notice our offer to send the CHRISTIAN-EVANGELIST for the remainder of the year to a new subscriber for only sixty cents, or to two new subscribers, reported at the same time, for only one dollar, and call the attention of their friends and neighbors to the offer?

The attendance at the newest of our Bible-schools (the Prairie Bible-school of the Hammett Place church) was twenty-five. Regular organized class work begins next Sunday. Prospects for a vigorous, healthy school are fine.

The Bible-school of the Old Orchard church, is in the midst of a contest between the "hustlers" and the "rustlers." The points in the contest are attendance, contribution and new pupils.

The funeral of Wm. J. Austin, an old and highly respected member of the Central church, was held at the residence of W. P. Larew, 1232 N. King's Highway, at 4 P. M., Sunday, Aug. 2.

In the absence from the city of the pastor of Central church, the funeral service was conducted by Samuel B. Moore, pastor of Hammett Place church.

The Junior Christian Endeavor Society of the Fourth Church sent this week \$14.60 to Miss Mattie Pounds for the C. W. B. M. treasury, making a total of \$41 sent to the C. W. B. M. since Jan. 1. The society has raised for all purposes in the same period, \$51.74. Membership thirty-one.

A Bad Stomach

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.

Accept no substitute.

Dedication at Gallagher, Ill.

We have about two dozen members, all sisters but about five, and all poor in this world's goods but rich in faith. They have just accomplished the astonishing feat of building a new church house near Gallagher (formerly called Franson), which will compare favorably with country church houses generally speaking. They first organized in 1855 with ten members. They grew and multiplied until at one time they numbered about 80, but they never could stand together and build a house of worship, but met in schoolhouses, sometimes prospering and sometimes fading entirely away. After awhile some of the old members moved away and some died and the candlestick seemed to be entirely removed for ten years. Not a preacher straggled through the neighborhood to remind them of the religion of their fathers. In 1901 they called for preachers to come to their rescue and a little band was gathered, a Sunday-school was organized and the Lord's day services inaugurated. Through many toils and struggles they completed their house, leaving an indebtedness of about one hundred and fifteen dollars. Last Sunday, July 26, was dedication day. The little band of brethren and sisters had prepared refreshments and everybody seemed happy. The writer did the preaching and pleading until we raised one hundred and twenty dollars in cash. The house was then dedicated free from debt with solemn services followed with the Lord's supper and Christian greeting and rejoicing. G. W. TATE.

West Salem, Ill.



Missouri Bible-School Notes.

In taking your summer reading with you, do not neglect some of the good books on methods in Bible-school work; they will keep you in touch with your work and will the better qualify you for it when you return this fall. Try it, and them.

The campaign work goes right along with orders for buttons and cards, though one brother preacher writes, "Do not think much of your button business." Course not, for this button business means work, and only workers will succeed at it.

T. J. Head is one of the men to tackle work like Winona and to succeed in it, so that none are surprised at the good results reported from that work.

The congregation has virtually disorganized, the Bible-school is non est and the house is locked up at Doe Run, but T. J. Head hopes to do such work as will revive all departments of the work and enlist such talent as will again take up the cause of God.

It was a pleasure to be with the London school, though in the absence of J. B. Corwine, called to Montana in the interest of health. The school and church as usual gave me hearty co-operation, while the Juniors, under Mrs. Judge Roy, gave me manifestation of what can be done when one wills. The young people had nearly one hundred dollars of their earnings on hand and gave it to the work of Christ in several departments, Mrs. Roy very wisely advising and the children I judge as readily doing. Few kinder people in Missouri than New London congregation.

While our force does not make money the

text, yet, one's giving does somewhat attest our appreciation of that which is done for us, so that W. A. Moore should feel proud that his brethren of the northwest district gave him this last month more than his salary, and rates are made for much of August now. While his address will more than likely be at St. Joseph, yet a letter to him at Clarinda, Ia., where the good wife is with her mother, will catch him quick. Every one living west of the C. B. & K. C., and south of Iowa, and north of the Missouri river, and east of Kansas, wanting his help, write him direct, and the sooner the better.

Six years O. A. Ishmael has been at Drexel, and the school and church have grown steadily every year. They began giving us five dollars then, now they are way beyond that, so of all offerings, taking part as they do in everything. They are always anxious for the best, hence my three visits in four years, and they gladly try to follow as the minister leads, so that if the choir is handled easily, and some of you know what this means. Hot as was last Sunday, we met at 9:30 and closed in the evening at 9:45, with good audiences and attention all day. Drexel is an exception, in that they take the best of literature and plenty of it, have the best of song books and plenty of them, do everything first-class or not at all, hence is one of the growing congregations, schools and endeavors, and O. A. Ishmael should be proud of them and what they do and give for Christ.

The Jackson county meeting was a great success just because a man worked it. Held at Hickman Mills, with a goodly delegation from other congregations, the kindest and cheeriest of hospitality, the fullest co-operation and sweetest of fellowship, it is not surprising that all called for another. L. J. Marshall did the planning, and all called upon sought to faithfully execute, so good was done. H. F. DAVIS.

117 Locust St., St. Louis.



OIL CURE FOR CANCER.

The Dr. D. M. Bye Co., of Indianapolis, Ind., report the discovery of a combination of soothing and balmy oils which readily cure all forms of cancer and tumor. They have cured many very bad cases without pain or disfigurement. Their new books with full report sent free to the afflicted. DR. D. M. BYE Co., Drawer 505, Indianapolis, Ind.



THE TIME OF AWAKENING.

Our Katy publications are decidedly interesting and tend to show how a shrewd business man may make money. The possibilities are great along the line of the M. K. & T. Ry., and we shall be glad to mail you several attractive pamphlets bearing on business chances in Missouri, Kansas, Indian Territory and Texas. Address,

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603 Wainwright Bldg., St. Louis, Mo.



A Delightful Place to Spend the Summer.

In the highlands and mountains of Tennessee and Georgia, along the line of the Nashville, Chattanooga & St. Louis Ry., may be found many health and pleasure resorts, such as Monteagle, Sewanee, Lookout Mountain, Bersheeba Springs, Bon Aqua Springs, East Brook Springs, Estill Springs, Nicholson Springs and many others. The bracing climate, splendid mineral waters, romantic and varied scenery combine to make these resorts unusually attractive to those in search of rest and health.

A beautifully illustrated folder has been issued by the N. C. & St. L. Ry., and will be sent to any one free of charge.

W. L. DANLEY,

General Passenger Agt., Nashville, Tenn.

E. G. WOODWARD, T. P. A.,

Bank of Commerce Bldg., St. Louis, Mo.

(Mention this paper.)



PEWS—PULPITS

Church Furniture of all kinds
Grand Rapids School Furniture Works
Cor. Webash Av. & Washington St.
CHICAGO

The Sunday-School.

Aug. 16.

SAUL TRIES TO KILL DAVID —
1 Sam. 18:5-16.

Study Chapter 18.

Memory Verses: 12-14.

Golden Text: God is our refuge and strength; a very present help in trouble.—Psa. 46:1.

Saul's Inquiry.

Goliath was dead. David had slain him when no champion could be found in all the army of Israel. The Philistines had fled. Israel was rejoicing in a signal victory which delivered them for the time from their most dangerous foe without costing them a single life. Naturally all eyes were turned upon the young hero who had done this deed of valor in such an original way. Even Saul had not taken time to make any inquiry about David before the fight. The account here ignores the previous acquaintance between Saul and David, reported in 16:21-23. Or perhaps those verses indicate a less intimate relationship than a casual reading of the narrative would suggest. Or perhaps there had been an interval of two or three years during which David had ceased to be an attendant and had been forgotten by Saul, whose mental derangement might the more easily account for this lapse of memory. It is definitely stated, however, (17:15), that at the time of the Philistine invasion David was still spending part of his time at Saul's court. At any rate it was after the fight with Goliath that Saul comes to know David as a man of war and a rival in the esteem of the people.

A Young Man's Friendship.

Jonathan's love for David dated from the same time as Saul's hatred. Jonathan saw in him the hero, the man of courage and strength and faith in God; he was touched by that winsomeness of nature which must have been characteristic of the young poet-warrior and which so promptly won the affection of the people. Saul saw the same qualities, but to him they were odious. David's courage made him a dangerous enemy; his growing popularity suggested only the possibility of a popular uprising in his favor; his faith in God was in striking contrast with that departure of the Spirit from Saul, of which Saul himself must have been keenly and regretfully conscious in his saner moments. So do men reveal themselves in their judgments upon their contemporaries. Saul showed himself base, suspicious, treacherous, self-centered, at last even cowardly, in his attitude toward David. But that same David gave Jonathan occasion to exhibit the qualities of fidelity, unselfishness and nobility of character and to immortalize himself in the annals of the master-passion of Friendship.

A Young Man's Advancement.

To David, as to most men, promotion came as the sequel to achievement—not simply the victory over Goliath, but the prudence and wisdom of his subsequent conduct (18:5 first part of the verse.) To kill a giant is only half a proof of manhood. The other half is in a wise and modest demeanor afterward. Not every man who has won a great victory on the field of battle or in the conflicts of business or even in the arena of moral and spiritual struggle, deserves to have it said of him that after his triumph he "behaved himself wisely." But David did. No wonder he was promoted and set over the men of war and that his advancement was approved by all the people. He had won it both by his victory in the battle and by his still greater victory after the battle.

The Seeds of Jealousy.

Now follows the story of a little episode which took place as the army was returning from pursuing the Philistines. They passed, as in a triumphal procession, through the cities of Israel, and the women came out to

dance and sing in joy as Miriam had danced before Jehovah when Pharaoh's host was overthrown in the Red Sea. Only now the praise was given not to Jehovah, but to the men of war. Perhaps this was one of the evil effects which Samuel feared from the establishment of the monarchy. Compare Miriam's song (Ex. 15:21):

"Sing ye to Jehovah,
He hath triumphed gloriously;
The horse and his rider
Hath he thrown into the sea,"

with this song of the daughters of Israel in the days of Saul (1 Sam. 18:7):

"Saul hath slain his thousands
And David his tens of thousands."

It is always the case that the seeds of discord are sown when people forget God's part in the success of any enterprise and begin to apportion out all the credit among the men who were instrumental in it. There would have been no trouble if the women of Israel (and the men, too) had ascribed the honor to Jehovah, but when they gave it to David, Saul's wrath was stirred, his vanity was touched and his jealousy aroused. He forgot Israel's deliverance. That was of little consequence to him now compared with the threatened weakening of his own prestige. The kingship had become to him not a means of serving God and the nation, but a prize and a prerogative to be clutched and kept for his own sake.

A Murderous Attempt.

From jealousy to hatred and from hatred to murder are short steps. First Saul "eyed David" sullenly and jealously. Then the evil spirit came upon Saul; he had prepared himself for its coming and opened the door to it by his demeanor. And under the influence of this spirit, which he himself had unconsciously invoked, Saul raved. But he was not so mad but that he could plan for the accomplishment of his desires. He was responsible for what he did, just as we are responsible for what we do when we allow the spirit of evil to have dominion over us. Even while he raved he was deliberately planning the murder of David.

"An evil spirit from God"—does God then send evil spirits to trouble men and to corrupt them? No. But the moral universe is God's universe and its laws are his laws, just as the laws of the physical world are his laws. When the operation of one of these physical laws brings calamity we may in a sense say that it is a visitation from God, but this will not relieve the individual of responsibility if he invited the calamity by disregarding the physical law. It is so in the sphere of moral law. Saul had invited evil influence to come into his heart. He had allowed hatred and selfishness and jealousy to be at home in his soul. It is God's law that a man who wants these for his companions shall have them. In this sense Saul's evil spirit was sent from God. In addition to this, it should be noted that at that period there was a tendency to regard the phenomena of insanity and all forms of mental aberration as direct results of divine or demoniacal influence. Thus when it is said that Saul "raved," the word will also bear the translation "prophesied."

A King's Cowardice.

Saul, with all his faults, had been a brave man. But hatred and jealousy undermined his courage. He feared the man he hated. It is almost impossible not to do so. It is quite impossible not to fear a man of whom one is jealous. So Saul, by indulging these weak and wicked passions, sacrificed his last kingly quality. A king without courage is ripe for his fall. What a transformation of character, what a loss of the old force and confidence, is indicated by these words, "And Saul was afraid of David." He had no reason to expect personal violence, but he could not endure the presence of David's stronger and purer personality. So he sent David on active service with the army. But this had the result which Saul least desired; it brought David much before the public eye and increased his popularity. And through all these delicate and embarrassing circumstances David still "behaved himself very wisely."

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When Doctoring and Travel Fail, There is Still Hope In That Greatest Remedy of Modern Times, Antidotum Tuberculose—The Home Cure for Consumption. Large Trial Treatment FREE. Write NOW.

One-sixth of the people who die every year, die of Consumption. This fact has furnished the problem with which medical men have been wrestling for ages.



O. K. BUCKHOUT,
Chairman Kalamazoo Tuberculosis Remedy Co., Ltd.,
Member of National Association for the Prevention of Consumption.
Great physicians have been forced to stand idly by, powerless to save their own loved ones. From every side has come the pitiful cry from the afflicted and those about to be bereft: "Is there no cure?" National societies have been formed for the study of this vital question. Most important among these is the National Association for the Prevention of Consumption, of which H.R.H., the Prince of Wales, is President, Lord Leicester, Vice-president, and His Majesty, King Edward, of England, Honorary President. And when O. K. Buckhout, a member of this honorable body, announces to the world in general that an actual cure for Consumption has at last been found in Antidotum Tuberculose, and when he further shows his faith by becoming identified with the company as its Chairman, it would seem proof indeed of its merits. Antidotum Tuberculose, the new and marvelous treatment is different from all others—cures where others fail. It exterminates the deadly Consumption germ, gives new life and strength. If you suffer from Consumption or fear that the disease is gaining a hold on you, write at once to the Kalamazoo Tuberculosis Remedy Co., Ltd., 1221 Main St., Kalamazoo, Mich., for the large free trial treatment. Sent prepaid.

The Last Resort.

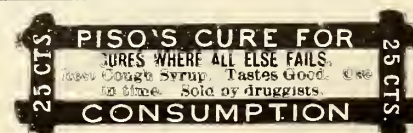
The lowest and meanest project which Saul ever adopted to rid himself of David was the treacherous offer of his daughter in marriage. First he promised his eldest daughter on condition that he would be valiant in battle, hoping to entice him into certain death on the field. But David came through all his battles untouched, and the king broke his promise and gave his daughter to another man. Then again he promised David his younger daughter, Michal, if he would kill a hundred Philistines. Surely he would never return from this perilous expedition! But back he came, and the king was compelled to make good his promise.

David was now the king's son-in-law as well as his anointed successor, but Saul's hatred waxed fat on its failures, and the more his plots against David went wrong the more he hated and feared him. But in the midst of all these thickening complications, the historian tells us again a third time that "David behaved himself more wisely than all the servants of Saul."

DISTRESSING STOMACH DISEASE

Quickly cured to stay cured by the masterly power of Drake's Palmetto Wine. Invalids no longer suffer from this dread malady, because this remarkable remedy cures absolutely every form of stomach trouble. It is a cure for the whole world of stomach weakness and constipation, as well as a regulator of the kidneys and liver.

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Christian Endeavor.

Aug. 16.

LESSONS FROM PAUL. III.

1 Cor. 9:19,23.

Paul's whole life was a series of illustrations of the adaption of methods to work. There were literalists and legalists in Paul's time who thought it more important that the ceremonies of religion should be performed in their way, than that sinners should be converted, saints comforted and all built up in Christian character. In the eyes of these who laid more emphasis upon ecclesiastical precedents and established orders and methods of working than upon the accomplishment of the work, Paul's conduct was a constant scandal. The flexibility of his methods and the adaptability of his message were looked upon as dangerous compromises. But he was proud of them for they were the means by which he was able to get close to men and save them.

"I am become all things to all men," said Paul. To say that meant, first, that he had surrendered all opinionated conceits which would require all men to become like him in temperament and point of view. We lose much time and strength in trying to bring men to agreement with us on a thousand inconsequential points before undertaking to give them the real and essential truth which we have for them. No impenitent and impertinent sinner, I fancy, would have been able to draw Paul into a controversy on points of ritual or casuistry or fine-spun theology. Paul would have said: "Have your own way about that; whatever you say suits me; but let me tell you about Jesus Christ."

Let us learn from Paul to attend to the first things first, and while we are doing that many of the minor difficulties will vanish before we get to them. Paul became as under the law to those under the law, and as without law to those without law. We would have said, "No, no, that is an issue which must be squarely faced." And we would have prided ourselves on our boldness in alienating half of our hearers while siding with the other half. But that question about the law simply vanished. It was not so much settled as outgrown. That is the way most of the great disputes in the church have issued, and the application of this principle will go far toward preparing the churches for re-union.

But Paul's "all things to all men" meant also a sacrifice of personal comfort, taste and safety. It meant a supreme devotion to the gospel or—what amounts to the same thing—a supreme devotion to men and a conviction that the great need of men is the gospel. Everything that could interfere with that devotion was set aside. He wanted results. He was not looking for excuses. It would have afforded him no satisfaction to say: "Such-and-such a man is lost, but I am not responsible for it." The overwhelming fact was that the man was **LOST**. Love never stops to talk about responsibility. A mother who sees her child drowning does not halt to consider whether she will be guilty of murder if she lets it drown. She plunges in at any hazard.

And so, says Paul, "though I was free, I brought myself under bondage to all." That is, he surrenders the liberty of doing as he pleases and voluntarily binds himself to do whatever will be most effective in saving men.

Such devotion is what the church needs today. If Christian people will cease to seek excuses for inaction and will begin to hunt opportunities for action, if they will yield their opinions while holding firm to Christ, if they will fling themselves into the work with the ardent devotion and the calm wisdom of the great apostle, there will be a quick and glorious victory.

DAILY READINGS.

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|------------------------------|-----------------|
| M. Christian Self-Restraint. | 1 Cor. 9:19,27. |
| T. Personal Responsibility. | Rom. 4:12-29. |
| W. True Way of Living. | Eph. 5:15-21. |
| T. The Race and the Prize. | 1 Cor. 6:22-29. |
| F. The Life in the Spirit. | Rom. 8:1-18. |
| S. The Fruits of the Spirit | Gal. 5:16-26. |
| S. Tact in Dealing. | 1 Cor. 9:19,23. |

Midweek Prayer-Meeting

By Frank G. Tyrrell.

Aug. 12.

THE GREAT TEACHER.—HIS FRESHNESS.

—LUKE 4:16-22. MATT. 18:1-4 13:1-9.

The place of the teacher is an honored one. To teach is to cause to know. No higher task can be performed for the race than to cause it to know the truth respecting life, death and immortality. But the various topics of religion had been taught long before Jesus came into the world. The Jews especially had listened for many years to their prophets and teachers. How is it, that Jesus' coming marks a new departure?

He came, to be sure, speaking with authority. But he spoke also with great acceptance, and with marvelous power. No one can study the teachings of Jesus, and not be impressed with their remarkable freshness. He did not repeat the wise saws of the ancients. Whenever he touched a familiar truth, he vitalized it. The scribes taught, as if they were handling mummies; Jesus taught as one who deals with living souls.

No doubt the power of his teaching lies in its originality. There was nothing stale, flat, and unprofitable. The incidents referred to in our lesson illustrate the genius of this great Teacher. In what does his remarkable freshness lie?

1. *Simplicity.* In the first place, there was an illuminating simplicity about all his utterances. His countrymen had heard teachers who exhausted time and patience in elaborate speculations. They spoke of things trivial and insignificant, in terms at once recondite and obscure. Jesus abandoned the methods of the schoolmen; he never dealt in circumlocutions; he never spoke as if the truth were something far removed from human comprehension.

2. *Courage.* His courage contributed as much to the strength and freshness of his teaching as the simplicity with which he uttered it. He was outspoken. He would not tolerate shams and hypocrisies. He did not stand weak and apologetic, before existing evils. He denounced them and unmasked the evil doers. He was, in the estimation of the Pharisees, a dangerous iconoclast. The man of courage, if he is wise, will be a disturber. In a country in which fraud and charlatanry had been long triumphant, the teachings of Jesus, boldly challenging and grappling all insincerity and pretense, were singularly fresh and sweet and life-giving.

3. *Directness.* There was a directness about the sayings of Jesus which had all the charm of novelty. The people felt that when he spoke, he addressed them. He presented truth as something tangible, specific. It had vitality; it seized hold of Zaccheus the publican and Nicodemus the Pharisee, and Mary Magdalene. There could be no successful dodging when Jesus spoke.

4. *Use of Illustration.* He made abundant use of all natural objects. He understood perfectly the value of object lessons, before the first pedagogue had ever used the phrase. The sparrow, the fox, the reed, salt, light, heat, bread, water—the most familiar objects are grouped in his teachings, and made to impart or enforce the truth he wished to impart. Again, in the use of parables he introduced an element of novelty and energy. His parables caught the attention of the crowds, and sent them away thinking. The world never tires of the story-teller. Jesus used incident and allegory to convey the deepest truths of the kingdom. Doubtless there were times when the parable was a safer method of imparting the truth than direct statement would have been. And we may well believe that in every instance it was stronger.

The freshness of Jesus' teaching would never have been remarked, had he not himself perceived the truth with extraordinary clearness. His knowledge was intuitive. He saw into the depths of the human heart, and into the wisdom of the ages.

Prayer.

Open our eyes, O God, to see truth as Jesus saw it; to feel its power; to obey it. Make us teachers of the doctrine which enlightens and saves, for his name's sake. Amen.

A Fascinating Book

By a California Endeavorer

"A Christian Endeavorer's Working Journey Around the World," by J. F. Anderson, is a unique contribution to the literature of travel. I had the good fortune to make this journey with Mr. Anderson, though I remained in my home in California. He started from my home and returned to my home, and all through the five years he wrote to me frequently. Nevertheless his book is a surprise to me. He saw the world with eyes peculiarly his own. He mingled with people not often seen by tourists. The book is fascinating. It is full of information and inspiration. Mr. Anderson is a Christian Endeavorer with the emphasis on both words. I know of no better book to put into the hands of a boy, or any one, who needs to have the word impossible taken from his vocabulary.

Very sincerely,

FRANK M. DOWLING.

Pomona, Cal.

1.50 Postpaid.

The Christian Publishing Co.

ST. LOUIS.

This is the book which Congressman Champ Clark, of Missouri, calls "the most interesting book of travels published since Mark Twain wrote 'Innocents Abroad.'"

It's a good book to carry with you on a journey, and a good book to read at home if you can't go on a journey just now.

Our Budget

—Greetings to our brethren on the Pacific Coast.

—In this, our Pacific Coast number, will be found much that relates to the progress of our cause on the coast which will be of interest to the entire brotherhood.

—The Pacific Coast is destined to hold a most important place in the commercial development of the nation, owing to our new influence on the Pacific, and there is no reason why it should not also be regarded as of great strategic value in the missionary conquest of the world.

—We have just learned from a letter received from one of the brethren in California that the state convention at Santa Cruz has "unanimously endorsed" the report of the board of trustees of Berkeley Bible Seminary and its findings, and have thus disposed of the case. This was to have been expected, of course. The brethren of California may be relied upon to follow the lead of such men as those who signed the report of the investigation of certain charges against the dean of that institution.

—De Loss Smith is assisting W. B. Taylor in a meeting at Belding, Mich.

—Last week the foreign society received a gift of \$1,050 on the annuity plan.

—Brother Baxter Waters and wife, of Hia-watha, Kans., are spending a month's vacation at Canton, Mo.

—B. F. Goslin, of Hinton, Mo., has organized a Bible-school at Old Perche church, near Rucker, Mo., with fifty pupils.

—Thos. Martin has accepted a call to the church at Sandy Lake, Pa., and changes his address to that place from Roseville, Ohio.

—G. A. Hess, of Charles City, Ia., reports Sunday-school growing under the red and blue contest. Two additions by statement recently.

—Cephas Shelburne and family, of Huntington, Ind., are spending the month of August at Bass Lake, Indiana. This will no doubt be hard on the bass.

—Geo. A. Ragan, state evangelist, is holding a tent meeting at Byesville, O., which will result in the organization of a church with from sixty to one hundred members.

—The receipts for foreign missions for the first ten months of the current missionary year amounted to \$169,186.42, or a gain over the corresponding time last year of \$20,759.24.

—A successful county meeting at Ashland, Mo., closed July 31. Crayton Brooks, of Jefferson City, A. W. Kokendoffer, of Mexico, and H. F. Davis, of St. Louis, assisted in the meeting.

—J. Murray Taylor, of Madison, Ind., preached Lord's day, July 19, for Bro. S. M. Barnard at Boulder, Col., who, he says, "has a fine work in that beautiful city and is deservedly popular."

—Our pastors should not fail to promptly order their supplies for the church extension offering so that they can be promptly mailed to your church. Write to G. W. Muckley, Cor. Sec. Kansas City, Mo.

—Bro. J. M. Rudy and wife were made the recipients of a beautiful piece of Roycroft furniture, a handsome magazine holder, at a recent meeting of the Jefferson St. Church, Buffalo, which they very much appreciate.

—A. Lyle De Jarnette has resigned his pastorate of three years at Stuart, Iowa. During the three years there have been 156 additions to the church. Last year from Sept. 1, 1902, \$400 has been raised on church indebtedness.

—Homer T. Wilson has charge of the Chautauqua of that place and is making it quite a success. Brother Taylor writes that the church at Madison continues to prosper, the audiences holding up well during the summer season.

Collier Missouri Red Seal Southern

IF there is an impression in the minds of any that Mixtures of White Lead and Zinc are better than Pure White Lead, it has been created by the manufacturers of the Mixtures, because a much larger profit can be made from the sale of these than by grinding and selling either White Lead or Zinc pure.

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National Lead Co., Clark Ave. and Tenth Street, St. Louis.

—D. F. Fillmore, pastor of the church at Gillespie, Ill., reports the burning of the mortgage there July 26, which entirely obliterated the church debt. We are glad to learn of these destructive fires. Let the good work go on.

—A preachers' number of Business in Christianity was mailed to all our preachers on the 1st of August, full of material for church extension sermons. It should be well read and thoroughly digested and kept warm until the first Sunday of September.

—W. B. Crewdson has just closed a three years' pastorate with the church at Council Bluffs, Ia., to accept the work at Atlantic. On last Lord's day there were three confessions and one by letter. He asks the prayers of the brethren in his new field.

—R. H. Crossfield, the popular pastor of the church at Owensboro, Ky., gave this office a pleasant call recently on his return from a Chautauqua at Clinton, Mo., where he was on duty. The church at Owensboro is erecting one of the handsomest churches of the place.

—P. C. McFarlane, pastor of the church at Alameda, Cal., writes that he is "home for the Sunday from Santa Cruz, where we are having one of the greatest conventions as regards attendance and merit of program in our history. A beautiful spirit of harmony prevails."

—Wanted at once, a home for a pair of twin boys, 18 months old, blue eyes and light hair; would rather not separate them. Also an unusually pretty and nice baby girl, about six months old. Apply to Mothers' and Babies' Home of the Christian Church, 2825 Lawton Ave., St. Louis, Mo.

—We notice that the treasury of Religious Thought contains a picture of Bro. M. E. Harland, of Brooklyn, together with a sermon by him on "The Authority for and the Significance of the Communion Service," together with editorial mention of "First Church of Christ, Brooklyn, N. Y."

—Guy Hoover has accepted the pastorate of the First Christian Church at Chicago, and is entering upon his work there with vigor and earnestness. The assistant editor had the privilege of attending service there last Sunday, and was pleased to note the evidences of increasing interest.

—In June and July the Board of Church Extension paid out \$28,000 to help 19 churches complete their first church home or buy the ground on which to put their first chapel. Nearly \$16,000 was paid out in the month of July. Besides this, in July, there are appeals for \$19,000 already in. Churches that hope to get housed before the winter, are putting in their appeals now because of their hope in the September offering.

—The new churchhouse at Marlin was dedicated July 26 by Chalmers McPherson. Four hundred dollars was asked for to seat the house, and more than this was raised. This is another needy and important field which now has the cause well started.

CALBY D. HALL, minister.

Marlin, Tex.

—G. L. Applegate, Marion, Ia., has changed his address from Red Cloud, Neb., to the former place, and solicits correspondence with the churches desiring a regular pastor or supply or someone to hold a protracted meeting, in which he has had much experience. Weak churches and destitute places can be accommodated by addressing him as above.

—Miss Hester Bowman, of Perry, Ia., desires a place with some church as choir leader and soloist, or with an evangelist as singer. Brother Chas. Blanchard, of Wapello, Ia., writes, "She is a most charming soloist naturally, with a winning smile and a gracious manner. She is truly gifted, gracious, winsome and worthy."

—The fifteenth annual convention of the churches in southern California and Arizona at Long Beach, Aug. 6-16, is well announced and advertised and illustrated in a pamphlet program which has been issued. It promises to be a great occasion of interest to the brotherhood on that part of the coast, and we wish it the greatest success.

—Geo. E. Gilmore, of Hennessey, Okla., writes that Mrs. Clara H. Hazelrigg, of Topeka, Kan., and her daughter have been down through the territory on a lecture tour, and that the Hennessey church secured them for one evening for the lecture recital, "The Seven Ages of Man," which proved to be a fine evening's entertainment.

—Will the preachers please give attention to filling out the postal card which was mailed to them early in July by the Board of Church Extension? Encourage the board by promising to take the collection, even if you do not order supplies. After all, what we mean by encouraging the board is, encourage the mission churches that are applying for loans.

—Many gifts should go to the board of church extension now on the annuity plan. This is their season of gathering money. Annuity money in the church extension fund is loaned out to help churches that cannot be aided with the regular four per cent fund, and congregations that cannot get money elsewhere, or except at a high rate, are glad to get annuity money at six per cent. Write to G. W. Muckley, Cor. Sec., Kansas City, Mo., concerning that fund or send money directly to him, and you will at once receive the annuity bond.

—Walter Cline, of Canon City, Colo., asks us to announce that H. C. Patterson is down with the typhoid fever at that place, and that all correspondence will be answered as soon as possible. Brother Patterson conducted a tent meeting there one week and had eighty additions before becoming ill. His many friends will pray for his speedy recovery.

—"The child is the hope of the church. Do your best to bring him to Christ and train him for service," was the message of the morning sermon of Fred Kline, pastor in Ravenna, Ohio, July 26. That was the first Lord's day after the supper celebrating the close of the Red and the Blue contest in the Ravenna Sunday-school.—MRS. NEIL McLEOD.

—Every consideration demands that the preachers and churches give immediate and ample preparation to the forthcoming September offering for church extension. The month of August is warm, but the plea of the newly organized mission church, that wants to house itself before the winter, and needs the help of the Church Extension Society, is still warmer.

—The Belton (Texas) Evening News announces that the Christian church of that place has employed the services of Elder G. W. Lee for his whole time. He has been serving the church for several months past very acceptably and successfully for half of his time. The News congratulates the congregation upon "securing the services of so able and zealous a pastor."

—Jas. W. Zachary writes that his work as supply minister of the Walnut St. Church of Christ, Chattanooga, Tenn., has just closed on the return of Bro. Frank L. Adams, the regular minister. He writes, "This is an interesting church and a lovely city made up of kind, generous-hearted people. There is need of two more faithful preachers in this town, a 'middle of the road man' will suit the field best."

—H. O. Breeden, Jno. B. White and Joel Brown have been appointed a committee to devise ways and means for increasing the endowment of Drake University; \$1,000,000 for 1909. The committee has sent out a circular making a strong appeal to the friends of Christian education, asking their co-operation in this work. All communications should be addressed to Joel Brown, Drake University, Des Moines, Ia.

—The secretary of church extension writes us that from 25 to 50 postal cards are coming to the office in Kansas City each day, promising to take the offering and ordering supplies. If this rate is kept up for another month, there will be two thousand contributing churches in September. This is an encouraging indication. Over five hundred churches have agreed to take the offering, and have ordered their supplies during the first two weeks.

—To show how well the church extension plan is succeeding, the board at Kansas City sends us the word that during the first ten months of the missionary year, to July 31, nearly \$53,000 of loans and interest has been paid back by the mission churches who have had money from this fund to complete their buildings. The idea of the church in founding this fund was that the money should repeatedly do its work. Surely our founder's hopes are being realized.

—Last week the Board of Church Extension received its 86th gift on the annuity plan from a friend in Nebraska. The amount was \$200. This makes \$2,700 that this friend has put into the annuity fund of the Board of Church Extension. Remember that the mission churches that the board cannot help with the four per cent money, are glad to get annuity money at six per cent. Inquire of G. W. Muckley, Cor. Sec., Kansas City, Mo., concerning the annuity plan.

—The following announcement will be of interest to many of our readers: "The basement story of the new building of Christian University is now about completed, and the corner-stone will be laid on Aug. 10, at 10 o'clock in the morning. The ceremony will be

in charge of the Grand Lodge of Masons, and the principal address will be delivered by the grand master of the state of Missouri.

"All interested in our educational enterprises are invited to be with us on that occasion.

"With kindest regards, I am,

"Yours respectfully,

"CARL JOHANN."

—The Missouri Bible College of Columbia has issued its annual announcement and catalogue for 1903-4 in which the courses of study are outlined and all necessary information given. Those who wish the information should address Dean W. J. Lhamon, Columbia. Among other statements the dean announces that the Missouri Bible College is not an "annex" of the University of Missouri, having no official connection with it, nor is it a "Bible Chair," as the Bible chair work is only incidental. The institution has for its object to give thorough training to young men who are preparing themselves for the ministry, as well as to impart Bible instructions to others engaged in other callings, but who desire a practical knowledge of the Bible.

—Brother Meade E. Dutt, pastor of the Christian church, Girard, Ill., writes that Bro. Ashley S. Johnson, of Kimberlin Heights, Tenn., has been with them a week and that his coming has been a blessing to the church. Brother Dutt has been granted a vacation which he will spend at Macatawa, and with parents further up in Michigan. He writes: "We have contracted for a splendid lyceum course to be given in the church. F. M. Rains will be with us all day Sunday, Oct. 3. The Macoupin-Montgomery county co-operation holds its annual convention with us Oct. 2."

—The convention of Montgomery county churches will be held at Price's Branch, Aug. 10-12. An unusually attractive program is prepared and includes lectures and sermons by Dr. W. T. Moore, A. W. Kokendoffer and W. J. Lhamon, M. A. Usitor, who are offered free entertainment, are informed that transportation from New Florence will be provided on receipt of postal to

ELDER G. F. ASSITER.

Wellsville, Mo. July 29.

—Writing from Santa Cruz, Cal., under date of July 26, Judge Derham says: "The convention is at high tide sure enough. The crowd the largest we have ever had, every building in the park is full. The tented field has filled the eucalyptus grove, which perfumes the sweet scented air of the ocean. And the soldiers of the cross are not in camp for drill especially, nor do they sleep on duty. Songs of praise, joy and gladness fill the air, and the grand old Pacific joins in the echo with the refrain. The best of harmony and sweetest of spirit prevail. Borselly's comet has not effected the California spirit nor the tide in the affairs of the Christian workers, who say another grand year for Christ and the church. We see the comet, but it seems to be going for the 'great bear.' It may effect things in the upper air, but it is too distant and has too much tail to affect the spirit of 'go' that pervades the hearts, lives and pushing spirit of the Christians of California. Brother McLean feels like this is the Mount of Transfiguration and wants to build a booth and stay. Brother Mathews, formerly editor of our paper, now of the high schools of Washington, D. C., is thrice happy among his old brethren for his ticket limit. Sister Hopson is filled with enjoyment. Sister Till, just from the Garrison home in St. Louis, gave the Durhams a happy greeting; so delightful."

Santa Cruz, Cal.

Reception to Brother and Sister Frank Garrett.

Sunday, August 2, has been a great day for the Church of Christ at De Soto, Ia. On July 27, Bro. Frank Garrett and family arrived at this, their old home, after seven years of missionary work in China.

Bro. W. W. Williamson, pastor of the church here, arranged for the services of to day to be in their honor. The impressive communion service at 11 A. M. was conducted by Bro. A.

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M. Haggard, of Drake University, and Bro. E. S. Ames, of Chicago University. Following this service, Bro. Frank Garrett spoke for an hour on "Pleasures and Difficulties of Mission Work in China." In order that more of the brethren might meet Brother and Sister Garrett, a basket dinner and reception was held in the grove adjoining the church. At 2 P. M. Sister Garrett spoke on "Work Among the Women and Children of China."

After her address Dean Haggard spoke on "God's Spiritual Kingdom," and Prof. Ames on "Love as a Factor in Christianity." The presence with us of these honored members of our brotherhood and their instructive speeches will make this day one of happy memory to the many friends who thus assembled to greet and honor them.

Reported for the CHRISTIAN-EVANGELIST by M. T. Brewer, M. D.

De Soto, Ia., Aug. 2, 1903.



A Pioneer in California.

Among the most useful and able of our pioneers on the Pacific coast was G. O. Burnett, whose picture appears on another page. He was born near Nashville, Tennessee, Nov. 16, 1809, and died at Santa Rosa, California, July 7, 1886. He was married January 6, 1830 to Sarah M., the daughter of Col. Peter Rogers, of Hardeman county, Tennessee. He and his wife lived together in happy companionship for more than 56 years. His early married life was spent in Missouri whence he emigrated to Oregon in 1846. He came to California in 1853 where he lived until his death with the exception of a few years spent in Oregon. A short time after his arrival there in 1846 he preached his first sermon, probably the first ever preached in that territory by a minister of the Christian church. This was but the beginning of a service in the spiritual interests of the settlers upon this coast that went on with unabated zeal until he received the summons "to lay down the cross to take up the crown."

"Uncle Glenn," as he was familiarly called was a faithful friend, a public spirited citizen, a kind hearted man, an earnest and forceful preacher and a devoted, consecrated follower of our divine Lord and Master.



Depressed and Nervous from Excessive Smoking and Drinking.

Horsford's Acid Phosphate, a most valuable remedy for relieving the immediate ill effects of excessive smoking or drinking. It cures the heavy, dull headache, depression and languor, and induces restful sleep.

Correspondence

The First Graduating Class of Bethany College.

Brother Power's account of "the sixty-second annual commencement of Bethany College" in the CHRISTIAN-EVANGELIST of July 2nd, inst., has evoked from my misty past many precious memories, both sweet and sad. Prominent in that wierd procession is the *dramatis personae* of the first graduating class of that noble institution, and it occurred to me that it would be well to put on record a few notes concerning that batch of its first fruits ere the gathering twilight gloom thickens into night about its only living representative.

After several years of preliminary study at Houston Seminary, situated about one mile from Paris, Kentucky, on the turnpike leading to Lexington, and conducted by Mr. Luther Smith, it was thought that my step-brother and I were prepared to enter the freshman grade of college. That was in the far-away fall of 1841. In the latter part of October of that year, my step-father, W. S. Bryan, escorted his own son, Robert, and me by stage to Maysville, on the Ohio river. That was the first stage of our journey toward Bethany College, to begin with its beginning our college career. On reaching Maysville we went aboard an up river steamboat, and were booked for Wellsburg, Va.

Just here I must record an incident which most important and tragic events in the after history of our country make eminently worthy of record. On going aboard that boat, my step-father was agreeably surprised at finding an acquaintance—a man in the prime of young manhood—tall, handsome, and a model of grace and courtesy. He was a native of Kentucky, but his home was then in Mississippi. He had Kentucky relatives in Bourbon county whom he sometimes visited in the summer season. It was on the occasion of some one of those visits that my step-father made his acquaintance. That young man was also bound for Bethany, and had in charge a nephew, Jedidiah (Jed) Smith, whom he intended to place in Bethany College. Jed was a diminutive, dressy, fiery youth with raven black, curly hair, and withal, jovial and generous, but not made of hard study stuff. My step-brother and I were placed under the guardianship of the young Mississippian. Who, do you guess, was that graceful young southern planter? Mention the name of the man who was the chief head and front of southern offending in our late civil war. Jefferson Davis, you say. Yes, Jefferson Davis it was on that steamboat. How little did that young man then dream of the tragic career that awaited him "in the course of human events!" I remember very little about that "child of destiny" on the boat, and, as a boy on his first legs away from home and passing through novel scenes, I suppose I cared less. I know that we all reached Bethany in due time, and that Jed and Bob and John, with many others, were as duly matriculated—a word of ponderous meaning to my imagination. I remember, too, that Jefferson Davis remained at Bethany for several days, and that he was said to be a warm admirer of Mr. Campbell and sympathized with the grand religious enterprise that Mr. Campbell had in charge. The news of General Lee's surrender found him on the other side of the sea of blood and seated in St. Paul's Episcopal Church, corner of Ninth and Grace Streets, Richmond, Va. His remains lie entombed in Richmond's beautiful Hollywood Cemetery, there to await the last roll call when the Son of God shall summon on dress parade before his judgment seat the innumerable armies that lie encamped on the field of death.

But, back to Bethany, you say. Back to Bethany we will go; back on the wings of that something that we call thought, so swift, so viewless, so noiseless, so mysterious, and withal, so mighty—back to those halcyon days of tip-toe youth.

The faculty at that opening session of Bethany College consisted of the following persons: A. Campbell, president and biblical lecturer; A. Ross, professor of Latin and Greek; R. Richardson, professor of chemistry; W. K. Pendleton, professor of natural philosophy; Charles Stuart, professor of mathematics. The first business of that board of learned inquisitors was the inspection of the mass of crude material there gathered, and that with a view to its proper classification—a jagged task. It was finally done, after a fashion, our several text books procured, opened and looked at, and the college machinery set in motion.

It is not my purpose to deal with the rough and tumble task that the faculty had in hand in dealing with that undisciplined, mischief-making, toe-pulling, bomb-exploding mass of young America. Nor do I propose to deal with the antics, individually or collectively, of that first graduating class. What I wish specially to say now is that when sufficient time had elapsed to enable us to see the adjustment of things and for "birds of a feather to flock together," it was found by four boys from the blessed blue grass region of Kentucky that they were classed together in all the college departments, and that they were decidedly inclined to be chummy. Of course, there were many others in our classes, but they were not admitted fully to the sanctum sanctorum of "our set."

As the months and years went on, the ranks of our classes were gradually thinned out by the failure of one and another and another to return, so that, on the home stretch, only we four Kentucky boys were left to run the race to a finish. After three years of hard work, we did, on that, to us, most notable 4th of July, 1844, reach the goal of our ambition, were dubbed A. B's. and waved our sheepskins in triumph.

The names of that quartette of fledgling Kentucky scholars are as follows: James C. Stone, of Richmond, Madison county; James S. Fall, of Frankfort; Robert T. Bryan, of Paris, Bourbon county, and John A. Dearborn, also of Paris.

There was a fifth member of that class whose name I have not yet mentioned, simply because he did not begin with us—William Ferrell. He was from Missouri, had attended school elsewhere, was a most diligent student and very reserved in manner and habit. He entered our class at the opening of our graduating year and graduated with us.

Thus closed that peculiar chapter of human experience—our college life—with all its care and carelessness, its joys and sorrows, its sacred memories, its life-long friendships and its stock of stories to be repeated over and over in after years. Only one pang marred the joy of that graduating occasion—the pain of parting and of leaving behind us persons and scenes that had become dear to our hearts. But the dividing hand of the inevitable was upon us. We had reached the point on life's journey where our paths diverged from that of college life, and led out into the wide, wide world, and the moment for farewells had come. James Stone chose the profession of law, and after a few years spent at home, gathered up his patrimony and located at Leavenworth, Kansas Territory, where he became prominent as a business man, banker and capitalist, rather than as a lawyer. James Fall, like his father, Philip S. Fall, one of the most highly cultivated Christian gentlemen of all my acquaintance, and who honored me with his friendship from my youth up—chose the double calling of teaching and preaching. Robert Bryan became a skilled practitioner of medicine. John Dearborn spent a post-graduate year at Bethany, engaged in a course of reading under the direction of Mr. Campbell, as preparatory to his engaging in the calling of his choice—the proclamation of the gospel of Christ, to which high ministry he was duly set apart by Aylett Raines and the elders of his home church at Paris, in the year 1846. To that work he is still addicted on all suitable occasions. And, last, but not least, William Ferrell devoted himself to scientific pursuits, especially the science of numbers and magnitude, and more specially to that branch which is technically called geod-

esy. He achieved distinction. He was a man of even painful modesty, diffidence. Had his self-assertiveness been commensurate with his merit, the scientific world would have rung with his praise. Even as it was, he stood high with his co-scientists and was chosen a member of several scientific societies at home and of several in foreign countries. He was in service of the United States government for about thirty years. He resigned his position then because of impaired health, and came to his bachelor home in Kansas City, Mo. Thinking that country surroundings would be more conducive to his health than those of the city, he went to the home of a relative near Maywood, Kansas, where, in a short time, he died. I had the melancholy pleasure of preaching his funeral and of seeing him put to rest on the pulseless bosom of our common mother earth.

All save one, of that first graduating class of Bethany College, are now sleeping man's last sleep—sleeping and waiting, it may be, for the dawn of the everlasting day. When I look for them and see them not, and call to them and they answer not, I feel lonely. Yes, and both those who wrought so nobly and those who were wrought upon, have, with that one exception, laid down the tools of their crafts and are at rest from their labors and their works do follow them.

Do you ask me what about my living self? Well, encouraged by that question, I will indulge somewhat in the luxury of talking about myself by telling you some things in confidence. If I live to see the 5th day of August next, I will touch the 78th mile stone on my road of life—eighty years beyond the Psalmist's long term. My hearing is unimpaired by all the din of loud and discordant noises that have been beating on my ear drums for all the past years of my sojourn in this hubbub world. By a midday manhood indiscretion of use and excess of light stimulus, my eyes require the aid of glasses in reading, but for far off and around about seeing they are good enough. My voice, to my ear at least, seems as solid as it was thirty years ago. Except from emotion (and to the touch of that I am aware that it is more sensitive than formerly), it has no tremor—not even that double demisiquaver that the countryman said was attached, like a fine silk cracker to a whip, to the trilling voice of a lady concert singer whom he heard in St. Louis. The reported microbic home guard in my animal organism are very prompt in slaying without challenging all intruders, so that if I have any vestige of any disease known to the delightful medical cornucopia lurking anywhere in my system, I do not know what it is nor where it is. As at present advised, I see no good reason why I should die at all, and I feel quite sure that if I continue on and on, indefinitely, as I am now, I will get my immortality on

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this side of the grave, and I agree with the Greek philosophers and Shakespeare in thinking that not "a consummation most devoutly to be desired," although there is a great deal of enjoyment in this life if only one has sense enough to find it. And yet, although I have no objection to telling my age, and not withstanding the long stretch of years that I have left behind me, I do not allow any man, woman or child to speak to me or to speak of me as an *old man*, and if, after fair warning, any he, she or it does that thing, I protest against it, publicly and privately, as rude—bad manners—and, possibly, prompted by a mischievous or malicious disposition to shock my tender sensibilities.

But let all men know, in conclusion, that I am not deluded by my flattering present and prospective, for I know full well that, right now and while I am mocking at death, the grim monster, with a cast iron expression on his face of absolute certainty of his victim, is creeping, creeping stealthily and noiselessly as a moving shadow, upon me and watching his chance to let fly his fatal dart. And he will be sure to find his opportunity "one of these days." But let him do his work. His worst will be my best, if only, by the grace of God, like Paul, I am ready to sleep that sleep, "From which none ever wakes to weep."

J. A. DEARBORN.

Columbian Hotel, Kansas City, Mo.



Facing A Crisis In Missions.

(AN APPEAL TO EDUCATED YOUNG MEN.)

A few years ago a young lad of sixteen said to his father, "Father, I am very anxious to have a better education, but how to obtain the necessary means to go through college as yet, I do not know." After talking with his son the father finally said, "George, I will make it possible for you to take a college course, but the responsibility of putting into practical use the education you will receive, must rest entirely with you."

The latter clause of that father's words have a deep, sweet lesson for the young men in our colleges to-day. Students, those of you who have graduated and are graduating from our Christian colleges, standing upon the threshold of a world of action, what use are you going to make of the education you have received and are receiving? With the privileges of a college education there has come to you the enrichment of knowledge, culture of heart and mind. The atmosphere of a Christian faculty and community in which you have mingled, has given you higher ideals in life. With the crying need of the world and the opportunity afforded of putting into practical use your Christian education, there descends upon you a tremendous responsibility.

In the strength of your manhood, young men, face the issue nobly. Be not hasty in the choice of your life's work. Do not make your plans and expect God to carry them out. Lift up your eyes. There's a vision for you. Let it be clear. Tarry with the Lord until convinced of the course you should pursue and let nothing turn you aside.

Young men, the world needs your service, but under whose agency will you give it? The Church, the blood-bought possession of Jesus has first claim to your service. Will you give it? This is the burning question of the hour for every educated young man.

Is it true that the young men in the church to-day are unacquainted with the words of Jesus as given in the greatest commission? Surely not, and yet the number who have offered themselves for service on the foreign field, proves beyond a doubt that the "Go ye into all the world and preach the gospel to every creature," has yet to find a vital and important place in their heart and life. Just this week I heard a letter read from Bro. McLean, of the Foreign Christian Missionary Society, in which he said, "Of all the young men graduating from our colleges not one has offered himself for service on the foreign field. Not one." Sad and shameful.

Are the young men in the Church of Christ o-day cowards? Any soldier who would fail

to obey the worthy command of a general on the battlefield would be a coward and disloyal to his country. To hear the marching orders of the Lord of hosts and stand still or refuse to go because father, mother, brothers or sisters don't want you to, or with the thought, deceiving as it is, that the homeland holds for you sweeter fellowships, less of trial and more of comfort. To fail for these reasons is cowardly and disloyal.

When young Isaiah heard the voice of the Lord saying, "Whom shall I send and who will go for us?" upon the altar of service he throws himself with these words, "Here am I, send me."

With holy admiration do we look on the young man who had the manly, moral courage to give such an answer. God's call to service is as real to-day as in Isaiah's time. True, under different circumstances the call comes, but, nevertheless, real. Oh, for a legion of young men who will say manfully, prayerfully, sincerely and faithfully in answer to God's call, "Here am I, send me." God wants you, young men. Christ calls you. The Church waits to send you forth in answer to the trust committed to her charge. To falter is to fail. To halt is to stay the final triumph of Christ's kingdom. If you could but taste the fellowship of one hour's service in ministering to the people of this dark land, the mission secretaries would not be looking for you. Your service would be forthcoming.

Are you willing to lay your life upon the altar of service to be directed and used by God?

Such surrender, such consecration will bring untold blessings to the waste places in this world's desert. It will bring many a young man to India. It will lead many to China, Japan, Tibet and Africa. God does not intend every educated young man to come to the foreign field, nor does He intend that every educated young man should stay in the homeland.

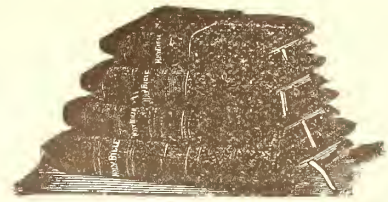
It is for you, young men, to know where God wants you to be. Oh, that, Paul-like, you would bow at the "throne of grace" and in the same spirit of inquiry, "Lord, what wilt Thou have me to do?" or in the spirit of consecration expressed so beautifully in these words, "I'll go where you want me to go, dear Lord." To all such heart petitions, God has His answer. "For thine ears shall hear a word behind thee saying, 'This is the way, walk ye in it.'" The greatest need for the work in India is young men to act as evangelists in going from village to village, gathering the people together in the cool of the morning or in the bright moonlight to tell them of Him "who went about doing good." Do you possess the spirit of leadership? Here in India are a people to be led forth out of the wilderness of idolatry and superstition into the Canaan life of freedom, joy and peace.

Are you blest with something of Joshua's untiring and steadfast zeal? Bring it with you. The daily march onward, the blowing of the gospel trumpet, with "line upon line and precept upon precept" must continue, this ceaseless, holy warfare must be kept up until the Jericho walls of hethenism fall and the land become filled "with the knowledge of the Lord as the waters cover the deep."

Bungalows, orphanage, school, church and hospital buildings are not the only structures to be built in India or any other mission field. Spiritual temples for the living God are the most important part in the missionary's building duties. Out of the rubbish and wastes of heathenism material you will find and when changed by the gospel of Christ and beautified by the spirit of Christ, you will have built up a spiritual temple so sure as Solomon built the temple at Jerusalem. At times you will find the wisdom of Solomon unable to answer clearly the perplexing situations under which your work will bring you, but the wisdom of God sufficient will be.

Have you the spirit of undying love and passion for souls? Here is a field that needs such sympathetic and loving service. In looking at the multitudes who are dying without God, without hope, who have never had a kind word spoken to them, such conditions and scenes offer the greatest opportunity for the development of your loving and sympathetic

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nature. Do these words come to any young man who a few years ago offered himself as a student volunteer for service on the foreign field, but has allowed some paltry circumstance to keep him from its fulfillment? Do you feel called of God to service on the foreign field? If so, let nothing keep you from answering that call.

The crisis that we face to-day in mission work is this: Will the young men who are graduating from our Christian colleges fail in responding to the message of authority that comes from the Son of God, "Go ye into all the world and preach the gospel to every creature?"

Young men, will you fail to respond? Will you disappoint Heaven and the Church on earth? To do so is to allow millions to fall into a Christless and hopeless grave.

Rath, India. WALTER G. MENZIES.

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The Church and the Saloon.

We regret to read that a church in the neighborhood of New York has thought it necessary, in order to raise money to build an extension, to ask each saloonkeeper in the parish to give one day's receipts each month for four months to the building fund. The case affords, perhaps, an extreme illustration of the absurd and harmful expedients resorted to by churches to swell their financial receipts, expedients which tend to bring religion into disrepute and directly to swell the number of non-churchgoers, of which we hear so much complaint in these days. The fault lies here partly, of course, in the meagre and insufficient contributions to church maintenance made by the regular members of the churches themselves, but even this neglect cannot excuse the imposition of a tax upon the drink shops. The churches and the saloons stand too far apart in their character and purposes to make it expedient to yoke them together for any purpose. The saloon may profit by the arrangement, but the churches never.—*Leslie's Weekly.*



An Incident in Medical Mission Work.

One of the pleasant things about the woman's dispensary in Damoh, India, was a little baby boy, the grandson of the woman from whom the building is rented. His little sister, a child of six, came every day with Gokal astride her hip. She was so little and he such a big baby, that it was quite a task to get him up stairs, but once accomplished he rolled about on the floor in the sunshine and crowded so happily. His big black eyes answered one's smile. His good time on the ground was fatal to our appearance—white dresses and dirty little babies—but we couldn't help taking him up every day.

One day after I left India, Gokal became very sick. Miss Clarke went to see him, and for six hours worked with him. It was the pneumonic form of plague, and she hoped to be able to relieve him as she had so many little ones with lung trouble, but all in vain. The native doctor went to see him, and they did all they could for him. The next day he died.

There is a "smallpox" scare in a town near here, and people will not even go to the town. Miss Clarke cared for that little child. She sees smallpox and cholera whenever there is any about. Leprosy and other diseases of the kind, any and everything and yet she cares not for her own danger, is only glad to be used, and would give her life as willingly as her service, if need be.

There was mourning in little Gokal's home. He was the only son, his brother having died a short time before. There is mourning in many a home in Damoh for those who fell victims to the plague. During the warm season the disease becomes less active, only a case now and then. What the coming cold season holds for it cannot be foretold, but it is almost sure to be another time of death and sorrow.

Atwater, O. MARY MCGAVRAN.



C. W. B. M. in Missouri.

I trust the auxiliary sisters are doing all in their power to send their apportionments to Burgess Memorial. Let Missouri stand before the other states in national convention as faithful, devoted and liberal as any. Wealth there is in plenty. Let those of us who have it, consecrate it to him. One successful president, recently, in appealing for gifts for our work, advised the audience to give their substance now, while they live, adding, "You can't take it with you when you die; if you try to, it will melt, you know."

Sister E. M. Millard, of Houston, sends \$5 to Burgess Memorial. The programs for Grand River district convention, to be held at Princeton, Aug. 25-27, are ready for distribution. A splendid convention is expected. Will you help to make it good by attending?

An auxiliary has been organized at Old Orchard, Mo. Membership, 12; tidings, 6; officers, Mrs. Kate L. Brown, Mrs. Laura Pelsue, Mrs. Chester Payne.

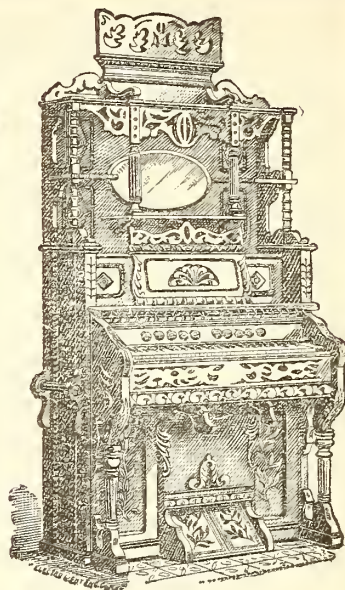
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We are pleased to announce that Miss Matie Pounds, national superintendent of young people's work, has consented to speak at the state convention, at Columbia.

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Marriages.

CONRAD—HALL.—Married at Chicago, Ill., July 19, 1903, Mr. Wm. Conrad, of St. Joseph, Mo., and Miss Gertrude Hall, of Chicago, Guy Hoover officiating.

MANIFOLD—BLACK.—On April 22, 1903, at the residence of the bride's mother, Tweed Street, Invercargill, New Zealand, by Frank Hales, George Manifold, B. A., preacher, Christ Church, to Alice, fourth daughter of the late John E. Black.



Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BYNON.

On the eve of June 30, after an illness of only a few short hours, the gentle spirit of our beloved sister in Christ, Aline Clardy Bynon, youngest daughter of Brother and Sister Clardy, of this city, took its flight to that higher and better life prepared for the children of God, aged 26 years. A gifted

child, she used her gifts to the glory of God, giving her life to her Savior when quite young. Her married life was of short duration, her husband having preceded her some six or seven years. Though frail in body, she was strong in spirit, brave, noble and true, a loving, dutiful daughter, a gentle, confiding sister. Her home going was a great shock to her large circle of friends, over whom her lovable character, sunny disposition and cheery smile ever won their hearts. May those who mourn the absence of this precious life, look beyond this vale of tears to a happy reunion in that higher clime where partings are known no more.

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The commandments and Lord's Prayer would be well to have in the Sunday-school room. We can supply both of these printed in large type on cloth. The price of the Commandments is \$1, and the Lord's Prayer \$1.25, sent postpaid.

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It is certainly written in a splendid literary style. We mean the new book by Geo. H. Combs, of Kansas City, Mo. The title of this book is "Christ in English Literature." This book is just from the press, and is in the best style of the bookmaker's art. It is bound in beautiful colored cloth, and the title is in pure white letters. Price postpaid, \$1.

Were you ever a student at Bethany? If you were, you know something of the late W. K. Pendleton. You should read the late publication entitled "Life of W. K. Pendleton," written by F. D. Power, of Washington, D. C. This is a recent publication from the press of the Christian Publishing Company. It is a handsome cloth bound book containing 494 pages, price \$1.50.

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A LETTER TO OUR READERS.

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Gentlemen:—About a year ago I was suffering from what I supposed was rheumatism. I became so bad that I could hardly get on my feet from a sitting position. I run down in weight from one hundred and ninety-five to a hundred and forty-five pounds. I tried different kinds of medicine, but received little or no help. I saw Dr. Kilmer's Swamp-Root highly recommended for kidney trouble, but I never had any idea that my kidneys were affected. I thought I would try a fifty-cent bottle of Swamp-Root and see what the effect would be. I commenced taking it according to directions and in a few days I saw that it was helping me. I used the fifty-cent bottle and then bought two more dollar bottles, and they completely cured me. I have got back to my original weight, one hundred and ninety-five pounds, and I am a thorough advocate of Dr. Kilmer's Swamp-Root.

Very Truly,

Feb. 17, 1903. Wm. M. PARTCH.

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Evangelistic

Additions Reported Last Week.

Baptisms.....	820
Letters, statements and reclaimed.....	160
Methodists.....	19
Baptists.....	32
Unclassified.....	24

Total.....1055
Dedications, 4.

M. L. BUCKLEY.

Harrison, O., July 29, 1903.

ILLINOIS.—Girard, July 28.—Harold E. Monser begins a meeting here Oct. 15. Two additions not before reported.—MEADE E. DUTT, minister.

Watseka, Aug. 3.—A husband and wife for many years members of the Baptist church, presented themselves for membership here at the morning service of yesterday.—B. S. FERRALL.

Eureka, Aug. 2.—Four baptisms to-day; ten since last report. State meeting here Aug. 31-Sept. 4.—ALVA W. TAYLOR.

IOWA.—Glenwood, July 29.—Two added by letter July 26, and one by statement the 19th. Also three by letter and two confessions not previously reported.—WALTER L. MARTIN.

INDIANA.—Waynetown, Aug. 3.—Meeting here one week old yesterday. Twelve added thus far: ten by confession and two by letter. Crowded houses at each of the services and people were turned away last evening. Preaching is done by the pastor. Roy L. Handley is singing evangelist.—H. O. PRITCHARD, pastor.

State Line, Aug. 3.—One yesterday by baptism.—CHAS. E. SHULTZ, minister.

KANSAS.—Atchison, July 27.—We have recently received four into the fellowship of the First Church, two of whom were baptized. Our Bible-school had 297 present yesterday morning, with the mercury at 95 degrees in the shade; an attendance never before reached in midsummer. Audiences fine for the hot weather.—W. S. PRIEST.

South Haven, July 27.—Four additions here yesterday; two from the United Brethren by baptism, one from the Methodists, who had been immersed, and one by letter. The work here is still improving.

Girard, Aug. 1.—I am just home from a three weeks' vacation, which was spent in preaching for the congregation at Deer Creek in Kay Co., O. T., with the following results: Sixteen by confession and baptism, four from Christian connection, one from Baptist, one by statement. This gives them a membership of 53 members, and makes them strong enough to have preaching half time, which they will have when a suitable man can be found.—W. H. SCRIVNER.

KENTUCKY.—South Elkhorn, Aug. 1.—Burriss A. Jenkins is in a meeting at South Elkhorn, Ky. The meeting is seven days old and twenty-three additions. Mrs. J. J. Taylor, of Indiana, singing evangelist, is assisting him. Burriss A. Jenkins will begin a meeting at Newtown, Ky., August 10.

MISSOURI.—Springfield, July 29.—Six additions here last Lord's day. Baptism Wednesday evening. Our work prospers; good audiences at morning services.—D. W. MOORE.

Lamar, Aug. 8.—Two young men confessed Christ this morning, one a great grandson of the honored Samuel Rogers, that grand old pioneer who preached in St. Louis, before the town was named St. Louis. Our union evening services on the square are very largely attended.—S. W. CRUTCHER.

Lilly, July 31.—I attended the Davis county convention this week and gave my illustrated song lecture Wednesday night to a large house. We begun a meeting here last night with Brother Keer, of Gallatin. Churches and evangelists address me here.—C. M. HUGHES, gospel singer.

St. Louis, Aug. 3.—Additions yesterday as follows: First Church, two by letter; Fourth Church, one by letter; Carondelet, one by letter.

Moberly, Aug. 3.—Three added at yesterday's services. Our work starts off pleasantly.—JAMES N. CRUTCHER.

OHIO.—Athens, July 27.—Three added here yesterday; two by letter and one confession. Twenty-one have been received into the church at regular services since May 1. We are "federating" with the Methodists and Presbyterians during July and August.—T. L. LOWE.

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OKLAHOMA.—Kaw City, July 27.—Have just closed a short meeting at this place. Baptized the first persons ever baptized in the town. Organized with 18 members. They will build soon. Bro. F. D. Wharton, of Newkirk, led the song and will preach for the little band Monday and Tuesday evening of each week until they can secure a pastor. We are in need of more pastors in Oklahoma. If you are a hustler and want to come to Oklahoma, don't wait to correspond, but pack your trunk and come on; not for your wife's (?) health, but because you want to be an Oklahoman. "The harvest is white, but the laborers are few."—J. A. TABOR, state evangelist, Oklahoma City.

OREGON.—Eugene, July 27.—At our regular services yesterday at Santa Clara school-house one by confession and baptism, who will take membership with the church at Eugene.—A. F. LINN.

Salem, July 25.—Additions every Lord's day in July thus far. Total additions, seven.—GEO. C. RITCHEY.

TENNESSEE.—Chattanooga, July 29.—To-night I preached in Sherman Heights, eight miles from the city, and 1 man made the good confession.—ZAS. W. ZACHARY.

TEXAS.—Houston, July 29.—I am closing a short meeting at Frost, Texas. The Baptists and Methodists possess the land here, but have treated us most kindly. We have had a number of accessions, and two weeks longer would have brought a greater harvest. In the past 19 months of pastoral work there have been 310 accessions under my ministry, and in 31 months, 631. Surely the Lord is good. Because of a shifting of circumstances, I have the month of September in which I can hold a meeting for some church, beginning as early as the last week of August or any time in September.—E. W. BRICKERT, evangelist.

Denison, Aug. 1.—Fourteen additions since last report; 32 in two months. Church strengthened and encouraged. Hope to have a meeting by one of our leading evangelists soon.—J. A. SHOPTAUGH.

Cleburne, July 28.—We have just closed a meeting here with Bro. G. Lyle Smith, our pastor at Paris, Texas, aiding us. We have been much strengthened by the labors of our brother. Twenty-seven were added to our roll—17 by primary obedience and the others by statement or letter. We are encouraged to look forward hopefully. May our Father give us wisdom to use our opportunities for the best.—A. J. BUSH.



Changes.

Thomas Martin, Roseville, O., to Sandy Lake, Pa.
E. N. Tucker, Fairbury, Ill., to Sac City, Ia.
Jas. H. Brooks, Newport, Ark., to Bald Knob, Ark.
G. L. Applegate, Red Cloud, Neb., to Marion, Iowa.
W. B. Harter, Unadilla, Neb., to 1608 2nd Ave., Nebraska City, Neb.
G. S. O. Humbert, Corvallis, Ore., to Eugene, Ore.
Geo. C. Ritchey, Salem, Ore., to Anaheim, Cal.
H. P. Peck, Sumner, Wash., to Milton, Ore.



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My California Retrospect.

(Continued from page 169.)

tain delights are thronged with campers, which place a large per cent of population out-of-doors for enjoyment.

Then the bicycle and auto come in with the Sunday excursions to wheel away the Sundays. These keep large numbers out of the Lord's house and Sunday-school. These changes have influence on every one who settles in California, so that even a Missourian may change his spots. Notwithstanding these obstacles, the cause of Christ in California is making rapid progress and will make greater as the days go by.

There are as many Endeavorers keeping the quiet hour as in any other state. There are thousands of devoted Christians in our mountains, valleys, cities and marts of business. The Sunday-school work is on the highest grade even in out-of-the-way school-houses, and the gospel call comes from good people away up among the whispering pines. Thus great advancement has been made and a high plane of excellence attained. The prospects are bright and promising. We need more consecrated workers. The population is rapidly increasing. We must be on deck, at the guns, banner high, open book, glistening swords, ready for action. See the "star of hope and triumph nigh." "Happy sunset land."

Under the Turquoise Sky.

(Continued from page 171.)

miles away, the famous Sangre de Cristo, or Snowy Range, crowned with everlasting snow. To the north a great abyss, Gray's and Long's Peaks and Denver. Here is sublimity, immensity incredible! Pike's Peak is a nation's monument. It is the unofficial designation of the great west, and thousands of pioneers, moving toward the mysteries of this fascinating region, chose this mountain as their goal. "Pike's Peak or bust!" was the cry of multitudes. It was on Nov. 13, 1806, that Major Zebulon Pike saw a light blue cloud which he concluded to be a mountain, and in his report to the war department he tells how on Nov. 17, they "marched with an idea of arriving at the mountains, but at night found no visible difference in their appearance." For ten days he traveled before arriving at its base, and on Nov. 27, attempted its ascent. After prolonged effort to climb the mountain he declares his belief that "no human being could have ascended to its pinnacle." The first ascent was made by Major Long in July, 1819. The first woman to reach its top was a Mrs. Holmes, Aug. 5, 1858. For ten years now the cogwheel railroad has taken thousands to the Peak, an easy, comfortable ride of nine miles which to the commonplace mortal is like living a chapter of one of Jules Verne's romances.

The average grade is 844 feet to the mile. One goes up in an hour and a half and takes the same time in making the descent. The top of the peak consists of several level acres strewn with big rocks principally in cubes and other rectangular shapes as if the Titans had assembled material for some great structure on the summit and then abandoned it. As one stands and views this mighty heap upon the face of the continent he is called to wonder at the greatness of God's handiwork in raising it, and at the genius of man's handiwork in conquering it.

A singular grave is seen on the peak with

this inscription: "In Memoriam. O'Keefe. Daughter of John and Nora O'Keefe, who was eaten by mountain rats in the year 1876." This was the child of Sergeant O'Keefe, of the signal service. On the mountain I saw no living creature but a porcupine and a few chipmunks and lizards.

Near Manitou is the so-called "Garden of the Gods." This is simply a collection of strangely formed rocks that by stretch of imagination on the part of hack drivers and tenderfeet assume all manner of grotesque shapes of beast and birds, cathedrals and sphinxes, freaks of sculpture and architecture, types of men and products of the garden. It is something of a fake.

The Springs here are very wonderful. Long ago it was a famous camping ground for the red men who knew the value of its medicinal waters and called it after the name of their great spirit. It is an ideal resting place—wild, beautiful and healthful. The heraldic animal of Manitou is the burro. They worship burros here as the people of Berne worship bears; the Venetians, pigeons and the Egyptians, cats. These little beasts are burden bearers and winners of many an honest penny for the people who live upon tourists. Troops of them pass every hour, mounting Pike's Peak by the perilous trails or taking visitors to the canons and falls and other points of interest. Women ride them like men—astride—and men often mount them who are bigger than the burro and would suggest that the position of the two animals fairly should be reversed, but most of all the children enjoy them. They are interesting little fellows—faithful and long suffering, with a rather musical note—a sort of a rocky mountain canary—and bear such names as Trilby, Rags, Satan, Shorty, Electric, Uncle Tom, English Bob, Jumbo, Cracker Jack and Fire Cracker.

Manitou is a little mountain town given over to landlords, tourists, hack drivers and curio shops. One can buy Navajo blankets, minerals, Indian work, Turkish rugs and jewelry, salt water taffy and buttered popcorn and everything else that makes Atlantic City noted and at Pike's Peak prices. The principal springs are the Navajo, Cheyenne, Shoshone and Ute Iron, and are claimed to be useful for most of the ills that flesh is heir to. Over 2,000,000 bottles of the water are put up and sent out annually. They are bottled just as they flow from the earth and charged with their own gas. One feels as if standing before a perpetually flowing soda fountain, and grieves over the many gallons going to waste and thinks, "O, if this spring were only at Pennsylvania Avenue and Seventh street in Washington, what a blessing it would be!"

One of the greatest trips we have taken was "O'er Canon and Crag to the Land of Gold." It is a one day trip which bankrupts the English language. Its scenic wonders equal anything one sees in Switzerland. Fifteen miles on the other side of the Peak lies this golden wonder. Twelve years ago the rounded hills were untrodden save by a few cattle—to-day there are over 60,000 people, a city which has been built twice within that period; first in wood and now in brick and stone. Gold, with which these hills are veined and seamed, is the all-sufficient cause of this transformation. In a thousand shafts, drifts and tunnels leads are being followed and their riches brought to light. The hills all around look as if pock-marked with smallpox, broken out where prospectors and miners have been at work. The golden stream flowing from these hills is adding two millions a month to the world's wealth and they have only scratched the surface. In a dozen years three and a half million tons of ore worth \$136,000,000 have been taken out of the earth in an area six miles square. It is a wonderfully fascinating spot, 10,000 feet above the sea, in full view of the Sangre de Cristo range. We saw the Portland mine which yields \$2,500,000 a year; the Independence which Stratton sold for \$11,000,000; the Ajax, the Last Dollar, the Mary McKinney and the rest.

Returning by way of "the Short Line" to Colorado Springs we beheld the most stupendous and overwhelming scenery on the continent. This road completed in

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1901, is a marvel of engineering skill. It is the one trip in America that combines in a three hours' run the glories of the grandest prospects of Norway—surpassing even the Alps. Alexander Campbell used to say he had seen men drunk in the pulpit—drunk with passion or with error. One here is intoxicated with Colorado scenery. But this centennial state of gorgeous views, glorious climate and great treasure vaults has nothing underground or overground like its masterpiece—Pike's Peak:

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I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis Mo.

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The Passive Resistance League

By William Durban.

Two cross currents are perplexing the British people. These are also mystifying foreign students of English affairs, as I perceive by my reading of American and continental papers. The education conflict and the Chamberlain protection sensation are competing for the attention and interest of the British public.

The Chamberlain Red Herring.

I am one of the many people in England who, to a certain extent, admire Joseph Chamberlain while profoundly distrusting him. It is a deep conviction of many keen English people that this statesman's protection scheme, if so tentative and so crude a program can be called a scheme, is simply an acute attempt to save the government and to rescue Mr. Balfour. The position of the government will before long be utterly hopeless in consequence of the approaching complications rendered inevitable by the reckless education enactment. Many things are concurring to create a stupendous liberal reaction. So acute a tactician as Chamberlain knows that the storm cannot be averted by any ordinary party strategy. It is believed by many competent judges that he does not for a moment expect to overturn free trade and to inaugurate a recrudescence of protection. But he is trailing a red herring across the scent. And without doubt the new scare is effectually diverting the general public from the previous agitation. For, like every other human community, the British nation is only capable of enduring one absorbing sensation at a time.

A Proof.

Lest this idea should seem to be a shadowy conjecture, I may remind readers of a very important antecedent. Mr. Chamberlain is very often challenged to bring forward his long-promised old age pension bill. He solemnly and eloquently undertook to construct such a measure, and there is no doubt that he won for the Tory party an immense number of workingmen's votes by that fascinating overture. But he has never shown the slightest inclination to redeem his promise, and can never be induced to reply to even the most pressing reminders. If he ever seriously intended to introduce such a measure, he has been unfaithful to his own purposes, for he has had splendid opportunities of vindicating his reputation. It seems to many critics that he was willing to impose on the credulity of the simple voter exactly as Lord Beaconsfield loved to do. Tories when in power are the Jesuits of politics. Political Machiavellianism is now in full vogue. We are going through a period of almost inconceivable sophistry in statesmanship. The high church ritualists are at the helm, and are steering the nation straight for the rocks of Ultramontanism. The bishops are playing with the lords as

pretty puppets. This is the reply of the prelates to the radicals who threatened to turn them out of the House of Lords and to set up a free church in a free state, according to the famous formula of Cavour.

Passive Resistance.

Now I revert to the famous passive resistance scheme. The league formed under the auspices of the federation of free churches has been joined by nearly four thousand Methodist, Baptist, Congregational and Presbyterian ministers. The chief leaders are Dr. Clifford, Sylvester Horne, Dr. Monro Gibson, Dr. Townsend and Dr. Fairbairn. What is the object of this league? Simply to call into compact rank the forces of the mutineers against the iniquitous education bill. That bill has become law, but it is a law which tramples on the conscience of the Christian citizen by enforcing him to support schools in which sectarian religious instruction, subversive of the reformation, will be administered in thousands of the elementary schools, especially in the rural parishes, where clerical influence is omnipotent.

The Prospect.

It is probable that in a very few months the actual conflict will have begun. These ministers of religion are not to be amused, beguiled, bewitched and diverted from a serious and solemn obligation by Mr. Chamberlain's sensational vagaries and parliamentary antics. He has captured some in each party by parading an affected nationalism which others detect as a sham patriotism. The cry of favoring the colonies is a truly hollow one. The colonies will do nothing at all to reciprocate the policy outlined by Mr. Chamberlain, excepting so far as it may suit their own selfish interests. There is no sentiment in trade. It is brutally and barbarously selfish. At any rate, Mr. Chamberlain is a wrecker. He it was who was chiefly responsible for the fall of Gladstone's government. He shattered Liberalism and became the architect of Unionism, which he is now engaged also in smashing, for a considerable number of distinguished Tory statesmen are up in arms against the new protection program. All is in confusion, as in one of these letters I predicted all would be. We are in the midst of ed- dies and cross currents, and are near- ing the breakers in which the Tory craft will be shattered. The long regime of Salisburyian Conservatism, often called Cecilianism, is drawing to a humiliating end. The great question on many tongues is, "What does Chamberlain really intend?" It is by many believed that he intends deliberately to appeal to the nation at a time most convenient to himself, and to seek at a general election to bring in a reconstructed party, of which he himself will be the only possible leader. But there are many people who think that the issue will be a terrific crash

in which many old institutions, including the Established Church, will topple over, and that a new England will arise out of the ruins. I agree with those who look to Mr. Asquith, Mr. Lloyd George, Mr. John Burns and Mr. Will Crooks as the coming statesmen when a new and better order of things is inaugurated. There is no doubt, however, of one thing, and that is, that for a short time the High Churchmen will revel in a temporary triumph. Their victory, however, will be of the kind which is worse than a defeat, for it ensures the destruction of the victors. Romanizing tactics always fail with the Anglo-Saxon race, for that race is possessed with an indomitable passion for civil and religious liberty. At the same time, there is also implanted in that very same race a religious instinct which renders it easy on certain occasions for pietist pretensionists to bewitch the multitude. Such an era of illusion the nation is passing through. When the air is cleared, the issue will astonish the Romanizers and their Tory tools with a view of their own folly which might constitute a sobering lesson, only the Ritualists, like the Bourbons, never learn.



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Quit Coffee and Got Well.

A woman's coffee experience is interesting. "For two weeks at a time I have taken no food but skim milk, for solid food would ferment and cause such a pressure of gas and such distress that I could hardly breathe at times, also excruciating pain and heart palpitation and all the time I was so nervous and restless.

"From childhood up I had been a coffee and tea drinker and for the past 20 years I have been trying different physicians but could get only temporary relief. Then I read an article telling how some one had been cured by leaving off coffee and drinking Postum, and it seemed so pleasant just to read about good health I decided to try Postum in place of coffee.

"I made the change from coffee to Postum and such a change there is in me that I don't feel like the same person. We all found Postum delicious and like it better than coffee. My health now is wonderfully good.

"As soon as I made the shift from coffee to Postum I got better and now all of my troubles are gone. I am fleshy, my food assimilates, the pressure in the chest and palpitation are all gone, my bowels are regular, have no more stomach trouble and my headaches are gone. Remember I did not use medicines at all—just left off coffee and drank Postum steadily." Name given by Postum Co., Battle Creek, Mich.

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Current Literature

Turgot and the Six Edicts. By Robert Perry Shepherd, Ph. D. (The Columbia University Press, New York; paper; pp. 213. \$1.50.)

This scholarly monograph by Bro. R. P. Shepherd, pastor of the Christian church at East Orange, N. J., was presented as a thesis for the degree of doctor of philosophy at Columbia University, and is now published by the university in its series of "Studies in History, Economics and Public Law." Students of history and advocates of social and economic reform—who are not always, but who always ought to be, students of history—may study with profit the measures put in practice by Louis XVI's great minister of finance, who, almost alone among his contemporaries, saw the impending danger of the Revolution and tried by rational means to prevent it. Dr. Shepherd's study of this prologue to the French Revolution is a genuine piece of historical research. It has a facility of diction which seldom characterizes a thesis, and that patient and detailed scholarship which seldom characterizes anything else.

The Religious Education Association. Proceedings of the first annual convention, Chicago, Feb. 10-12, 1903. (Executive office of the Association, 153-155 La Salle St., Chicago.)

Here, at last, is the complete report of the much-discussed and criticised Religious Education convention which met in Chicago in February last. Now, for the first time, those who had not the privilege or the desire to be present at the convention have the opportunity of knowing its real spirit as manifested in its prayers and its addresses. Those who have looked upon the convention as a ceterie of advanced critics, seeking to introduce revolutionary methods and ideas that would supercede or overthrow existing agencies and methods, will no doubt be much surprised to find what was the real aim of the convention, and what was the character of the men who participated in its proceedings. It is a most valuable book. We know of no publication of equal size that contains so much to quicken the mind and hearts on the great problem of religious education which it discusses. The book is handsomely printed and bound, contains a full account of the proceedings, is well indexed and will be found the most valuable addition to the library of any man who wishes to keep in touch with the best thought of our time upon the most vital questions of the age. In addition to the report of the proceedings, is the organization of the association by departments, with the names of the various committees and the list of the names of the association members enrolled by states. The membership represents forty-two states and territories in the United States, besides British Columbia, Manitoba, Nova Scotia, Ontario, Prince Edward Islands, Quebec, British West Indies, Japan and Turkey.

The Other Room. By Lyman Abbott. (The Outlook Company. \$1 net.)

I have just read one of the sweetest books I ever held in my hand. The writer is Lyman Abbott. The name of the little volume is, "The Other Room." The thought with which the book begins is this:

"The universe is God's house. This world is not the only habitat for the living. In this house are many rooms. Death is only pushing aside the portiere and passing from one room to another." The text quoted is the language of Jesus in the fourteenth chapter of John: "Let not your heart be troubled; ye have faith in God, have faith also in me. In my Father's house are many dwelling places; if it were not so, would I have told you that I am going to prepare a place for you?" After this language follow the words first quoted.

Some one wrote to Dr. Abbott saying, "How shall I think of the dead?" He said, "I cannot

tell another how he should think of the dead; I can only tell him how I think of them." And this is what he says: "I think of death as a glad awakening from this troubled sleep which we call life; as an emancipation from a world which, beautiful though it be, is still a land of captivity; as a graduation from this primary department into some higher rank in the hierarchy of learning. I think of the dead as possessing a more splendid equipment for a larger life of diviner service than was possible to them on earth—a life in which I shall in due time join them, if I am counted worthy of their fellowship in the life eternal."

This is enough to give you a taste. The book can be read through in an hour. It is full of comfort and hope. Its view of death is Christian, not pagan. The especial attention of bereaved ones is called to it. Pastors are often asked to name a book that contains comfort for the bereaved. Call attention to "The Other Room." It is a prose poem.

B. B. TYLER.

Memories of Yale Life and Men, 1845-1899. By Timothy Dwight. (Dodd, Meade & Co. \$2.50 net.)

From his entrance to the freshmen class to his retirement from the presidency, Dr. Dwight was connected with Yale for fifty-four years. It was a long and honorable career, honorably crowned by his voluntary retirement at the age of seventy years. He was like old President Walker, of Howard, whose resignation was met with the statement that nobody in the corporation wanted him to resign, and who replied, "Do you wish me to remain in the presidency until everybody in the corporation wants me to resign?" But Dr. Dwight's work is even more fully crowned by this retrospect of half a century of Yale life. It is less self-centered than an autobiography would be, and less formal than a history of the institution during that period. But it tells the story of the development of what was a small college fifty years ago, into what is now a great university. We do not usually appreciate how recent is the magnitude and wealth of the chief among the old eastern universities. In 1845 the Yale faculty consisted of the president, six professors, one assistant professor and seven tutors. There was no graduate school, no departments of divinity, law or medicine.

There was plenty of plain living in those days, but Dr. Dwight thinks the amount of high thinking may easily be overestimated. He frankly asserts that "the new times are better than the old," and that is as convincing evidence of a youthful spirit as any man of seventy-four years can give. His own father did not take quite the same view. Dr. Dwight says:

"My excellent father, as I remember, used to animadvert upon, and in a sort of self-comforting way, to grieve over the degeneracy of the times when I was a young man, as compared with those when he was a youth. But I was wont to try to encourage him with the consolatory thought that, however much things had changed for the worse between his early years and his later ones, they were doubtless much better in his later years than they would be in mine. But somehow he was not consoled."

Every page of the book is full of interest to every Yale man, and very many of its pages will be of a far more general interest.

The American Bible. The Books of the Bible in Modern English. By Frank Schell Ballentine. (Good News Publishing Co., Scranton, Pa.)

Every earnest effort to translate the originals of the Bible into modern English ought to receive the sympathy of Bible students. Mr. Ballentine has given us the New Testament in most convenient form and type, which is a luxury to the eye. The arrangement of the books of the New Testament is also another noteworthy feature. The books of the same author are grouped together. Hence one volume is devoted to the letters of St. Paul, while there are five volumes in all. Nothing could excel the convenience of the

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Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, I feel it my duty to tell all I can of the great virtue of Himalya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, that Himalya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, that Himalya completely cured her after fifteen years persistent suffering of Hay-Fever and Asthma. Mr. Alfred C. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not lie down for fear of choking, being always worse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalya cured him of Asthma of thirty years' standing.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should use it before the season of the attacks when practical, to give it time to act on the system. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to The Kola Importing Co., No. 1166 Broadway, New York.

plan adopted by the author. The translation itself, though faulty in places, is in the main admirable. The treatment of the aorist tense and the Greek article is far superior to either the authorized or revised versions. The general effect of the translation upon the English reader is very pleasing. He is seldom shocked by unnecessary changes, such as are made in the revised version. However, Mr. Ballentine has not hesitated to make changes where they are needed, but his rendering is apparently so proper and generally so luminous that the change is readily accepted. But there are some serious defects which cannot be overlooked. In order to avoid the controversial aspects of baptism the translator has uniformly rendered *baptizo* "to purify." This, of course, is absurd, and no scholar will justify it; and I understand that Mr. Ballentine himself is now convinced that this rendering will not do, and in the next edition he will change it. With a few slight exceptions the work is the best that has been presented as an effort to modernize our New Testament. It is free from many of the objections of the "Twentieth Century New Testament," while it is a great improvement in almost every respect upon the Revised Version for the general reader.

W. T. MOORE.

Constipation Needs a Cure.

A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or cathartic. They temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Vernal Remedy Co., 19 Seneca Building, Buffalo, N. Y.

All leading druggists sell it.

Family Circle

"Countrified."

By James Buckham.

Do they call you "countrified?"
Let it be your joy and pride,
You, who love the birds and bees,
And the whispers of the trees!
Trust me, friend of flowers and grass,
Little brown-faced lad or lass,
Naught in all the world beside
Equals being "countrified."

Up of mornings when the light
Reddens on the mountain height;
Hearing how the bird-throats swell
With the joy they can not tell;
Conscious that the morning sings
Like a harp with unseen strings,
Over which the breezes glide;
This is being "countrified."

Roaming far, on summer days,
Or when autumn woodlands blaze;
Learning how to catch and tell
Nature's precious secrets well;
Filled with sunshine, heart and face,
Or, where branches interlace,
Dappled like the shy trout's side;
This is being "countrified."

What though little fit to pose
In the city's ways and clothes?
There is vastly more to love
In the brawn of nature's glove.
Health and happiness and tan
Are best fashions for a man.
All who near to God abide
Are in some way "countrified."

—Journal of Agriculture.

Robert's Regret.

By M. La Fay Gestrue.

"Mamma, Robert did not recite his grammar lesson to-day, and when the teacher asked for an explanation, he told a fib, said he had no book and could not study. Here is a note from the teacher."

Mrs. Cable read the note Minnie gave her, and wondered what she could say in reply to Mr. Walker.

Early in the term a peculiar circumstance occurred in regard to Robert's grammar, perhaps you will say shameful. Robert hated grammar and was often punished on account of his poor recitations. Reciting well in other studies, it was all the more evident to the teacher's mind that it was not inability, but meanness that made Robert a laggard in the class.

Perhaps if Mr. Walker had shown him the pleasant side of the study by arousing a mental interest in the exercises, it would have helped him to overcome his dislike to so essential a study. Unfortunately we have teachers here and there who merely "hear" recitations and who seem to think that is all they are employed to do.

When Robert began the fall term he was given the grammar his older brother formerly used, which disgusted him on the start. If you dislike a thing, every little item of no consequence at all is very apt to influence the mind. By the end of the month Robert was ready to quit grammar, a low grade was reported, and he said to his chum, Fred Green, "What I did answer correctly was only from memory, for I don't understand a thing about it."

The discouraged boy threw his book into a mud hole, saying, "It's an old thing anyway. I can live without grammar."

The scholar who saw this told his

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Words of Wisdom to Sufferers from a
Lady of Notre Dame, Indiana.

I send free of charge to every sufferer this great **Woman Remedy**, with full instructions, description of my past sufferings and how I permanently cured myself.

You Can Cure Yourself at Home Without the
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It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only **twelve cents a week**. It does not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping so-called female complaint, then write to **Mrs. M. Summers, Notre Dame, Ind.**, for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves **worry and expense** and the **unpleasantness** of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes **healthy and strong women**. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 183, NOTRE DAME, IND., U. S. A.

sister Minnie, who reported it to her mother and what do you think?

Robert vowed he did no such thing, and Fred, who came home with him to stay all night, would not say a word. Fact is, Fred had thrown his arithmetic into that same mudhole for the same reason.

Robert told his sister privately that Fred Green disliked a girl that tattled. "Now, you are a tattletale, and you just see if the very next time he don't go skating with Nettie Padgett and let you slide." That was playing the coward with his sister.

In the midst of Mrs. Cable's reflections in came Robert with a very bloody face, and following close behind, and very pale, was Fred Green.

"O Mrs. Cable, I'm afraid I've punched Robert's eye out. We got out of school a little early and went rabbit hunting. The snow is so fine. Over at Elliott's stone fence we cornered a jack. I got on one side and Robert on the other. I had a long stick and was pushing it into holes to make the rabbit run out on the other side for Robert to catch. He got up close to peep in to see if he could see just where it was and my stick punched him in the eye."

Robert was in great distress. He could not see with his right eye at all, but that was on account of the blood from the gash on the side of the nose near the corner of his eye. The scar is visible to-day, twenty years later. The boys were so humbled by the accident and from fright that Mrs. Cable thought she would improve the opportunity by talking school affairs. So when quiet was restored after supper, Mrs. Cable asked about Robert's grammar.

The teacher wrote me a note, Robert, stating that you left school this afternoon without permission, because he had scolded you about your grammar lesson. At recess you buried your new book in a snow drift. You know how hard it is for mamma to get along since papa died, and how cold we were when drying the clothes in the house that I had washed in order

to get the money to buy your new book. Do you remember there was such a storm we could not hang the clothes out? Fred's father can buy ever so many books where I can hardly buy one. Besides, it is very nearly as bad to intentionally destroy a book as it is to steal one. I promised to give you papa's army field glass which he carried when a soldier and pilot, if you would be a good boy, good enough to not tell a fib, and commit your grammar lesson well, whether you understood it or not, it would be all right in the end. But now you have destroyed another book, deceived me a second time, and you cannot have the prize unless you work Saturdays and buy yourself a grammar and keep your word."

The tears were in Mrs. Cable's eyes as she talked, and the boys had not a word to say.

Robert got work at a cane mill on Saturdays and took such a notion to the work that in a month he went to the cane mill instead of school. If he had to go to school he would not live at home. His mother compromised with him by letting him stay at home. But, O, how her heart ached. She knew he would get very tired driving the horse at the cane mill day after day and that he ought to be in school.

* * *

It would require a book to tell the history intervening. Twenty years is a long time in which to prepare for any work. During the lyceums of winter evenings Robert took a great fancy for debate and politics. Being fond of history and not unwilling to read, possessing a fine voice and excellent memory, he was several times chosen as a leader, but the humiliation he suffered on account of his poor language made him keenly feel his fault and bitterly regret his disobedience. The opposition often mocked him, and the judges would criticize his side of the argument on account of poor language.

Fortunately Robert had a commendable determination now that he saw what he needed, but he would not go to school with the little boys. He

sold his pony and went away to a normal school where he took special studies. His embarrassments were cutting sometimes, but bravely borne. He got work in a printing office which was greatly to his advantage, and finally studied law in the office of a well-known Missouri judge. A student and janitor, but he says, "I learned how to live on nothing and do without everything if anybody ever did."

He is now practicing law in a northern state, but he says he shall always feel the effects of his disobedience and invariably tells boys what it cost him.

We were school-mates and I remember it all very well. Just a short time ago we talked with Robert and he said: "I have never forgiven myself for deceiving my mother, sorely punished though I have been. It is the meanest thing a boy can do. When I see a witness perjure himself, the question at once comes to me, Did he begin by deceiving his mother, telling her falsehoods? I find that deceit and falsehood precede all crime and lawsuits of every kind."

A

Senator Vest's Tribute to the Dog.

One of the most eloquent tributes ever paid to the dog was delivered by Senator Vest, of Missouri, some years ago. He was attending court in a country town, and while waiting for the trial of a case in which he was interested, was urged by the attorneys in a dog case to help them. Voluminous evidence was introduced to show that the defendant had shot the dog in malice, while other evidence went to show that the dog had attacked defendant. Vest took no part in the trial, and was not disposed to speak. The attorneys, however, urged him to speak. Being thus urged, he arose, scanned the face of each jurymen for a moment, and said:

"Gentlemen of the jury: The best friend a man has in the world may turn against him and become his enemy. His son or daughter that he has reared with loving care may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name, may become traitors to their faith. The money that a man has he may lose. It flies away from him, perhaps when he needs it most. A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor when success is with us, may be the first to throw the stone of malice when failure settles its cloud upon our heads. The one absolutely unselfish friend that man can have in this selfish world, the one that never deserts him, the one that never proves ungrateful or treacherous, is his dog. A man's dog stands by him in prosperity and in poverty, in health and in sickness. He will sleep on the cold ground, where the wintry winds blow and the snow drives fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer; he will lick the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert, he remains. When riches take

wings and reputation falls to pieces, he is as constant in his love as the sun in its journeys through the heavens. If fortune drives the master forth an outcast in the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him, to guard against danger, to fight against his enemies. And when the last scene of all comes, and death takes the master in its embrace, and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by the graveside will the noble dog be found, his head between his paws, his eyes sad, but open in alert watchfulness, faithful and true even in death."

Then Vest sat down. He had spoken in a low voice, without a gesture. He made no reference to the evidence or the merits of the case. When he finished, judge and jury were wiping their eyes. The jury filed out, but soon returned with a verdict of \$500 for the plaintiff, whose dog was shot; and it was said that some of the jurors wanted to hang the defendant.

—Nashville American.

A

He Left the Farm.

He went wrong, did he? That strong, well-meaning boy who worked so hard and patiently with you through so many discouraging though sometimes pleasant years? He would not stay by the land—anything, anything but that. "Yes, yes," you answer. "I did all I could to keep him on the old farm and to make him love the country more." Did you? Were the chores made just as few as possible,

the work planned so that rainy days and Sundays were resting places, instead of times to be dreaded? Was now and then a day found for all hands to go fishing? Was there a week or two set apart every summer for a genuine outing to some lake, stream or forest, where all that is wild and beautiful in nature could be felt and seen, and the tired brain and muscles relaxed and strengthened for the coming work? Did you see to it that the best boys of the neighborhood were made welcome at your home, now and then, on long winter evenings, and that a few of the best and latest books and magazines were there to interest and please them? Were only kind words spoken in that now deserted home, and did you teach them from the start, and live what you taught, that the farm home is the grandest, the most independent one on earth and can be made the most beautiful one? That farming is a profession of professions—one requiring the very brightest and best of our boys, one to be mastered and one to be proud of? Did you do all this, and still the boy would not stay on the farm?—Dakota Farmer.

A

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.



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A new \$25,000 Music Building is in course of construction and will be ready to use at the opening of the fall term. Thirty-five new pianos will be installed in the building for the use of students and instructors.

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DRAKE UNIVERSITY,

Des Moines, Iowa.

When de Co'n Pone's Hot.

Dey is times in life when Nature
Seems to slip a cog an' go,
Jes' a-rattlin' down creation,
Lak an ocean's overflow;
When de worl' jes stahts a-spinnin'
Lak a picaninny's top,
An' yo' cup o' joy is brimmin'
'Twell it seems about to slop,
An' you feel jes' lak a racah
Dat is trainin' fu' to trot—
When yo' mammy ses de blessin'
An' de co'n pone's hot.

When you set down at de table,
Kin' o' weary lak an' sad,
An' you're jes' a little tiahead,
An' purhaps a little mad;
How yo' gloom tu'ns into gladness,
How yo' joy drives out de doubt,
When de oven do' is opened
An' de smell comes po'in' out!
Why, de 'lectric light o' Heaven
Seems to settle on de spot,
When yo' mammy ses de blessin'
An' de co'n pone's hot.

When de cabbage pot is steamin'
An' de bacon's good an' fat,
When de chittlin' is a-sputter'n'
So's to show yo' whah dey's at;
Take away yo' sody biscuit,
Take away yo' cake and pie,
Fu' de glory time is comin',
An' it's 'proachin' very nigh,
An' yo' want to jump an' hollah,
Do' you know yo'd bettah not,
When yo' mammy ses de blessin'
An' de co'n pone's hot.

I have heerd o' lots o' sermon,
An' I've heerd o' lots o' prayers;
An' I've listened to some singin'
Dat has tuk me up de stairs
Of de Glory Lan' an' sent me
Jes' below de Mahster's th'one,
An' have lef' my haht a-singin'
In a happy affah tone;
But dem wu's so sweetly murmured
Seem to tech de softes' spot,
When my mammy ses de blessin'
An' de co'n pone's hot.

—Progress of a Race.

Kruger is Interviewed.

Pourtney Bigelow attempted on one occasion to interview "Oom Paul" Kruger, and met with about the same fate that many interviewers have had with the former president of the Boers. He found the old man in a very bad humor, and could get only monosyllables in reply to his questions. He employed every art of the interviewer, but to no avail. Finally, despairing of getting any information of use to him by straight questioning, he determined to be diplomatic and approach Mr. Kruger from his family side. So he said, very nonchalantly: "Is your wife entertaining this season?" Short and sharp came the gruff answer: "Not very." And the interview closed there.

Eaten up by Interest.

Most people know in theory, if not by experience, how rapidly compound interest accumulates; but a phase of the matter which may have escaped their attention is reported from the South.

A colored man complained that another negro owed him two dollars and absolutely refused to pay the debt.

The creditor had dunned and dunned him, but all to no purpose. Finally he went to a lawyer, in the hope that he could give him some good advice.

"What reason does he give for refusing to pay you?" asked the lawyer. "Why, boss," said the colored man, "he said he done owed me dat money for so long dat de interest had et it all up, and he didn't owe me a cent."

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Misfit in Names.

You must not think that turkeys first came from Turkey, for they are natives of America. And the Turkish bath originated in Russia. Nor must you think camel's-hair brushes are made from the hair of the hump-backed quadruped. They are mostly of the bushy hair from squirrels' tails. German silver not only is not silver at all, but it was invented in China, centuries ago, and it is an alloy of some of the inferior metals. Porpoise hide is not made from porpoises at all. People get it from the white whale. Jerusalem artichokes are not natives of Jerusalem, but are a kind of sunflower. The French call them "girasole"—flower turned to the sun—and *girasole* became corrupted into Jerusalem. Cork legs are not made from cork, and they did not come from Cork; the willow tree usually furnishes material for them. Cleopatra's Needle, that wonderful obelisk of Egypt, was made one thousand years before Cleopatra was born, and really had nothing to do with her. Irish stew is an English dish, and turtle soup seldom has any real turtle in it. Prussian blue, the beautiful color, is not a special product of Prussia, but of England. And so you see our names are often "misfits."—*Selected.*

"Now, boys," said the Sunday-school teacher, "Can any of you name the three great feasts of the Jews?" "Yes'm, I can," replied one little fellow. "Very well, Johnny, what are they?" "Breakfast, dinner, and supper," was the unconsciously logical reply.

A young Spaniard was sent as ambassador to the pope. The supreme pontiff frowned on him, and asked, "Does the king of Spain lack men, that he sends a beardless boy?" "Sire," replied the ambassador, "if the king had supposed his ambassador would be received for his beard he would have sent a goat."—*The Barber's Gazette.*

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With the Children

By J. Breckenridge Ellis

Gaston McElly; Minnishute, Minn.: "What I liked was Helen Ross telling about the show she got up with the boys and girls. I have tried to get the young people here to go in with me and act something and have a show, but they don't want to do anything except go to parties and walk around. I have been thinking of getting up something with only one part in it, and be that part myself. I was sure Bertha Beesley would pass her examination. I always read her letters, and she writes like the kind that pass. I hope she will tell us something more, soon. I am going to cook some mussels and see how they go. I think it's mighty strange about Mr. Manley going to the top of that mountain after shakes." (I don't see anything strange in that. You would naturally hunt them up the mountain-side.) "Couldn't he get milkshakes in town?" (Milkshakes! Why! What made you think they were milkshakes he went after? Mr. Manley didn't go up any mountain after milkshakes. Ridiculous!) "And if they were not milkshakes, if they were pokers" (pokers, indeed) "I still don't see why he went up for them." (Gaston, don't you know what shakes are? I thought everybody knew that. They are small thin boards, used for shingles. That is what shakes are. They are cut out of pine trees. They are 6 or 8 inches wide, and are called shakes.) "Harriet Dunn asked Jessie Underwood to tell about shakes. She got her name mixed with Mr. Manley's daughter, because it is Jessie Underwood that has made a study of sitting-hens instead of shakes. When you want to know how to make hens sit you ask Jessie Underwood. She said not to give them any dinner, didn't she? I think if you would keep that treatment up long enough, you could make anybody sit. I will tell you how I celebrated July 4. I began the Av. S. I took up 'The Princess' by Tennyson, and while I never liked poetry before, I think 'The Princess' interesting as a novel. I am reading Greene's 'History of the English People.' I read a chapter from the Bible each day."

Zella Manley, Manton, Cal.: "Here I come again, to explain about those shakes. The men go in the woods and saw down a big pine tree in blocks about 3 feet long and that block is rived or split into little thin boards about 6 or 8 inches wide, and are called shakes, not shaps; they have pine-wood flavor." (That is just what I was telling Gaston, and a very good flavor, too; but I prefer pineapple.) "They have a little bailer that they bail them up with; about 50 in a bundle. Then horse-teams come and haul them to the railroad, from 16 to 20 thousand at a load. They are used to put on buildings in place of shingles." (Just what I was telling Gaston.) "I kept my rules 11 weeks, then forgot to get my quotation. Ought I to send in my report when I miss?" (It isn't necessary.) "Oh, you wanted us to tell you about our Fourth!" (Oh,

yes!) "The neighbors clubbed together and raised \$10, and about 100 of us had a real old-fashioned picnic. We had all the ice cream, lemonade, candy and dinner we could eat and drink. I wish you good morning." (Zella and I know about shakes.)

Sarah Naylor, Waldron, Mo.: "Here I am again. I send my report, which is the most difficult of all the rules. I received my Av. S. gold pin and think it a little beauty. I suppose my letter, and Ethel Searcy's were published, for one number of the CHRISTIAN-EVANGELIST, during the flood, didn't reach us. But I judge from the way Lois A. Ely wrote about beating E. Searcy in size, that our letters were in the missing number." (Yes, I remember E. Searcy said she was such a nice little girl.) "Jessie Underwood's information about sitting hens was surely very valuable. George Erskine wondered if my brother came home from college. No, not till 3 months after I expected. He secured a good position for that long, so you can imagine how glad I was to see him after an absence of 6 months. He was sent on a business trip to Washington (state). Now you tell us how you spent the fourth of July, and maybe we'll tell." (I told two weeks ago.) "I didn't get left at home, get burnt or drink too much lemonade. My brother, aunt and I visited my sister, 20 miles away. We drove and got a little lost, but were soon on the right road again. I hope no one had worse luck than we."

Mrs. F. A. Potts, Chattanooga, Tenn.: "Did you receive my last 9th report? It should have been on the Honor List, as I sent it the last of May." (Mrs. Potts' name was published on our Honor List in the CHRISTIAN-EVANGELIST of June 18. Her card bears the postmark Cartersville, Ga. I hope she is having a good time down there, and gets all the crackers she wants. I have been told Georgia is a famous place for crackers.)

Helen Ross, Independence, Mo.: "I have just read the CHRISTIAN-EVANGELIST and see you put all my letter

in. I wouldn't doubt but some got tired reading it." (They have now had 2 weeks to rest up, so I thought they could bear another dose.) "I am glad you like the idea of having colors for the Av. S. The ones I shall vote on are blue and old gold. I think those colors suit each other fine. I am glad Bertha Beesley passed the examination. The postman is coming, so I must close." (I hope he brought you a good letter, an interesting magazine and a box of candy. And I might as well add, an invitation to a party, as it will not cost any more.)

I have a delicate little matter to speak of, being almost ashamed to mention it, but after days of meditation I have at last found the courage. I do wish when you send your fat reports, covering ever so many pages, you would either use thin paper, or find out at the post office if they are going to charge more than 2 cents for sending the same. Because they won't tell you, unless you ask; they will be afraid you won't send it at all. They wait till it comes to Plattsburg, then ask me for the other 2 cents. I am very glad to get your fat reports, showing the good work you have done; but I am not so glad that I want to pay for them. Now a stamp is a small thing, but so is a bee; you cannot afford to ignore either. I know a stamp only costs 2 cents, but you can run 2 weeks at Sunday-school on that amount, and at the same time be feeling that you are clothing and feeding savages. I am ashamed to appear so particular, but I would rather be ashamed than to lose my 2 cents, so you will please inquire at the post office, when your letter is so heavy you have to change hands in carrying it down town, if your stamp is enough, or if the authorities mean to lie in wait for the editor at Plattsburg and make him unstamp when he goes up to get his mail. Also please remember to vote on the society colors; the end of August is the limit of voting. You have only about 3 weeks to get in your choice.

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 For the brighter age to be.

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 For the truth 'gainst superstition,
 For the hope whose glad fruition
 Our waiting eyes shall see.

For the city God is rearing,
 For the New Earth now appearing,
 For the heaven above us clearing
 And the song of victory.

CONTENTS

Current Events..... 195

EDITORIAL:

A Parallel on the Union Question..... 197
 Not a Question of Consistency but of
 Charity..... 197
 Editor's Easy Chair..... 198
 Notes and Comments..... 199

CONTRIBUTED ARTICLES:

The Strength of the Hills is His Also.
 F. D. Power..... 200
 New York's Hotel Chaplain, S. T. Willis. 201
 The Preacher at Forty. T. W. Grafton. 202
 In the Hot Season. Adelaide Gail Frost. 203
 Jesus and His Apostles in the Inquiry
 Room. W. T. Moore..... 204

NEWS FROM MANY FIELDS:

South Dakota..... 206
 Kentucky..... 206
 Wisconsin..... 206
 Ohio..... 206
 Southern California..... 207
 Texas..... 207
 Kansas..... 207
 Notes from the Rice Belt..... 207

THE SUNDAY-SCHOOL..... 208

CHRISTIAN ENDEAVOR..... 209

MIDWEEK PRAYER-MEETING..... 209

OUR BUDGET..... 210

CORRESPONDENCE:

Where Lies Responsibility?..... 212
 The Mormon-Christian War..... 212
 Church Extension..... 213
 C. W. B. M. in Missouri..... 213
 Missionary Work in Missouri During the
 War..... 213
 Rededication at Council Grove, Kan..... 213
 Nebraska Ministerial Institute..... 214
 Silver Bay Conference..... 214
 California Convention, Santa Cruz..... 214
 Program for Co-operative Convention,
 Bernie, Mo..... 214
 C. P. Williamson..... 215
 Dedication at New Franklin, Mo..... 215
 Ministerial Association of Eastern Ohio..... 215

PUBLISHERS' NOTES..... 216

EVANGELISTIC..... 217

THE PULPIT..... 218

THE PEOPLE'S FORUM..... 219

FAMILY CIRCLE..... 220

WITH THE CHILDREN..... 223

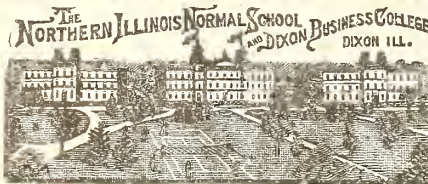
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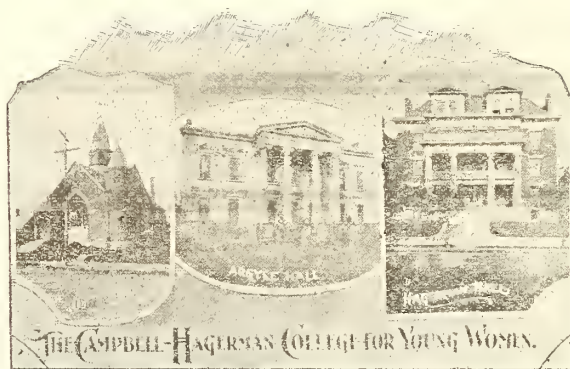
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No. 33

Current Events

On the day after his retirement from the post of commanding general of the United States army, **A Warrior's Plan for Peace.** General Miles is reported to have made some interesting remarks about international peace and disarmament. As is well-known, he believes that one professional soldier to each thousand of population will give a standing army large enough to be effective and small enough to be safe. Our army is at present established on that basis. General Miles thinks that it is not enough for us to put this ratio into practice in our own army, but that we ought to take active and positive steps toward persuading the soldier-ridden nations of Europe to do the same. He appreciates the Czar's efforts, as shown in calling the Peace Conference at the Hague in 1900, but thinks that proposals for disarmament will come most properly and convincingly from a country whose military force is already reduced to a reasonable minimum. In short, the United States should take the initiative in calling an international congress which should be empowered to regulate the size of the armies of the participating powers by reducing them proportionately, so that the people of the several countries would be relieved of an enormous burden of taxation, and yet no power would gain an advantage over another by the reduction.



In a Jersey City boiler shop, union labor was employed, and no man received less than the union scale, \$3 a day. **A Strike for Lower Wages.** But some of the men, for extra skill and efficiency, received \$3.75 a day. The union decided that such discrimination was unjust and that the wages of these superior workmen must be reduced to the level scale. The employers refused to reduce the wages, and a general strike was ordered which involved the \$3.75 men along with the others. It is hard to say which appeared in the more ridiculous and unenviable light, the \$3 men who struck with no desire to better themselves, but only to injure their fellow-workmen, or the \$3.75 men who went on a strike to get their own wages reduced. The outcome was that the shop put in non-union men who would be willing to allow each

other to get as much as they could earn. The unions do well enough to establish a minimum wage, but the sooner they learn that the equality of men is a political and not an economic truth, the sooner they will escape from the danger of making themselves ridiculous by such tactics as these.



Certain members of the Chinese Reform Association, whom the Chinese government holds **Chinese Reformers.** guilty of political crimes punishable with death, have sought sanctuary in the foreign reservation at Shanghai. The government is demanding their surrender and the foreign ministers, with the exception of the British, seem disposed to comply. The United States minister has cabled for instructions and it is to be hoped that he has been instructed to stand by the British minister and protect the refugees. That the civilized powers should be participants criminus in the judicial murder of men against whom there is alleged no offense of which a civilized court could take cognizance, is an outrageous proposition. The reformers are not anarchists or revolutionists. They are loyal to the emperor, but are opposed to the reactionary program of the dowager empress. Their most active work is educational and they are raising large funds for the support of schools in which western learning shall be taught instead of the Chinese classics. The Reform Association is reported to have 6,000,000 members, several thousand of whom are in this country.



Wall Street is not the only locality which trades upon watered stock. **Watered Stock In Literature.** Publishers' Row has the same sin written heavily against it. Fiction offers perhaps the most obvious opportunity for such manipulation, and it is in this department of literature that the opportunity is oftenest embraced, though the realms of essay and of theology and politics are by no means free from the curse. A story which has an intrinsic space value of, say, ten thousand words, can easily be padded and inflated and watered to make a novel of the customary sixty thousand words. It is safely conservative to say that, of the novels published within the past five years, nine out of ten would be artistically improved by being cut to half their

length, and probably a clear majority of them would be the better for a still further condensation. The story is lost in a wilderness of words, and if it has any social, religious or political meaning, its obscuration is even more complete. The lowering of artistic quality and the waste of the reader's time are the grievous features of this situation. Literature is suffering from the imaginary necessity of running into the same sized mold every group of ideas which aspires to expression in permanent form. Would it not be a gain to everyone concerned if it could be recognized that, in letters as in painting, acreage is not the criterion of artistic value. If painters were held to a rigid rule that no picture should be less than ten feet by twelve, some of the world's most precious masterpieces would be excluded. The Procrustean bed has no place in any artistic process. Let the canvas fit the picture. Just now the crying need in literature, and especially in fiction, is for a revival of faith in the possibility of doing something of serious value on a small canvas.



In the presence of seventy thousand beholders, the new pope Pius X received the papal tiara **The Crowning of the Pope.** in the cathedral of St. Peter on Sunday, Aug. 9. The number of spectators as given is large, but it is quite credible to one who knows the edifice. Within its vast spaces the most habitual exaggerator would more easily underestimate than overestimate a crowd. The ceremony was about five hours in duration and was as magnificent and spectacular as the ingenuity and experience of the ecclesiastical master of ceremonies could make it. The royal family and the officials of the government were conspicuous among those who were not present, thus expressing their official disapproval of some of the prerogatives and dignities which the pope would profess to assume at his coronation. The king of Italy had planned a visit to France to return the recent visit of President Loubet to Italy, but owing to Pope Leo's death it was postponed. Some of the Catholic papers have interpreted this as a mark of respect to the memory of the late pontiff. More likely it was because he did not want to be absent from Italy while such important events as the election and induction of a new pope were transpiring.

Just now when Catholic papers and prelates are filling the air with lamentations that the pope is no longer a temporal sovereign ruling over an independent state, it is worth while to look into the arguments by which intelligent Catholics support their contention. Archbishop Ireland has stated the case with the utmost clearness, and his statement must be taken as an authoritative one. The substance of his argument may be stated as follows:

(1) The pope is the absolute head of a world-wide spiritual monarchy, the champion of conscience and the supreme representative of the moral and religious forces in the world.

(2) He must therefore have "absolute freedom of action in the work of governing the church and of teaching faith and morals."

(3) Freedom to do his spiritual work necessitates civil independence, because if the pope is subject to a civil ruler he may be coerced into an abuse of his spiritual functions, as Napoleon tried to coerce Pius VII and as Henry VIII would have tried to coerce Clement VII if Clement had been a British subject. The pope must therefore be "*in every respect* his own master."

(4) A guarantee of freedom given by a civil ruler to a subject pope is not enough, because such a concession is liable to be revoked.

(5) The pope as a subject would tend to become the head of a merely national church and his title to the headship of the church universal on earth would lose force. For example, a pope owing allegiance to the German emperor would have slight influence in France.

(6) The attitude of protest is the only proper one so long as the pope is deprived of temporal sovereignty; and if any pope should acquiesce in the present status "he would sacrifice a sacred right of the church and would become an unwise and unjust steward."

Archbishop Ireland says in conclusion that, while he can not, of course, expect noncatholic readers to admit his premise in regard to the pope's spiritual functions, he thinks they must admit that, granting this premise, his position regarding the temporal power is the only logical one.



Archbishop Ireland's argument has the merits of ingenuity, plausibility and an entire absence of blinding passion. But for all that it is a singularly flimsy structure. Let us look at it point by point:

(1) The first point touching the primacy of the pope, as the archbishop anticipates, we do not accept. But we are willing to assume it to see whether the argument proceeds logically from this premise.

(2) This would undoubtedly follow from the foregoing, if by "governing the church" is meant only control by moral and religious influences and not the discipline of force and torture as in the inquisition.

(3) Here the argument breaks. A civil tyrant might conceivably imprison a pope and prevent him from performing his spiritual functions, but no compulsion could possibly force him to misuse his spiritual powers in the interest of his sovereign's political projects. A weak pope might yield to pressure, but an equally weak pope would be still more likely to abuse his temporal power if he were an independent sovereign. The very illustrations cited prove the opposite of what was intended. Napoleon's attempt to coerce Pius VII was a notable failure, and where Napoleon failed another ruler would not be likely to succeed. In another connection Archbishop Ireland says: "Napoleon writhed in anger before a captive pope, who held firmly to his spiritual prerogatives." Here is a proof from history that a pope can preserve his spiritual freedom without being "*in every respect* his own master."

(4) A guarantee of freedom to perform spiritual functions, such as the guarantee which the papacy now enjoys, is no more liable to be revoked than independent sovereignty is to be taken away by force, as it was indeed taken away in the pontificate of Pius IX.

(5) The pope as sovereign of an independent state would be in far greater danger of losing his world-wide influence than he is under the present arrangement. As a sovereign the pope would have his political allies and his political enemies. It was so in the past. In the Middle Ages the prevalent conception of universal monarchy made it possible for the popes to exercise a world-wide spiritual sovereignty in spite of their position as Italian princes, just as the same conception enabled the emperors of the Holy Roman Empire to make good their claim to universal temporal sovereignty in spite of their status as German princes. But the rising tide of modern national feeling made it impossible for either emperor or pope to preserve the combination of local and universal sovereignty. The emperor gave up the universal, the pope gave up the local. And local and universal will never again be united.

(6) Suppose some future pope should declare *ex cathedra* that the present status of the papacy—which is the same that it occupied for the first seven centuries of its existence, if we begin the count with Peter—is entirely satisfactory and that temporal sovereignty is undesirable. Archbishop Ireland would then be in the awkward position of characterizing an infallible pope as "an unwise and unjust steward." And what about the popes of those seven centuries who

never protested against a position which the advocates of temporal sovereignty now define as "slavery"? Were they, too, unwise and unjust stewards?



In reality, Leo XIII had, and Pius X has, a degree of temporal sovereignty which quite meets the requirements, even if one should concede every point of Archbishop Ireland's very unconvincing argument. His kingdom is a small one, but it is large enough to give him perfect freedom within its bounds. The boundaries of that kingdom are the boundaries of the Vatican palace and grounds and St. Peter's cathedral. Within that territory the King of Italy is virtually a foreigner—or would be if he ever came. The pope is supreme. This little kingdom has its own international postal and telegraph service and its own standing army. In proportion to its area, it probably has more wealth than any other spot on the globe, but it pays no taxes. The laws of Italy are not binding there, for there is no means of enforcing them. The soldiers and police officers of the king cannot enter that territory. If local temporal sovereignty is necessary as a basis for universal spiritual dominion, what more could reasonably be asked than this?



Brevities.

The assassination of the French premier, M. Combes, was attempted by an Italian anarchist at Marseilles on Sunday, Aug. 9.

Macedonia is again aflame with revolution. The Russian consul at Monastir has been killed by a Turkish soldier, who, according to one account, had considerable provocation.

President Roosevelt has written a letter to Governor Durbin, of Indiana, thanking him for his action in handling the recent riot at Evansville, and discussing at some length the matter of lynching.

The British House of Lords has been violently debating the Irish Land Bill and has attached some amendments to it. The Irish lords (that is, English lords with Irish estates) are strong against the bill.

Senator Tillman says the Fifteenth Amendment must be repealed. There would be 30,000 more negro voters than white voters in South Carolina if the Constitution were enforced. "That means about 30,000, and as many more as will give the whites a majority, will have to be sent to the land where voting is not among the pleasures. There is only one negro man in a hundred that can stand an education. Somebody has got to pound it into their heads that they were put on earth to pick cotton." We quote this as a sample of what the good people of the south do *not* think. Senator Tillman ought to emigrate to one of the peonage counties of Alabama.

A Parallel on the Union Question.

One of the very best of our denominational exchanges is the Central Christian Advocate, formerly of St. Louis, but now of Kansas City. We see far more in it to commend than to criticise, but we desire to refer to a recent editorial it contains, entitled, "Epworth League and Christian Endeavor" in order to "point a moral and adorn a tale." The editor is commenting upon the sentiment expressed in the Christian Endeavor Convention in Denver, in favor of bringing the young people of all the churches, including those of the Epworth League, into one great interdenominational organization, and says: "The delegates were magnanimous enough to express the view that everybody should come over and unite with them. Magnanimous, indeed!" Referring to Dr. Clarke's suggestion that there might be union of all the young people in Christian Endeavor, just as in the Sunday-school work, the editor says:

We fail to discern wherein an argument can be built up from the Sunday-school system which is conclusive one way or another, or can even serve as illustrative, as regards the swallowing up of the Epworth League by the Society of Christian Endeavor. So far as that is concerned, it would seem that if it seems wise to have some single omnipresent organization of the young Christians of the world, it would be well to appoint commissioners from the various organizations now existing, to take into consideration the practicability of union, the basis of union, the constitution local and general of the proposed union and the name of the proposed union. So far as unions are concerned, generally they have been brought about by mutual compromise at least on things non-essential. It would seem reasonable to expect that some such overtures would at least be suggested if the conventions of the Society of Christian Endeavor would gather in the three million Epworth Leaguers, obliterate its literature, destroy its great periodical, and rob the Methodist Episcopal Church of the inspiration of its name and the enthusiasm of its life. We have not heard of such a proceeding at the convention which magnanimously voted to take us into union, as the lion took in the lamb, or as Jonah united with the whale.

So, the Christian Endeavor movement is here treated as a strictly denominational organization, and is called upon to make concessions as if it had not been formed originally with the special aim of being broad enough to include the young people of all religious bodies, and just as if it did not now contain the young people of a large number of the different religious bodies, working together harmoniously. This is the parallel to which we refer. In the early part of the last century a movement was inaugurated, having for its supreme aim the union of all God's people. As the basis of such union it proposed the surrender of all party names and party creeds, and the acceptance of the New Testament names and confession of faith, with the Bible alone as the rule of faith and practice. Into this union came men out of every religious body in Christendom, yielding their denominational names, their denominational creeds and conforming their faith and

practice to the New Testament alone.

It often happens that in discussing the subject of union, our religious neighbors forget or fail to recognize this fact. Those who choose to be known simply as Disciples of Christ, or Christians, became such by agreeing to occupy common ground and making nothing a test of fellowship that is not made such in the New Testament. They do not claim to have fully apprehended that for which they were apprehended by Christ, or to have attained the ideal basis of union, but they do claim to have made some substantial progress in that direction, and are following on to know the truth still more perfectly, and are ready to accept any modifications in their plea for union when it is shown that such modifications are required by the New Testament. But to ask us to make concessions in order to unity as if we had not already conceded all we believe we have a right to concede, is like the Epworth League asking the Christian Endeavor Society to meet it half way in order to union.

If uniting with the Christian Endeavor movement, on its broad basis, the Epworth League is thereby put in the same relation to Christian Endeavor as the lamb to the lion, or as Jonah to the whale, what does our contemporary think of the rest of us who constitute a part of the Christian Endeavor army, and find therein all the liberty for Christian activity which we need? Why are the Methodist young people "swallowed up" any more than Presbyterians, Congregationalists, Disciples of Christ, and many others?

The Advocate illustrates its view of what is proper in the situation by the great rivers, the Mississippi, the Missouri and the Detroit, having different sources but a common destiny. "Each stream has his own service to perform; each seeks the same ocean. Why should we not let them alone?" If it were perfectly clear that God formed the denominational channels and intended His people to remain separate and distinct religious movements, as He formed the channels of the great rivers, intending each to pursue its own course to the sea, the problem would be easily solved, and the question, "Why should we not let them alone?" would be pertinent. But with the Master's prayer pleading for the union of His disciples, and with the whole New Testament pointing to one source of one great stream of Christian thought and life and activity, the question seems to us rather to be, Why should we divide what God has united, and separate into many parts what He intended to be one?



Remember Church Extension Sunday, Sept. 6. Don't be afraid of too many collections. A good church can't be killed that way. A good church is like a good cow—the oftener you milk 'em the more they give.

Not a Question of Consistency but of Charity.

The editor of the Christian Standard replies to our brief editorial entitled "A Glimpse Into History," in a somewhat lengthy article entitled "A Question of Consistency." There are a few misapprehensions in our brother editor's article which we beg leave to correct.

In the first place it was not simply the charge of inconsistency in the sense that his view to-day is not what it was a few years ago. Every growing man changes his point of view and sees many questions in a different light. But there was, in the case of the editor of the Standard, a sudden reaction from a too advanced view, as many of us conceived, to what is an equally belated view. This was a phenomenon that seemed to call for some explanation. That this change of view took place "years before he had any editorial connection with the Standard," as the editor states, is not in harmony with what had been our understanding of the facts from statements by others. But of course we accept the editor's statement.

Again, the editor is wrong in supposing that this "Glimpse Into History" was taken "to break the force of the Standard's array of facts and arguments relating to the teachings of the Berkeley Bible Seminary." The fact is it had no special reference to that particular attack of the Standard, but rather to the editor's general attitude toward his brethren who chance to differ from him in matters of opinion. It had more special reference to the editor's position on Church Federation than to any other one question. It was a little remarkable that a man who was in favor, a few years ago, of receiving his pedobaptist brethren into fellowship without immersion, should now oppose being federated with other religious bodies in order to co-operate in such things as they mutually agree upon. Those of his brethren who favor such co-operation without lowering their banner in the least, are criticised by him with a severity which hardly comports with that charity which one should feel who himself had but recently been astray in the same direction. We read, in the New Testament, of a man, who, having been forgiven a large debt, immediately imprisoned one of his fellow servants who owed him a small amount, and refused to forgive him. Those who receive charity ought to extend it to others.

Concerning the nature of the Standard editor's departure, he says:

In earlier discussions in the Missouri Christian Lectureship, on Christian unity, the present editor at that time held that if agreement among evangelical churches were reached on every other point, and certain brethren of these churches fully accepted the plea of union in Christ according to the New Testament platform, but still held that their sprinkling was valid baptism and that therefore they could not conscientiously be immersed,

we should accept these persons with the understanding that immersion should be the only practice of the united church. In presenting this suggestion, it was urged that this was what was done when those who were called "The Reformers," under the leadership of John Smith, and the Christians, or "Stoneites," under the leadership of Barton W. Stone, united in Kentucky and elsewhere in the early days of the Reformation. To further justify this position, attention was called to the concession made by a great many brethren, that these people, who thought they had been baptized and therefore declined to be immersed, were Christians without any limitations whatever. On this the argument was based that it was permissible to receive them into the fellowship, especially in view of the unity of practice which would have been agreed upon for all time to come. It will be seen that this whole discussion was not one of actual conditions, but of a contingency that *might* arise, and had reference to a general and not a local situation. The error of the position was in the premise rather than in the conclusion. When brethren conceded the whole sum of Christian life and character to the unbaptized, they could not, and cannot, escape the conclusion which has been reached in the lecture-ship discussion just referred to. In passing, occasion is taken to say that in reconsidering the whole subject, the error in the argument that lurked in the minor premise, as expressed in the undue concessions to unbaptized persons, was discovered, and the erroneous opinion given up. That is, it was found that too much had been conceded with respect to the full Christian character of unbaptized persons, and of course the argument based on this concession fell to the ground.

The editor does not state his former position as we understood it at the time, and as we think it was generally understood. The only "contingency" mentioned in the discussion referred to was that those sprinkled should be satisfied with their baptism and desire to unite with any of our churches. We say this was our *understanding* of his position, but again we allow the editor the benefit of his own explanation. We need not refer to the distinction between the differences of opinion which were overlooked in the case of the "Reformers" and the Christian Connection in Kentucky, and the matter of dispensing with an ordinance of Jesus Christ.

The editor now conceives his error to have been in "the undue concessions to unbaptized persons"—that is that "too much had been conceded with respect to the full Christian character of unbaptized persons." It would be interesting if Brother Lord had stated just what change his mind has undergone in reference to that "minor premise" affecting the Christian character of the pious unimmersed. He certainly did not claim then that they had obeyed, in proper form, the command to be baptized. Does he believe now that those who have not been immersed are wanting in Christian faith, in Christian spirit and in Christian life? The only ground we urged then, and the only ground we can urge today, for refusing membership in our local congregations to the unbaptized, is that it sets aside one of the conditions of church membership in the New Testament Church, and brings into neglect an ordinance which bears solemn testimony to the divinity of

Christ by its symbolic representation of His burial and resurrection, and to the reality of the change in the individual life, by its representation of the believer's death to sin and his resurrection to newness of life. We did not then, and do not now, call in question the Christian character, the honesty and the devotion of the thousands of consecrated believers who have accepted substitutes for the New Testament baptism. It is not a question of their salvation, but it is a question of *our* salvation and of our usefulness as reformers, if we depart from following the light as we have received the light, and cease to be faithful to the dispensation of truth which God has committed to us.

If Brother Lord has gone from the extreme of being willing to waive this ordinance in certain cases, to the other extreme of denying the Christian character and life of those who have not seen their duty as respects baptism as we see it, his last error is worse than the first, for it is a defect in charity rather than in judgment. It ought to be clear enough to any capable and candid mind that we cannot assume the position of denying the Christian character and worth of those who are mistaken, from our point of view, on the subject of baptism. Is it not equally clear that we must be loyal to the truth as God has given us to see the truth, and loyal to our providential mission in restoring the New Testament Church, with its creed, its ordinances and its life? There are those who find it difficult to harmonize these two positions, and feel that in accepting the one they must surrender the other. But they forget that the very conception of our religious movement, as a movement for the union of Christians on the New Testament basis of fellowship, involves both these points—the charity which recognizes the Christian character of others "who follow not with us," and the fidelity to truth which stands uncompromisingly for the New Testament basis of fellowship and unity.



Editor's Easy Chair.

Or

Macatawa Musings.

Fortunately no one state has a monopoly of beautiful scenery and attractive places of resort. Missouri, which abounds in almost everything which man needs for his comfort and happiness, has within its limits some charming bits of natural scenery which fill and satisfy the eye of nature's lovers. "Blue Spring Lodge" is such a spot. It is located about seventy miles southwest of St. Louis, and six miles east of the railroad town of Bourbon, on the Frisco, at the junction of Blue Spring Creek and the Meramec River. It is a place carved out by nature for a spring, summer and autumn resort, and even a winter's residence there

would, we imagine, possess features of rare interest. Those majestic bluffs along the Meramec where the river has cut its way down to its present bed by long ages of erosion, command a splendid view of winding river far below, flowing through an opening of lofty trees gracefully bending over it, of peaceful valleys, now full of tasseling corn and shocks of ripening wheat, with a narrow rim of blue hills against the distant horizon. Three of us had climbed the hill back of the Lodge to its summit and had then followed its crest until we reached the precipitous bluffs, where we paused and gazed with admiring wonder at the scene spread out before us.



While we stood thus entranced by the vision, we heard voices far below us, and looking down we saw a party of guests from the Lodge bathing in the Meramec. A pebbly beach gradually deepens into a good swimming depth, and the current makes easy swimming down stream and the walking is good coming back—much better than the swimming. We called to them, and having attracted their attention requested one of the party to meet us with a row boat further down the river where the shore-line descends from the bluff to the valley. Embarking in this row boat we saw as we passed up the stream the same perpendicular bluffs from which we had looked upon a scene not excelled in beauty perhaps by that which Moses beheld with undimmed vision from Mt. Nebo. While these majestic cliffs, seamed and scarred by the storms of ages, constitute the grander features of the scene, Blue Spring Creek, known in former neighborhood parlance as "Thickety Creek," with its musical notes as it goes laughing along over a pebbly bottom, winding its way through the valley and under the over-arching trees and green shrubbery, adds a feature of quiet beauty which give perfection to the picture. The beautiful rainbow trout which inhabit this stream are, to the eye of the angler, the crowning feature of beauty.



Here, in the log-built Lodge on the banks of Blue Spring Creek, on Lord's day evening, we preached to a little audience made up chiefly of the guests at the Lodge, from St. Louis, and a few of the native population. It was the first discourse ever preached in the place, and, so far as we could learn, the first ever preached in that immediate neighborhood. There were no hymn books, but the guests sang heartily some of the old familiar hymns, which they seemed to enjoy. They listened, too, most attentively, as we talked to them about Jesus of Nazareth, and what He came to do for our humanity, and how He met and satisfied the deepest and most abiding wants of our human nature. It was a sort of dedication of the Lodge as a place of resort for rest and recreation for those

who wish to escape not only the hurry and noise, but the moral abominations of the city and breathe the pure air untainted with the vices which curse our city life. We are authorized to say that only decent, temperate and self-respecting people are wanted as guests at this Lodge, and that drinkers, gamblers and disorderly persons of any kind need not apply. At present it is quite a family resort, and this is likely to be its permanent character. Most people must take their recreation and rest near their homes and places of business, and these care less for style than for the freedom and comfort of a lodge or camp in the hill country.



During our flying trip into Missouri we spent a couple of days in St. Louis, at the old familiar desk. Everybody about the CHRISTIAN PUBLISHING COMPANY seemed to be busy and happy as well. THE CHRISTIAN-EVANGELIST is reported to be making new friends all the while while holding its old ones with a stronger grip. The Sunday-school and book departments know no summer paralysis, but are busy filling orders and supplying the demand for good literature. The latest output in the book department is a handsome volume by George Hamilton Combs, entitled "Christ in Modern English Literature." It is the very finest kind of literature itself, and deals in a most vigorous and incisive manner with the great authors of English literature, in respect to their attitude to the Christ of the New Testament. We read it crossing the lake on Thursday in a rolling vessel, with a heavy sea, without experiencing a symptom of *mal de mer*. We recommend it as an excellent preventive of seasickness. St. Louis is all activity. Great commercial buildings and hotels are rising, as if by magic, and the Ivory City, out in Forest Park, is growing steadily into a wonderful scene of architectural symmetry and beauty. What shall we, the Disciples of Christ, do in that greatest of the world's expositions to further the cause which we represent, and which we believe has in it so much to bless mankind? What sort of an exhibit shall we make and how shall it be done? We shall be glad to have personal letters from any one who has a practical suggestion on this subject addressed to us here at the lakeside.

Edgewood-on-the-Lake.



Notes and Comments.

Bro. Grafton's article on "The Preacher at Forty," published elsewhere in this issue, is the best study of the dead-line problem that we have seen. Sometimes, as he says, it is all the fault of the churches. But it is true that the preacher has peculiar temptations to discouragement, to sloth, to self-esteem, to cant. That so few preachers comparatively yield to these temptations to any great degree, shows their high average of consecra-

tion and also the power of the grace of God. But the temptations exist, nevertheless, and they find their victims. The preacher at forty and the preacher who expects some day to be forty, will do well to guard against these dangers.



Those are very gracious and appreciative words which our friends have been saying recently about the CHRISTIAN-EVANGELIST, some of which we have printed. What enhances the value of these testimonials is the broad-minded, large-hearted men who give them. It was a trenchant saying of a modern politician concerning a presidential candidate: "We love him because of the enemies he has made." No less true is it that any religious paper may safely be judged by the kind of enemies and the kind of friends which it makes. Whatever else the CHRISTIAN-EVANGELIST may have to be ashamed of, it "points with pride" to its friends as the best exponent of its spirit and aim. No greater spur to highest endeavor to be worthy of such praise, could the paper and its editors receive.



Dr. Amory H. Bradford writing on "Criticism vs. Experience" in the New York Observer, gives this true testimony to the value of Christian experience as attesting the divine character of Christianity and of Christian institutions:

The Christian experience has never been touched by criticism, and its testimony may be trusted by all who are seeking a secure support for their faith. I have long felt that I must have a basis for my faith which is entirely independent of the possible results of criticism. Criticism has to do with form only. A flower may be analyzed and criticised, but no amount of study can touch the life which manifests itself in that flower. The Church, the Bible, all Christian institutions may be subjected to critical processes, but the spiritual life can only be recognized. The life has been manifested in experiences which no scholarly processes can eliminate from the history of individuals or the race.

When the man who was born blind had his eyes opened by Jesus, he was not able to give a critical account of the wonderful personality who had healed him, but this he did know and could testify, that, "Whereas I was blind, now I see." All the logic, all the philosophy and all the theology of the Pharisees could not convince him that the man who did this for him was an impostor and a deceiver. Blessed is the man who has such a basis for his personal faith.



"About this time," as the old almanac-makers used to say, look out for the signals for the great national convention in the autumn. A quiet, and yet systematic and thorough preparation, is going on at Detroit for the entertainment of the great hosts that shall gather there in October next in national convention. It is time, therefore, that the thoughts of the brotherhood throughout the country should

be turned toward this great annual convocation, and to all that appertains thereto. If there are unpaid subscriptions or pledges, they should be sent into the secretaries so as to appear in their annual reports. And then there should be serious thinking and praying by all who are interested in the progress of our cause as to what can be done to make that great national assembly speak its mightiest message to the world. Those who have been assigned places on the program are no doubt giving their best thought to the various subjects they are asked to discuss. But there is much to be done, at these conventions, aside from making and listening to splendid addresses. We trust that the ideal which the Detroit brethren have in mind may be realized in gathering a *representative* body of the Disciples of Christ; that is, a convention in which every section of the country and the various communities in these sections, shall be represented by delegates. State conventions should give attention to the selection of delegates to represent them—a custom which has fallen too much into neglect. We trust the General Board of Managers will issue information and instruction concerning the matter of delegates, so that there may be a more intelligent understanding as to the responsibility of voting and deciding questions of practical interest that may come before the convention.



Enthusiastic reports are still coming from the California convention at Santa Cruz. J. Durham writes: "It closed with a regular flood-tide. Have not missed a convention but once since I came, and this excelled them all. The best work was done last year and the number of delegates was the largest. The spirit of the convention was of the Lord. The whole convention unanimously stood by Prof. Van Kirk. He preached a sermon embodying all the disputed points. The same is in the Pacific Christian, July 16 and 23. He makes no uncertain sound, but shows himself sound to the core."



The Religious Herald (Baptist) says some sensible things about preparation for the ministry, and urges young men to take time for it. An old preacher, regretting that he did not take time for proper preparation, is quoted as saying:

"I could not bear the thought that the world was perishing for me while I was practically wasting my time in giving it to studies which could not, as it seemed to me then, greatly aid me as a pastor. But I soon found when the pinch came that instead of the world perishing for me I was myself in danger of perishing (starving) for lack of something to do. There were plenty of churches without pastors, but somehow they did not take to me. They were poor churches, but they did not wish a poor preacher. When too late to correct my blunder I ascertained that the world was not perishing for me, and for two score years I have gone through the world with a limp as an object lesson of the folly of a young college student who fancies that the world is perishing for him."

The Strength of the Hills is His Also

By F. D. Power

"The light of the sun, the blue of the sky, the splendor of the sea, the peace of the everlasting hills, the song of birds, the wholesome flavor of good food, the delight of action and motion, the refreshment of sleep, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God, and because Christ has sanctified them all by his presence and touch."

This is a passage from Henry Van Dyke's sermon before the Presbyterian General Assembly as retiring moderator in May last at Los Angeles. It is sound doctrine which many need to hear. "Knowing and Doing, Joy and Power," was the preacher's theme. The Holy Scriptures are full of such teaching concerning the goodness of God in nature and the duty of praising him for all his works. "The heavens declare the glory of God and the firmament showeth his handiwork; day unto day uttereth speech, and night unto night showeth knowledge."

The divine nature is bound up with the names of mountains, rivers, forests. The Hebrews speak of "the mountains of God." They saw in them the unchangeableness of the Almighty. Nothing in nature seems so steadfast and immutable as the eternal hills. God has set them fast, girding them with power, so that no arm less than his can remove them out of place. Rising before us in awful and unchanging majesty they tell with the roar of a thousand torrents, with the voice of ten thousand thunders that God changes not, that with him there is no variableness nor shadow of turning. Here is consolation. Life's trials are severe. The world's temptations are many. Human hearts have conflicts that are grievous. Alone the soul can not stand against its opposing hosts. In such a condition we exclaim with David: "I will look off to the hills whence cometh my help."

God who is the Creator of the world is the Keeper of his people. The soul sees him above the mountains. These pyramids of nature suggest one who presides above all earthly heights. Beyond the masses of earth and stone, snow and forest crowned, are range on range of celestial summits above the reach of all cloud and storm. Not the high points of earth, the Rockies or Alleghanies, the Alps or Himalayahs, but the sublimer heights of the eternal kingdom are within the range of the eye of faith. Troubled children of God, needy, heavy-laden, wandering and unsatisfied ones are to drop their burden here. Unhappy people, afflicted ones, lost souls are to lift their eyes above themselves, beyond their sorrows, away from the world and see the eternal fastnesses of Almighty power, and upon the glowing steep of omniscient wisdom find de-

liverance. "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold as the eyes of servants look unto the hand of their masters and the eyes of a maiden unto the hands of her mistress, so our eyes wait upon the Lord our God until he have mercy upon us."

There is no other help. The world has no support to offer perishing men and women. Take the most precious and substantial of its treasures and they are nothing even to the eternity of the mountains. The most beautiful of its most beautiful things are but short lived. Look at her cities. Babylon once stood among the nations as a queen of unrivalled power and grandeur. So rich was it, so mighty, so vast, so magnificent, that we could not believe history now but for the ruins of ancient cities of the East which show there must have been works of men stupendous and beautiful in past ages. Coming down to later times take "the Queen of the Adriatic." The traveler sees nothing lovelier than Venice. It fills him with rapture. He comes away with crowded memories of sunsets emblazoned in gold and crimson upon cloud and water, of violet domes and bell towers etched against the orange of the western sky; of moonlight silvering, breeze-rippled breadths of liquid blue; of distant islands shining in sun-litter haze; of music and black-gliding boats; of labyrinthine darkness made for the mysteries of love and crime; of statue-fretted palace fronts; of brazen clangor and moving crowds and canvasses of earth's proudest painters cased in gold on the walls of council chambers where Venice sat enthroned; where nobles swept the floors with robes of Tyrian brocade, and fair women dazzled the world. He thinks before he climbs the tower of St. Mark's or reclines in dreamy languor in the silently moving gondola that threads its way between marble palaces, such colors, such skies, such effects as Turner's pictures show could not be possible, must be the dream of an artist, but now it is real. Yet all these impressions are attended with the ever present sense of loneliness and silence, the sadness of a limitless horizon, the solemnity of the unbroken arch of heaven, the calm and grey-ness of evening on the lagoons, and above all, the pathos of a marble city crumbling to its grave in mud and brine.

Babylon has passed out so long its history seems a myth. Venice hurries in the same direction. In our great western land we have proud cities—young yet, babes in years. We gaze upon their superb structures, we thread their throbbing thoroughfares,

we contemplate their increasing activity with pride, but New York and Chicago and Washington must follow Venice as Venice, Babylon, and yet the same mountains that looked down upon Philip and Powhatan look down upon us, and shall upon generations long after we are gone, as the Alps and Taurian hills looked down upon the valleys and proud cities of Europe and Asia and change not.

God ever lives. The word of his promise is even more unchangeable than the everlasting hills. The mountains shall depart and the hills be removed, but his kindness shall not depart, neither shall the peace of his covenant be removed. Then the mountains tell of God's resources. These barren piles may seem cumberers of the ground, useless barriers to movements of nations, yet they mean life, health and subsistence to millions. The precious things of the everlasting hills fill the treasuries of nations and send blessings from their storehouses to the habitations of men. Level the Andes and South America would become a desert. Erase the Alps from the map of Europe and the banks of the Rhone, Po, and the Rhine would be smitten with desolation. Hurl the Rockies into the Pacific and the Valley of the Mississippi would become a Sahara. Mountains supply sources for the rivers that lend fertility to the soil and beauty to the landscape, condense clouds from the air and pour down refreshing rain on the parched lands, produce currents in the atmosphere and send from their snowy heights bracing winds that sweep away infection, yield up from their treasure houses precious gems, silver and gold, and what is better, coal and iron to serve the children of men. How vast the provision God has made here for his creatures!

And the strength of the hills—what protection they have afforded to his people! How the Waldereses defied the armies of kings and emperors amid the solitudes of the Alps! How they sang their hymns of lofty cheer:

"For the strength of the hills we bless Thee
Our God, our father's God.
Thou hast made thy children mighty
By the touch of the mountain sod.
Thou has fixed our ark of refuge
Where the spoiler's feet ne'er trod.
For the strength of the hills we bless Thee
Our God, our father's God!

The banner of the chieftain
Far, far below us waves,
The war horse of the spearman
Can not reach our lofty caves.
Thy dark clouds wrap the threshold
Of freedom's last abode.
For the strength of the hills we bless Thee
Our God, our father's God."

So the Rock of Ages is a refuge from every peril, a hiding place from every storm, an unfailing source of grace to all the millions that seek its protection.

(Continued on page 218.)

New York's Hotel Chaplain

Guests, Patrons and Friends of this Hotel wishing the services of a clergyman are respectfully informed that they may call upon Rev. Dr. H. M. Warren, the Hotel Chaplain. He will be pleased to render any kind of pastoral service, regardless of creed, nationality or residence. Communications may be sent to the above address any hour of the day or night. Telephone call, 225-79th street.

By S. T. Willis

any one. The hotel chaplain said, "Such a thing as this shall never occur again if I can prevent it." So he began to work, and in a few days mapped out the present plan.

That plan as now put into operation has back of it an organized Hotel Chaplain's Society, including such prominent men as Messrs. Simeon Ford, H. H. Brockway, E. A. Darling, Dr. R. S. MacArthur, Dr. C. H. Parkhurst, Dr. David H. Greer, Dr. Charles Cuthbert Hall, Dr. Donald Sage Mackay, Dr. George C. Lorimer, Bishop E. G. Andrews, and others. This society forms an advisory committee, assisting the chaplain in any way possible, and also doing what they can to bring the attention of the traveling public to his readiness to render services within his sphere.

The work is supported by voluntary contributions. The chaplain's society is confident that philanthropic friends and wealthy beneficiaries will provide the necessary funds for this work. The chaplain never asks for money of those who send for him. In fact, some cases need financial help themselves. Very often hotel suicides are caused by some fatal turn in the wheel of fortune, leaving the victims in poverty and despair.

Dr. Warren has been the means of preventing self-destruction in several instances. On one occasion a man who had lost all hope and spirit because of business and domestic troubles, decided to go to the Hudson river and end his life. He locked up his room and started. Passing out through the hotel corridor his eye fell upon the card at the head of this article. He stopped, thought a moment and said, "That man might give me some hope; I will seek him." He did so with the result that his life was not destroyed. He was restored to his family. His fortune was regained, and to-day he is a prosperous and a happy Christian man.

At the time of the terrible fire at the Windsor Hotel in New York, with its awful destruction of human life, Dr. Warren did much to aid the living and comfort and console the dying. Immediately after that great fire, Dr. Warren sent a card to all the hotels in New York expressing his willingness to devote a certain portion of his time gratuitously to ministering to the spiritual needs of their guests, as exigencies might require. Many of the hotel men gladly accepted the offer and sent for Dr. Warren as the needs of their guests required. And ever since the field of his operation has enlarged until it consumes most all the chaplain's time. Some days more calls come to him for service than he can attend to.

The nature of his work is manifold.

The field of operation is as broad and as varied as the sins and suffering of the human race. Sometimes he is called to perform a hurried marriage ceremony upon which important questions, legal and social, depend. Frequently his services are needed for funeral services, amid the most heart-rending and distracting circumstances. A loved one has suddenly died while in New York, or perhaps passed away on an incoming steamer, or was fatally murdered, and a minister is needed to give counsel and speak words of comfort and hope. Very often strangers become suddenly ill while away from home, and desire the spiritual ministries of a servant of Christ. In many instances they fear it would be an intrusion to request a call from some busy pastor who is also a total stranger. It is a pity, however, that many people so think about ministers of the gospel, who as a rule are ready day or night to counsel and comfort those in pain or sorrow of body or mind. Occasionally one seeks to obey the Lord in Christian baptism while away from home in our great city, having had the duty deeply impressed upon them in a sermon or some circumstance. Dr. Warren is willing to arrange for such a service and administer the ordinance or have some other minister do so.

Not a few people make their home in the New York hotels. Some of these are not able to get to church services, and yet they are anxious to have the comforts of religious services. The chaplain is called often to conduct private devotional services in the apartments of such persons. And in such instances great good frequently results.

A large field adjoining this, and into which Dr. Warren often is called, is among the patients of the hospitals. Now he devotes all his time and strength exclusively to the spiritual welfare of strangers in New York. The careless are often brought into vital touch with the church, as a result of his ministry. Dr. Warren's address is 171 East Eighty-first Street, New York City, where anyone in need of his service can reach him night or day.

It would be a good thing, indeed, if ministers in cities would look after the spiritual needs of strangers within their gates. It may be easier to enforce Christian duties upon some natures when away from home ties and surroundings. The fact that a stranger cares for one's soul is calculated to cause one to consider their duty to Christ and society.



Most men who are really accomplishing anything in life learned the meaning of work before they were out of their teens. The vacation season is the time to teach boys and girls who play the rest of the year how to work in the woods or on the farm. There is virtue in chores.—*Christendom*.

Here is something unique. This card, printed in attractive style, hangs in a conspicuous place in many of the best hotels in New York City, and represents an office which, it is believed, does not exist elsewhere in the world. My long-time friend, who holds this peculiar office of New York Hotel Chaplain, was for seven years pastor of the Central Park Baptist Church, from which he resigned only a short time since. During Dr. Warren's ministry in that church, more than two hundred persons were received into its fellowship, and a large mortgage indebtedness was paid off. He was the organizer of the now famous Bible class of the Fifth Avenue Baptist Church, presided over by Mr. John D. Rockefeller, Jr. It was during Dr. Warren's pastorate in the Central Park Baptist Church that the eccentric millionaire, Joseph Richardson, who was a member there, died, leaving the church, and also the pastor, several thousand dollars each.

The chaplain is some thirty-five years of age and comes of sterling New England stock. He is the youngest son of the late Senator Joseph Warren, of New Hampshire, and a direct descendant of Joseph Warren, of Bunker Hill fame.

When asked about the needs and promises of this large and peculiar field of service, he says the work was forced upon him some years ago by the following incident, which he related:

"One evening, a well-known business man was taken suddenly ill while staying at a certain Broadway hotel. The physician called in, soon saw that he had but a few hours to live, and told him so. A perfect stranger, far away from his family and friends, and all his affairs, and conscious that they were beyond his reach, the thoughts of the dying man turned toward the life to come, and he asked for a minister. A messenger was sent posthaste. The first minister was too busy, the second too sick to leave his house, a third out of the city. The search was continued, but without success; something preventing in each case, and before he could return, the sufferer passed into the valley of shadows, his dying wish ungratified."

Here was a stranger in a strange city, dying, with scores and scores of ministers all around him, and yet he was unable to obtain the services of

The Preacher at Forty

By T. W. Grafton

Dr. Collyer tells of an hour spent at a railway station down in Kentucky with a good old colored man. The conversation was naturally about preachers, "Wall, sah, de Lawd miout call some niggers ter preach," remarked Uncle Jack, "but it sorter 'peers to me dat whar de Lawd calls one man, laziness calls er dozen. Nine nigger preachers outen ten is de lazies' puzzons in the world, sah." Then after a pause he added, "You see I knows case Ise a preacher mahself, sah."

If I should say some unpleasant things about the preacher at forty, I feel that I am at least as competent to pronounce judgment as the colored preacher, for I have myself crossed the fatal line that so often marks the limit to ministerial usefulness.

There is an underlying reason for the preference of churches for younger men that is not always mercenary. As a rule our church leaders are anxious for the growth of the cause. Even if they are not always ready to put their own hands to the burden, they want a pastor who has in him the elements of success. They are anxious that he have the hearty good will of the congregation, that the young people of the church like him and that he stand well with the community at large. Without this co-operation and support they recognize that his influence for good will be minimized and the fruit of his ministry blighted.

Now somewhere near the line of forty, certain dangers come in that often limit, if not entirely destroy, the minister's usefulness. And it is because he sometimes yields to these dangers that he is forced into retirement at a time when, from the standpoint of wisdom and experience, he ought to be able to do his best work.

One of these is the danger of becoming pessimistic, and carrying about with him an atmosphere of gloom. As he entered his ministry, young and fresh and buoyant, he anticipated an easy conquest for the gospel he preached. He believed his book, was conscious of his own powers, had faith in human nature. He felt that all that was necessary was to preach faithfully the word, work untiringly and reap the harvest. He confidently expected to see in his own time the overthrow of every form of evil and the salvation of the world.

At forty, as he pauses to look backward after fifteen or twenty years of consecrated effort, his heart becomes sick. The triumph of the kingdom is apparently no nearer than when he dedicated his own talents to its holy cause. He has discovered a vein of human weakness that his inexperienced eye, at the beginning of his ministry had not detected. The chasm between the profession and practice of religion yawns at him. Those whom

he trusted were faithless. The church was often dominated by a spirit of worldliness that neutralized his best efforts. Church members showed a selfishness that stifled his own generosity, an indifference that paralyzed his energy. In the meantime a change has taken place in his own attitude. He does not preach with his old time positiveness, has even begun to doubt the power of the gospel and question the promises of God. He lives in an atmosphere of hopelessness and has lost the sunshine and buoyancy of his nature. The church is not slow in detecting this pessimistic strain, and passes him by for the courageous, expectant young leader, whose very atmosphere of optimism inspires hope and breathes life into the dry bones that slumber in the pews.

Another danger is idleness. It is not peculiar to the preacher, but the preacher has peculiar temptations to become an idler. Only strong men, whatever their profession, could resist if given his privilege. He has no fixed hours of labor like the merchant or banker or mechanic. He is his own boss and timekeeper. If his sermons are passable and if he looks after the odds and ends of his church work, that is all his congregation concern themselves about. How many hours he studies, how many hours he sleeps, how much of his time is spent in going from house to house in the Master's work, and how much in lounging about, he alone knows. It is, therefore, an easy thing for him to fall into slothful habits. There is a temptation to use old sermons, neglect the study and limit pastoral obligations. His ministry thus loses its power and freshness.

At forty, unless the preacher has cultivated industry and kept himself busy with books and men and affairs, the habit of indolence will have gained such mastery over him as to disqualify him for aggressive service.

A third element of danger is imperiousness. At the very beginning of his ministry he discovers a respect for his position that readily yields to his wishes in many things. He knows, or is supposed to know, his Bible better than any of his parishioners. He is regarded as a specialist in the various lines of religious work, to whose judgment deference must be paid, until he becomes the victim of pampered self-will. That which was yielded to him at the beginning as a courtesy, he comes to demand as a vested right. To question his judgment, to criticize his methods, or refuse to follow his suggestions, is to arouse his resentment and perhaps call forth his harshest utterance from the pulpit. He is soon on bad terms with his official board, and only yields at last when this independent American spirit refuses to submit to his dictatorial attitude and requests his resignation,

leaving him to nurse his wounded self-pride and muse over the heartlessness of churches.

Now it is far from my thought to suggest that every preacher on the waiting list belongs to any of these classes. But that these are dangers to be met and mastered, I think every preacher who has passed the fateful line that marks the meridian of life, will bear me witness. To keep cheerful and hopeful, to be studious and industrious, to recognize the rights and privileges of others, is only possible to him who is always praying and striving for a meek and Christlike spirit. But if the victory over these personal dangers is won, there need be no dead line to activity and usefulness in the Master's service, short of ripe old age.

A BACK NUMBER

The Milk and Egg Diet.

Starving the patient who has a sick stomach, is an out of date treatment and no longer necessary with the predigested and nourishing food Grape-Nuts that the weakest stomach can handle and grow strong upon.

There is plenty of proof of this: "I had suffered from stomach trouble for six years, and for most of the last two years had been confined to my bed, the trouble having become chronic in spite of the very best medical attention. I had always been a coffee drinker, but for the past year I could not drink it at all because it made me so nervous I could not sleep and my appetite was almost entirely gone.

"Then some friend advised me to try the predigested food Grape-Nuts, and about three months ago I did so and since that time my improvement has been so rapid that my customers and friends are astonished, and every day some one remarks upon my changed condition. I have gained 15 pounds, sleep well, my appetite is good and my digestion is perfect. Where I have lived on milk and light diet for years, I now eat most anything I want and don't suffer any inconvenience either. The way Grape-Nuts food has built up my stomach and strengthened my nervous system particularly is just wonderful.

"I drink your food drink Postum too and no longer feel the want of coffee. There is absolutely no doubt that leaving off coffee and using Grape-Nuts and Postum has brought me out of my bed from an invalid back to fine health." Name given by Postum Co., Battle Creek, Mich.

"There's a reason," and that reason is plain to anyone who will spend a few minutes investigating in the interest of health.

Send to the company for particulars by mail of extension of time on the \$7,500 cooks' contest for 735 money prizes.

In the Hot Season

By Adelaide Gail Frost

It is early June time and I know just how the shadows of the maples look on the campus green, and just how the roses' sweet fragrance lingers around the professor's gardens. Perhaps there has been a shower, and how the drops sparkle in the late afternoon sunshine! Coolness and greenness and glimpses of rose and snow-white and gold amidst the green, thank God for memories! And here? Do you hear the wind blowing fiercely without, is it autumn in the far east? Are November winds blowing? Surely I hear the rustle of dry, autumn leaves. No, the monsoon winds are blowing, hot as the breath of a furnace, angrily the fiery gusts shake the withered leaves of peepul and tamarind tree, and as you reluctantly go to the window you see the yellow glare without, the air is full of dust and the hot sunshine filters through it, a dull, yellow haze, but it makes your eyes shrink—such a stormy glare! But no other cloud than the dust cloud obscures the metallic heavens. Why is it that the sound of the punkah gently swaying overhead makes a little dull pain in your heart? It makes you comfortable shut in from that hot wind that scorches the broad banana leaves and flaps the palm branches, and why should that little, unreasoning pain come? You never heard just that sound at home, India's punkahs never cooled your brow as a child, it has no associations except that it reminds you of other hot seasons in India, of nights in the Jhansi railway station where the punkah simply agitates the hot air and makes you feel more that you are being boiled and less that you are being simmered. You have heard the punkah, too, through nights of watching and weariness and waiting, perhaps for a dreaded morning when disease shall have done its work on some poor form. You hear the scream of the "brain-fever bird," well named by frantic Englishmen, and then you hear a complaining cry. You go to the door and dare the actinic rays of the sun with all the other rays he may choose to pour down. From a house not far from you a native nurse shouts to the water-carrier to bring water. Your soul is hot within you that it should be necessary to call for refreshing for the feverish mouths. Two poor children are down there, and you may not go to them, they have smallpox. You stir up a refreshing drink and your assistant, who has had the loathsome disease, arranges so that the children are soon refreshed. You return to your own pretty room full of home tokens, pictures painted by loved hands, photographs of loved faces, books that have changed and deepened and helped your life, the clock that father gave you, articles full of mother's stitches, a rocking chair from home, prettiness and daintiness and coolness are there,

but you never quite forget. Some one knocks on the window, you open the transom and a brown hand delivers the mail, small inland envelopes from missionaries, from necessity in the mountains, and longing to be down here with us for they know the joy of service. Here comes a woman to tell you that a young wife has been snake-bitten near, and you hasten to drop, with fingers that will tremble a little, fifteen drops of Lorbeer's snake-bite remedy in the cup, then fifteen more and soon until you think there are sufficient doses. A good Christian native hastens away to give the medicine properly, and pretty soon a boy comes to say she has come out of her unconscious state and is asking for water, and you assure him that she may have it safely. When she is able to sit up the Christian man comes back and tells you that she is a wife of fourteen or fifteen whose eyes were almost swollen shut with weeping, and had been so before she was bitten by the snake, and your heart is sad for the cruel lacerations of heathenism which Lorbeer's remedies cannot reach, and then your heart leaps up as you think of the remedy! Oh thank him again that you have not come to sad India without the remedy!

Oh this thirst, so thirsty all the time, you try to forget that you have even so much as seen ice! No, you never ate ice cream at a lawn fete nor rattled a crystal clear lump of coolness in a glass in your old home—it was some one else who did those things far back in the years!

It is evening now and the wet screen that closed your door and tempered the mind is taken out and once more you look out on the brown world of June in India.

The stars come out, and as you lie on your cot on the flat roof of the bungalow, you softly say the dear bit from "Evangeline" that you have recited looking through the maples of the west:

"One by one, in the infinite meadows of
heaven,
Blossomed the lovely stars, the forget-me-
nots of the angels."

You are glad you cannot see the dust haze, only a silver mist now in the bright moonlight; you wish there were only the stars, the moonlight seems hot and glaring and you try to find a shadow! Oh, the night sounds; sometimes you must awaken when a wedding procession goes clanging, banging by, not one "rest" in their entire "musical effort!" The moon is still glaring at you like the one eye of the ogre in the fairy story a Congressman told you back in old Minnesota, but he was not a Congressman then. What a medley! An elephant trumpets, dog barks, jackals yelp, camels bellow, monkeys whoop, watchman shout, a woman screams, owls hoot, cattle bel-

low, and our horses snort in derision of it all. The whole menagerie which is loose in our town every night is accompanied in its vocal efforts by the monotonous tum tum of native musical instruments, for this is the season of weddings, and the old man's fancy lightly turns to thoughts of dowry.

You smother your head in a pillow and think how soothing would be the "Brekekekex! Koax! Koax!" of Frogs or Hiram students. When you emerge, on fire with prickly heat, the moon is still glaring at you, but tired eyes close in sleep.

The next morning you awake with a start, for the sun is at work before it is up. You seem to see it steaming in like a locomotive. You sit up and look down into the yard. "Mama Jee, Pyari died last night." You heard her restless groaning in the night, the last sound you heard from the poor child stricken with smallpox. You see her form wrapped in white, carried away before sunrise, and the old dull ache begins the day until a little brown girl lifts a bright face to yours and says, "Salaam!" "peace!" Surely "he giveth quietness," and you wonder if mother is praying in the evening at home with the scent of the roses creeping in at her window, praying a benediction on her child's day far to the eastward. He hears and the missionary takes up another day of a life she would not exchange for any other of earth.



Darkness.

By Mary E. H. Blair.

The day grows dark.

Athwart the sky the sun's last rays are beaming.

No more is heard the joyous-throated lark.

While gathering clouds obscure the stars' soft gleaming.

Ere long all sound is hushed and Nature sleeps.

The clouds grow blacker. Now and then the flashes

Of vivid fire, at which the faint heart leaps,
Reveal the terror of the storm which dashes
In fury wild, ere long upon the earth.

The storm abates; and lo the eastern sky
Is streaked with light which heralds forth the birth

Of day again, while rose-hued clouds float by.

The birds awake and make the echoes ring
With melody. The sun bursts forth aglow
With light, inspiring all the world to sing
Enchanted by day's victory o'er her foe.

My life grows dark.

Within my heart my fond last hope is dying.
To me all joy is stilled e'en as the lark;

The clouds of trouble all around are lying.
No friend to cheer me. All alone I weep.

My way grows darker. Now and then the bright'ning

Of faint hopes kindled—but to sink to sleep
And wake no more—reveal to me like lightning

The darkness of my soul. In agony I cry,
"Will this ne'er cease?" When lo, within my breast

Forerunners of a better day, whereby
The storm is vanquished, tempt from out her nest

The bird of joy, who fills my heart with praise

To Him who rescued me from night.
And lo,

Once more is born the hope of brighter days,
And I stand forth victorious o'er life's foe.

Jesus and His Apostles in the Inquiry Room

XI.—Christian's Explanation of Jesus and His Apostles

✠ By W. T. Moore

There was an unusually large attendance at the meeting to-night. The anxiety to hear *Christian*, who had been provided for in place of the Evangelist, excited a great deal of interest. At the proper time, *Christian* arose and began his discourse. We can give only a brief synopsis of what he said. He began by assuring the audience that he would let Jesus and his apostles speak for themselves, though it would be necessary for him to indicate a few facts which must be taken into account in order to understand clearly the whole subject under consideration. He intimated, furthermore, that should anyone wish to do so, a question might be asked at any time during his discourse.

The first thing to be considered is the difference in dispensations. No one can understand the Bible without distinguishing between the Patriarchal, Jewish and Christian dispensations. A failure to so distinguish has brought endless confusion into the thinking of theologians. The Bible must be interpreted with regard to time, place, circumstance, etc. He illustrated his meaning by referring to the great commission which Jesus gave to his apostles. This, he said, was not applicable to anyone prior to the death, burial and resurrection of Christ. Furthermore, all scripture spoken by Jesus during his personal ministry on earth, with respect to the salvation of souls, must be interpreted as either an incomplete statement of the free gospel and its conditions, or else it must have a perspective signification. We cannot properly go on the other side of the great commission in order to find a complete statement of the conditions of salvation. While on earth, Jesus had power to forgive sins on any conditions that he might prescribe; but when he issued his great proclamation, this at once became the standard for all future conversions.

But even this commission could not be preached until the apostles were endued with power from on high. Not until Pentecost did they receive this power, and consequently, not until then was the gospel preached in its fullness. It had been preached to Abraham in promise, to the Jews in type, but it never was preached in its completeness until the day of Pentecost. Indeed, it could not be preached until after the death, burial and resurrection of Christ, for the very marrow of the gospel is to be found in his death, burial and resurrection. Consequently when Jesus says, "He that believeth in the Son hath life," etc., all such passages must be confined to the personal ministry of Jesus while on earth, and not to that fuller ministry after his ascension to the heavens. He "began to do and teach" while on

earth, as Luke clearly intimates, but his doing and teaching were more fully developed under the inspired ministry of his apostles. This was especially true as regards the salvation of sinners. The church itself was not definitely organized until the apostles began their ministry. We must, therefore, reckon with Pentecost in order to locate the beginning of the Christian dispensation, just as we must reckon with Mt. Sinai in order to locate the beginning of the Jewish dispensation. God is a God of order, not of confusion.

Now in the light of the foregoing, if we examine the different forms in which the question of salvation is propounded, it will be found that there is no difficulty whatever in reconciling all the cases if the laws of exegesis, which were referred to at an early period of these discussions, are carefully and conscientiously applied.

Let us notice some of the different forms of the question, as found in the New Testament.

1. In the first place, the young lawyer who came to Christ asked what he should do to inherit eternal life. (Luke 10.)

2. The deeply awakened Pentecostians cried out, "Men and brethren, what must we do?" (Acts 2.)

3. Saul of Tarsus cried, "Lord, what wilt thou have me do?" (Acts 9 and 22.)

4. The Philippian jailer said, "Sirs, what must I do to be saved?" (Acts 16.)

Now here are different persons asking substantially the same question. What is the scriptural answer given in each case? In order that we may understand this whole matter, it is most important to observe that these respective persons asked the question under *different circumstances*, and consequently it is only reasonable to suppose that these circumstances *will be taken into account in the answers given*. But when these circumstances are duly considered, it will be found that the answer is *substantially the same in every case*.

In the first case the answer was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:27.) Now it must be remembered that this answer was given to a man who was living under the law, and was therefore responsible to the law and not to the gospel; for the gospel dispensation had not yet fully begun, for the facts had not yet transpired. Christ had not yet died, had not yet been buried, had not yet been raised from the dead. But these facts are absolutely fundamental in the salvation of persons now who

live not under the Jewish dispensation, but under the Christian dispensation; who are not under Moses, but under Christ; who are not saved by the law, but by the gospel. Consequently this answer cannot be regarded as in any way appropriate to those who may ask the question in these days. Indeed, we are distinctly told that "by the deeds of the law shall no flesh be justified," and that it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Spirit." (Tit. 3:5.) We must therefore turn away from this answer because it was not given for our guidance. We must really begin our investigation chronologically on this side of the death, burial and resurrection of Christ; for these three facts are fundamental in the gospel message, as may be seen by reference to 1 Cor. 15:1-4.

As already intimated, after our Lord's resurrection from the dead, he gave his apostles a commission, in which were contained instructions for preaching the gospel and discipling the nations. By an examination of the three records of this commission, as given in Matt. 28:19, 20, Mark 16:15, 16, Luke 24:44-48, the terms will be clearly seen to correspond with the preaching and practice of the apostles, as recorded in the book of Acts. The gospel dispensation began in its fullness on the day of Pentecost, and not till then; consequently, we must begin our induction of cases with that day.

On the day of Pentecost, Peter, being filled with the Holy Spirit, which had been promised, and for which the apostles had been waiting, preached the first gospel sermon that was ever preached in all the facts, commands and promises of the gospel; and consequently, the answer which he gave to the inquiring Pentecostians is of the utmost importance to us who live under the gospel dispensation, and who are, therefore, responsible for the reception or rejection of the gospel message. After the Pentecostians had heard Peter proclaim the gospel, they were pricked to the heart and cried out, "Men and brethren, what must we do?" Peter's answer was, "Repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Nor did he stop at this point, for it is stated that "with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." And we learn that they "that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.)

Another case is that of Saul's con-

version. He was told to go to Damascus, and Ananias would tell him what to do. And when Ananias came in, he used the following language: "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) Saul had already believed the gospel, and had already repented, and hence he was told to be baptized, as this was part of the instructions given in the great commission under which the apostles were preaching, and this part remained yet to be attended to.

A third case is that of the Philippian jailer (Acts 16: 25-34), and this case differs in some of its features from both of the others we have considered, and consequently the answer is somewhat different, though, as already explained, it is practically the same when all the circumstances are taken into the account. The answer in this case was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31.)

Now a careful examination of the different circumstances under which the question was propounded, will show that there is no difficulty whatever in understanding the respective answers given. In the case of the Pentecostians, it is evident that they already believed the gospel, for they were "pricked to the heart," and being under deep conviction, cried out, "Men and brethren, what must we do?" They were not, therefore, told to "believe," but to "repent and to be baptized." In other words, they were not told to do what they had already done, but to do that which still remained to be done. In the case of Saul of Tarsus, he did not need to be told to believe nor repent, for he had already done both of these, and consequently he was simply told to be baptized, the only thing in the great commission that remained undone. But in the case of the Philippian jailer, he had neither believed, repented nor been baptized. Indeed, it is probable he never had heard a gospel sermon in his life, but having witnessed the earthquake, and seeing the prison doors opened, he was deeply awakened and cried out, saying, "What must I do to be saved?" He was distinctly told to "believe on the Lord Jesus Christ," because in his case this was the first thing necessary to be done. So far he had been an unbeliever, and consequently it was necessary for him to believe, as it is impossible to please God without faith. (Hebrews 11:6.)

But the preachers did not stop by simply telling him to believe in the Lord Jesus Christ, they went on to explain what was clearly involved in such a faith. They were acting under a commission which told them to "preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be condemned." Consequently, in harmony with this commission, "they

preached unto him the word of the Lord and to all that were in his house." (Acts 16:32.) In this preaching they undoubtedly explained more fully what was included in the answer which they had just given to his earnest question. They doubtless told him that to believe in Jesus as Lord required submission to his will, a hearty obedience to his authority; for he himself says, "Why call ye me Lord, Lord, and do not the things that I say?" (Luke 6:44.) As he had commanded baptism in the great commission which he gave to his apostles, it was, therefore, perfectly evident that the jailer should obey the Lord in the ordinance of baptism; and this he did. For "he took them the same hour of the night and washed their stripes; and was baptized, he and all his straightway." (Acts 16:33.) Now in dealing with this case, it is not only important to understand the meaning of the terms, *Lord*, *Jesus* and *Christ*, but it is also important not to cut the record in two by leaving out the latter part, and closing the whole case by simply quoting the statement made to the Philippian jailer before the word of the Lord was preached unto him. An honest inquirer will not fail to read the case from beginning to end, and take into consideration everything that relates to it, and when this is faithfully done, it will be perfectly evident that the jailer was told to be baptized as well as to believe.

From the foregoing considerations, it will be clearly seen that when the different circumstances are taken into the account, the answer in each case is practically the same; and that, therefore, God's answer to the question, "What must I do to be saved?" involves, first of all, faith in the Lord Jesus Christ; second, repentance toward God; and, third, obedience to the Lord's will; and this obedience begins with the complete submission of the penitent believer to the ordinance of baptism, in the name of Jesus Christ, into the name of the Father, Son and Holy Spirit.

Let no one suppose that even a faithful acceptance of all these conditions of the gospel is everything that is necessary in order to reach heaven. Faith, repentance and baptism are conditions belonging to the gospel, but this gospel deals with the unconverted. However, when the gospel is heartily accepted and obeyed, it is just then that the obligations of the Christian life begin. Having clearly assumed these obligations by accepting the gospel, it is now all important to add to our faith all the Christian graces, so that an entrance may be administered unto us abundantly into the everlasting kingdom. (2 Peter 1:11.) Having entered the kingdom of Christ on earth, we must now fight the good fight of faith, that we may lay hold on eternal life and enter the kingdom in heaven.

From this reference to different

cases, it will be seen that the teaching of Jesus and his apostles, when subjected to legitimate laws of exegesis, is in perfect harmony with the whole Bible, and also commends itself to human reason. It makes provision for different conditions and is, not, therefore, an iron-bestead system, which has no flexibility whatever. It was intended for all time, for all places, and all other conditions. The central principle is the same under all circumstances, viz.: faith in and obedience to our divine Lord.

When *Christian* closed his discussion there was a profound silence for a few minutes, after which it was proposed by *Presbyterian* that the meeting should adjourn, so as to give time for every one to think over the address to which they had just listened.



CAN'T HELP IT

Coffee Nerves Always on Edge.

The easy way to get rid of coffee nerves on edge is to quit the coffee and drink well made Postum Food Coffee in its place.

When the Postum is thoroughly boiled, it furnishes a rich tasting food drink, and it is then easy and pleasant to shift from the drug to the food coffee.

A Washington lady says: "For a long time I suffered so from nervous headache and was so weak and worn out all the time that I was hardly able to do my housework. Every little thing worried me so, and the noise of my two little children almost drove me wild. I tried my best to be kind and patient with them, but it seemed the harder I tried the crosser I grew, until I was discouraged almost to despair. I had been using coffee three times a day for about 12 years. Several months ago I read an article in a religious paper telling about Postum food Coffee, and I made up my mind coffee was causing my trouble.

"So I shut down on the coffee, which was easy when I used Postum. My headaches grew more painful at first, but I was not surprised at this, and was determined to let coffee alone and give Postum a fair trial. In a few days Postum had driven most of the drug effects of coffee out of my system. The headaches grew less and finally stopped altogether, and for the past three months I have been a different person. The headaches are all gone, my strength is coming back, nerves are steady and I feel rested in place of tired all the time.

"I know it was coffee that caused all the trouble, and I am certain that Postum is rapidly repairing all the wrongs that coffee caused. I always tell people when recommending Postum to be sure to make it according to directions; don't forget to boil it 15 minutes." Name given by Postum Co., Battle Creek, Mich.

Send to the Co. for particulars by mail of extension of time on the \$7,500 cooks' contest for 735 money prizes.

News From Many Fields

South Dakota.

A number of our churches are now pastorless. This constant removal of ministers is much to be regretted, but apparently impossible to prevent. A little more charity and patience are the only elements likely to overcome these conditions.

We learn that W. J. Dodge has resigned at Armour. We are sorry to hear this, as Brother Dodge has been eminently successful there and leaves the church united and hopeful. We hope he will not leave the state.

L. W. Thompson has resigned at Clark and South Elrod, where he has labored successfully for the past two years. Brother Thompson will locate with one of our South Dakota churches.

J. I. Meyers has resigned at Aberdeen and departs for California the last of August.

J. I. Nicholson, of Gross, Neb., passed through Tyndall enroute to Highmore, where he may locate as minister.

The state evangelist is supplying the church in Tyndall and expects to locate a

in his new field at West Point, Miss., where he recently accepted a call.

V. W. Dorris, of Georgetown, has just closed a splendid meeting at Sadieville, Scott county.

The Kentucky State Convention will be held at Paris, Sept. 22-24.

President J. W. McGarvey delivered a series of addresses at Bethany, W. Va., last month.

J. J. Cole, of Lebanon, is spending his vacation with relatives in Virginia—his old home.

Jno. B. Dickson has resigned at Grayson and Morehead, and accepted a call at Gloucester, Ohio.

W. H. Allen, of the Chestnut Street Church, Lexington, recently closed a meeting at Mt. Carmel, Fleming county, which resulted in 23 additions.

The church at Eminence continues to prosper under the faithful ministry of Ernest W. Elliott, to whom they have just extended an indefinite call.

The Small-Brown-Hawkins meeting at Murray closed with 43 additions. This congregation

will soon erect a splendid new church building. On the last day of the above meeting, over \$10,000 was subscribed for that purpose.

George Darsie, of Frankfort, is spending his vacation at Boulder, Col.

President B. A. Jenkins will assist the regular minister, Jos. Severance, in a meeting at Newtown, Scott county, beginning on the 10th inst.

The Bracken County Convention will be held with the church at Milford, Aug. 12, 13. R. M. Hopkins, W. C. Morro and H. C. Runyan are among those on the program.

A meeting was recently held at Briar Ridge, which closed with 38 additions. O. W. Donald is the minister.

R. M. Giddens, formerly of Paris, Tenn., is now at work in his new field at Mays Lick.

J. T. Hawkins, of Lexington, is in a meeting with the church at Berea, Logan county.

The first convention of the Harrison county churches was held last month with the Indian Creek church and was quite a success in every way. Next year the convention will meet with the Unity church.

The two weeks' meeting at Moransburg closed with 24 additions. H. A. Moore is the minister.

The new church building at Carrsville will be dedicated on the 30th. The sermon will be preached by E. J. Willis, of Hopkinsville.

F. M. Tinder, of Lancaster, is in a meeting with the Hubble church, Lincoln county. He expects to assist J. T. Hawkins at Indian Creek, Harrison county, beginning on the 24th, and C. W. Dick at North Middletown after our state convention at Paris.

Have you contributed as yet to the endowment of the McGarvey chair of sacred history in the College of the Bible? If not, why not send a liberal offering to-day to M. D. Clubb, Financial Sec'y, Midway, Ky?

The prospects are flattering at the present time for a large attendance next session in all of our Kentucky schools and colleges.

R. E. Moss, of Maysville, recently held a meeting at Murphysville, which closed with 23 additions.

Midway, Ky.

Wisconsin.

The church at Milwaukee has successfully lifted her mortgage of \$2,400, and on next Sunday will celebrate the event by a sort of jubilee,

during which the mortgage will be burned. The church is considered to be in a highly satisfactory condition in every way.

Bro. Julius Stone, of Chippewa Falls, has recently reorganized the work at Edson Center in Chippewa county. He reports a small organization of nine members, with fair prospects of success.

The Ladysmith church, W. O. King pastor, has recently closed a successful meeting of 31 additions. Bro. Milton Wells, of Footville, did the preaching. Brother Wells expects to assist them in another short meeting during this month.

The church at Monroe is at present without a pastor. Monroe is an inviting field for some wide-awake young preacher.

Bro. D. A. Lindsey, of Pekin, Ill., is visiting the churches at Sugar Grove, Sabin and Readstown with a view to locating in that section. It is ardently hoped that mutually satisfactory arrangements may be made.

Bro. H. L. Denton, of Des Moines, Ia., is spending a short time with the churches at Twin Grove and Martinstown, looking over that field. We earnestly hope that Brother Denton may assume charge of that work.

The meeting held by Bro. Geo. Fowler, of Lisbon, O., at Superior, resulted in the organization of a church with 18 members. This young congregation has a bright future. Bro. Frank Harlow, of Ohio, has been called to the pastorate. With him at the helm, much is expected of that new field.

Bro. T. H. Goodnight, of Viroqua, is doing an excellent work at that point. He is reviving the church and putting the work on a better basis than it has been for years. Sister Goodnight is an invaluable helper to him in that work.

Word comes from Bro. Benj. L. Smith that if we can gain \$5,000 between now and Sept. 30, we shall be able to go up to the Detroit convention with the glad report of \$100,000 for home missions. This we must not fail to do. Will the Wisconsin churches do their part in securing this much desired end? We hope for a liberal offering from each of the 29 churches in the state. If the offering has already been taken, we trust that no delay will ensue in sending in the offering to Brother Smith.

The annual convention of the Wisconsin Christian Missionary Association will convene in Milwaukee, Sept. 15-18. A strong program has been provided. Full notice of same will appear in due time.

C. M. KREIDLER, Cor. Sec.
Milwaukee, Wis.

Ohio.

The brethren at Ashtabula have changed their plans and will not enlarge their building, but will build new throughout. There have been eleven added recently.

John Munro, of Mt. Pleasant, Mich., will come to the church at Rudolph, Sept. 1. We accord him a hearty welcome. L. E. Bates has ministered at Rudolph for three years.

James Burton Smith becomes bishop at Lynchburg and Fairview in Highland Co. This is a good field, and we hope Brother Smith will be "the right man in the right place."

Graat E. Pike has come home from Texas. At present he is at Alliance, but will soon find a location and forever wear the buckeye.

Ohio disciples welcome to the capital city W. S. Priest, of Kansas, who will take the pastorate of the Central Church in Columbus about Sept. 1. Here is the problem of the down town church, but if Brother Priest can work it out as successfully as did R. W. Abberley, he will never need to be ashamed of his record.

The Bible-school at Stubenville recently presented the pastor with a large gold leaf frame enclosing the cluster of grapes used in the revival last winter. Each grape bears the name of an individual who came into the church during the meeting—211 in all.

Here comes Rains this week crying, "Glory hallelujah," over the prospect for the \$200,000



Christian Church at New Franklin, Mo., Dedicated July 26.

pastor there. The prospects are bright in Tyndall, and with the right leader and a united effort of the church many accessions can be made.

Ministers who desire to locate in South Dakota will please write the undersigned and enclose commendations from their corresponding secretary or send me their address.

As we have so nearly reached the \$100,000 mark for home missions, another united effort upon the part of the churches should be made that we may come to the Detroit convention with our purpose realized. The accomplishment of this purpose will increase our faith and double our energy for the work of the coming year.

M. B. AINSWORTH, Cor. Sec.

Kentucky.

Howard T. Cree, of the Central Church, St. Louis, is spending his vacation in Kentucky.

Burris A Jenkins, of Lexington, has just closed a successful meeting with the South Elkhorn church, Fayette county, which resulted in 37 additions to the church. A. Fairhurst is the regular preacher.

I. J. Spencer, of the Central Church, Lexington, is spending his vacation at Lake Chattanooga.

The church at Versailles, where W. B. Taylor has labored so faithfully for the past eight years, celebrated its semi-centennial last week. Addresses were made by Jno. S. Shouse, Mrs. L. W. St. Clair and President B. A. Jenkins. This congregation was one of the first organized in our state.

J. L. Greenwell, who has been preaching the past year at New Castle, is now at work

for foreign missions! On the same mail is a cry equally as vociferous from the man across the street—Benj. L. Smith—saying "with a gain of only \$5,000 by Sept. 30, we will have \$100,000 for home missions." Good! Sing the doxology again. But while we sing let us get that \$5,000. Think of the 101 new churches, the 11,000 additions last year by the missionaries of the A. C. M. S., then sing and send an offering.

Ohio has at least one public official after the heart of Attorney Folk, of St. Louis. This man is Mayor Goff, of Glenville. Recently the town voted dry under the Beall law. Mayor Goff, with an iron hand, is enforcing it. But best of all is his work against the gamblers. Glenville has the Cleveland race track. Last week was the grand circuit races. Mr. Goff said no pool-selling or book-making. The race men coaxed, plead, threatened, swore, and all such things. But not one inch did the mayor move. There was no gambling. His position is simply this: Here is the law, I took a solemn oath to enforce it; it is my duty with fear or favor; I am not to make law, interpret law or connive it. My duty is enforcement. May his tribe increase. Write Mayor Goff a letter, encourage him and thank him. "Do it now."

The parson at Collinwood will preach a series of mathematical sermons on the Sun-nights of August as follows: Aug. 2, "Christianity, Perpendicular and Horizontal;" Aug. 9, "Christianity Divided—How?" Aug. 16, "Christianity Divided—The Result;" Aug. 23, "Christianity Added—The Signs in the Problem;" Aug. 30, "Christianity Added—How?"

The name of Christ was confessed by two people at the close of our service last Sunday night.

C. A. FREER.

Collinwood, O.

Southern California.

There are certainly good reasons for predicting an era of prosperity for our churches in Southern California. This prediction is based in part on the material prosperity of the country, Wm. H. Seward's prophecy is being fulfilled. He said in the senate: "The Pacific ocean, its shores, its islands, and the vast regions beyond will become the chief theatre of events in the world's great hereafter."

On returning from a visit to the Pacific coast, J. H. Garrison wrote in the CHRISTIAN-EVANGELIST: "The recent tour made by the editor through some of the western states has served to intensify convictions previously entertained concerning the value of this important section of the United States, and its relation to our natural development and, therefore, to the future of our cause. The missionary body that so plants its missionary operations as to hold a prominent place among the religious forces which control the destiny of this mighty western empire is planning wisely and well, for it is laying the foundation for future triumphs. Are we preparing to meet the demands of this great emergency? Can we hear the tread of the coming millions who are to inhabit those fertile, sun kissed plains and valleys?"

Whatever prosperity comes to the Pacific slope, it is certain that Southern California will come in for a large share. People are coming here in large and rapidly increasing numbers. For every homesick man anxious to go back east, a thousand back there are longing to take his place. For every lone soloist who wails out a note of disappointment and dissatisfaction, there is a mighty chorus of voices shouting the praises of the golden state. If this soloist would go back east and sizzle through one summer and frizzle through one winter, take the special cyclone merry-go-round in July and August, or the regular daily in March and November, he would then be ready to take the last cent of his or his wife's, or his wife's relatives' money, and return to California to seek a front seat in the chorus. If you were to read the letters going east on the overland mails to-day, you might find one or two, or a half dozen whose writers could find no good in California, but you would find five hundred or a thousand striving in poetry or poetic prose to describe our

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

mountains, hills, valley and plains; our fruits and flowers; our sunshine and skies. Many of the letters would claim that the Garden of Eden has been located, and end with the confession that the half had never been told, and an exhortation to friends to gather together a few necessities, dispose of the rest of their effects at any sacrifice, make good their escape, turn their faces toward California, and remember Lot's wife. From letters I have received, from what I heard on my two trips east, it seems to me that if all the people who want to come to California could come, the east would become a wild, wind swept waste, with scarcely enough people left to fan those who are overcome with the heat in summer and rub those who succumb to the cold in winter.

If it can be said that the United States is the ripest field in the world for "our plea," I believe that Southern California is the ripest part of our field. The liberal spirit of our movement strikes a responsive chord in Southern California. The formative character of our communities is favorable to the reception of "our plea." I doubt if Christian union sentiment prevails in any part of our country to the same extent as in Southern California. I close by finishing the quotation from Brother Garrison. "Are we preparing to meet the spiritual wants of these millions, or shall we leave to others the glorious privilege of entering into this mighty inheritance?"

FRANK M. DOWLING.

Pasadena, Cal.

Texas.

The Texas talk begins this week in southwest Arkansas at the Mineral Springs camp ground. The writer spent the first fifteen years of his life as a minister in Arkansas. Among the ministers of the word of the Lord who were on the encampment program were: E. C. Browning, Cor. Sec. Arkansas Missionary Convention; Miss Ella Browning, superintendent Junior work; C. Munroe, of Nashville; Joe Jones, evangelist of Hot Springs district; Nesbit Trout, evangelist of southwest Arkansas district; from Texas, W. S. Bullard, Texarkana; J. H. Fuller, Longview; M. M. Smith, Timpson; Bertha C. Mason, secretary Texas C. W. B. M. and the writer.

The attendance is estimated at fully 2,000. The large tabernacle seats comfortably 1,200, and it would not nearly accommodate the crowds. The dominant note of every address was missions. The result will be more and better mission work in the district. It was a great pleasure to enjoy once more the unstinted hospitality of these dear brethren. Many friends of former days have gone to their reward, but many of the children are walking in the footsteps of their parents, and the work of the Master goes on with increasing success. The seventeenth annual encampment was universally pronounced "the best yet."

"Camp meetings" are fashionable just now in Texas. One has just closed at Sweetwater with B. J. Waugh and E. M. Douthit as evangelists. One begins to-day on the Chon Cho river near Brady, J. W. Marshall, evangelist, and John Brower, singer. One is in session at True, J. L. Haddock in the lead. Another is to be held Aug. 18-28, B. B. Sanders, evangelist. One of the commendable changes

from the [old] [time] camp meeting is that the morning and afternoon services are really missionary institutes in which every branch of our missionary work is presented by experts with a view to bring out the best that can be said. When we consider that most of these meetings are attended by from one to three thousand people, it will be seen that the days of such gross misunderstanding of our mission work and workers are drawing to a close. So may it be.

J. C. MASON.

Kansas.

We are sorry to see W. S. Priest leave Kansas. He is a great priest, but not a very "high" priest. Columbus, Ohio, is fortunate.

We welcome G. L. Burch to Pittsburg. He follows a worthy man, H. B. Wright, author of "That Printer of Udel's."

We assisted in dedicating at Council Grove on the 2nd, and will aid at Maryville on the 30th. D. S. Domer and L. W. Myers are the pastors at these places.

Kansas churches must remember that Aug. 23 is Kansas day for Kansas missions. Send to the office for literature and envelopes. It is no burden for each church to raise its full apportionment, and it means so much to our state work. Let no church neglect this. If you have no preacher, attend to it anyway.

Remember the state convention at Newton, Oct. 5-8.

W. S. LOWE.

Topeka.

Notes from the Rice Belt.

The state convention of the Louisiana Disciples met at Baton Rouge, June 16-19. There was great rejoicing over the splendid progress that had been made during the past year. The corresponding secretary's report showed that there had been 500 additions, of which 300 had been clear gain, making a numerical increase of over 25 per cent. Total amount of money raised for all purposes, \$17,180.

One of the important lessons of the past year's work is in regard to the value of our home board in helping weak sections. The home board and the Church Extension Board, by rendering us assistance at critical times and in needy places, made these results possible. Without them, it is certain that this work could not have been accomplished.

We Louisiana Disciples need no arguments to prove to us the grand work these boards are doing, and we have shown in the past year, and shall in future years, show our appreciation in a substantial way. Our hands were tied, we were practically helpless, but the "mother of churches" and her "son" came to our assistance and through their encouragement we moved on to the battle and to victory. It is marvelous how much can be accomplished with a little money judiciously expended. The home board assisted us in employing our state evangelist. With an expenditure by the board of scarcely a hundred dollars, we have at Cheneyville a magnificent new church building and an elegant, roomy parsonage, together with over 40 additions. A like expenditure at Jennings netted us a \$3,200 church and a congregation of about 60. At Crowley the "son" helped the "mother," and with an expenditure of \$100 and a loan of \$1,000 we have church property valued at over \$5,000 and a congregation of 60! Who can remain indifferent to the claims of these boards when they can produce such results as these as evidence of their efficiency?

We lack only about \$5,000 of raising our \$100,000 this year for home missions. We have until Oct. 1 in which to raise that. May God grant that this small amount may be speedily forthcoming so that we can go to our convention in Detroit with shouts of joy and victory.

Crowley, La.

W. O. STEPHENS.

Tea and Coffee Drinkers

Use Horsford's Acid Phosphate. It allays the nervousness and disordered digestion caused by excessive use of Tea, Coffee, or Alcoholic drinks. Puts the stomach in an active and healthy condition. Try it.

The Sunday-School.

Aug. 23.

DAVID AND JONATHAN.—
1 Sam. 20:12-23.

Study Chapters 19 and 20.

Memory Verses 20:14-17.

Golden Text: There is a friend that sticketh closer than a brother.—Prov. 18:24.

From Secret Hate to Open War.

Saul's hatred of David and his fear of him grew until it was too great to hide. He no longer professed friendship to him. The people knew of his jealousy and enmity and his position was weakened thereby, for David was popular. But Saul gave orders openly to Jonathan and to the servants of his own household to kill David at the first opportunity. The intercession of Jonathan won a temporary truce (19:4-6) and David was restored to his former status at court. But though Saul swore by Jehovah that David should not be put to death, yet it may be doubted whether this assurance was given in good faith, or whether it was but a preparation for another attempt to accomplish by treachery what he had not been able to effect by open commands.

The Truce Broken.

At any rate the truce was not of long duration. There was another war with the Philistines and again David distinguished himself and was the chief agent in repelling the invaders (19:8). And again doubtless the love of the people for David was increased by this exploit. And now David was back in Saul's court, playing on the harp as before to dispel the malign influence of the evil spirit which brooded upon Saul. But Saul's case was beyond the reach of music. Even David's harp could not exorcise the spirit of evil to which Saul had given such hospitable welcome through the years of passion and jealousy. Such spirits are easier to invoke than to cast out. "This kind cometh not out save by fasting and prayer." So, while David played, Saul again tried to kill him with his spear. But he avoided the blow and fled from the court where, as it was now evident, he had nothing but hostility to expect at the hands of the king. Never again was there even the semblance of peace between Saul and David. Twice David spared the king's life, at Engedi (1 Sam. 24) and in the wilderness of Ziph, (chap. 26), and both times Saul professed to be convinced of David's loyalty and to put away all hostility toward him. But David put little confidence in these declarations and immediately after the second ostensible reconciliation, when Saul said, "Blessed be thou, my son David," David said in his heart, "I shall now perish one day by the hand of Saul."

A Woman's Device.

Disappointed in his attempt to murder David while he was ministering to him with his harp, Saul sent his agents to assassinate him in his own home. But his wife Michal, Saul's daughter, deceived her father's messengers and enabled her husband to escape by letting him down from a window by night. The messengers were delayed by a plea that David was sick. An image laid in the bed and covered over gave an appearance of truth to this report. Saul, with consummate cruelty, ordered David to be brought on his sick bed that he might slay him with his own hand. The order was executed, as the messenger supposed, but when they came into the king's presence bearing the bed it was discovered that instead of David it contained only an image (the teraphim) and a goat's hair pillow.

Saul Among the Prophets.

David meanwhile had fled to Ramah which had been for many years the home of Samuel. Here Samuel was at the head of a company of prophets whose prophesying was apparently accompanied by manifestations of frenzy or

mania. Here Saul's emissaries found David, but they themselves prophesied (or raved) when they came into the presence of Samuel and his prophets. A second and a third set of messengers were dispatched, but every assassin became a prophet. As a last resort Saul himself went down to Ramah and he too prophesied, stripping off his clothes and lying naked all night and all day like one mad. Hence the saying, "Is Saul also among the prophets?" This was not Saul's first experience among prophets. Once before, just after Samuel had anointed him to be king, the spirit of prophecy came upon him and that event is given as the origin of the proverb, "Is Saul also among the prophets?" (1 Sam. 10:12.)

A Last Chance.

In the narrative up to this point Saul has made four distinct and murderous attempts on David's life. Moreover, he has ordered Jonathan and his servants to kill David at the first opportunity. Apparently David had good reason to become a fugitive. It is therefore somewhat surprising to find David and Jonathan still debating the question as to whether the king desires David's death (20:1-3); Jonathan taking the ground that such a thing could not be or he would surely have heard of it; David arguing that he is in grave danger and that the king has kept his hatred secret from Jonathan on account of their known friendship. That David should have thought for a moment of appearing in his old place at the king's table, or that Saul should have expected him to after these four attempts on his life, seems strange. Possibly chapter 20 narrates an episode which occurred before the events in chapter 19; if not, there must have been a considerable lapse of time. At any rate the incident in this chapter presupposes that there was at this time some ground for uncertainty as to Saul's attitude toward David, and David and Jonathan make a private agreement to put the matter to a final test. Saul is given one more chance to put away his hatred and accept the inevitable.

A Famous Friendship.

The story of the friendship of David and Jonathan has a few parallels, but perhaps no superior in the annals of that master-passion. If it were pure fiction, its creation would mark the author as a consummate genius in the realm of literature. As history, it gives us an interesting and important side-light on the times in which it occurred. The Hebrews of this period were in many respects a crude and undeveloped people. Polygamy was practiced and approved by their best men. Awful atrocities were committed in the name of war. Private vengeance was more common than legal punishment for crime. But in spite of all this, there were friendships as true and deep and unselfish as any that the world has ever seen. It sometimes seems that friendship thrives best among men who have not been brought too thoroughly into bondage to the forms of modern civilization. Perhaps our culture and our conventionalities have taken the fire out of our passions, and our enmities and friendships have alike lost force. In learning how to smile on our enemies we have learned how to frown on our friends, and while hatred may smoulder on behind a polite smile, friendship dies when covered with the cloak of indifference. It was not so with those primitive peoples who were the contemporaries of David and Jonathan. The heat of the south was in their veins. They could hate fiercely and love faithfully. And here and there was one who could forgive divinely. Such were David and Jonathan, whose hearts were framed to friendship. Each was man enough to see and love the other's manly qualities. Jealousy was absent from their souls. To David it was nothing that Jonathan was the son of the man who sought his life. To Jonathan it was nothing that David was his supplanter.

The Secrets of Friendship.

First, have an eye for people's good points. This is not a world of perfection, and if you insist that your friends must be faultless you will search long and find few. Cultivate the habit of appreciating virtues even when their


HAY-FEVER

AND

ASTHMA

CURED BY THE

Kola Plant.



A New and Positive Cure for HAY-FEVER and ASTHMA has been found in the Kola Plant, a rare botanic product of West African origin. So great are the powers of this New Remedy that in the short time since its discovery it has come into almost universal use in the hospitals of Europe and America for the cure of every form of Hay-Fever and Asthma. Its cures are really marvelous. Men, women and children who have been given up as incurable are being restored daily to perfect health by the use of Himalaya. Thousands of letters attesting its wonderful cures have been written the importers, but limited space prevents a detailed list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured:

Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, Himalaya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalaya on six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 22d, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalaya completely cured me. Dr. C. E. Deane, Marietta, Ohio, writes Jan. 28th, I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Ayle, Estherville, Iowa, writes Feb. 28th, that he was cured of Hay-Fever and Asthma after severe suffering for 28 years. Miss Eva Preston, Petersburg, Ind., writes March 8th, that she suffered untold misery for 18 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible. Mr. E. B. Hume, 1345 Arch street, Philadelphia, Pa., a widely-known traveler, writes Feb. 2d, Himalaya cured me of Asthma when everything else failed. Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 23th, It is my duty to tell all I can of the great virtue of Himalaya. Rev. J. L. Coombs, Martinsburg, W. Va., writes to the New York World, July 23rd, that it cured him of Asthma of 39 years' standing. If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1166 Broadway, New York City, N.Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.

owner has also some vices.

Second, learn to serve and to enjoy serving. This can best be learned from Jesus Christ, who shed more light on the subject of friendship than any one else ever did. Real friendship is always unselfish. A companion chosen because he can be serviceable to you is not your friend, but your victim. Choose for your friends those who need your friendship. To enjoy friendship one must learn to enjoy service.

Third, friendship must always be based upon some common interest, and the more important and exalted this interest the more fruitful may be the friendship. There have been friendships based on a common interest in baseball, politics, music, literature, and almost every possible thing that can occupy the attention of man. But the common interest must sooner or later be in something vital and important if the friendship is to play a large part in one's life.

Fourth, religion ought to be the basis for many real friendships. It is supremely important and creates the strongest bond of union between those who are of like mind. If we are not making genuine friendships among our fellow-Christians—and distinctly Christian friendships, depending for their strength on no mere accidental matters of lesser moment—then our faith is not as vital and real to us as it ought to be. It is not playing that part in our lives or holding that foremost place in our interest that rightfully belongs to it.



A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No need of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oils. Send for a book, mailed free, giving particulars and prices of Oils. Address Dr. D. M. BYE Co., Drawer 505, Indianapolis, Ind.

Christian Endeavor.

Aug. 23.

LESSONS FROM PAUL. IV.

2 Tim 1:6-8. 2 Cor. 11:23-28.

The attainment of success in life is largely a matter of, first, getting the right idea of what success is; and second, being willing to pay the price. In both of these respects Paul was qualified to succeed. To begin with, his ideal of success was the highest. He sought the best things. His desire was not to acquire possessions, not to burden his soul with *things*, but to lay aside every hindering weight and win the race in the arena of spiritual conflict. The winning of that race meant the development of the noblest qualities of spiritual manhood—the stout heart, the peaceful mind, the unselfish soul, the alert intellect, the humble and worshipful spirit. It meant also the joy of serving Christ and humanity.

The price of that success was high, as the world counts prices. Paul paid for it even more than most men are willing to pay for the glittering baubles which they hold dear. He tells us what he had to pay (2 Cor. 11:23-28), a moving recital of labors, perils, fastings, beatings, stonings, shipwrecks, and nearly every form of discomfort that can be imagined. It is the mark of a strong mind and a courageous spirit when one is willing to pay such a price for success.

Another price which Paul paid he mentions when he is writing of his experiences (Phil. 3:13). "One thing I do, forgetting the things that are behind." Success always demands concentration. He who would do one thing well must give up many other things which may be interesting and excellent in themselves. Devotion to the one supreme aim simply crowds them out. It is so with the Christian life. If one really takes it seriously it crowds out a great many things that are innocent, but comparatively valueless. Time is short. Our strength is limited. We must make every effort count. Do not be content then to ask—about doubtful amusements, for example—are they inherently wicked? Ask rather, Do they pay? Are they worth the time they take and the strength and money they cost? Not, What harm do they do? but, What good do they do?

"Stir up the gift of God which is in thee," wrote Paul to Timothy. Whatever ability or talent anyone has is a gift from God, and he wants it used. The word translated "stir up" means to "stir into a flame." Perhaps, even when you make it burn its brightest, it will not be enough to set the world on fire, but it will at least be enough to light up a corner of it. And perhaps your small torch may be the means of kindling someone else's larger one.

"God gave us not a spirit of fearfulness, but of power and love and discipline." No cowards need apply for admission to the working force of Christ's kingdom. Faith, like love, casts out fear. The man who believes that this is God's world and that it is governed by His power, will not be fearful about the outcome.

It is worth while to endure hardship in such a cause when there is so great certainty of ultimate victory. The sufferings are nothing to complain about. Even Paul's were nothing compared with the glorious prize, and ours are as nothing compared with his. Moreover, the prize is neither distant nor doubtful. It is here and now. Here we may have the joy of the battle; there the joy of the victory. Here the joy of the work; there the enjoyment of the fruits. But even here, amid whatever deprivations and hardships the Christian life may involve, they are more than paid for by the blessings of Christian fellowship and of communion with God through Christ.

DAILY READINGS.

M. Fervency of Spirit.	Rom. 12:11-17.
T. Filled with the Spirit.	Rom. 8:12-17.
W. Living for Christ.	Mark 8:34-38.
T. Suffering for Christ.	Col. 1:24-29.
F. Instant in Season.	2 Tim. 4:1-5.
S. A Partaker in Affliction.	2 Tim. 1:6-8.
S. Making Our Lives Count.	2 Cor. 11:23-28.

Midweek Prayer-Meeting

By Frank G. Tyrrell.

Aug. 19.

THE GREAT TEACHER.—HIS GENTLENESS

MATT. 11:28-30. 12:17-21. LUKE 7:44-50.

"Power works easily." It was because of his divine power that the Great Teacher moved and wrought with tireless patience and exquisite tenderness. Whether among friends or foes, nothing ever threw him out of balance, nothing ever made him rough and harsh. Even his denunciations were mingled with tears.

1. *In Personal Contact.* In his personal intercourse with men, Jesus was gentleness personified. Never violent nor rude, he moved among crowds or with a few chosen friends like a refrain of sweetest music. Again and again he was brought into collision with hostile critics and avowed enemies; he was flung amidst the outcast and the depraved, publicans and harlots accosted him; but in the midst of moral wretchedness and rebellion, he remained calm; he stilled the angry storm. He was called to taste the bitterness of betrayal and denial. See how gentle he was with Judas, and when impulsive, boastful Peter denied him thrice, he gave the recalcitrant one reproachful look.

2. *In Dealing With Prejudices.* There was much bigotry, narrowness and intolerance among the Jews when Christ came to his throne, and it must have been a sore trial to his generous spirit. Ordinary men are sometimes, not to say generally, driven into an intolerant hatred of intolerance, a bigoted dislike of bigotry; but not so with the Man of Galilee. He stood in the midst of the disciples of Moses, with their accumulated masses of tradition, and sought by the gentlest methods possible to emancipate their minds. He did not leave them wedded to their idols, but as some one has said of Emerson, he took them down with such gentleness as betokened reverence—not for the idols, but for their deluded worshipers. He broke with the past, wherever a break was unavoidable or necessary, but he was not a stormy iconoclast.

3. *In Presenting New Truth.* He had respect to the capacities and the assimilative power of his disciples. What tenderness and thoughtful regard are shown in the oft-quoted saying—"I have many things to say to you, but ye cannot bear them now." The gentle teacher knows how to wait; how to adapt his message to his pupils; how to fill without cramming; how to reveal the unknown without discouraging. And when he felt that the time had come, then with the gentleness of the showers upon the thirsty meadows, he imparted the new truth. He was never ruthless, even when it was necessary to break the old bottles.

4. *In Reproving.* It is an extraordinary group of pupils anywhere that does not need occasional reproof; and it is as extraordinary a teacher that knows how to administer it. Perhaps some dull, obtuse natures will not recognize a rebuke unless it is harshly spoken; but the most of us are sensitive to rebuke, and harshness lacerates and defeats itself. "Reprove, rebuke, exhort, with all long suffering," said one of the apostles. The Master must ever remain the ideal, whether in reproof or exhortation, because of his consummate gentleness.

It must not be thought that because he was gentle, he was pliable, easily turned aside; or that he was timid, afraid to speak the truth, when truth was unpalatable. His was that unique and admirable blending of gentleness and courage which marks the well-poised character, the perfect man.

The effect of his gentleness can be seen in the twelve, in the early church, and if we have really received him, in our own characters. It can be read in the daily and hourly benevolences that are glorifying this age of philanthropy; in the march of improvement; in the growing consciousness of race unity; in the rise of the spirit of brotherhood among disciples of different names and creeds.

Prayer.

We beseech thee, O God, to have mercy upon us. Cool the fever of our lives; silence

the discord; put down the riot and unrest. Make us gentle, tender, devoted, even as the great Lord and Master, for his name's sake. Amen.

(Topic for Aug. 26.—"How a Church Building Helps." (Church Extension.) Luke 7:1-10. 2 Sam. 7:1-3.

**A Great Railroad.**

It may be truthfully said that railroads, more than any other medium, make a great city. St. Louis is truly great in her railroads, having some twenty-one important lines terminating within her borders.

One of the most important of these roads to St. Louis is the WABASH LINE, from the fact that it draws the commerce of nearly all sections of the country to this metropolis, as a magnet draws kindred metals to itself.

The great arms of this growing system reach to Kansas City, Omaha, Des Moines, Albia and Ottumwa, Ia.; Chicago, Toledo, Detroit and Buffalo, and attract business from beyond these important gateways, even from the remote Pacific Coast, the extreme Northwest, the Great Lakes and the Atlantic borders.

It is commercially aggressive, and in its never ceasing activity is to-day reaching its great steel tentacles toward Pittsburg, Pa., and Baltimore, Md. In a little more than a year these two beehives of industry and all their tributary territory will be bound to St. Louis by the continuous rails of the WABASH.

Its through-car system is perfect, running solid, fully equipped trains for night and day service to Chicago, Kansas City, Omaha, Des Moines, St. Paul, Minneapolis, Toledo, Niagara Falls and Buffalo, and through sleeping cars to New York, Boston, Montreal, Denver, Portland, Ore., Los Angeles and San Francisco.

Its train equipment is modern in every particular, there having recently been placed in service many new passenger cars, consisting of Observation-Cafe and Library Cars, Reclining Chair Cars, Dining Cars, Day Coaches and Combination smoking and Baggage Cars, which are models of beauty and neatness, representing the highest state of development in car building.

This road will be called upon to transport hundreds of thousands of visitors to the World's Fair in 1904, and its facilities will be found ample for so gigantic an undertaking.

THE WABASH is essentially a St. Louis line, having its General Officers, from the President down, located here, and has an army of employees, necessary to carry on this vast system, who are citizens of St. Louis.

It spends its money largely in St. Louis and it has the interest of St. Louis always in mind.

Truly this is "A GREAT RAILROAD," and above all things, it is a St. Louis railroad.

Interest per annum compounded twice a year on savings accounts.

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FOURTH & PINE STS. ST. LOUIS

Our Budget

—Milo Atkinson begins a meeting Aug. 10 at Tolesboro, Ky.

—H. C. Patterson is in a tent meeting at Canon City, Col.

—Victor W. Dorris is in a promising meeting at Sadieville, Ky.

—W. H. Jones has moved from Lexington, Ky., to Palmyra, Mo.

—T. W. Cottingham begins a meeting at Freeman, Mo., Aug. 23.

—J. R. Johnson will begin a meeting at New Market, Ia., Aug. 16.

—The Audrain county (Mo.) meeting will be held at Farber, Aug. 17, 18.

—South McAllister, I. T., is prospering under the ministry of I. H. Teel.

—E. L. Powell is writing regularly from Europe to the Louisville Times.

—M. J. Nicoson, Memphis, Mo., is spending his vacation at Kingfisher, O. T.

—B. A. Jenkins will begin a protracted meeting at Newton, Ky., Aug. 10.

—T. A. Cooper goes from Atlanta, Indiana to Wellsville, New York, Sept. 1.

E. F. Mahan and C. R. Hudson are among the summer students at Harvard.

—R. Linn Cave began a meeting July 26 with L. T. Lambert at Corinth, Ga.

—W. B. Clemmer, Trullinger Grove, Iowa, has a new building on his program.

—Franklin Mahoney will dedicate the church at Middlesboro, Ky., Aug. 16.

—Jno. B. Dixon leaves Morehead, Ky., to take up the work at Gloucester, Ohio.

—A. M. Hootman, Logansport, Ind., reports additions at nearly every service.

—G. W. Coffman, formerly in the foreign work, has become pastor at Salida, Col.

—R. A. Smith will enter Kentucky University this fall to prepare for the foreign field.

—Chalmers McPherson assisted Calby D. Hall in a dedication at Marlin, Texas, July 26.

—W. J. Dodge has resigned at Armour, S. Dakota, to prepare for mission work in India.

—W. B. Crewdson, after three prosperous years at Council Bluffs, Ia., goes to Atlantic.

—Edgar D. Jones expects to have the new building at Erlanger, Ky., completed this fall.

—A. F. Sanderson, Keokuk, Iowa, declined the call to Houston, Texas. He is hard to move.

—Westport, Mo., is building a new house of worship.

—The forces at Potter, Kan., will be led in a meeting by R. E. Callithan, commencing Aug. 16.

—A joint county meeting of DeKalb and Stuben counties, Indiana, will be held Aug. 23 at Ashley.

—Ernest Elliot has received a call for an indefinite term of years at Eminence, Ky.; may it be for life.

—J. F. Floyd, recently resigned at Washington, Ind., can be secured by some shepherdless flock.

—J. E. Dinger, Cedar Rapids, Second Church, continues another year with an increased salary.

—J. M. Van Horn, of Worcester, Mass., is spending August with his family at Chautauqua, New York.

—Dr. D. R. Dungan, of Christian University, is on a combined business and pleasure trip through Montana.

—E. L. Ely has been called for another year at Slater, Mo. He is winning a warm place among the disciples.

—W. F. McCormick, Audubon, Ia., writes that they are holding "federation vespers" there during August.

—R. H. Crossfield delivered a stereopticon lecture on the "Passion Play" at the Clinton, Mo., Chautauqua, July 26.

—The new church at Northview, Mo., will be dedicated Aug. 16. Brother T. A. Abbott has promised to be present.

—Church dedications in Missouri are announced at Northview, Aug. 16, at Freeman, Aug. 23, at Renick, Sept. 20.

—J. H. Bryan, state superintendent, will devote September to promoting Bible-school rallies throughout the state.

—J. D. Adcock, president, writes that the Mississippi state convention, to meet at Meridian, is postponed to Sept. 2-7.

—W. D. Hedrick, who has been preaching for churches near Crawfordsville, Ind., expects soon to return to Missouri.

—A. J. Marshall, formerly city evangelist for St. Louis, has organized a church at Frazer, Minn., with 23 charter members.

—Edward Amherst Ott, pastor of Monroe Street Church, Chicago, reports the work there growing, in spite of great difficulties.

—Joseph Gaylor is doing some excellent work in a meeting at Rolla, Mo.; 17 additions at last report. He goes to Calhoun, Mo., next.

—It is rumored that President Jesse of the University of Missouri may resign to go to Ann Arbor, Mich. We trust it is rumor only.

—H. C. Runyan held a meeting last summer in a barn at Oakland, Ky. On the fifth Sunday in August he dedicates a new church there.

—B. E. Youtz, pastor, invites everybody within range to attend the annual basket meeting of the church at Rising Sun, Iowa, Aug. 16.

—W. J. Russell and family, of the East End Christian church, Pittsburg, Pa., are spending the month of August on Fair View Farm, Casnovia, Muskegon county, Mich.

—V. Hayes Miller, news editor of the West Virginia Christian, has resigned the work at McMechen, to take effect Sept. 1. More than fifty were added to the church last year.

—James Small is booked for meetings in Illinois, at Shelbyville and Danville; in Iowa at Exira; in Indiana at Elwood. His meeting at Murray, Ky., closed with 50 additions.

—W. E. Harlow, pastor of Central Church, Springfield, Mo., will enter the evangelistic field again, Oct. 1. He has done superb work in the past, and will doubtless win other victories.

—Eighteen churches have undertaken the support of their own home missionary. This deepens interest by making it personal. By the way, the books close Sept. 30. Is your offering in?

—O. E. Hamilton will return to St. Louis about Aug. 15, and engage in evangelistic work in Missouri and contiguous territory. His address will be Old Orchard, P. O., St. Louis, Mo.

—C. E. Millard, Enid, Okla., better prepared than ever with illustrated songs, is open to engagements for September, in protracted meetings in the middle states, as singing evangelist.

—On the last day of the meeting at Murray, Ky., \$10,000 was subscribed for a new church. Together with money and materials on hand, this will enable the brethren to erect a \$15,000 edifice.

—Arthur A. Brown preached July 26 at Portland, Ind., at an all day meeting on the fair grounds. Geo. B. Ranshaw was detained by the illness of his wife. A vigorous county organization was formed.

The Churches of Christ in Carter county, Ky., will hold their annual meeting at Star Furnace beginning Saturday before the fifth Sunday in August. Write Dr. J. M. Logan if you expect to attend. Basket dinner Sunday.

—Jesse T. Craig has resigned at Poplar Bluffs, Mo., greatly to the regret of the brethren. His resignation is effective Nov. 1, after which he can be secured for other work. Few men stand higher in the esteem of the churches.

—No cause appeals more strongly to the sanctified common sense of Christian business men than church extension. It therefore seems strange that 1,500 of the churches contributing to home and foreign missions make no offering for church extension. August is the month of preparation, and hundreds of new churches should be enlisted. The need was never more imperative.

—Bro. T. L. Fowler has consented to continue the principalship of the College of the Disciples, St. Thomas, Ontario. The outlook for students seems very encouraging for the coming session which opens Oct. 1.

—The Audrain county (Mo.) convention will meet at Farber, Aug. 17-19. Sermons will be delivered by J. B. Briney, W. T. Moore, and A. W. Kokendoffer, and there will be addresses by H. F. Davis, T. A. Abbott, J. D. Dillard and many others.

—S. J. White, whose splendid service at Cameron endeared him to the Missouri brethren, has resigned and is resting at Millersburg, Ohio. He has received a call from Davenport, Ia., and is expected to take up the work there Sept. 1.

—Improvement is the order of the day. The church at Campbellsville, Ky., is being remodeled, and will be re-opened in September. The First Church, St. Louis, much enlarged and improved, will have a special opening service in September.

—W. F. Turner, of the Joplin church, is off for a two weeks' rest. J. W. Baker, of Joplin, is superintending the Sunday-school there and at South Joplin, and preaches for the South Joplin mission church Sunday nights. That is doing very well for a business man.

—Brother M. McFarland, of Columbus, Kan., will take charge of the new church at Granite City, Ill., where his son, E. T. McFarland, of St. Louis, has been preaching on Sunday afternoons for some months. Granite City is just across the river from St. Louis.

—The Churches of Christ in Wayne county, W. Va., will hold their annual meeting at Nursery Gap beginning Friday night before the third Sunday in Sept. Write Chas. Wheeler, Tridell, W. Va., if you expect to attend. The church is on Tug river, five miles from Louise.

—J. E. Lynn, of the West Side Church, Springfield, Ill., is dividing his vacation time during August between Chicago University in attendance upon lectures, and Eureka, Ill., where his family is spending the summer. He is supplying on Sundays at the Jackson Boulevard church at Chicago.

—"Lightning struck and set fire to our church at Herington, Kan.; totally destroyed. It was insured. We will rebuild at once. The Presbyterians generously offered us their church during the vacation of their minister, and we will hold regular services."

F. M. McHALE, minister.

—S. M. Bernard, Boulder, Colo., reports 58 additions at regular services since Jan. 1. The Colorado Chautauqua there attracts many visitors. Homer T. Wilson is superintendent and manager, and during the summer H. O. Breeden, Geo. Darsie, B. L. Allen, J. Murray Taylor and J. N. Jessup have dropped in.

—C. J. Tanner, of Detroit, writes: "I have a bad news item. Our Central Christian church was badly damaged by fire Wednesday, Aug. 5, at 1 p. m. The expensive pipe organ was entirely consumed and the whole auditorium charred and smoked until it will require a great deal of work and money to restore it. The chapel was not injured and will be used for the service. The insurance is large enough to cover the loss, unless it is on the organ."

This calamity will add materially to the burden which the Detroit brethren are bearing. Even if it involves no great financial loss to them on account of the insurance, it will inconvenience them at a time when they are anxious to give their best thoughts and endeavors to the preparation for the convention.

—A good opportunity is offered to two young preachers who care to take a course in oratory, and at the same time learn something about city church work. Prof. Edward Amherst Ott, pastor of the Monroe Street Christian Church, corner of Monroe Street and Francisco Ave., Chicago, and president of the Ott schools of expression conducted in connection with the institutional department of that church, can use two ambitious young men. They will need to write at once, and be prepared to take up the work. It will be better to call than to write.

—The First Church at Little Rock, Ark., in granting its pastor, J. N. Jessup, a month's vacation in which to attend the Denver convention and visit in Colorado, took the occasion also of making a substantial increase in salary. The church is in good condition and is getting ready to build a new church next year.

—D. Errett has resigned at Waco, Texas, to take effect Sept. 27. A good man is needed for this important field. The church is reported in splendid condition and the right man will find a united and consecrated people. T. D. Hays is chairman of the pastoral committee. Brother Errett goes to Eugene, Oregon.

—R. H. Sawyer is entering upon his sixth year with the church at Watsonville, Cal. He has just returned from a two months' vacation, one month of which was spent at Pueblo, Colo., in an exchange of pulpits with W. B. Craig. The Watsonville congregation is completing a new \$35,000 church, which will be dedicated in October.

—R. F. Thrapp has closed the second year of a very happy ministry with the church at Jacksonville, Ill.; 164 have been added to the membership. On the Sunday which marked the close of this period, Mr. Thrapp baptized the daughter of his first convert in that city. He is now with the Idelwild Club on their annual outing at Lake Matanzas.

—J. C. Mason, of Palestine, Texas, has become corresponding secretary for Texas, and B. B. Sanders will continue in the work as state evangelist. Brother Mason will write frequent news letters for the CHRISTIAN-EVANGELIST, the first of which appears in this issue. The Texas board now has more than forty workers and they are producing results in that great state.

—Walter C. Gibbs, Ludlow, Ky., and the church there, have a thousand "white elephants" on their hands! But they are all working to lift the church debt. They are printed on cards, to be spotted over with ten dimes each. Under the elephant is the inscription, "7 years old. Value \$2,500. His 'keep' costs \$180 a year." All departments of the church are prospering.

—The twenty-third annual conference of the Christian Association and C. W. B. M. of Great Britain will be held at Southampton, Aug. 24-26. Ben. N. Mitchell, of Liverpool, preaches the convention sermon. All reports are to be submitted in printed form. Among other names familiar to our readers we notice Frank Coop, treasurer; E. M. Todd, secretary; and Leslie W. Morgan, president.

—Occasionally we meet one who does not want a religious paper because, he says, "the Bible furnishes all the religious reading I need." The West Virginia Christian rejoins: "The Bible will make plain the duty of the Christian under certain conditions, but it nowhere gives information in regard to the existence or non-existence of those conditions." It does not tell him who is hungry, who has not heard the gospel, or where these and other needy ones may be found. Reading religious papers does not keep a man from reading his Bible.

The editor found four of these "Bible alone" Christians in a certain church, none of whom knew their congregation had employed a preacher, although his coming had been repeatedly announced, and published in several church papers! These may be taken as representative of the class. Those who are deeply imbued with the spirit of the Scriptures are most eager for news concerning the kingdom, and *vice versa*.

—Sister Mary Byram, of California, and Sister Mary H. Perfect, of Indiana, have just given our National Benevolent Association \$100 and \$500 respectively on the annuity plan. These sisters will receive a generous interest on these sums and greatly help indigent representatives of our Savior and indirectly the Church of Christ. For an explanation of the annuity plan and the good it will do, write General Secretary Geo. L. Snively, 903 Aubert Ave., St. Louis, Mo.

—Rev. J. Wilbur Chapman, D. D., corresponding secretary of the evangelistic com-

mittee of the Presbyterian church, announces that the committee has secured Rev. Jas. M. Gray, D. D., of Boston, to give his whole time this coming fall and winter to that work under its auspices, beginning Oct. 1." The plan of the committee is "to place Dr. Gray in communities where the conditions favor, for a longer or shorter period, giving him an opportunity not only to reach the people with the word of God but to touch the inner life of the ministry in retreats of quiet conference. Dr. Gray or Dr. Chapman will be at Winona Lake, Ind., until Oct. 1.

—The Christian churches of Callaway county held their fifth annual convention Aug. 3-5 with Friendship Church. The attendance was good. Visitors and delegates were royally entertained and sumptuously fed. The sermons and addresses were all of high order of excellence. C. S. Brooks and H. F. Davis were the only preachers in attendance not preaching in the county. The pledges to county work exceeded those of any previous year. The outlook is hopeful and inspiring. J. H. THOMAS.

Fulton, Mo.

—P. W. Harding and A. W. Kokendoffer have just returned from Wichita, Kan., where they went to confer with Architect Leon A. Hunter concerning the plans for our new church at Mexico, Mo. The building will be of classical architecture with dome. It will have two porch entrances, south and west, and will be two stories. It will have the moveable partitions for enlargement and class rooms, and will cost, with furnishings, about \$25,000. It will have the art glass windows with slate roof, and the purpose is to build of gray Roman brick.

—Among the names which should have been mentioned in our California number is that of L. B. Wilkes. Among those to whom the cause of primitive Christianity is much indebted on this coast, and whom for their work's sake the church delights to honor, none is more prominent than he. Brother Wilkes went to California 20 years ago, and from the very inception of his work in that state, as pastor of the Stockton church, he was looked upon as a stalwart and uncompromising defender of the faith. He was a friend to all our missionary and educational enterprises, and up to the time of his death, which occurred about two years ago, was a wise and safe counselor in all that pertains to the upbuilding of the church.

—Last week the Board of Church Extension received \$500 on the annuity plan from a friend in Michigan. This brother has now put \$2,000 into the church extension fund on the annuity plan during the last 18 months. In sending his last remittance he writes: "Please accept this \$500 with my best wishes for the prosperity of the work, which I feel is a most worthy one." With many others, he is gathering in his money which he has out at interest, and is placing it in the church ex-

tension fund where he can see it housing his homeless brethren while it is earning him a six per cent income. Many others should follow his example. For information concerning the annuity plan of the Board of Church Extension, address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.



St Louis News.

E. B. Redd preached for the First Church last Sunday morning. There was one addition by letter.

Brother Miller, a member of the First Church, preached both morning and evening for Tuxedo. There was one baptism.

At our extreme southern station, Carondelet Church, G. E. Ireland, the pastor, preached in the morning. There was one confession. In the evening there was a delightful song service with a crowded house.

The pulpit of Central Church at the morning service was supplied by W. E. Garrison, assistant editor of the CHRISTIAN-EVANGELIST. One addition to the congregation by letter.

Frank G. Tyrrell, pastor of the Mt. Cabanne Church, has returned from his vacation and occupied his pulpit last Sunday evening.

The morning and evening service at the Hammett Place Church have been maintained throughout the summer. Samuel B. Moore, the pastor, filled the pulpit at both services last Sunday. One addition by statement.

A prayer and praise service conducted by the pastor of the Hammett Place Church, and W. W. Dowling, the Bible-school superintendent, will be held at the new branch school Prairie Bible-school, northeast corner of Prairie Ave. and Hebert St., on Friday, Aug. 14, at 8 p. m.

The Carondelet Church is making arrangements to open a branch of their Bible-school work at the Bellefontaine street car sheds. A favorable opportunity is presented, and the church is alive to its responsibility.

A Combination Offer.

1.—**SUCCESS**, the great monthly magazine of New York, known everywhere and esteemed for its superior excellence. Price per year, \$1.00.

2.—**OUR YOUNG FOLKS**, which needs no commendation from those who will read this. A sixteen-page weekly. Price per year, 75 cents.

3.—**JUNIOR ENDEAVOR WORLD**, the best paper of its class in the wide world. A sixteen-page monthly. Price per year, 35 cents.

Regular price for the three, one year, \$2.10.

All Three will be sent for \$1.50.

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Correspondence

Where Lies Responsibility?

In some parts of our land our churches are relatively numerous and so organized as to be responsive to the "community of interests" idea. These districts almost invariably represent well-to-do communities and are represented by well doing Disciples. These can provide for evangelization, the strengthening of old points and the opening of new ones, the building of new church homes and making provision for the debts of the old ones, so far as all this comes within their own little district. But what about new fields where our cause is represented only by few and widely scattered Disciples? Who shall strengthen these places, open up new fields, help struggling churches to tide over a period of financial stress, or equip a new church with an indispensable meeting place? How about the wide stretches of the west and northwest, the needy south and this crowded east, the best mission field in the world? Who shall evangelize for us, lift up our hands, and make possible for us a place of meeting? Local boards? We have none. Neighboring boards? Their hands are already filled. The boards of contiguous states? Their own needs are clamoring for recognition and response.

New Jersey has a population of 2,000,000. The Disciples of Christ are represented here by one church and a wreck. We have just one preacher pleading as we plead the Christian plea. How do we happen to have that one preacher in this state? Sent by the A. C. M. S. How does he happen to have a place wherein to preach? Made possible by the Church Extension Board, who bought for us a lot on which we might safely build. I have a mission at Glen Ridge, some three miles distant, and another mission is reported from New Orange. The one at Glen Ridge has a property worth about \$4,000, encumbered to an amount somewhat less than \$1,000. Doors are opening here in Newark, but we dare not enter in as yet. Who shall we look to to open for us the way of entrance into these splendid opportunities? Listen.

Two years ago I wrote many letters to individuals and to churches whom I knew and who knew me. I wrote the best letters I knew how to frame. I set forth the matchless opportunities confronting us here. In response just one brother and sister in Bowling Green, Ohio, stood by me. Has the work measured up to my prophecies? Look at the reports of our missionary boards. In the comparative statement compiled by the A. C. M. S. New Jersey appears as a per capita contributor to the amount of a little more than five times the average of the next highest state. And our contributions are alike regular and generous for every regular call.

Most earnestly do I wish I might get such proximity as I desire to the heart, even to the ear, of our eldership and ministry. Especially would I delight to have access to the official aural appendage of each of the 1,500 and more congregations which contribute to home and foreign missions and withhold aid from church extension. After sounding the tocsin of \$100,000 this year for home missions until they caught something of the magnificent significance of such a triumph, then I would settle down to ringing the changes on the indubitable fact that neglect of church extension is the most inexcusable shortsightedness, the effectual negative of all our local fulminations against the progress of sin, in that it makes impossible the progress of righteousness to keep pace with opportunities for service opened to us by the hand of the Lord. To withhold from church extension is not to hurt anybody in Kansas City, it hurts us whose interests are one with yours; to ignore the September offering does not spite any board, it spites only him who ignores our appeals from these outlying points for a chance to help bear the burdens of the Lord. Do any of you good brethren dare prate of the sacrifices of past pioneers and our in-

debtedness to them, and refuse, withal, to pay any portion of the interest or principal of that debt to the present successors of those pioneers, to those of us who are doing our best to make glad waste places? When you tie the hands of the home board and Church Extension that they cannot send, you are but tying our feet that we may not go. Your obligation is not to boards, but to brethren whom they send as you allow. Thirty thousand dollars we are asking from Church Extension at their next meeting. The chiefest burden of the board is to be compelled to refuse our calls for lack of funds. From all over the land we look to Cincinnati to see the measure of your fellowship in evangelizing the frontiers. To Kansas City we look to see the measure of your fellowship in sheltering the weak, housing the homeless and putting material foundations beneath our highest aspirations.

Thirty thousand dollars for Church Extension in the September offering, \$100,000 this year for evangelization through the A. C. M. S. (\$5,000 yet to come in August), and \$200,000 for world-wide proclamation of the gospel of the Son of God, that program once fulfilled will send a thrill of joyous sympathy around the world, perhaps into the beyond.

A gentleman made a remark in my hearing recently which was ludicrous enough as to subject matter, but the way he said it caused pain. He had been argued at for some time by an orthodox enthusiast. He tolerated first, then endured, then squirmed and turned. He said, "I had rather be dubbed a heretic by some folks than to have my pocket cry out against my mouth and say that I am a ———, timorous mortal whose religion is all above my diaphragm and finds vent only across my vocal cords."

We looked each other squarely in the eye for a moment, but fearing lest he might be uncomfortably well posted in comparative religious statistics, I stoutly affirmed that more of us were learning all the time how to pay cash for the right to speak up boldly, and the conversation closed. I dreamed of it again last night, and I am not addicted to nightmare, either.

R. P. SHEPHERD.



The Mormon-Christian War.

The "Mormons" of the "Reorganized Church," called "Josephites," to distinguish them from "Brighamites, Hedrickites" and all other kind of "ites," have launched a new paper called *The Watchman*, published at Clarksburg, W. Va. It is a monthly, three-column folio, just the size of my paper, *The Helper*.

The large weeklies of that spot on the Mormon pig certainly expect great things of *The Watchman* from the welcome they give it. *The Saints' Herald* of Lamoni, Ia., says: "We anticipate that much good will be done by the neat little paper, and commend the Clarksburg Saints for their undertaking."

Zion's Ensign, Independence, Mo., says: "The anti-Mormon missionary society organ, *The Helper*, has a most worthy opponent in a little paper published by the brethren in West Virginia, which they have called *The Watchman*. The 'antis' have been distributing *The Helper* in that state pretty freely, it is said, and our brethren propose to meet the issue right there. *The Watchman* is the result of this discussion."

In this connection we will hear the newcomer in its own words express its mission. Here's from its salutatory:

"This publication is just what its name implies, *The Watchman*. It is the work of the missionaries in W. Va.,—not Utah missionaries. It will be distributed as a tract freely throughout their field of labor, to meet the vile misrepresentations of various journals and pulpites, particularly *the Helper*, the organ of the national anti-Mormon Missionary Association of the churches of Christ (?) an institution of Campbellism organized at their late war-dance at Omaha, Neb. Eld. J. W. Darby is captain of the company, and R. B. Neal, evangelist, of Grayson, Ky., is editor of *The Helper*. This paper will watch and faithfully report their doings for the benefit of the saints generally. It will expose their duplicity and all their designs against the Reorganized Church.

"The Watchman will gather the news from all parts of the field. It will follow *The Helper* and aid it in finding the truth, teaching that little but loud thing not to lie.

"It will also consider the anti-Mormon tracts, published by R. B. Neal, evangelist, Grayson, Ky., giving them special attention."

Had I the shade of a shadow of a doubt as to the very effective work the *Helper* and my tracts were doing to halt Mormonism, the coming of this paper would forever banish it. If the Watchman is not "all blow and rattle" I can promise the readers of the *Helper* an interesting scrap. I love "a fight to the finish." A fight that means death to the cause of one and life and growth to the cause of the other. This is the kind of a battle I want with Mormonism, and every other kind of an "ism."

I now propose to send a copy of the *Helper* free to every name on, or that may get on, the list of the Watchman for one year, provided that the editor or publisher will send the Watchman free to my list of subscribers. To those now on and to all who subscribe during the year. This will test the sincerity of their talk and prove their honesty. This proposition gives them a golden opportunity to "missionary" and to get missionary.

As a sample of their work I hand out a verbatim copy of the Watchman's first editorial:

"Burton, of Buckhannon, editor of the M. E. Times, says: Brigham Young furnished Captain Allen a battalion for the Mexican war. Five hundred men were enrolled. Brigham Young sent an agent to Washington and received twenty thousand dollars of their advance bounty. The government paid the soldiers an advance bounty of one hundred dollars each. This would make for all of the five hundred men the total sum of five thousand dollars. Out of this Brigham Young got twenty thousand! This beats the feeding of five thousand persons with five loaves and two fishes. But Burton's dupes believe it. We would refer the *Helper* (Editor Neal) to this bit of Mormon history—just the kind for the *Helper*. If Brigham Young could get twenty thousand dollars out of five thousand, the question as to the power of the Mormons to work miracles is solved at once. With the pugnacious editor of the *Helper* and the erudite editor of the Times, the bigger the lie the better the history."

That's all of it. Its editor has gone so wild against the *Helper* that he even tries to make plain "figures lie."

The following are admitted facts:

1. Five hundred Mormons enlisted with Uncle Sam for the war with Mexico.
2. One hundred dollars was paid each man as an advance bounty.

The Watchman states the above. The *Helper* agrees that both statements are facts. The real and only issue is, How much money did Brigham Young collect? We can easily figure that. Five hundred men; each man was paid \$100. The Watchman says: "This would make the total sum of \$5,000." The *Helper* says: "One hundred times five hundred will make \$50,000. The men got that much."

The question still pops up, "How much did Brigham Young get?" Burton says that Brigham got \$20,000 of it. To this the Watchman must agree, for it is simply a matter of history down on the ledgers of Uncle Sam. No guess work about it. Now what becomes of all that argument built on the loaves and fishes and that talk about miracles? The only wondrous thing, it really borders on the miraculous to all who are posted about Brigham Young, is that he didn't get more than twenty thousand out of fifty thousand dollars.

If the Watchman has any bits of Mormon history to refer to the *Helper* we kindly say, Just send them in. The war is on. Send for sample copies of the *Helper* and push its claims. Your help is needed and needed now.

Grayson, Ky.

R. B. NEAL.



Infants Thrive

on cow's milk that is not subject to any change of composition. Borden's Eagle Brand Condensed Milk is always the same in all climates and at all seasons. As a general household milk it is superior and is always available.

Church Extension.

Remember to keep your church informed during August concerning the approaching September offering for Church Extension.

There are about 1,500 churches that believe in missionary co operation, that ought to fall in line for the first time this year for the Church Extension offering because they have never had fellowship in this branch of our missionary operation.

Up to the first day of August, 1903, the Board of Church Extension has helped to build 716 churches in 40 states and territories and the Dominion of Canada and in Honolulu.

The Church Extension plan, according to the idea of its founders, was that the money should be loaned to one church and be returned in five equal annual installments to go out to build others. How well the plan has worked is illustrated by the fact that 293 churches have paid back their loans, and the amount returned is \$295,000.00.

Since the first of last October, the mission churches have paid back in loans and interest, over \$54,000. This was done by about 400 of our mission churches. When we remember that last year 1,107 of our older and stronger churches sent about \$17,635 as annual offerings to Church Extension, the comparison shows shameful neglect of this great work upon the part of our well established churches. The total receipts from all sources for Church Extension last year, that is, new receipts, amounted to \$54,866, including over \$11,000 paid by the mission churches.

To show the great demands made upon our Board of Church Extension, there were 22 applications, aggregating \$41,000, which came in during the month of July. Add to this number and amount, the applications that will be filed in August and September, in view of the forthcoming September offering, and you will have some idea why the Board of Church Extension is pressing hard upon the consciences of every church and preacher the taking of the annual offering in September.

Over \$20,000 of annuity money is being called for by churches during July to help them complete their church buildings, that are an absolute necessity to their existence and growth in the towns where they are located. Why do not more of our good men and women turn over money to the Board of Church Extension on the annuity plan? The churches that are asking for this \$20,000 of annuity money cannot borrow money any place else except from the Board of Church Extension. The Board will pay its annuities six per cent in semi-annual payments and back up its bonds with a total fund on the first of August of over \$371,000. The annuitant will have a clear income with no taxes to pay. Write to G. W. Muckley, Kansas, City, Mo., and send your draft for whatever you can, amounting to \$100 or more, and help to relieve these churches that want to complete their buildings.

A comparative statement of the receipts of the Board of Church Extension from October 1, 1902, to August 1, 1903, with the same period last year, shows the following:

1903.	1902.
From churches, \$7,874.84	\$6,021.33
" individuals, 18,845.19	20,873.13

It will be noticed that we have gained \$1,853.61 from the churches and lost \$2,027.94 from individuals, showing a falling behind in our receipts of \$174.33 for the first ten months of this present missionary year. It is natural that we should gain from churches and fall behind in individual receipts because the Board has no more income, practically, from five year pledges, which the corresponding secretary ceased to take five years ago. The total income from five year pledges this year will not amount to more than \$3,000. All emphasis, therefore, should be placed by the churches and preachers upon the annual offering day or the Board will be greatly crippled in its work. The Board is now sending out its supplies and there ought to be at least 2,000 churches ordering supplies of collection envelopes and "Nuggets of Truth." The Board will also supply pastoral letters. Let there be a general rally for Church Extension in September. All communications concern-

ing the offering day should be addressed to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.



C. W. B. M. in Missouri.

Mr. Hartley Banks, of Columbia, made an offering to Burgess Memorial through the auxiliary, in memory of his mother, Sister Mary Banks, who died April 26. He also keeps her name on the auxiliary roll by paying her monthly offering. Isn't this a sweet testimony of "love for mother?"

Several auxiliary officers have written asking the date when fourth quarter reports must reach me, in order to be "counted in." This is good. It shows a deep interest in the good standing of our state. It is getting beyond self. My reply is, Sept. 13. This gives them to me on Monday morning, allowing six days to enter, foot, tabulate and print,—just as short a time as it is possible to do it in. You must be prompt. Monday, Sept. 14 will be too late. Do your best to be "counted in," thus rounding out our reports and, if other conditions are complied with, be entitled to a place on roll of honor. I wonder how many auxiliary women read these notes? I should judge by the response to requests that very few do. Who read and responded to Sister Goode's request for a state motto a few weeks ago? Did you? Are you not interested in this matter? Don't you believe you owe it to your state officers to co-operate with them when possible? If you knew how we covet your counsel and interest, yes, your love, you would help and encourage us by doing whatever we request of you. You dear women sometimes sit down and roll your discouragements into a personal letter, then apologize for telling dark things. Why, bless your dear, troubled hearts, it helps us to know you meet troubles in the Lord's work. It is when there are none that we fear. Then we feel sure there is no resistance to the world and its forces, that you are drifting, a most dangerous thing to progression in spiritual matters. Tell us your discouragements and your encouragements, also. MRS. L. G. BANTZ.



Missionary Work in Missouri During the War.

A few facts in regard to missionary effort in the days when "dark clouds" hung over this beloved state, may be of interest to many, especially of our younger brethren who have come upon the stage of church activity since those "days that tried men's souls." We are prone, it seems, to think we are living in the grandest of all ages, or of going to the other extreme of thinking things are going to pieces generally, and all that is good and grand lies in the bygone. Of these two ideas, one puffs up and the other dwarfs the soul. The real grandeur of any age is its nearness to the Christ; so Christ was in Missouri in 1864, even though the powers of darkness seemed to reign almost supreme.

By an earnest call from the pen of Bro. T. P. Haley, after counseling with many brethren, a number of preachers and other members of the body of Christ assembled in Chillicothe, Mo., in the month of May, 1864, and organized themselves into a state missionary meeting, adopting a constitution and electing officers to serve until a semi-annual meeting, to be held in the same place in September following. Among other things, it was determined to put into the field a traveling corresponding secretary, who was to be paid at the rate of \$1,000 per year. To meet this, some \$2,500 was raised in pledges, running from one to five years. Bro. Benjamin Lockhart, then of Trenton, was chosen. He accepted the work. The following is a summary of his work from then until the following September: Labored 89 days, traveled 1,611 miles, raised in pledges, \$4,912.80, collected in cash, \$709.35, and baptized 47 persons. This work speaks in language no man can fail to understand in regard to the missionary spirit in Missouri at that time. It did not have to be created by a younger generation. Among the delegates present at that meeting, we note

the following: D. T. Wright, Joseph F. Davis, T. P. Haley, J. J. Wyatt, Wm. Wood, J. S. Allen, E. Stuart, J. G. Tucker, E. J. Lampton and wife, L. T. Morris, Calvin Reasoner, D. M. Grandfield and wife, P. K. Dibble, Samuel Hatch, Henderson Davis, John Wood and B. H. Smith, with many of the members of the church in Chillicothe.

At this meeting, Christian University was formally presented by trustees or curators to the brotherhood, and formally accepted, the delegates pledging at least their influence for its upbuilding. In September, 1864, the semi-annual meeting was held with the church in Chillicothe. There was a goodly number present—almost everyone who attended the May meeting, besides a number who were not present at the former meeting. At this meeting the north part of the state was divided into four districts, and evangelists to labor in these districts were employed. Bro. D. T. Wright was appointed corresponding secretary (not to travel), Bro. Benj. Lockhart was appointed as one of the evangelists. The other evangelists were G. R. Hand, D. M. Grandfield and E. J. Lampton. The meeting adjourned to meet in Palmyra in May, 1865, which did meet and had a fair attendance and was highly enjoyed by those present; but as I have not the minutes of that meeting, I can only give the result of evangelistic work up to the class of 1864, which was as follows: Elder Benj. Lockhart reports November 26, 1864, 39 days' work, 48 baptized, \$58 cash, pledges, \$106. Brother Hand reports for October and November, 36 days, 42 baptisms 23 added otherwise, cash, \$45.75, pledges, \$145. D. M. Grandfield reports 4 days' work, 8 baptisms, \$15.45 cash. E. J. Lampton reports 3 days' work, 1 baptism, \$8 cash, \$87 pledged. What was done during January, February, March and April of 1865, we have no means at our command of knowing, for these months cover some of the darkest days of north Missouri. Some of the evangelists had to give up their field and find labor in other lands. Most all of them have now closed their earthly toils and have entered into that sweet rest beyond the dark river. Count the names mentioned in this short and imperfect history and ask how many are among the dying and how many have departed and entered into the land of the living. Only a very few now remain to have their memories refreshed by these brief words. The departed wrought well, and God will not forget them. There were a few who opposed the work, and some said, "We will wait and see." But those who had a mind to work, toiled on, trusting in God. E. J. LAMPTON.



Rededication at Council Grove, Kan.

On, Aug. 2, after five months of earnest toil and labor, we rededicated our newly made and repaired house of worship. It stood on the low river banks, was annually flooded in and outside. A new lot was bought and church moved onto it. The house was repapered, painted and carpeted, \$1,000 improvements put on it, and all the money raised. W. S. Lowe dedicated it and raised \$420. All debts paid and we are free.

D. S. DOMER, minister.



How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

Nebraska Ministerial Institute.

The Nebraska Ministerial Institute has become a fixture and a force in the life of our alert Nebraska preachers.

It has been a rare treat to the writer to be associated for two weeks in biblical lectures and studies; with such men as Chancellor W. P. Aylesworth, of Cotner University, and R. A. Schell, president of the institute, and V. E. Shirley, and H. G. Wilkinson, vice-president and secretary, respectively.

This institute is held in Cotner University, and thus helps to bring this institution more prominently before the preachers and churches of the state. Chancellor Aylesworth lectures year by year, being a favorite with Nebraska preachers, and endearing himself to them constantly. It is a high tribute to the ability and popularity of the chancellor that others may come and go, but he "goes on forever." His courses of lectures this year were in logic and the book of Hebrews, and they were greatly enjoyed by his students. With the growing popularity of institute work Chancellor Aylesworth is sure to come to the front. At the time of this writing he is at the Bethany Assembly in Indiana giving lectures.

The institute is a season of recreation and study. Especially the latter. The men who attend are in blood earnest, and bent upon getting the cream of things. They come for help, and are alert to catch the best, freshest, richest thought their lecturers can give. Such men are an honor to the cause, and they are pushing their "dead line" far away into their seventies and eighties.

The policy of the institute is to employ a different lecturer each year. Brother C. A. Young, of Chicago, was here two years ago. Last year, Bro. J. B. Briney, of Moberly, Mo. This year—the writer.

Summer schools are growing in popularity. Many earnest people are learning that rest may be found in recreation, and that the whole year's burden is made lighter by a few weeks of special work. The Bethany institute might well serve as a model in other states.

At the time of this writing the state meeting is in session, and the pretty grove in Bethany is white with tents. It is expected that a thousand people will be in attendance.

Bethany, Neb., Aug. 5. W. J. LHAMON.

Silver Bay Conference.

The conference of leaders of the forward missionary movement among young people which was held at Silver Bay, Lake George, N. Y., July 22-31, was far-reaching in its plans and results. There were present 377 delegates from 21 states, representing 18 denominations. They were choice young people, selected by their various churches on account of their ability and devotion. They acquired vision, knowledge of facts and methods, and through prayer and fellowship have realized inspiration and consecration necessary for leadership for their own people. Here were brought together those most interested in developing the missionary spirit among young people, for the systematic study of the Bible as related to missions, mission biography, the fields, home and foreign, and the numerous problems fundamental to the evangelization of the world. A part of each day was set apart for instruction and conference about the work of the missionary committees in the young people's societies, in local unions, districts, state and denominational organizations, the organization and conduct of mission study classes, and missionary instruction and giving in Sunday-schools. The best plans and helps available were suggested by leaders and members of the conference. One of the most inspirational services was the vesper when the grand missionary hymns were sung and every body sang.

Denominational meetings were held to consider policies for the coming year's campaign in the churches. Stirring addresses were made by L. D. Wishard, one of the originators of the movement, Harlan P. Beach, Bishop Thoburn, John Willis Baer, Pres. J. F. Goucher, S. H. Hadley, S. Earl Taylor, C. V. Vickery and others of like power. On Sunday evening, after a service addressed by three young

men student volunteers, 13 young men and women pledged themselves for foreign mission work, if God so desired. Others determined to take up home mission work. Prayer was the all-pervading spirit and source of power during every hour of the conference.

The first conference of this movement was held in New York City in Dec., 1901, with more than 100 present. The second was held at Silver Bay, July, 1902, with 172 in attendance. The first one of this year met at Lookout Mountain early in July, 167 being enrolled. So in the four conferences held within the last 19 months, more than 900 young people of 30 denominations have been awakened and inspired to become the leaven among their own people that shall show the waiting world what God can do with thousands of young people fully consecrated to him. The young people's forward missionary movement is destined to become a movement of movements, including all the world for the evangelization of all the world. MARY A. JOHNSON.

Warren, O., Aug. 4, 1903.

California Convention, Santa Cruz.

This is the last day of the Christian Church State Convention for northern California. It has been the most pleasant, highly interesting, lovable and profitable convention ever held in this state. The C. W. B. M., with Sister Hartley in the chair, did its work and did it well.

Brother McCay presided with dignity and entire satisfaction to all. Brother Nesbit, of Fresno, with that cultured and very sweet voice which he has, led a large and well-trained choir to the delight of all, while Sister Cutler, as organist, did well her part and made many new friends. Allen Wilson, of Indianapolis, was chief speaker. He appeared on the rostrum as a recruiting officer for the Captain of our salvation; His sermons were delivered with Christian enthusiasm and great earnestness. Many able addresses were delivered by men and women of acknowledged ability, which I have not time to notice, but I must call attention to the valuable services of A. McLean, of Cincinnati. He delivered seven addresses during the convention. His addresses on Alexander Campbell as master of assemblies, the power of preachers and the unity of the church, should be printed in pamphlet form and distributed for the benefit of those who are just coming on the stage of action, and for the comfort of those whose time of departure is at hand. I desire to thank him with all my heart for the privilege of reading and studying his manuscripts which I could not hear.

Last year's work in California was very successful and encouraging, both as to additions and finance. Many more were added to the church than in former years, and all debts were met and promptly paid, and there is a nice balance in the treasury. The state board worked in perfect harmony and received the hearty co-operation of the brotherhood.

The Berkeley Seminary and Dean Van Kirk excitement, about which we have all read and heard so much, caused no trouble whatever here; all seemed to be of one mind and one heart relative to that matter, as was evidenced by the fact that the old Berkeley Seminary board was re-elected unanimously.

The following were elected and will compose the state board for next year: A. C. McKeener, president; C. W. Jopon, secretary; Thomas Barr, treasurer; W. F. Reagan, U. A. Russell, B. G. White and A. L. Platt, vice-presidents; J. P. Dargitz, corresponding secretary and financial agent. This is a strong board. They will go to work with the love and confidence and co-operation of the entire brotherhood, and much will be accomplished by them next year as instruments in the hands of God.

Garfield Park is truly a lovely place, well suited for the headquarters of a great and growing brotherhood. The church has here a large and comfortable tabernacle capable of seating 2,000 persons, a large restaurant where meals are served at reasonable prices, a store, post office, telephone system, street



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car every fifteen minutes to Santa Cruz, a number of cottages and scores of tents, with a vast throng of as intelligent and happy people as the world has. This gives simply an idea of Garfield Park, which is regarded as the loveliest resort on the coast of the Golden State. The church owned 140 lots in the park. All have been sold to members of the church but 29, and they will soon go.

The Berry Brothers, editors of the Pacific Christian, are here, and are elegant Christian gentlemen. I was glad to meet with Sister Winthrop, H. Hopson and others, and talk over other days spent in Kentucky, Missouri and Kansas, but we were much disappointed in not seeing and hearing the junior Garrison, the brilliant assistant editor of the CHRISTIAN-EVANGELIST. Many of us who have known and loved his father these many years past, were anxious to see and hear him. We are in California on a visit to Brother McKeener and wife. JOHN BALLINGER.

Garfield Park, Cal., Aug. 2.

Program for Co-operation Convention

To be held at Bernie, Mo., Aug. 19, 20, 1903.

WEDNESDAY, AUG. 19.

MORNING SESSION.

- 10 A. M. Worship led by J. H. Tiller.
- 10:30 A. M. Organization.
- 11 A. M. Preaching, selected by elders.
- 2 P. M. Worship led by J. Clark Williams.
- 2:30 P. M. Address of welcome, T. C. Allen. Response by Eld. J. C. Bennett.
- 3 P. M. Education in Southeast Missouri and the Dexter Christian College, and discussion of same led by Prof. Albert Buxton.
- 8 P. M. Preaching selected by elders.

THURSDAY, AUG. 20.

- 9 A. M. Worship led by I. M. Ussery.
- 9:30 A. M. Report of committees and general discussion of missionary work led by R. O. Rogers and Elder Head.
- 11 A. M. Preaching selected by elders.
- 2 P. M. Worship led by J. K. Manion.
- 2:30 P. M. General discussion of Bible-school work led by Eld. Barrick.
- 4 P. M. Unfinished business.
- 8 P. M. Preaching selected by elders.

CURED TO STAY CURED.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was Inflammation of Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief and I have had no trouble since using the one trial bottle."

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C. P. Williamson.

Is it possible that he is no more? That we no more shall hear his clear, calm voice, or behold the face wreathed in smiles? He was a sunny man; he loved the pure, the dignified and the noble in life.

I knew him well; when a student his presence and voice cheered me; at Madison Institute, Richmond, Ky., I visited him, and we were at Lawrenceburg in one of the first "protracted" meetings I ever attended, and my memory of him will ever be sweet. He has since then assisted me in meetings; he knew how to rebuke a church, and he knew how to inspire. He was fearless in dealing with evil and loyal to the pastor. A wise counselor, strong, yet tender-hearted as a woman. At times as he plead for souls I have wondered how a sinner could resist. It seemed as though he looked into heaven, and no wonder he so preached. In Atlanta, Ga., he did a wonderful work. It seems too hard that such men have to leave this earth, and men who are only stumbling blocks remain; but God knows it is not for us to reason, but ours to be resigned through faith.

He was a scholar, educator, preacher, pastor and evangelist; his talents were many, God-given and used for his glory. As a preacher he was graphic, realistic, poetical, convincing, yet simple. The young loved to hear him, and the aged were comforted by his words. He loved his family, and to those who remain, and through whose tears God's sunbeams play, suffer the exhortation, "Look up and trust, Christ is with you."

He is not dead, but still lives; but now perfectly. He will watch and wait at the beautiful gate as your days are passing by. He is at rest, and instead of a cross it is a crown; instead of heartache it is "joy unspeakable and full of glory." Christ loves you; trust him to wipe away your tears and to lead you to living fountains of waters, in a land where no sorrow is, where sin cannot enter, and thus shall "we be forever with the Lord," and the loved who have gone before. A. M. GROWDEN.

**Dedication at New Franklin, Mo.**

The pastor, Arthur N. Lindsey, and four M. K. & T. railway employees, each borrowed one hundred dollars, and with that amount the beautiful new church at New Franklin was started. Then followed a story of sacrificial heroism and triumphant faith in God and his people till the dedication, Sunday, July 26. On that day, assisted by Frank G. Tyrrell, Edgar M. Richmond and J. B. Briney, with Presidents J. B. Jones and Carl Johann to participate in the services, the happy people and pastor set apart the completed building to the worship and service of God.

With the parsonage adjoining, the property is easily worth \$10,000. The main auditorium is reached by two front entrances and one side entrance. There is a good Bible-school room, together with basement, kitchen and dining room, and a fine airy pastor's study. The windows are of cathedral glass, each one being a gift or a memorial. The front window is a memorial to Wm. Burton, for forty years a minister of the gospel. On opposite sides of the auditorium are the windows in memory of John Lee and J. R. Estill, in the tower memorials to A. F. and T. A. Settle and John and C. E. Whitlock. Other windows are gifts of sister churches in the country. The baptistry is a gift of the McGavrocks.

The ladies of the church gave a basket dinner in the grove hard by, and of the generous fragments served an equally choice supper to all who remained to the evening service. The Methodist and Baptist churches dismissed their services for the day, attended the dedication, and offered their houses for our preachers at night. The indefatigable pastor follows the dedication with a special meeting.

Your reporter was entertained at the home of the pastor and at the fine country place of Mr. Wallace Estill, one of the elders. Mrs. Lindsey is a sister of Baxter Waters, whose fame is among the churches. F. G. T.

Illinois State Convention, Eureka, Aug. 31-Sept. 3.**Program.****Christian Woman's Board of Missions.**

MONDAY, AUG. 31.

7:30 P. M. Devotional, Mrs. T. A. Ross, Eureka. Address, W. M. Forest, Calcutta, India.

TUESDAY, SEPT. 1.

9:00 A. M. Devotional, Mrs. Louise Turner, Wenona. Report of State Board; Supt. Young People's Work, Miss Lola V. Hale, Athens. Treasurer, Mrs. S. J. Crawford, Eureka. Corresponding Secretary and Organizer, Miss Anna M. Hale, Athens. Committee on Future Work, Miss Mary Hedrick, Chicago. Discussion. Conference: United Mission Study and Missionary Social Union, Mrs. C. C. Brown, State President Presbyterian Woman's Foreign Missionary Society, Springfield.

2:00 P. M. Devotional, Mrs. J. J. Brown, Peoria. Annuity, Paris Auxiliary. C. W. B. M. Conference, leader, G. B. Van Arsdall, Peoria; How does the C. W. B. M. Help the Pastor? W. F. Shaw, Charleston; How does the Pastor Help the C. W. B. M.? A. M. Hale, Illiopolis; The Tidings and C. W. B. M. Day, S. E. Fisher, Campaign; The Young People's Work and the Junior Builders, Mrs. Mary Pickens-Buckner, Macomb. Critique, R. F. Thrapp, Jacksonville. Address, W. M. Forest, Calcutta, India. Harvest Home, Dr. Georgia Mayhall, Walnut; Miss Ella Ewing, Eureka.

Illinois Christian Missionary Convention.

TUESDAY.

7:30 P. M. Song Service, led by W. E. M. Hackleman, Indianapolis. President's Address, Jay Elwood Lynn, Springfield. "The Old Paths," W. H. Cannon, Lincoln.

WEDNESDAY, SEPT. 2.

9:00 A. M. Praise and Thanksgiving, O. F. Jordan, Rockford. Reports: Corresponding Secretary, J. Fred Jones; Office Secretary, W. D. Dewese; Treasurer, J. P. Darst; Permanent Fund, P. Whitmer. The Place of State Missions, E. O. Kelley, Mattoon. The Utility of State Missions, F. M. Rogers, Pittsfield. Convention Sermon, C. C. Morrison, Springfield.

2:00 P. M. Praise Service, Finis Idleman, Dixon. The Chicago Work, Geo. A. Campbell, Chicago. State Evangelism, K. C. Ventress, Hamilton. Home Missions, Benj. L. Smith, Cincinnati. Foreign Missions, F. M. Rains, Cincinnati.

Illinois Educational Association.

7:30 P. M. Song Service. President's Greeting, Mrs. S. J. Crawford, Eureka. "Our Work," J. G. Waggoner, Field Secretary, Eureka. Address: "Some Ideals in Education," Dr. Nathaniel Butler, University Extension Lecturer, Chicago.

Illinois Christian Missionary Convention.

THURSDAY, SEPT. 3.

9:00 A. M. Prayers for More State Workers, J. W. Kilborn, Washburn. Business Session: Reports of Committees, etc. The Power of the Church, C. M. Oliphant, Paris. Adaptation of Church Methods to the Demands of the Age, O. W. Lawrence, Rock Island. The Church and the Working People, C. A. Burton, Virden.

2:00 P. M. Consecration Service, J. A. Serena, Havana.

BIBLE-SCHOOL SECTION.

Report of State Bible-School Service, A. C. Roach, Supt., Kewanee. "Feed My Lambs," W. W. Burks, Quincy.

CHRISTIAN ENDEAVOR SECTION.

Report of State Superintendent, J. R. Golden, Walnut. The Person of Christ, H. H. Peters, Mackinaw. What Shall We Do About It? S. S. Lappin, Atlanta.

7:30 P. M. Song Service. 7:45, Address: "The Cross of Christ and a Social Conscience," Alva W. Taylor, Eureka.

JAY ELWOOD LYNN, Chairman.

J. H. GILLILAND, Secretary.

W. W. WEEDON,

Committee.

Ministerial Association of the Disciples of Christ, of Eastern Ohio.

HIRAM, OHIO, SEPT. 1-3, 1903.

TUESDAY, 2 P. M.

Opening service, A. P. Frost, Hiram. Report of corresponding secretary, F. M. Green, Kent.

President's address, "The New Testament Church," or "A Lesson from our Creed," J. N. Scholes, Wheeling, W. Va.

TUESDAY, 7 P. M.

Opening service, B. S. Dean, Hiram. Sermon, "Power: Do we Lack it?" George Fowler, Lisbon.

WEDNESDAY, 9 A. M.

Opening service, E. L. Hall, Hiram. Address, "The Country Church," P. H. Wilson, Cuyahoga Falls. Address, "The City Church," M. J. Grable, Cleveland.

WEDNESDAY, 1:30 P. M.

Address, "Pastoral Helpers," P. H. Welshimer, Canton.

Poem, "The Minister's Dream," Mrs. Perlea Green Damon, Medina.

Address, "Revision of Christianity to the Moral and Social Condition of the Present," B. N. Tanner, Medina.

WEDNESDAY, 7 P. M.

Opening service, Prof. C. T. Paul, Hiram. Sermon, "The Divine Ideal," L. I. Mercer, Edinburg, Ind.

THURSDAY, 9 A. M.

Opening service, E. B. Wakefield, Hiram. Address, "Speaking the Truth in Love," J. L. Garvin, Youngstown.

Address, "The New Testament Doctrine of the Second Advent," G. A. Ragan, Hiram.

THURSDAY, 1:30 P. M.

Round Table, C. A. Freer, Collinwood. Address, Pioneer Days and Pioneer Preachers, L. Cooley, Medina.

It will help E. L. Hall of the Hiram Church in making arrangement for entertainment, if members will notify him at once. A free discussion is expected to follow all subjects on the program. It is desired that every member be present in person if possible; but each member of the association who cannot be present, is requested to write a letter to the corresponding secretary to be read to the association. These letters are greatly prized. No name is dropped from the roll of membership except by request or for immoral or unchristian conduct; and each member who pays 50 cents a year for the expenses of the association is known as an active member.

Charles H. Hoppe, of Solon, O., will lead in the service of song.

J. N. SCHOLES, President.

F. M. GREEN, Cor. Sec., Kent, O.

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valuable. Dr. Power has performed a great service. The book is full of the personal charm of the subject and of the author. The life is a noble one—among the noblest and purest that are known to our annals—and it is worthily portrayed by a pen that ranks among the most skillful as well as the most delightful that is known to our literature to-day."—*Christian Standard*.

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Evangelistic

Additions Reported Last Week.

Baptisms.....	855
Letters, statements and reclaimed.....	134
Methodists.....	11
Presbyterians.....	1
Baptists.....	34
United Brethren.....	1
Unclassified.....	14

Total.....1050
Dedications, 3.

M. L. BUCKLEY,
Harrison, O., Aug. 8, 1903.

ARKANSAS.—Fayetteville, Aug. 8.—There were four additions to the First Church last Sunday. One by letter and three confessions.—N. M. RAGLAND.

Bald Knob, Aug. 8.—A meeting at Millville gave us five baptisms and three by statement and aided the work otherwise. Very well pleased with our new house here.—JAMES H. BROOK.

ILLINOIS.—Springfield, Aug. 10.—At the Clear Lake Christian Church a protracted meeting has been in progress two weeks. Great interest is being manifested on part of the church and entire community. Singing conducted by the evangelist, Ernest D. Turley. Preaching by the pastor, Z. M. Brubeck. Up to date 20 additions: 2 by statement and 18 by confession and baptism. Meeting to continue.

Mt. Sterling, Aug. 10.—One Methodist united with us yesterday. The church has called me here for another year, which marks my fourth year here.—N. E. CARY.

INDIANA.—Franklin, Aug. 3.—During our regular appointment yesterday at Queensville, two were added: one reclaimed and one from the Methodists. Also the meeting house is being repaired within and without.—WILLIS M. CUNNINGHAM.

KANSAS.—Wilsey, Aug. 3.—Work at Wilsey prosperous. On Lord's day, July 26, four added: three by confession and baptism, and one by letter. On Lord's day, Aug. 2, one young lady by confession and baptism. Congregation here have called me to the second year of work with them. Had three added at Gas City last appointment. I have one-half time with them. Deep interest in work at both places. Had to call off meeting at Vermillion, Marshall county, till later on.—RINALDO E. HILL.

OKLAHOMA TERRITORY.—Kingfisher, Aug. 3.—Two baptisms yesterday at Creek. One, a man 70 years old, made confession at the water and was baptized. Also baptized a lady at prayer meeting Thursday evening. This brings our number of additions to 80 since March 15.—ISOM ROBERTS.

OHIO.—Carthage, Aug. 3.—During the summer we have our Sunday evening services upon the church lawn. The attendance has been larger than during the winter. Two confessions last night—a fine young man and wife.—CHAS. M. FILLMORE.

IOWA.—New York, Aug. 4.—One confessed Christ at the Lord's day morning service, and was baptized in the afternoon. In the evening, his wife placed her membership with us by letter. We are having good audiences in spite of hot weather and busy season. All departments prosper.—O. L. ADAMS, minister.

MICHIGAN.—Belding, Aug. 3.—This is a new field. Meeting three weeks old; 62 added. Will continue some time yet. We are now assured of a good church.—W. H. KINDRED AND DELOSS SMITH.

MINNESOTA.—Minneapolis, Aug. 4.—There have been seven additions, four by confession and baptism and three by letter since we began our work a month ago with the Portland Avenue Church of this city. Our predecessor, Bro. C. J. Tanner, did a strong work here and everything is in good shape. The brethren have received us heartily and the future seems very bright for our new work.—R. W. ABBERLEY.

Eagle Lake, Aug. 3.—Warm weather does not keep the audience away and God blesses his word in warm weather as well as cold. Three additions, all by baptism; all adults this last week. Praise the Lord.—J. P. CHILDS, minister.

MISSOURI.—Kansas City, Aug. 8.—Five added in meeting at Paradise, Mo.: four by baptism, one reclaimed.—EDGAR C. DAVIS.

Wellsville, Aug. 9.—Two big congregations yesterday and one confession at the morning service.—G. F. ASSITER.

Higginsville, Aug. 6.—One baptized at

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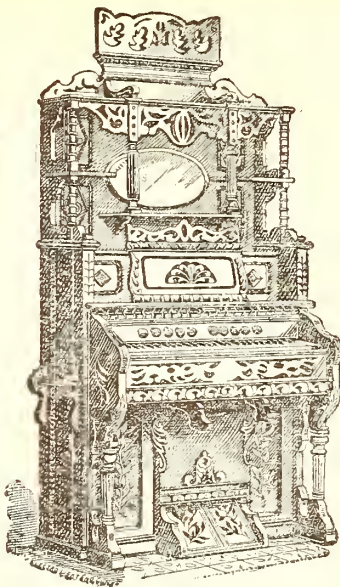
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prayer-meeting last night. We are to let the contract for our new church Saturday, Aug. 15.—J. H. COIL.

St. Louis, Aug. 3.—One addition at Huntsville yesterday.—W. H. KERN, 518 N. Garrison Avenue.

Elvins, Aug. 10.—One addition yesterday from the Methodists: 37 additions in the past four months.—J. G. M. LUTTENBERGER.

Springfield, Aug. 3.—Two additions yesterday: one by letter and one by confession and baptism. We leave in the morning for our vacation. Will be at Baldwin, Ark., near Fayetteville, for a month.—D. W. MOORE.

Altamont, Aug. 4.—Two from the M. E. Church at Prairie City. One baptism at Altamont; one baptism at Civil Bend.—G. W. LEONARD.

Windsor, Aug. 4.—Just closed a meeting at Hall Town, Mo., resulting in a new organization of 25 members: nine by primary obedience and a move on foot for a new house. The opposition was strong, but "the truth will prevail."—R. B. HAVENER.

SOUTH DAKOTA.—Oacoma.—We have had 27 additions here in three weeks.—W. F. DODGE.

TEXAS.—Corsicana, Aug. 3.—Being almost a year old in Texas, I asked the board of officers to ascertain the desire of the congregation as to future work. They met, decided to recommend that our present relations be continued, and notified the membership of the matter to be considered. By vote of all pres-

ent yesterday, the board's recommendation was accepted. The church has not turned the world upside down, but has kept itself right side up. Two added last Sunday night. J. F. QUISENBERRY.

VIRGINIA.—Martinsville, Aug. 6.—Just closed a short meeting at Stoneville, N. C. This is a small town and four churches; not much material. There were 16 persons baptized and six added otherwise. J. A. Spenser is the pastor. He is quite popular.—W. H. BOOK.

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THE PULPIT

What Think Ye of Christ? By H. B. Underwood.

(Matt. 22: 42.)

This is pre-eminently an age of investigation. Especially is this true of every problem of a religious nature. The Christian is forced to give a reason for the hope that he possesses to every one who challenges him. A mere profession goes for an idle tale. Proof and proposition must be homogeneous. We must meet the agnostic challenger upon his own ground. In this age it would be detrimental to shirk the responsibility of investigation. The critic, the scientist, and the skeptic must alike be answered. If a thing is in existence, there is a reason for its existence. We must prove every religious proposition by testimony, and the testimony must be built upon facts. It is self-evident that a thing that is in existence must have had a beginning. Christianity has been perpetuated for over eighteen hundred years. Its existence no one denies. It is either true or false. It must have originated either with God or man or the devil. It would not be reasonable to suppose that the devil would originate a thing that would destroy his own kingdom, or that man would create a system of morals that would condemn his practices. This being true, we must conclude that God is the author of Christianity.

What think ye of Christ? Whose son was He? Was He the son of God, or as the skeptic says, was He the fleshly son of Joseph and Mary? We do not suppose that any scholar of to-day would deny the personal Christ. Even Strauss and Renan, notwithstanding their destructive criticism of some of the vital truths of Christianity, acknowledge the historical Christ. Infidelity no longer controverts the claim that a man called Christ lived, taught and suffered crucifixion in Judea nineteen hundred years ago. To do so would be a denial of plain, historical facts.

Mythical theories were tenable only before archaeology had poured the wealth of its discoveries at the feet of modern scholarship.

But leaving this external evidence let us look to that within. Did Jesus rise from the dead? If He did, then He is the Son of God, and the Bible is of divine origin. Christianity and infidelity run in parallel lines in regard to the personal Christ, the land of His birth, the time of His birth, and His arrest, trial, crucifixion and burial. The divergence comes in regard to His resurrection. Christianity says He was raised from the dead by the power of the Father in Heaven. Infidelity denies this, and claims that His disciples stole His body from the tomb. Which is correct? If His disciples stole His body from the tomb, then as Paul says, "If Christ be not raised, your faith is vain; ye are yet in your sins." What evidence have we that His disciples stole the body from the tomb? The only evidence is that of the Roman soldiers stationed at the tomb of Christ. What is their evidence? They say, "after being given large money," that, while they were sleeping at their post of duty, His disciples came in the still hours of the night and stole the body from the tomb. But we must not overlook the fact that the Centurion, a Roman soldier, said when he felt the earthquake, saw the sun refuse to shine, "Truly, this was the Son of God." What object would His disciples have in stealing the body from the tomb? They believed that it would decay just the same as any other body. They did not understand that He would rise from the dead the third day. Their conceptions of His kingdom were that it would be an earthly kingdom, and that they would occupy places of honor in it. Even after His resurrection from the dead they asked Him, saying, "Lord wilt Thou at this time restore again the kingdom to Israel?" Would it be reasonable to suppose that a few unarmed men and some women would attempt this theft when they knew that the tomb was guarded by sixty Roman soldiers?

The object of those women, who were wait-

ing so patiently for the expiration of the time for which the guard were stationed to watch, was not to remove the body from the tomb, but to anoint it with frankincense. Upon entering the tomb and finding the body gone, they even accused the guard of removing it, which showed that they had no previous thought of trying to remove it themselves.

But let us hear Peter on the day of Pentecost, just fifty days after Christ's resurrection from the dead, "Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God, among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye, yourselves also know, Him being delivered by the determinate counsel and fore knowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it,—this Jesus hath God raised up, whereof we are all witnesses." This is peculiar language coming from the lips of this apostle, charged with being the prime factor in stealing Christ's body from the tomb. But there was not a dissenting voice to be heard. Even Christ's murderers and Peter's accusers believed the apostle's statement and cried out, "Men and brethren, what shall we do?"

Again hear the same apostle, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty. For He received from God, the Father, honor and glory, when there came to Him such a voice from the excellent glory: 'This is my beloved Son, in whom I am well pleased,' and this voice, which came from Heaven, we heard when we were with Him in the holy mount." He could not have been deceived, for he had the same opportunity as Thomas to thrust his fingers into the nail holes in His hands and feet if he had desired additional testimony to prove that it was the risen Christ.

Let us turn to a man, a disciple of Gamaliel, a member of the Sanhedrim, surpassing many of his age, "Touching the righteousness that is of the law found blameless." See this man raging like a ferocious beast, "making havoc of the church." He persecutes even to strange cities, and journeys to Damascus with authority from the High Priest to bring all Christians bound to Jerusalem. He saw a light from Heaven and heard a voice saying, "Saul! Saul! why persecutest thou me?" And he replies, "Who art thou, Lord?" And the answer comes back, "I am Jesus, whom thou persecutest." What a great change suddenly takes place in this man's life. He turns his back on all past honors. With inspired zeal he travels into Syria, Arabia, Palestine, Asia Minor, Macedonia, Greece, Crete, Italy, preaching Christ and Him crucified. He counted not his life dear unto himself, "In labors more abundant, in prisons oft, in stripes above measure, in death oft." He was shipwrecked, stoned, beaten with rods, and of the Jews received he forty stripes, save one. We find him "in perils of rivers, in perils of robbers, in perils of his countrymen, in perils among the gentiles, in perils in the city, in perils in the sea, in perils in the wilderness, in perils among false brethren, in labor, in travail, in watching often, in hunger and thirst, in fasting often, in cold and nakedness, pressed down with anxiety for all the churches," the Holy Spirit testifying in every city, bonds and afflictions awaited him.

Was he discouraged? No. Hear him: "None of these things move me, I am ready not only to suffer, but to die, if need be, for the Lord Jesus." How prophetic were those words! See him as he stands bound in chains before the Emperor, Nero. Hear him say, "Decapitate me if you will, but I will never deny the resurrection of Jesus." What courage! What zeal! Who can doubt the sincerity of this man? Paul was led three miles

from the city, to a place called the Fountain of Salvienne, where the executioner's block awaited him. On the way he preached the gospel of Jesus to the soldiers who guarded him. Three of them accepted this gospel and soon after suffered martyrdom.

We would point to Ignatius, bishop of the church in Antioch; to Polycarp, bishop of the church in Smyrna; to Symphorose, Perpetua, Felicitas and hundreds of others who suffered martyrdom for the cause of Jesus of Nazareth.

Is it possible that 1900 years of the world's history revolve about a life that never existed—a mythical Christ? Does B. C. and A. D. record the birth of a delusion? Erase the name of Jesus Christ from the past and you not only become the iconoclast of literature and art, but you must obliterate 1900 years of the world's history.

It has been said that Julius Cæsar was the greatest man that ever lived. Ridpath says that he was head and shoulders above the age in which he lived. Did angels announce the birth of Julius Cæsar? Did the sun refuse to witness his assassination in the senate chamber? Did Julius Cæsar have power to take his body up and lay it down again? Was it for the name of Julius Cæsar that apostles proclaimed, martyrs died, and musicians landed? Is it at the name of Julius Cæsar that every knee shall bow and every tongue confess? Cæsar and his kingdom are things of the past, and were it not for history they would have been forgotten long ago. But the name of Jesus, the Babe born in a manger, is lauded to-day more than any other. You may go to the remote isles of the sea and His name is there; you may sail the boundless ocean and His name is there; you may visit every land and clime and His name is there; if you could enter to that within the veil, you would find His name there. His name spans eternity past and eternity to come. He is the Alpha and Omega. He is the Son of God.

The Strength of the Hills is His Also.

(Continued from page 200.)

I am grieved to part with Pike's Peak. The hoary old monarch has grown increasingly dear to me. A magnificent thunder storm swept around his base to-day, with vivid lightnings flashing clear to the zenith, and dense black clouds that poured out their waters upon his rocky sides, while a heavy fall of snow whitened his top. All the elements seem to assault him and rage around him, but he is everlastingly serene. Such is the power of a great soul that lives near to heaven and looks down upon earth and earthly things. He is a liberal giver, this old mountain. He gives gold and things better than gold. He gives health and fruitfulness and protection and lessons of the immutability and of the resources of God. Here at his base are fountains of blessing. As I sit and watch the multitudes come and go, a new and sweeter meaning breaks forth from that precious scripture: "Ho every one that thirsteth come ye to the waters!" They come, people of all classes and creeds and conditions; men and women of wealth, rich with jewels and fine clothing, and poor children of toil with the dust and grime upon them; aged people, and little children, many of them wheeled in their baby carriages; sick ones with pale faces and shrunken forms, and the deadly cough that tells such a story and drives so many to this dry air and lofty attitude; white people and black, Indian and Chinaman; men and women and children with bottles and jugs and vessels of every kind to fill at the free flowing fountains that pour out their bounty without stint or measure for all. How good is God! Why should not needy thirsting souls come with the same eagerness to the waters of eternal life!

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ARTHUR H. SEYMOUR.

Arlington, S. D.

From the Missionaries' Standpoint.

I want you to know that your article on "Church Federation," has been greatly appreciated by all the missionaries in the foreign field in India. It is one of the directions in which we must move in bringing about the desired Christian unity for which we hope and pray. Only narrow sectarian minds would refuse to co-operate on such grounds as laid down in your address.

I feel convinced that it has given our people a higher, broader and better understanding of the unity for which we stand.

WALTER G. MENZIES.

Rath, India.

That Hundred Thousand.

I am glad to see that we are near the \$100,000 mark for home missions. The additional \$5,000 ought to be secured in the next sixty days. The home society is doing so much for our cause all over the country, and especially so much in Kentucky, that I trust we shall not fail them in the great work they have in hand. We have laid great emphasis upon foreign missions, and rightfully so, but home and foreign missions are but two different phases of the self-same thing. They are different facets of the same gem; they are the two wings of a bird; they are the two legs of a man. Useless each without the other. Let us see to it that our full duty is done to home missions between this and the great convention at Detroit.

BURRIS A. JENKINS.

Hymn Books.

DEAR EVANGELIST:—In your issue of July 16 I inserted an article saying that we had 125 copies of the Standard Christian Hymnal that we would donate to some worthy church. In reply to that notice we have received up to date over sixty applications for the song books, and still the applications come. We made a special effort, and by so doing we were able to supply three churches with the number they wanted, one each in Michigan, New York and California. I am satisfied that there are many of our churches that have hymn books lying stowed away in their church shelves that would be glad to supply deserving churches if they knew the demand that is most piteous for the same. Will you not request churches that have unused books to denote them to some church, as by so doing they will not only bless some one else, but will be blessed themselves in so doing?

F. J. STINSON,

Pastor First Christian Church,

Cedar Rapids, Ia.

A Misnomer.

There are five churches in this town, one of which is the Christian. This church, in this community, represents the plea for Christian union. Two other churches here are stronger in numbers, none is stronger in zealous effort. However, it is difficult for this town to support five churches and five pastors; four should be enough. It occurs to me if we are to accept Bro. Cumming's position in the People's Forum, July 30, that the highest duty the Christian Church here can perform, is to disband, sell their property, give the money to the other churches, join those other churches,

and thus "federate" with them. Would this be the most effective way to teach Christian union?

In a near-by town, Welch, I. T., there are a number of brethren who believe in the return to New Testament Christianity. They are not organized, but three other organizations have been formed and are struggling to gain a permanent footing. These other churches do not teach or practice Apostolic Christianity. Would it be best for these few disciples to give up their plea and unite with the denominations, or to begin a work that shall probably culminate in a Church of Christ?

Bro. Cumming's position is not federation.

If the few disciples at Hazelton are not doing any Christian work at all, they would strengthen, not weaken, the aggregate religious forces by getting to work and building a new church and, of course, a house for its home. If they are working with the other bodies, yet without joining them, they do well. They should be looking forward to a time when they may organize our own work. When they do so they may weaken the churches they now help, but not the aggregate religious force of the community. They may even augment it.

The way to increase the religious force in any community cannot possibly be to give up our position to accept that of some denomination. The natural conclusion from our brother's article is that our entire brotherhood ought to flock into other churches and add the force of our numbers and spiritual life to them. Of course, we would select the strong ones regardless of their teaching and practice. What a stupendous mistake the Campbells and their co-laborers made! Federation is good, but why call it federation to give up the Divine Plea and identify ourselves with those who hold to the very errors we seek to remedy?

O. M. PENNOCK.

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Gospel of the Fields.

Have you ever thought, my friend,
As daily you toil and plod
In the noisy paths of man,
How still are the ways of God?

Have you ever paused in the din,
Of traffic's insistent cry
To think of the calm in the cloud,
Of the peace in your glimpse of the sky?

Go out in the growing fields
That quietly yield you meat,
And let them rebuke your noise
Whose patience is still and sweet.

They toil their æons; and we,
Who flutter back to their breast,
A handful of clamorous clay,
Forget their silence is best.



Mary Minton.

By Alice Curtice Moyer.

"Do you want to hear the story of Mary Minton?" asked our hostess during a lull in the conversation at a delightful little informal gathering of just a few of us who were close friends.

"Now, who is Mary Minton?" asked the youngest member of our group.

"She is just an everyday person in an everyday story of everyday life," was the reply. "She is not merely a type however,—though there are many like her—but a real woman."

"Then let us hear about her," said our young friend.

"I remember well when Mary was born," resumed our hostess, "and how I esteemed it a great privilege to be allowed to peep at her the next day as she lay under the cover beside her pretty young mother. Her mother was a sister to mine and of a good family. There was proud old Tennessee and Virginia blood in her veins. But her father—my grandfather and Mary's—had been unfortunate in speculation, and the family was poor at the time of the marriage of Mary's mother, and they felt that this, the youngest daughter, was doing well to marry the son of a well-to-do farmer; but misfortune awaited the young couple also. They had been married only a few months, when by some piece of rascality or trickery, the farm was gone, the stock mortgaged, and every vestige of property was wiped away and things were as though they had never existed. So, shortly after Mary's birth, the young father went west to try his fortune. The months passed and Mary could talk and walk, but still her father could not have his wife and baby come to him. He had a good, kind, loving nature and loved his wife and child dearly; but there was something lacking in his makeup. He did not have the ability or the courage or the tenacity to rise when once down; he just stayed down.

At last, however, news came that he was ready for his little family and money was sent them for the journey. The relatives gathered at my grandfather's where Mary and her mother had lived all these months, to help get them ready for the journey. It was not such a little thing in those days to travel so far, and we were all very glad to hear, three weeks later, that they had reached their destination safely.

Well, children came fast to the young couple, but this world's goods did not come in a corresponding measure. Soon Mary's young shoulders were becoming stooped from being a veritable baby-drudge. Her slender arms were ever ready to care for the brothers and sisters that came so fast, and the parents, in their struggle for existence, did not see that, though a child, she was becoming old and careworn.

Fourteen years after Mary and her mother had journeyed to the far west, we saw one evening at dusk, coming down the street toward our home, a rickety wagon drawn by two horses as rickety as the vehicle. There were some poor chairs and cooking utensils tied on behind the wagon, and from under the ragged cover that was drawn up at the sides, the heads of a large-numbered family protruded. We were surprised and shocked to find this to be the family of my aunt who, years before, had gone west a hopeful young wife and the mother of one child. This child, Mary, was now a girl of fifteen. She was tall and uncomfortable because of her angles and elbows; and she was proud. The blush of humiliation often came surging into her pale cheeks, but she was loyal to her parents and brothers and sisters and would have been quick to resent it had anything been said about the condition that brought the blush. Her father rented a small farm, and with the help of their more fortunate relatives, they managed to live, or rather to exist, through the winter. My mother made many little garments for the children, and when my aunt was finally taken sick from hardship and exposure and doomed to die if not better cared for, she took her to her own home and nursed her, during which time Mary mothered the children and did the best she could.

Soon they were on the go again. Mr. Minton could never understand that his poverty was due to himself. He always blamed his surroundings and was always possessed with the idea that he could do better somewhere else. This time they went to a northern state. Here Mary managed to attend school more than usual, and so rapidly did she advance, that at the age of eighteen she passed the teachers' examination and secured a country school. That should have been a beginning of better times for her it would seem, but there was her father's family as poor as ever, and Mary's little salary each month went for actual necessities of life in order that the family might exist. She did this for three years, never complaining a moment.

She would have been a nice looking girl now, under more favorable circumstances. The angles had rounded out, and her height, which was too great for fifteen, now gave her a dignity of bearing that commanded respect. She sometimes longed for something that she felt would be really nice. A new fall frock, perhaps; a new hat, kid gloves and so on. But she bravely wore her calicoes and wool mittens, shut her lips hard and said nothing.

When she was twenty-one she had her little romance. Wallace Eaton was a fine young man, highly respected, and possessed the ability to take

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care of a wife. Life suddenly put on a roseate hue for Mary, and she actually kept all of one month's salary to buy the white dimity dress, gloves, and other little articles which composed her trousseau. Her association with Wallace lifted her to a higher social plane and brought her many friends. She was glad to step out of her old narrow sphere and began to feel that the world was a glorious place. What a blessed comfort it was to stand with her hand in her lover's and hear him tell her that her old hard life would soon be over. Her eyes would fill with happy, grateful tears.

Well, they were married and went to live in the cozy home that Wallace had prepared, where three days were spent most blissfully. On the morning of the fourth day, Wallace kissed his bride and drove with the men to the field. In less than an hour he was

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carried to the house senseless. The horse had become frightened and unmanageable, and this was the result. For five years he was a helpless invalid.

Mary bravely took up the burden which was as large as the one she had lain down but a few days before, and bore it just as heroically. In addition to the tenderest care given to her stricken husband, she was compelled to oversee the work on the farm and did much of the work herself. The old stoop came back to her shoulders and her anguish over the condition of him she loved, brought a little more anxiety to her patient face. When he died, she found that the indebtedness incurred during his long illness, added to a mortgage that was on the farm when she married him, but which would have been of small moment if misfortune had not overtaken him, would require her all. She gave it up without a murmur and went back to her old profession of teaching in the country schools,—her money going to help her sisters prepare themselves to become self-supporting.

When I last saw her, though still young, her face was one to not soon forget. It was purely spiritual. Self-renunciation was written all over it. Self was crushed and her life dedicated to the service of others.

Only once did I see her show any signs of feeling as we earthly mortals feel. We had heard a beautiful sermon on the subject of heavenly reward where all our trials are laid down; where our hopes are made realities and where our aspirations are reached. The choir sang "Beautiful Isle of Somewhere." Mary clung tight to my arm as we passed out. Her hand trembled and I believed that I understood something of what she felt, but she said not a word.

There are many Mary Mintons in the world.



Newly-Hatched Americans.

The humors of citizen-making are described by a New York Sun reporter who paid a visit to the Federal court to see the naturalization of a contingent from Italy, who had been coached as to the answers they should make.

Whenever the commissioner suspects that a candidate is unworthy, he does not show it in his demeanor. He first puts the question:

"Do you renounce allegiance to the king of Italy?"

"Sure," answers the Italian.

"Will you take up arms against our President?"

"Sure," comes the reply with a promptness and a note of sincerity indicating long practice.

"Will you trample upon the American flag?"

"Sure."

"Will you sack and burn Washington?"

"Sure."

"Will you gloat over the nation's ruin?"

"Sure."

At this point, when the candidate thinks all is well, the commissioner springs up and shouts:

"Get out of here, all of you!"

—The Watchword.

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"Tommy, have you been vaccinated?"

"Yes, ma'am."

"Have you had your vermiform appendix removed?"

"Yes, ma'am."

"Have you a certificate of inoculation for the croup, chicken-pox and measles?"

"Yes, ma'am."

"Is your lunch put up in Dr. Koch's patent antiseptic dinner-pail?"

"Yes, ma'am."

"Have you your own sanitary slate-rag and disinfected drinking cup?"

"Yes, ma'am."

"Do you wear a camphor-bag round your throat, a collapsible life-belt, and insulated rubber heels for crossing the trolley line?"

"All of these."

"And a life assurance policy against all the encroachments of old age?"

"Yes, ma'am."

"Then you may hang your cap on the insulated peg and proceed to learn along sanitary lines."

—Judge.



Eight Great Secrets of Success.

A man with a mania for answering advertisements has had some interesting experiences. He learned that by sending \$1.00 to a Yankee he could get a cure for drunkenness. And he did. It was to "take the pledge and keep it."

Then he sent fifty cents to find out how to raise turnips successfully. He found out. "Just take hold of the tops and lift."

Being young he wished to marry and sent thirty-four one-cent stamps to a Chicago firm for information as to how to make an impression. When the answer came it read, "Sit down on a pan of dough."

Next advertisement he answered read, "How to double your money in six months." He was told to convert his money into bills, fold them, and thus double his money.

Next he sent for twelve useful household articles and got a package of needles.

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But his brother wrote to find out how to write without pen or ink. He was told to use a lead pencil.

He paid \$1.00 to learn how to live without work, and was told on a postal-card: "Fish for easy marks, as we do."—London (Ky.) Echo.

\$9.00 A WEEK AT HOME, copy letters. Send stamped envelope, sample letter.
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Brooklyn, N. Y.

Benny's Front Tooth.

Benny lay in bed, and thought all about it. He knew he couldn't stand it. Then he rolled over and buried his face in the pillow, and dug his toes into the mattress, and wondered what he could do about it. Mamma had said firmly that the tooth must come out. Such a shame to spend a Saturday morning in that way, too.

Now it is only fair to Benny to say that when he had to have a tooth out last summer he was very brave, and faced the music like a man. That tooth had ached and ached, and when it was pulled they found it very bad; and, even though he had taken gas, it hurt him cruelly afterward, and he felt that he couldn't possibly be brave again. Beside, mamma had said that this time he couldn't even have gas.

"O Benny! are you worrying?" asked mamma, as she drew away the coverlet from Benny's face and saw two big round tears just ready to toboggan over Benny's rosy cheeks.

"Wow, but it hurt me last time!" Benny groaned. "Yes, but this is different. Why, the tooth is loose already. Come, be my brave, good boy!" Benny shook his head mournfully. And he wasn't a bit brave; but he managed to dress himself and eat a very, very little breakfast. His brother Rob went with him to the dentist. Of course he had to wait. Nobody ever went to a dentist and didn't. That is always the last screw to be turned. Rob tried to be very kind and brotherly. "Here, Benny," he said, "I knew you'd have to wait; and I brought some taffy and a story paper on purpose. Take a bit to cheer you up, and I'll read you a story." "It will take more than candy and stories to cheer me up," he said dolefully; but he took the candy generously held out to him, and bit into it. Then he groaned again.

"Oh, dear, I can't eat candy now. My tooth hasn't ached a bit, and now it's beginning. Oh, dear!" and he looked gloomier than ever. "It will stick my tooth all up, too. Maybe I can eat it afterward." And he dropped it into one of the dentist's envelopes and slipped it into his overcoat pocket. "Never mind," said Rob, cheerfully, glad that it wasn't he who must have a tooth pulled.

Just as Rob was beginning to read, the dentist called. Benny climbed tremblingly up into the chair, and the dentist hunted around among his instruments, for he knew what Benny had come for. Benny opened his mouth and held his breath. Then the dentist scowled with a pretended dismay.

"What's this, young man?" he asked sternly. "Are you trying to fool me? This isn't the first of April. What do you come to me for when you have pulled the tooth out yourself?"

Benny gasped. He couldn't believe his ears. He took the hand-glass and gazed with interest into the little red cavern of his mouth. As true as I'm alive the tooth was gone, and in its place was the tiniest round bit of a new one.

The dentist laughed, and Benny climbing down from the chair, looking very much surprised, but also very happy. He went back to the waiting room, drew the envelope from his overcoat

pocket, looked at the taffy he had saved for by and by, and there, half buried in the dark, soft sweetness, gleamed the missing tooth.

How Rob laughed! "And you never even knew it had been pulled out!" he said. And then they went home to tell mamma how brave Benny had been.—*Christian Register.*



Helping Childs Along.

The following little story of the child-likeness of Walt Whitman, the poet, in his later days, is quoted in the *Christian Endeavor World*.

He was, as is well-known, dependent during most of his life upon the kindness of friends and admirers for support, making little or nothing from his writings. A few years before his death one of these friends called upon him in his little house in Camden, a suburban town of Philadelphia. "Well, Walt," he said, "how goes it this winter? Any subscription needed for Christmas?" "No," said Whitman. "No, I'm at work now. I'm in the employ of George W. Childs. He pays me fifty dollars a month."

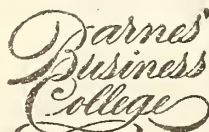
"You at work! May I ask your occupation?"

"Why, I ride in the street cars. I fall into talk with the drivers and conductors and find out which of them have no overcoats and guess at their size and notify Childs, and then he sends the overcoats. It's not hard work," said the poet, "and then, you know, it helps Childs along."



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With the Children

By J. Breckenridge Ellis

Tom McTeary, Osage, Ia: "Please put my name on the Honor List as I have read everything you required." (You do not tell what history or poetry you read, of whose quotations you learned, or how much you read in the Bible, so I cannot put you upon our Honor List. If you will inform me upon these points, you may yet be announced. Here is the report of Henry Brune, Citna, Minn., which I submit as an example of the condensed kind, when you don't want to go into particulars, but are in a hurry and have something else to do: "I have kept the 5 Av. S. rules. Total for the quarter: of Macaulay's History of England, 97 pp., Shakespeare's 'As You Like It,' the entire play, quotations, from Shakespeare and Macaulay, Bible, 7 chapters, note book each week.") On the Fourth of July I learned to swim. I can't swim very far at a time, it tires me. But I like to splash around in the water where it isn't over my head. I wish I had been among the first to join the Av. S., but I can't join any sooner than now. Edna Shriver said somebody lived in Roodhouse, and we wondered if that was a town or a house. I knew who Captain Cuttle was as soon as you mentioned him. He was a funny character, and so was Mr. Toots. You seem to like your cat. I have a cat who has never had a name, and now he is old. I will call him Felix after your cat. I will see you at the World's Fair next summer."

Opal Jarvis, Shell City, Mo.: "I have been sitting here, wondering how to address you." (I wish I could have seen you!) "Are you a man or woman, married or single? I do wish you would rid my mind of that doubt." (Did you not see my picture when it was printed in the CHRISTIAN-EVANGELIST about two years ago? What did you think it looked like? I think you do not believe much in signs, or you would have had all your doubt settled by that mustache. And didn't you notice how independent and free, the manner in which I held my head and looked as it I didn't care? Do married men look that way?) "In this week's CHRISTIAN-EVANGELIST you speak of having to practice your music. Of course we have our finest musicians men. But your talk was so flowery that if you are a man, you are single." (You seem to think that when a man is married, he has all his flowers of speech plucked.) "But I expect you wonder how old I am. Well, I am not quite past the age when you say, 'Sweet sixteen and never been'—" (Yes! I thought you were along there.) "But I must get down to business, for if your wife sees this—" (She wouldn't care.) "I have started to keep the Av. S. rules twice. Once I kept them 6 weeks, once 4 weeks. This is the third time. I hope I may succeed, but—" (That last word makes your hope an uncertain one.) "There is to be an encampment in Nevada in August, and my time will be taken up in swimming in the lake at the park." (I think swimming is fine, but why let it take up all your time? We are not



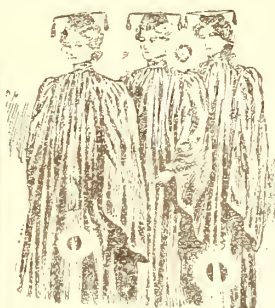
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ducks, nor geese, I hope. If you will keep the Av. S. rules, their good will stay with you. But after your swim is done, you get dry and are just where you started.) "But I know the rules by heart, and I will get papa to get me a diamond so I will not forget them." (Is not your heart as good as a diamond? I am glad for you to begin our rules a third time; this time, make them a success; help us by your presence, and perhaps we can help you; for the best books and the best thoughts will make a different person of any boy or girl who becomes devoted to them. They will make the life shine. I like diamonds. The prettiest and most valuable are those which culture and refinement have set in the heart and mind. When there are diamonds in your soul, it doesn't matter how your hands look, or if you have on gloves.)

Maude Kelley, Saskatoon Sask, Canada: "It has been some time since I wrote to you. It has been quite hot here, but just now in the mornings and evenings you can usually wear a jacket with comfort." (I don't know about that. I'm afraid if I started down town with a jacket on, my acquaintances would make it a little uncomfortable for me.) "Clara R. Pfrimer, I believe I can answer your question about shakes." (Members will bear in mind that this was written before Zella and I explained what shakes are. Of course all know what they are *now*, but Maude was the first to write to tell about them. It is the strangest thing to me why people made a mystery of shakes, talking about milkshakes and the like!) "I will try anyway. They are a kind of rough shingle, split from straight grained trees. Am I not right, Zella? A little different from milkshakes." (I should think so, indeed!) "You wanted to know how we spent the Fourth of July. We Canadians don't celebrate the Fourth of July but the first, for that is Dominion Day. They did celebrate the Fourth, but I got left at home, so I can't tell you anything about it." (Youngest?) "I will soon have another report to send in. I am starting my 8th week. Well, I must close now

and get dinner." (Glad you can do it. I am quite a help about the house myself. When anybody gets my dinner, I can do the rest. I wish you and Opal and Tom had sent your vote on the society colors. At present, old gold and blue are ahead of all others.)

Jas. Alison, Paris, Ky.: "I am a boy of 14. The books I like best are Brother Garrison's 'Alone With God,' and your 'Adnah.' I think 'Red Box Clew' splendid, too. I want somebody to organize a society here against valentines and Fourth of July pistols and fire crackers." (You talk like some old man.) "One of my friends was made an enemy by an old comic valentine, and a cousin lost an eye from a snap-pistol." (I'm afraid you didn't have much fun on the Fourth. Well, I don't like those pistols myself. Nor comic valentines, except when sent to very young children who enjoy them as they were intended to be enjoyed. But the older you grow the less fun you see in things; it seems to leak out of one thing after another, till finally, it looks like nothing will hold it any more. So at last you get to despise even fire-crackers. I wish a society could be started to make old people stop being cross over young people enjoying themselves. There ought to be a book written for them to study. Chapter one would be, How to Grin and Bear It when Young People are making a Noise. Second, How to Remember the Way We Did It Ourselves, when Children Tear Their Clothes and Grow Dirty. Third, How to Understand why Young People Will not Sit Still. Fourth, How to cultivate a Christian Eye for Fire-crackers. Fifth, How to Get Back the Old Passion for Eating Between Meals. I think this would do good, if given to old people by some charitable society. Perhaps I will write the book, myself.

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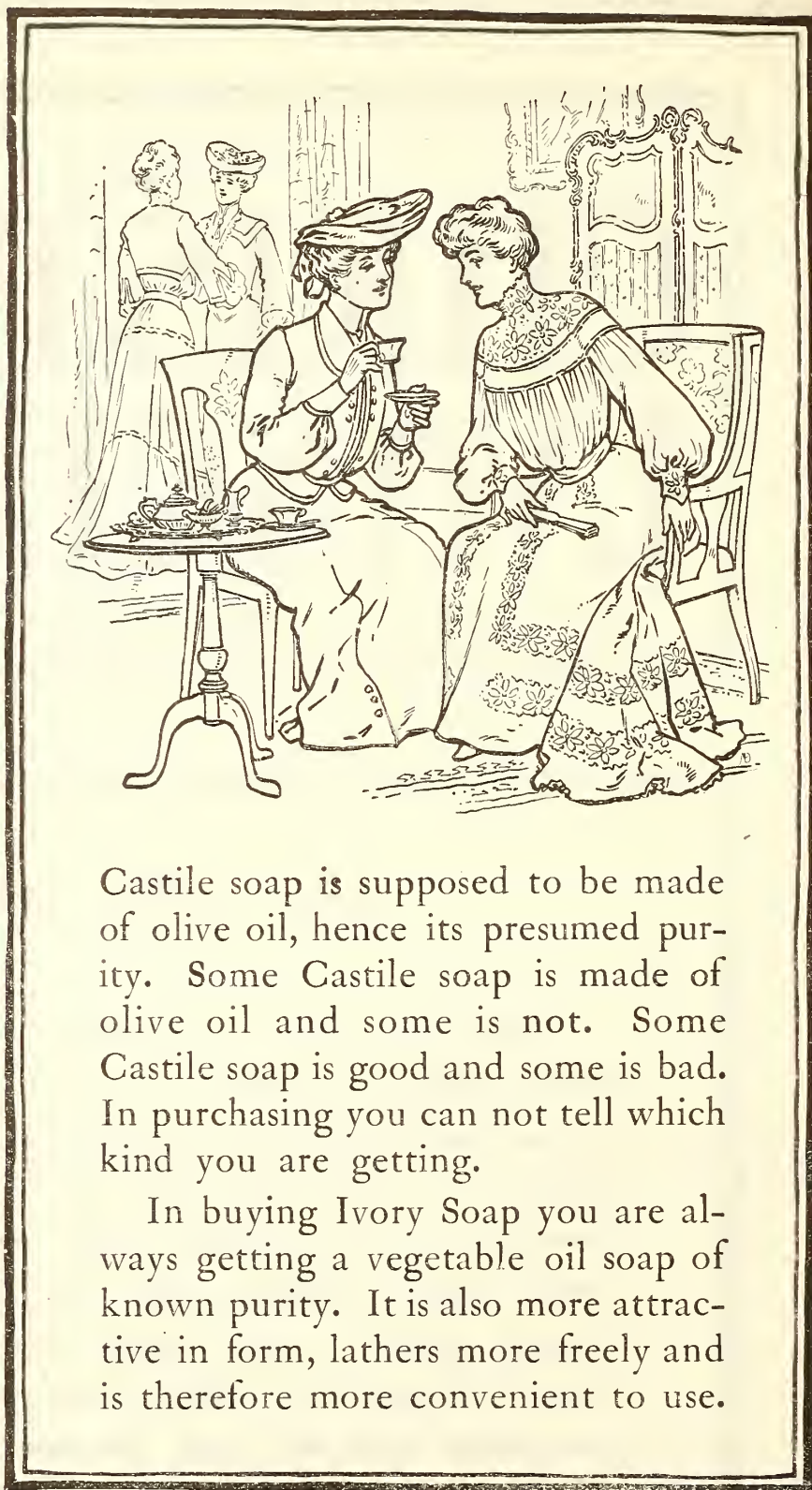
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For the weak against the strong,
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For the brighter age to be.

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For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	227
EDITORIAL:	
The Church and Its Ministry..	229
Why Not?..	229
Enlargement.....	230
Editor's Easy Chair	230
Notes and Comments.....	231
CONTRIBUTED ARTICLES:	
A Package of Letters. William Dunn Ryan	232
Reform Forces in Church Work. Frank Moss.....	233
A New Plan of Church Work. Ashley J. Elliott.....	234
Bethany Beside the Sea. F. D. Power.....	235
Primitive Churches. W. W. Sniff	236
Bible Teachers. D. T. Stephenson.....	236
Christian Industry. Milo Atkinson.....	236
The Answer of a Good Conscience. Jas. H. Brooks.....	237
No More Loans Granted. G. W. Muckley.....	237
NEWS FROM MANY FIELDS:	
Maryland, Delaware and District of Columbia	238
Chicago	238
Northern California.....	238
Missouri.....	238
Western Pennsylvania	239
Texas.....	239
Ohio.....	239
THE SUNDAY-SCHOOL.....	240
CHRISTIAN ENDEAVOR	241
MIDWEEK PRAYER-MEETING	241
OUR BUDGET	242
CORRESPONDENCE:	
The Reverent Critics.....	244
At Chautauqua	245
Association of Pastoral Helpers.	246
Missouri Bible-School Notes	246
Yearly Meeting	246
Nebraska C. W. B. M. Convention	247
C. W. B. M. in Missouri	247
Letter From India.....	247
Uniform Series of Mid-Week Prayer-Meeting Topics for 1904	248
EVANGELISTIC.....	249
PUBLISHERS' NOTES	250
THE PEOPLE'S FORUM.....	251
FAMILY CIRCLE.....	252
WITH THE CHILDREN.	255



Castile soap is supposed to be made of olive oil, hence its presumed purity. Some Castile soap is made of olive oil and some is not. Some Castile soap is good and some is bad. In purchasing you can not tell which kind you are getting.

In buying Ivory Soap you are always getting a vegetable oil soap of known purity. It is also more attractive in form, lathers more freely and is therefore more convenient to use.

Epigrams by President Roosevelt.

It is almost as irritating to be patronized as to be wronged.

The man who lives simply and justly and honorably, whether rich or poor, is a good citizen.

A man to be a good citizen must first be a good breadwinner, a good husband, a good father.

If a man will submit to be carried, that is sufficient to show that he is not worth carrying.

In the long run, the only kind of help that really avails is the help which teaches a man to help himself.

Hardness of heart is a dreadful quality, but it is doubtful whether, in the long run, it works more damage than softness of head.

The prerequisite to doing good work in the field of philanthropy—in the field of social effort, undertaken with one's fellows for the

common good—is that it shall be undertaken in a spirit of broad sanity, no less than of broad and loving charity.

Material prosperity without the moral lift toward righteousness means a diminished capacity for happiness and a debased character.

We live in an era when the best results can only be achieved, if to individual self-help we add the mental self-help which comes by combination.

The man who gives himself up to the service of his appetites, the man who, the more goods he has the more he wants, has surrendered himself to destruction.

Every one of us slips on some occasion, and shame to his fellow who then refuses to stretch out the hand that should always be ready to help the man who stumbles!

The true line of cleavage lies between the good citizen and the bad citizen, and the line of cleavage may and often does, run at right angles to that which divides the rich and the poor.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

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Current Events

The Colombian Senate by an almost unanimous vote has rejected the Panama Canal treaty. The House has not acted upon it, but it is not believed that the Senate can be brought to reconsider its action. The committee which has charge of the treaty in the Colombian congress favored amendments for increasing the compensation to be paid to Colombia (now fixed at \$10,000,000) and retaining a larger share of control over the territory through which the canal is to be built, and until the arrival of the latest news it seemed probable that the treaty would be adopted with these amendments. The province of Panama petitioned for the ratification of the treaty without amendment. But even if the plan of amending the treaty had been adhered to, it would have been necessary to begin anew and take up the other route, for it may be taken for granted that the Senate would not accept such amendments. There is now nothing to do but to turn to the Nicaragua route. It is stated that negotiations with Nicaragua and Costa Rica have been quietly carried on and that treaties opening the way of the Nicaragua route are ready to sign. The President was authorized by the Spooner act to choose whichever route was most practicable, and if the stubborn folly of Colombia forces him to turn to Nicaragua, no new legislation will be necessary except the ratification of the new treaties by the Senate. A patient public is weary of these alternate hopes and delays, and may presently be willing to drop the whole affair in sheer disgust. The obstructive element which wants no isthmian canal is doubtless alive to this possibility and is using it. It will pay those who have convictions on the subject to be patient and keep up the fight.

The Canal Treaty Rejected.

The discovery of some disgraceful irregularities in the conduct of Indian affairs gives promise that the Department of the Interior will soon have on its hands an investigation rivaling that of the post office department. The department has had ground for suspicion for several months, but its attempts to investigate have not been fruitful, nor so far as now appears, very urgent. The

Indian Abuses.

Indian Rights Association, a thoroughly responsible organization with headquarters at Philadelphia, has had an investigation made by a special agent, whose report contains specific and detailed charges. The substance of the scandal is that land sharks and trust companies in the Indian Territory are defrauding the ignorant Indians of the lands allotted to them in severalty under the Dawes Commission, and that government officials and even members of the Dawes Commission are profiting by such transactions. It is not charged that there is anything that can be legally defined as bribery or embezzlement or fraud, or that there is ground for criminal action. But there is certainly grave impropriety, to use no harsher term, in an arrangement by which officials, who are paid to protect the rights of the Indians, affiliate themselves with speculators whose plan is to buy the Indians' property for a small fraction of its value and sell it immediately to those who know its worth. In many cases federal officials connected with the Indian service are stockholders and officers in land companies that are doing this sort of business. The favorite scheme seems to be to persuade the Indians to lease their land for five years with a contract for sale at a nominal price at the end of that period. The report criticises some members of the Dawes Commission very sharply. Secretary Hitchcock cannot begin an investigation too promptly.

The battle for arbitration is on in New York. The Building Trades Employers' Association, in a meeting attended by over a thousand members, agreed to stand by their demand for an arbitration agreement. The labor unions in the building trades have rejected arbitration. Some new rival unions have been formed favoring arbitration, and the Employers' Association has agreed to recognize these and to employ only their members. The strike now in progress is embarrassing all building operations.

Another walking delegate is being tried for attempting to extort money from employers under threat of calling a strike. S. J. Parks, of the Structural Iron Workers' Union, is accused of using these tactics with the Hecla Iron Works and also with the Tiffany Art Glass Co. He is said to have demanded from the latter \$500 as an "initiation fee," though all the rules of the union were being observed, and to

have admitted that the money was for his own pocket.

Firemen on a Lake Michigan steamer struck because they were given boiled instead of mashed potatoes for dinner. As a strike on the Great Lakes is mutiny, the strikers were put in irons and were jailed when the vessel reached port, where they are now awaiting trial under federal laws. The Firemen's Union has called a strike until their imprisoned brethren shall be released.

In Chicago twelve damage suits against unions are pending to determine whether they can be held responsible for damage resulting from boycotts. The Anti-boycott Association is prosecuting. Six non-union girls are suing for damages on the ground that they were "intimidated, libeled, slandered and insulted" by members of a union while going to work.

Joseph Pulitzer has provided an endowment of \$2,000,000 for the establishment of a School of Journalism in connection with Columbia University, New York. It is the founder's intention that the scope of the school and its relation to the university shall be similar to those of the other professional schools—law, medicine, etc. As the field is a new one, the wisest counsel will be needed in arranging a course of study. For this purpose there will be an advisory board, the following members of which have already been nominated: Pres. Nicholas Murray Butler, Whitelaw Reid, John Hay, St. Clair McKelway, Andrew D. White, Victor F. Lawson, Charles H. Taylor and Pres. Charles W. Elliott. It is a matter of great significance that a practical publisher and editor like Mr. Pulitzer realizes the need of definite and scholarly training in journalism. No one underestimates the value of the training received in the school of experience, but there are some important things which that school has not time to teach adequately. The decreasing prominence of the editorial page and the increasing influence of the news pages are facts which cannot be overlooked. Bright, irresponsible and untrained boy-reporters write the part of our daily papers which is most read and has most influence. The power of the press for good or ill is too great to justify the public in being content that the wielders of that power should have only the haphazard training of the office and the street. In this age of commercial-

A School of Journalism.

ism there is an immense strain upon journalism to drag it down to the level of a mere business. If Mr. Pulitzer's school can help to keep it in the list of the professions, he will do well. And meanwhile, since we are to have a school to teach the art of making newspapers, would it not be worth while for public schools and colleges to give courses in the equally important and still less understood art of rightly reading newspapers?



In creating a new administrative district in eastern Siberia and Manchuria, and appointing **A Shrewd Russian Trick** Vice-Admiral Alexieff viceroy of this Amur district, Russia has made a clever move. The government of this vast region, including all of Russia's possessions on and near the Pacific and also, inferentially, the territory which Russia hopes to possess, is put into the hands of a man trained in Russian methods, committed to the Russian ideal and armed with absolute power. He will be on the ground to exercise the czar's power at short range on a moment's notice. The disputed territory of Manchuria, which Russia has sworn to evacuate and determined to control, lies adjacent to the new viceroy's domain. Even if the Russian troops are removed from Manchuria—which is a remote contingency—the viceroy will be at hand to see that the Russian ascendancy does not suffer. The Russian consul at Chicago says frankly that his government is in Manchuria to stay, and he assures us that this is the best thing that could happen for all parties, because Russia will give the open door to the world's commerce. "Manchuria has been forced on us just as the Philippines were forced on the United States," he says. The United States, however, never gave any pledge for the surrender of the Philippines as Russia did for the abandonment of Manchuria. A more accurate parallel would be with the relation of the United States to Cuba. The difference, however, is that the United States agreed to evacuate Cuba and did so, while Russia agreed to evacuate Manchuria and did not.



Macedonia is the scene of a genuine political cyclone such as only the Balkan peninsula can brew. During the past two weeks there have been outbreaks at widely separated points, giving evidence of a carefully and shrewdly planned general movement against the Turkish rule. The palace of the Turkish governor at Krushevo, in western Macedonia, was blown up. Railway bridges were dynamited by the insurgents. Local uprisings of the villagers and peasantry against the Turks at several points in the vilayet of Okhrida assumed serious proportions and led to consider-

able loss of life. As soon as the Turks could collect their wits the counter-movement began. A wholesale arrest of suspected persons was ordered. Several villages were almost completely destroyed. It is feared that a general massacre may be precipitated at any moment. Turkey is buying large quantities of munitions of war and apparently preparing for a struggle. The murder of the Russian Consul at Monastir by a Turkish constable probably had no direct connection with the Macedonian uprising, further than that it is an outgrowth and an index of the lawless spirit and the panic-breeding atmosphere which now pervade the province. The Sultan sent his oldest son to the Russian embassy to express his regret at the assassination, and offered the widow of the murdered consul an indemnity of \$80,000 which she refused, saying she would not live on Turkish charity. Russia is sending a squadron to Turkish waters to emphasize a demand for more substantial atonement for the deed, and especially to require the punishment of all Turks who have participated in the recent outrages against the Christians. The Macedonian rebels have been warned that they need expect no help from Russia, but the visit of the squadron is none the less a great encouragement to them. Bulgaria has addressed to the powers a note, more scathing and less circumlocutory than diplomatic notes usually are, accusing the Sultan of cruelty and misgovernment, and going into particulars to prove it. The Bulgarian government, like the Russian, insists that it is preserving strict neutrality as regards the Macedonian rebels, but as the Macedonians and the Bulgarians are racially one people, the note cannot fail to be in effect an appeal in behalf of the insurgents. The representatives of the European powers to whom the note was presented understood it so and fear that it may involve Bulgaria in serious trouble with Turkey, in which the powers would be compelled to take sides.



The stock market shows but little alacrity in rallying after the recent semi-panic. Mr. Rockefeller says that if the market rises five points

it will rise twenty more during the fall, and attributes the recent decline to merely superficial causes. But he does not feel like giving an opinion as to how long it will be until those first five points are recovered. The dullness of the market is fostered by a widespread opinion that the recent decline brought most of the stocks nearer to their true value than they have ever been before. There is still room to squeeze a good deal of water and wind out of some of them before they get down to a valuation justified by their assets and earning capacity. But for all that, the present prosperity of the country is genuine and the speculators of Wall Street cannot plunge it sud-

denly into panic, though they may whistle up a brief financial hurricane that will prove disastrous to some of themselves.

The Rock Island railroad has gotten control of the Seaboard Air Line, as a result of the recent pressure in the stock market which compelled some of the backers of the latter road to let go. This gives the Rock Island system 2,600 additional miles of track and ample terminals along the Atlantic coast from Norfolk to the Gulf.

The government Bureau of Forestry, replying to a query from the N. Y., N. H. & H. R. R., advises all railroads to secure tracts of land adjacent to their tracks and begin growing chestnut timber for ties. Over ten million ties are used every year by the railroads of this country, and the supply of timber available for this purpose is rapidly decreasing.



Brevities.

Twenty-five prominent participants in the recent riot at Danville, Ill., have been indicted.

The British Parliament adjourned Aug. 14. The most important action of the session was the acceptance of the government's Irish Land Bill.

Sleeping-car porters have organized a union for the abolition of the tipping system. The traveling public will cheerfully co-operate in this movement.

The destruction of \$10,000,000 worth of property and the loss of 50 lives were the results of a hurricane which struck Jamaica last week. Port Antonio, an important fruit shipping town with 2,000 inhabitants, was totally destroyed.

A fire in the underground railway at Paris caused the loss of 114 lives. A defective motor set fire to a train and the tunnel became a roaring furnace. The accident emphasizes the necessity of introducing fire-proof cars, especially for underground roads.

The troubles of King Peter, of Serbia, have already begun. His cabinet has resigned in a body because of disagreement with him regarding an appointment. It is said that he is under the thumb of the military set who murdered King Alexander, and he lives in constant fear of sharing the fate of his predecessor.

The trial of the Humberts at Paris is revealing new details of the greatest swindle of the century. The defendants borrowed sums aggregating \$10,000,000 on alleged securities which were supposed to be contained in a safe that had been sealed by order of court pending the settlement of a protracted law-suit. In reality the safe was empty.

It is unofficially announced that Secretary Root will retire from the cabinet this fall and return to his lucrative law practice and that Gov. Taft will succeed him as secretary of war. In that event Gen. Luke C. Wright, a Democrat and ex-confederate, will undoubtedly become governor of the Philippines.

The Church and Its Ministry.

Continuing the general topic which we have been considering in a number of articles—that of church organization and work—there are a few things further we desire to say concerning the responsibility of the church for its ministers or public representatives. We have already spoken of the divine side of the call to the ministry, and of the human side in so far as the call of the church is concerned. The question may have arisen in the minds of some readers as to whether it is necessary for a young man desiring to devote himself to the ministry to wait for any church to call him to such work. It may be, and is said, If God impress a young man's mind with the sense of duty to preach the Word, why should he not go at it without consulting flesh and blood? There need not be any consulting with "flesh and blood," but there ought to be some consultation with the Church, which is supposed to be guided by the Word of God and the Holy Spirit, in its operations. We have suffered too much from irresponsible preachers for whom no church is willing to be held responsible. It is no small matter for one to stand forth, in pulpit and on platform, as the public representative of a great cause like that which is committed to the Church. And no man has a right to assume such a responsibility without the consent and approval of those with whom he is to co-operate in the work. No cause that expects to hold the respect and confidence of the public can be careless and indifferent about the kind of men who are to represent it and plead its claims before the people.

The question may be asked as to the extent of co-operation on the part of the churches in setting apart young men to the ministry. This, of course, will depend upon circumstances. If a congregation occupies an isolated position in a field far removed from sister churches, it may act independently in ordaining young men to the ministry; but in localities where there are a number of congregations bound together by their common interests and co-operating in a common work, they might well unite in so important a matter as that of giving sanction and approval to the character and qualifications of one who is to be their public representative. It is easy to carry the principle of congregational independency to an extreme in matters of such general interest. The character and fitness of a man for the ministry of the Word are matters that affect the reputation and welfare not of one church alone, but of all the churches co-operating within any given locality. In such matters the spirit of unity should be emphasized far more than that of independency.

The church has a responsibility lying back of this calling and setting apart of young men to the ministry of the Word, to which we have often ad-

verted, but which cannot be too often emphasized. It is that of making provision for the adequate training of young men for the ministry. In no one thing have the churches of this reformation been more derelict in these later years, when their wealth and numbers have enabled them to do larger things, than in the matter of endowing and equipping higher institutions of learning in which our young people, and especially those who contemplate giving themselves to the preaching of the Word, may receive that thorough training which can alone fit them for the high duties of their office. We have suffered much, and are suffering to-day, the consequences of this neglect, and the time has come when our churches should be thoroughly aroused to a sense of their responsibility as respects our Bible colleges and our other institutions of learning. We owe a debt of gratitude for what our colleges have done in the way of recruiting the ranks of our ministry, but they have been handicapped by inadequate endowment and equipment and are now appealing to the churches for financial aid to enable them to do a larger and better work in the future. This call must not go unheeded if we are to hold our rank and enlarge our influence among the religious forces of the age.

There remains the question, after our young men have been trained for the ministry and have been properly called and set apart to their work, as to their proper distribution and utilization. Without any plan of supervision there is bound to be what we find among us to-day—a large number of churches without preachers, and an almost equally large number of preachers without churches. This would be considered a very poor policy in any business enterprise. Why is it not an equally poor policy to adopt in a religious enterprise? Is there no remedy for it? The evil is much greater than any one supposes who has not traveled among the churches or had other means of becoming acquainted with the helpless condition of many of the young flocks without a shepherd's care, and without proper spiritual food and guidance. This evil is only magnified by the fact that there are a number of worthy men capable of ministering to such flocks, but who are without employment, without remuneration and therefore without that joy and inspiration which come from an active, fruitful life. The religious movement that confesses itself unable to provide any remedy for such a condition of affairs, confesses the imperfection of its organization, and its inability, by reason of its genius or traditions, to adapt itself to the conditions and needs of the times. Are we prepared to make such confession?

The first step is to recognize the need, and the next is to recognize the responsibility of the Church, through its leaders and representative men, to

provide some method of meeting this need. Hitherto when this subject has been pressed upon the attention of the brethren in convention assembled, there has been a sad failure on the part of many to recognize the magnitude of the evil and our imperative duty to remedy it. A better trained ministry and longer pastorates will do much toward lessening the evil mentioned, but there will always be need for some method by which preacherless churches and churchless preachers may be brought together to their mutual benefit. Why should not a committee of wise, godly men be appointed in each district or county to assist the weak and shepherdless churches by grouping them and aiding them in procuring the right kind of preachers to minister to them and give counsel in all cases required, and assist in putting the churches in order, until such time as they might be able to care for themselves? Or, why not adopt the New Testament plan of having an evangelist, working under a committee or a state board, do the same work? In one way or another this work must be done or we shall continue to suffer great loss, not only in numbers and strength, but in reputation and in influence.



Why Not?

Modern novelists are divided into two schools, known as Idealists and Realists, and they each have their advocates. The latter school says: "Picture life as it really is, no matter how revolting the picture may be. The other believes in drawing pictures of life as it *should* be, in contrast with what it *is*. Our judgment is that if literature were confined to either it would be unfortunate. There is need, occasionally, for a life-like portraiture of life in its wretchedness and hideousness, that the people may know the real truth concerning present conditions. There is also need that the creators of our literature should lift up ideals that are in advance of the present toward which we should struggle. There is room in the wide range of literature for both history and prophecy; for fact and fiction; for the real and the ideal.

We have been thinking of an ideal for our own brotherhood that appears to us very winsome and attractive. It is a picture of complete unity—a unity superinduced by love for our common Lord and for one another. The vision rises before us as we write, "a thing of beauty and a joy forever." The apostolic injunction, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment," has been realized. Not that there is absolute uniformity of opinion on all questions, and uniformity of methods, for we do

not believe that the apostle means that, but oneness of heart and oneness of judgment on the great fundamentals of Christian faith and duty, with an intensity of love that fuses all varieties and shades of thought and modes of activity into a wider and more perfect unity. Envy and strife and party spirit have taken their flight, and the fruit of the Spirit abounds. There are human weaknesses and faults, yet, of course,

"But free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love."

How alluring the picture! The strong are bearing the infirmities of the weak, and the weak are trusting without suspicion the guidance of the strong. There is a fellowship of sorrow, as of love and joy. When one member suffers all suffer with him. If one brother falls a hundred willing hands are reached down to help him up. In their wider activities, in missionary, educational and benevolent work, all the churches and all the members of all the churches bear a part and have great joy in this fellowship of Christian service. No one is burdened. No one shirks his part of the work of carrying forward the great interests of the kingdom of God.

The preachers all have a jealous care of each other's reputation and interest. They are continually seeking to help each other in their work, to share their knowledge, their experience, their influence with others less fortunate than themselves. Each rejoices in the success of every other, and sorrows over his brother's misfortune. The religious papers sound the same great notes, though it may be in different ways, making a divine harmony, having for their supreme aim the building up of the church of Christ on earth and the salvation of the world. The editors rejoice in each other's success and have a tender care and solicitude for the reputation of their brethren, and seek, above their own good, the highest welfare of every agency and instrumentality among us that is working for the advancement of the kingdom of God.

The scholars among us are delving after the truth with open minds and hearts, and the great mass of the members believe in their fidelity to the Lord Jesus, and call not in question their loyalty, if now and then they bring forth from the treasure-house of truth some things new as well as old. On the other hand these scholars who are leading our thought into wider ranges of truth, do not despise the rest of us who may not be able at once to see with them, or to accept of their conclusions, but give us credit for loving the truth as well as they, though we seem to them slow in accepting it.

The world would look on in amazement and in profound admiration at a scene like that. Such a body of believers would over-ride all obstacles,

go forward with leaps and bounds in numerical strength, in missionary achievement, in educational enterprises, in benevolent activity and in every good word and work. Infidelity would be dumb in its presence. Why should not this ideal become real? Come, thou Holy Spirit, and breathe upon us the spirit of unity, of sympathy, of brotherly love, of larger life and a deeper and wider activity in the kingdom of God!



Enlargement.

The voice of Jehovah came to ancient Israel at one of the crises in their history saying, "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not: lengthen thy cords, and strengthen thy stakes." Israel had to enlarge their view of their mission and get ready for a more aggressive work. They were not to settle down into a state of self-satisfaction, because God had blessed them above all other nations, and leave the world in darkness, but they were to be God's messengers to the whole world.

This word of God we may appropriate as coming to the church to-day. It is the divine program, the standing orders of the great head of the Church. He is ever-more saying to his church, "Enlarge the place of thy tent; spare not: lengthen thy cords and strengthen thy stakes." When the Church loses this spirit of aggressiveness and settles down satisfied with past achievements, it will have forfeited the divine leadership and its glory will have departed. It has been well said that when the church ceases to be evangelistic it ceases to be evangelical, for evangelism is but the divine life within the church seeking to communicate itself to others.

Church Extension, then, is the divine policy, and must continue to be so until the whole earth is filled with the knowledge of the Lord. The church is God's army whose business it is to extend Christ's reign over all the earth. Christ's soldiers constitute both an army of invasion and an army of occupation. The plan is to hold the ground conquered, and to make each new position gained a basis of operations for further conquests. It is just here that the Church Extension Board has proven its great usefulness. When the missionary society sends an evangelist into a new region to preach the gospel and organize a church, the Board of Church Extension follows him with plans and specifications for a new building and with a proffer for necessary help in the way of a loan to assist the young church in the erection of a suitable house of worship. Thus while the evangelists are lengthening the cords of our habitation, the Church Extension Board is strengthening the stakes and rendering permanent the advance that has been made.

No department of our work has

demonstrated its economic value and its great usefulness more than the work of Church Extension. We shall, therefore, give special space to this work in next week's number, and we would most earnestly commend the same to the favorable considerations of those churches and brethren that have hitherto stood aloof from it. It deserves the hearty support of every one among us who believes that we have a cause to extend over the world, and that it ought to be made permanent in every community where it is planted. There is little need of lengthening the cords and enlarging the place of our tent, unless we can at the same time strengthen the stakes and hold the ground thus gained. The mission of the Church Extension work among us is to strengthen the stakes by assisting in the erection of suitable buildings wherein may be inculcated, from Lord's day to Lord's day, those principles of Christian living which commend Christianity to the world. The Church Extension wants a million dollars by the time of our centennial in 1909. Let us all see to it that we bear our share in making this achievement possible.



Editor's Easy Chair.

Or

Macatawa Musings.

It is the annual regatta day at Macatawa. The conditions are all favorable—a clear sky with a good breeze from the southwest and only a slightly ruffled lake. As we pen these lines the view from the southwest window of our study over Lake Michigan is one of life and animation. The lake is filled with white sails that loom up against the horizon, presenting a scene not unlike that of a great army encamped in their tents on some green, level plain. It requires something of an expert to judge the progress of these races, for it is not always the vessel that seems to be ahead that is actually in advance. A large number of vessels are competing this year, and the interest excited is no doubt very great among those directly interested, and it furnishes a pleasant scene and a change for the population of the Park. Since the days of steam navigation the matter of speed in sailing vessels does not possess the commercial value that it once did, and yet it holds its place as a sport and pastime, and probably will ever do so. There is something too fascinating about sailing for it ever to be displaced entirely by steam, electricity or other motor power. Tonight will be "Venetian night," and Macatawa Bay will be ablaze with lights and Chinese lanterns, and all the vessels in port will be decorated with flags and lights until the whole bay will present a scene of wonderful beauty as the vessels move about like phantom ships, suggesting a scene from fairyland. From Macatawa on

the west to Waukazoo on the east, with Jenison on the south shore and Ottawa Beach on the north, the bay will present a moving panorama of lights as the vessels flit hither and thither, reproducing, in some measure, the appearance of the ancient city of Venice.

But the regatta and Venetian night come only once a year and the daily pastime is that of sailing, yachting and fishing. We have quite a number of enthusiastic anglers here at present, among whom are several names known to our readers. One afternoon, last week, the fish seemed to be biting especially well on the south shore of the lake near the Virginia Park Hotel. While pausing there for a while we noticed, in boats round about us, T. P. Haley, A. B. Jones, the Bacons, the Hallacks, and the Cadys, of Kansas City; the McBees, of Louisville; the Funks, of Bloomington; Purcell, of Chicago, and others, perhaps whose names we do not recall. G. A. Hoffmann, of the CHRISTIAN PUBLISHING COMPANY, spent a couple of days with us at the Park, coming over on Saturday evening and returning Monday evening. Though his visit was brief he had a pretty fair experience of Macatawa life, as he took some of the walks through the woods Sunday morning, was in our Bible class Sunday afternoon, in the preaching service at four, listening to a great sermon by A. B. Jones, of Liberty, Mo., attended the beach meeting at night, and himself made a splendid address, among others, to a large audience sitting on the sand, went fishing Monday, sailing up the bay in our row boat, and riding back in the launch of Col. Hallack, and catching a good string of white bass, and leaving Monday night on a stormy lake. Our preaching force here has been augmented by J. G. Waggoner, financial agent of Eureka College, Eureka, Ill.; M. E. Dutt, minister at Girard, Ill.; Wm. Bellamy, of Vincennes, Ind., and John L. Brandt, of the First Church of St. Louis. The Macatawa Bay Chautauqua, which takes the place of our Macatawa Assembly, is to begin on Friday of next week, the 21st inst., and will run until the 30th. Among the celebrities who are to speak are Sam Jones, Col. Bayne and Z. T. Sweeney.

This is another beautiful day, but of a type entirely different from yesterday. The sky is thickly veiled with clouds, a heavy mist lies over the lake, and a gentle rain, such as delighteth the heart of the farmer when his crops are thirsty, is pattering upon the roof of our study, with a music that lulls to sleep or to quiet meditation. All days have a beauty of their own if we only have eyes to see it. We love a day like this occasionally, not only because it breaks the monotony in the weather, but because of the peculiar charm that belongs to it in itself. The

little oil stove in the center of the study keeps up a gentle glow, driving the dampness out and bringing the temperature up to the normal. What better day does one want in which to read a good book or a good religious paper? What a pleasure it is on such a day, when confined within doors, to acquaint one's self, through the religious papers, of all that our workers are doing in various parts of the wide field! At our dinner we had for dessert the charming article by Adelaide Gail Frost in the CHRISTIAN-EVANGELIST of last issue, entitled, "In the Hot Season," read aloud by one and enjoyed by all. Such missionaries are a credit to the people sending them, and a blessing to the people to whom they are sent. Besides that delicious bit of literature there were other able contributed articles, with "News From Many Fields," showing how the kingdom of God is faring in various states, territories and foreign lands. How refreshing! And yet there are people, even church members, who seem able to get on without a religious paper.

But speaking of doing without a religious paper, one can get used to almost anything. Some Christians manage to get along without any stated times for prayer and meditation, and with very little praying at all. These are, let us think, unconscious of the joy and benefits of which they are depriving themselves. One can get along without going to church much, or studying his Bible, or refreshing his heart with the good news in our religious journals, but it is a poor, meager, starved sort of life, without the vigor, robustness, beauty and joy which come from an earnest faith, nurtured and sustained by all these gracious influences and helps. Why should one be content to thus impoverish his life, traveling a desert road under a brazen sky to some vague destination, when he may as well enrich and beautify his life by walking with God, with refreshing springs and green oases along the way, an open heaven above him, and a certain and glorious destiny beyond? It is the difference between a life of faith, with its infinite perspective, and a life of bondage to materialism, in which the soul has no outlook except through the five senses which reveal to it only things material. Every one has in him the capacity for this larger and richer life if he will but open his heart to those heavenly influences which enrich, ennoble and beautify the spiritual life. What we could wish for all our readers, far more than for wealth or fame or ease or earthly pleasures, is that they may learn the true secret of living which Jesus taught and illustrated—that of living in the spirit, and walking after the spirit, rather than living in the flesh and minding the things of the flesh. "For to be spiritually minded is life and peace, but to be carnally minded is death." If the

CHRISTIAN-EVANGELIST does not help its readers to live this life of faith, this life of the Spirit, then it is a failure, no matter what else it may accomplish, or how successful it may be from a material point of view.

*Macatawa, Mich.,
Edgewood-on-the-Lake.*

Notes and Comments.

A preacher and educator whose name would be familiar to the entire brotherhood, were it mentioned, in a personal letter to the editor says: "There is a deep-moving sentiment toward the CHRISTIAN-EVANGELIST." This is the word that comes to us from thoughtful brethren everywhere, and it greatly encourages us, not simply as respects the paper, but much more as respects the future of our cause. The Lord is trying us, in these days, by many of the new questions with which we are confronted, and may it be that we shall not be found wanting in the eyes of the world or according to the measurement of heaven.

We were glad to receive and publish the tribute to Brother C. P. Williamson, from his friend, A. M. Growden, in last week's CHRISTIAN-EVANGELIST. Brother Williamson was a lovable character and his sudden departure is a loss to the church universal, and to the cause he loved. His life was not a long one, but it was full of earnest, consecrated service, and he leaves behind him a beautiful memory that will be an inspiration to his family, his friends and his preaching brethren. One by one our workers drop out of the ranks of the church militant, to join the ranks of the church triumphant. Blessed is he who, when his Master calleth, is prepared to render his account.

An aged minister writes: "How many I have seen go through with the process of confessing Christ, and being baptized, without the least manifest change in their spirit and life. To embrace Christ as a living personality, to believe *into* him so as to make his life mine, is a very different thing." This is just the difference between a formal and vital conversion. There have always been, and always will be, under any and every form of administering the gospel, those who render a mere formal obedience without that renovation of heart and life which it is the intention of the gospel to accomplish. Preachers cannot be too careful in guarding their hearers, and especially their converts, against this mistake. It is "with the heart that man believeth unto righteousness," and then it is possible "with the mouth" to make "confession unto salvation." The faith that counts is the faith which sees spiritual realities *as* realities and produces a corresponding life.

A Package of Letters By William Dunn Ryan

A REVIEW OF SOME LETTERS WRITTEN BY ALEXANDER CAMPBELL AND MEMBERS OF HIS FAMILY TO ELDER TIMOTHY BREWSTER, OF ELLESBURGH, N. Y., BETWEEN 1825 AND 1833.*

Read the published works of Alexander Campbell and you will know Campbell the scholar, the logician, the defender of the faith. Read his private letters to his friends and you will know Campbell the man. Personality finds expression, as in no other way, in one's communication with one's friends. In this package of letters, yellow with age and dimmed by time, Alexander Campbell lives and speaks.

His abounding joy in service, as well as the greatness of his faith, shine forth in this:

"I can only say that the hope of immortality is worth all the troubles and sorrows of the longer lives in the antediluvian age; and, sustained by this blessed hope, I can endure all the mortification from persecution, and all the pains and sorrows from the loss of friends and relatives, and all the hardships of the most laborious life devoted to the Savior of the lost." (Letter written at Bethany, Va., Feb. 6, 1828.)

A new year's letter, written Jan. 1, 1829, seems the product of a heart overflowing with joy. The reason for this peculiar gladness soon appears: "My two daughters, Maria Louisa and Lavinia," says the writer, "were immersed into the faith a few days ago and added to the church. These are matters of great joy to me, and I know will be pleasing to you. Lavinia is eleven years and Maria thirteen."

Mr. Campbell was a model letter writer. His letters of personal friendship were not theological dissertations. Neither were they so extreme in the personal and colloquial element as to be devoid of opinions on questions of first importance. Sometimes, apparently in answer to questions of his correspondent, he devoted much space to the exposition of Bible themes. A letter written from Wellsburgh, Va., Feb. 11, 1825, is chiefly devoted to the exegesis of Matt. 19:29. After giving a literal translation of the passage, Mr. Campbell proceeds: "The Savior just meant what the above words explicitly declare. He makes, on this occasion, two promises: one to those called apostles, who had accompanied him always, and one for all others, who, as his disciples, should forsake any present fleshly privilege or enjoyment for his sake.

... Indeed this promise (judging from the tribes of Israel) is peculiar to the apostles, and the time when it should be accomplished and the event that must necessarily precede it, are both distinctly declared. ... Did the limits of one sheet permit, an induction of particulars could be presented to show that in the sense of the Lord's discourse to Nicodemus and

Matt. 19:29, not one of the twelve were born again or regenerated until Pentecost. Many will be troubled at this declaration, yet it is as capable of proof as that the Holy Spirit was not given till Christ was glorified, i. e., given in a certain sense." In this connection a distinction is made between the requirements for *seeing* and *entering in* to the kingdom of God. "The Lord told Nicodemus that unless a man was born from above or a second time, he could not *see* the reign of God, and to enter into the kingdom he must be born of water and spirit; to *enter in* required more than to *see* or understand."

In a letter written Nov. 13, 1828, Mr. Campbell states, in no uncertain way, his views of free-masonry: "I have been astonished at some Christians," he writes, "who appear to wear the badge and to esteem the company of brother Masons as an honor and a benefit. I am constitutionally, morally, politically and religiously opposed to free-masonry in all its forms, roots, leaves, branches and fruits, yet I have never wished to see it made a term of communion, because of the weak brother. ... But perhaps I have gone too far in my remarks already, especially as I know not whether my Brother Brewster has kept his garments always so clean as never to wear an apron. If you have not, I rejoice to know that our King will not let you think the less of me for my frankness.

... I have not yet said anything about it (free-masonry) in my essays, but I am not sure that I will not one day open a few broadsides upon the old fort."

There are many allusions and references that are of historic interest. A letter written Oct. 10, 1827, has this significant postscript: "I have got a post office here now, and am postmaster. I have changed the name of my residence from Buffalo to Bethany, Brook county, Va. A. C."

Mr. Campbell's brief political career is referred to by his wife, Mrs. Salina H. Campbell, in a letter dated Feb. 15, 1830: "The fear you appear to have entertained, as expressed in your last letter, lest Mr. C's. political engagements should prove injurious to him, was not at all to be wondered at, because we have had many examples of the bad effects of professors of religion intermeddling in state affairs, and exposing themselves to the company they have to under the present order of things. However, if the testimony of a wife will be taken in the case, and if my mind is sufficiently free from being prejudiced too much in favor (and I hope it is), I think I can safely say that Mr. Alexander Campbell, of Bethany, Brook county, member of the late

Virginia convention held in the city of Richmond, has passed the fiery trial of sitting in the midst of that august and worldly assembly, taking an active part as a member thereof for the space of one hundred and three days, without sustaining any injury, either mental or corporeal. ... I am happy to inform you that Mr. C's. labors were very great during his stay in Richmond, both in the city and in its vicinity. He labored incessantly, night and day, both in private and public. I trust it will redound to the glory of God and the good of many."

July 26, 1832, Mr. Campbell's daughter, Eliza Ann, addresses a letter to Elder Brewster in which she refers to the untiring industry of Thomas Campbell in his declining years: "Grandfather Campbell is now, and has been for the last ten months, in the lower part of this state. He is now upwards of sixty-four and enjoys most excellent health. The last account that we had a few days since, says that he has spoken two hours every day for more than a month. His hair is very white and covers a brain that has for more than forty years been strictly devoted to his Creator."

This correspondence was carried on during the stormy period in Mr. Campbell's life. But in all these letters there cannot be found one word of despair. He describes the entrance of sorrow and death into his own family, he speaks of persecution and cruel criticism inflicted by those who do not understand him, but the dominant note is one of joy and thanks.

A thought expressed in a letter of Aug. 3, 1830, is in one form or another constantly recurring. It is this: "The ancient gospel is mighty through God. It works as in days of yore. ... The time has come when human traditions must give place to the apostles' doctrines, and when the sects and their leaders must go to the wall. The time is short; the great earthquake is at hand. The dreadful day of the Lord, the brightness of his coming is soon to destroy the man of sin."

No discouragement was great enough to cause him for one instant to doubt the ultimate success of the movement he inaugurated. No mere extracts or review can portray the lofty loyalty of friendship that finds expression in these yellowed pages.

Taste and affection are alike in evidence in the subscriptions. A typical one is this: "Wishing you all the beatitudes of the Sermon on the Mount, I remain, your fellow-servant of the great King;" or, "I remain, as I hope I shall be to eternity, your affectionate brother in the indissoluble chains of redeeming love."

*These letters are now in possession of Miss Ada Brewster, of Syracuse.

Reform Forces in Church Work

By Frank Moss

Formerly President of New York Police Board

The need of reform in the local governments of our country is felt by all good and patriotic people. Few of our largest cities have escaped public exposure of official corruption; and so general is the disease that we discover its symptoms in the smaller communities also. Even the national government is not free from scandal.

At the present time while congratulating New York on her recent deliverance from a despotism of crime and venality, we are mourning over the exhibition of civic decadence in the ring-ridden city of Philadelphia, and wondering at the failure of the great state of Pennsylvania to make effective protest at the shameful invasion of local rights by tyrannical central authority.

We read the thrilling stories of "Tweed Days in St. Louis," "The Shame of Minneapolis," "Pittsburg a City Ashamed," "Philadelphia Corrupt and Contented," which are going through the magazines in serial form, and we add for ourselves titles of other suffering cities in nearly all parts of the land. Thinking men are looking for the cause of this epidemic, and are searching anxiously for a cure.

The disease had its season of greatest growth in a long period of indifference and carelessness, wherein nobody gave heed to the growth of dishonesty, and the alliance of crime and officialism. This period we trust is coming to an end, for in every city and community may be found a slowly forming civic pride, and a more or less numerous body of reformers.

There has not been a more critical period in our national history, nor a period wherein was more greatly needed the highest type or moral devotion and love of country, for in this time of prosperity when we are not endangered by blows from without, the very richness of our growth is developing internal rottenness. If we look fairly and speak truly, we are bound to admit that the conceded corruption is not a mere growth of politics, but is rather an extension into politics of methods that are common in business life. Gross evils are tolerated by business men in their city governments, because they are familiar with similar evils in business.

Government makes compacts with thieves and gamblers and harlots, and opens doors to hell on the public streets so that children and youth may stray therein and be lost. When we realize that governmental corruption has its necessary root in business immorality and individual laxity, we feel that a live Church must know the facts and must put forth a worthy effort to correct the wrong.

But truth compels the reluctant statement that of all sleepy bodies the one which shows the slowest disposition to rise to the obvious opportunity and duty is the Church—the very body which by its foundation, its purpose, its size, its organization and its general diffusion over the land is best fitted for the task.

Let us see what the Church in the United States consists of: It contains twenty-eight million communicants. It has 374 out of 567 colleges and seminaries. Its young people's associations are large and enthusiastic. The Christian Endeavor Society (inter-denominational) has nearly four million members distributed among over sixty thousand societies. The Epworth League (Methodist) has nearly a million members. The Young Men's Christian Association has over three hundred thousand members. The Sunday-schools, the Young Men's Hebrew Association, the Young Women's Christian Association, the Women's Christian Temperance Union, the Societies of the Catholic Church, the societies of the Protestant Episcopal Church, and many other smaller organizations are numerous and busy.

Various denominations maintain publishing houses doing immense volumes of business, and they circulate many newspapers and magazines. The great churches are splendidly organized, maintain armies of preachers, teachers and workers and meet annually in conferences and conventions. The Young People's Societies have great national gatherings with thousands of delegates. They make heroic exertions to evangelize the heathen.

The weakness of this grand array is in these two facts: (1) It is divided into sects which do not work in harmony, and (2) too many of the local churches are mere religious clubs, affording delightful associations and rich privileges for their members, but not touching the life of the community.

This condition is not within the spirit and purpose of the founder of the Church, which is in danger of losing its prestige and rightful privileges, by the neglect of its duty. Every church society should know thoroughly the locality in which it is placed and

should assume a responsibility for its moral condition, especially as affecting the young, and for the conditions of life affecting the homes. Every church should go back to an earnest propaganda, and an individual teaching of the principles of the Ten Commandments. Every denomination should support its individual churches in these matters. Every church should preach business honesty and fair play, should insist on honest and faithful public service, and should put these matters as religious essentials. There should be constant, persistent and earnest prayer for city, community and nation, the enthusiasm of the church running into patriotism as well as religion—(patriotic prayer-meetings and revivals if you like).

There should be national conferences of all religious bodies for deliberation and prayer on subjects of national honor and uprightness, regardless entirely of political policies or preferences. This would bring life to the Church, and would help to bring purity to the nation. Until the religious forces of the country find the way to fraternize and to attack these moral problems, appropriately and effectively, the fights against corruption will be local and spasmodic.

It is not meant that the Church should seek to dictate methods or candidates or in any way control public policies, but simply like other organizations of citizens interested in good government it should be heard and felt for the right. Its deadness in almost every struggle for decency is incomprehensible, and its coming into the struggle appropriately and with its splendid forces and resources would presage victory.

The church is a moral organization, each of its leading denominations covering the land, and having the means of combining thought and effort, and all professing principles which should permit a general fraternization. It exists for spiritual and moral purposes and therefore its intelligence and its conscience should be specially acute to general immoralities tending to vitiate the standards of living. There is no body or set of sympathetic bodies which should be so sensitive, and none which has such powers of opposition to general evil.

Its indifference to the prevalence of shocking criminality in government is a plain indication that the conscience of the communities and of the nation is asleep, and full deliverance, founded as it must be upon aroused and virile public conscience, need not be expected in advance of the awakening of the church. When its millions sing and pray, "God Bless Our Native Land"—with adequate fervor of spirit and consistency of life—a new era of good government and of civic advance will come to the nation.

Realizing the gravity and the extent of the evil, we look about for some extensive organized force through which we may deal with it radically, and instinctively we turn to the Church. We have a right to turn to the Church as a conservator of morals and a fountain of patriotism. We feel that it must be concerned with the conditions in which the people live, in which characters are formed, in which the determining environments of life are established.

It must be concerned with the government of a city, when that govern-

A New Plan of Church Work

(A Paper Recently Read Before Christian Church, Peoria, Ill.)

By Ashley J. Elliott

About fifteen years ago I became firmly imbued with the idea that our city churches were sapping the vitality of their members through the medium of a multiplicity of so-called "services." I had worked hard for a number of weeks to arouse interest in, and secure speakers for, what seemed an attractive program for a Christian Endeavor meeting on a Friday night, and was greatly disappointed and chagrined when the night came, at the small attendance of church members.

The pastor said to me afterwards, that in this strenuous, driving, physically exhausting age, we, in our church meetings, would have to make the most of Sunday. And, since coming here, twelve years ago, I have felt that we do not make the most of Sunday, except to split it up into small particles and with it our possible congregation, in such a way that one part rarely sees the other part. This applies, with equal force, to our neighboring churches, who resort to various schemes to secure the attendance of their members, many of which could rightly be termed "clap-trap," or as the outside world is prone to call them, "holy shows."

A church that has no higher ambition than to simply keep its members together, and get them out to an occasional meeting will, sooner or later, and perhaps justly, die. It is statistically reported that in one of the densely populated wards of New York city, during a given period, 22,000 people moved into the ward, and twenty-two churches moved out. If our city churches have no greater warrant to live than the eking out of a precarious existence for the benefit of a faithful few, it is questionable whether those few had better not disband and go where their labor will amount to something.

In 1894 this splendid edifice was erected. We are a down-town church, and our members are scattered throughout the city. The question, therefore, is how may we best serve a good purpose and accomplish the most with our present equipment? My answer would be, first, by limiting the meetings in this building on Sunday to one. And for such a change we are not without precedent. I want to mention a few religious bodies, some of which we are not in the habit of saying good things about, and to suggest that we pattern after one of their customs. The Roman Catholic Church long ago found it wise to call its members together but once on Sunday. The great Mormon Tabernacle in Salt Lake City, with a seating capacity of 10,000 people, is thronged, I am told, every Sunday afternoon at 4 o'clock, with a gathering taxing its capacity. They have religious serv-

ices to perform at other times and places, in their various wards, but the one gathering to which they all look forward with happy anticipations is the 4 o'clock Tabernacle meeting Sunday afternoon. Were we to pattern after their example, in this regard, and perform our Christian service at other times and places, where service is needed and workers are few, and then come here Sunday afternoons as a happy, united family, to reflect upon our experiences and rejoice together over our accomplishments or undertakings, then my vision of the possibilities involved in this proposed new order of things would be realized.

At Prof. Swing's church in Central Music hall, Chicago, where Dr. Hillis afterwards preached, the meetings are limited to one on Sunday, and that at 4 P. M. I am told that perfect throngs of people congregate in Zion Church, Chicago, every Sunday afternoon at 4 o'clock. And to these instances might be added others—such as the German Lutherans in the old country, and the Jews, led by Rabbi Hirsch; but these will suffice.

Now, what are some of the reasons why the Christian church of Peoria should adopt this plan?

First—It would mean a spiritual uplift to our members, if they could be induced to do religious work elsewhere, and rejoice together here.

Second—It would go far to solve the problem of our city missions, releasing our workers from the necessity of attending numerous meetings at the Central Church, leaving them free to go and work wherever missions were being planted.

Third—It would grant to those whose physical nature demands it, an opportunity to thoroughly relax and stay relaxed one morning out of seven. Those who are blest with comfortable situations cannot, even in imagination, sympathize with men and women who are burdened beyond their strength, and who are anxious to surround the Lord's table Sunday mornings, but are prevented from so doing by sheer lack of strength.

Fourth—It would solve many of our financial troubles. Sunday is naturally our pastor's busy day. He could just as easily serve one or two missions, together with preaching to us once on Sunday, and thus save the expense of other preachers for such missions. Were we enabled to take the money we now spend on our one mission, and with it employ an assistant pastor who could devote all of his time to pastoral work, our mission would be better served.

The objections to our present procedure are fourfold—physical, mental, financial and religious. Physical, in

that our energies are exhausted through needless repetition of journeyings hither; mental, in that the more one says to you the less you think of it, and one good sermon a day is about all an ordinary individual can digest; financial, in that our members almost all live too far away to walk, and are too poor to ride several trips a day—the extra street car dimes required for second trips to and fro would employ a third preacher; and religious, in that our members would be furnished the opportunity of doing something for others, in needier places, instead of being preached at themselves, or feeling guilty if they escaped one sermon. The maid would not need to be kept from church to get Sunday dinner, for she could go to her own church Sunday morning, or come with you to yours in the afternoon.

Were I to outline a detailed program it would be something like this:

Sunday-school at 2:30 P. M., followed by preaching at 4, and young people's meeting thereafter. This would accommodate both the aged and the young; would enhance the value of our meetings 100 per cent., in that those who now come in the morning would meet those who now come at night. There would be the inspiration of numbers. Our music would swell, and our contributions also; whole families would be together, and general rejoicing would be manifest in every pew.

The condition of commercial affairs is not to be compared to 100 or even 50 years ago. In the Cotters' Saturday Night they met around the family board and read the Scriptures and prayed. The shoes were blackened and linen laid out, and Sunday dinner prepared. This in many homes is made practically impossible to-day by the requirements of business and the manifold demands of schools and customs. Sunday morning is the time when nearly all preparation for the day must be made.

Were we to look in upon some of our faithful families Sunday mornings, we would find them all in a flutter, the little ones to be dressed for Sunday-school, the breakfast to be prepared, and the dishes cleared away. The loving mother fairly runs as she works, while the father frets and stewes for fear they will all be late to Sunday-school or church. The mother is the last to get away, and enters church somewhat late, not knowing whether her usual home duties were all fulfilled that morning or not. In this frame of mind she settles down to enjoy a sermon. Perhaps she gets settled by the final "Amen;" perhaps not. She goes home to a disheveled house, and the second rush commences, in the preparation of Sunday dinner. Piety under such adverse circum-

(Continued on page 248.)

Bethany Beside the Sea

By F. D. Power

From the summit of Pike's Peak down to the shores of the Atlantic is a long step. The journey is full of interest, and the contrast between the majestic mountains and the vast waters is a striking one. Both possess elements of sublimity that appeal to all that is best in the soul. The mountains for some reason suggest the law, the sea, the Gospel.

The greatest of earthly blessings are the blessings of the great deep. The mightiest voice is that which stilleth the tumult of the waters. The greatest deliverance is that when Jehovah rides upon the horses and chariots of salvation through the sea. The greatest dominion is that which extends from sea to sea. The greatest triumph of the latter day will be when the knowledge of the Lord shall cover the earth as the waters cover the sea. The crowning ascription of praise to God will be like the commingled sound of the countless swellings of the waves of many waters. How much men owe to the ocean! We are supported by the abundance of the sea. We speak of it as a "waste of waters." Yet the great deep saves the earth from becoming a desert. Forests on the mountains, grass upon the plains, cattle upon a thousand hills all derive their subsistence from the sea. The three-fourths of the globe covered by water are an exhaustless treasury of life and health and riches to everything that lives and grows. The ocean feeds the stream, fills the lake, bubbles in the spring, foams in the cataract, rushes along in the mountain torrent, shows itself in the magnificence of forests, the verdure of fields, the luscious fruits of our orchards. The sun lifts the waters of the sea into the air, the winds waft their burden over the land, clouds form and rains fall, and so vegetation is kept alive and food is supplied to every living thing. Three thousand years ago the writers of the Old Testament understood the circulation of the atmosphere: "All the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers came thither they return again." The blessings of the deep are around us and above us every moment. Without the sea our planet would be as the moon—a wilderness of death. Then like little Paul Dombey, in wandering by the seashore and listening to the eternal toil of the ocean and asking the question: "What are the wild waves saying?" Answer will come with its ceaseless ebb and flow: "Thy way is in the sea and thy path in the great waters!"

We see here the riches of God and the power of God. Many a time I have watched the movements of a tide mill on the Chesapeake Bay. It is probably the only one to be found along the coast. An old Disciple in-

vented it, built it and operated it. Erected at the mouth of a little bay, the tides would flow in and turn its wheel one way and then they would ebb and turn it the other way, and day and night its great stones were busy. Think what vast stores of power, all the way from Maine to Florida, are laid up in these restless, ceaseless tides! We have harnessed Niagara, yet its concentrated volume would be but the touch of an infant compared with the might of the great tides of the Atlantic. We think nothing is weaker than water, yet among all material elements nothing is so mighty. It has written its story upon every mountain and every pebble. It swings all hammers, turns all wheels, tunnels the mountain ranges, drives the ocean steamships. All the industries of earth would be paralyzed without the aid of this wild giant that God has tamed and harnessed and commanded to come up to our help out of the sea.

Another lesson from the sea is the eternity of God. The awful hymn of praise lifted up, by the mysterious main whose goings forth are unto the ends of the earth, and whose secret chambers no eye hath seen, and whose billows appear to roll on forever, speaks to us of eternity. You stand on the deck of an ocean steamer and gaze out upon the great waters and they seem limitless upon every side. Old ocean talks with you in manifold voices and presents an infinite variety of scenery. As you look over the heaving bosom of the Atlantic or watch the foam-like, creamy folds of lace tossed from the good ship's sides and stand at the stern where the great screws make the deep to boil like a pot, or study at night the luminous billows in rolling masses of white light, from which flash lambent flames like auroral streamers, you think what history has gathered about the sea since God in the beginning divided the waters from the waters; what romance has been associated with it from the earliest ages; what poetry has glorified it from David and Homer to Tennyson; what mysteries belong to its depths—Andes and Himalayas, corals, sponges and mollusks, depths six times greater than the elevation of Pike's Peak above the level of the sea, curious forms of geologic ages, living monsters in crumbling tombs of the dead, great, unexplored regions for science through ages to come. What ages upon ages these vast waters have tossed and moaned and hurled themselves against the shores of every land, and what ages of toil are yet before them! And as we watch them, we think of that greater mystery—eternity—that stretches away and away and away and never ends. And as we see the little birds that play over the water, hundreds of miles from shore, soft gulls and stormy petrels and

Mother Carey's chickens that sleep upon the water, or think of ourselves, frail and helpless creatures with but a board between us and the unfathomable depths, we are filled with wonder and adoration for the majesty and greatness and eternity of a God who can alike hold the ocean in the hollow of his hand and care for the tiny bird that flits over its billows. And as little children stand on the seashore and look off and wonder at the greatness of the great sea, and think what islands may rest somewhere upon its bosom, what ships may be careering over its waters, what strange lands and peoples are way over on the other side, and long, it may be, to sail away across the eternal blue, and explore the mysterious regions that lay beyond, and dwell there in the bright palaces and among the strange peoples of those distant spheres, so we stand upon the shores of this life and look away, and are filled with visions of the eternal world, the Father's house, the city that hath foundations, the new heavens and the new earth wherein dwelleth righteousness, the glorious land where there shall be no more sea.

What lessons, what visions come to us here beside the Atlantic! What rest, and wholesome recreation, and religious and educational uplift, and excellent fellowship we are having during these August days! Washington and Baltimore, Philadelphia and Pittsburg, Scranton and Johnstown, Richmond and Detroit, cities as far west as Lincoln, Neb., have sent their representatives and such teachers and helpers as T. E. Cramblett and Mrs. A. R. Bourne, G. P. Rutledge and H. C. Kendrick, W. J. Wright and J. A. Hopkins, Herbert Yenell and B. A. Abbott, E. B. Bagby and W. S. Hoyer, Dr. Allan Walker and W. L. Harris, Mrs. W. E. Thurston and John A. Jayne have enriched our program. Bethany Beach has grown in every respect. The company is made up of some of the best men in the brotherhood, and they are pushing the enterprise with commendable zeal. W. A. Dinker, of Pittsburg, is the president, and such men as Latimer, Errett, Addey and Cramblett associated with him, give every assurance of success. A number of cottages have gone up, and others are being projected rapidly. It is expected to enlarge soon the Board of Control, so as to take in the whole brotherhood. The Vermont Avenue pastor will put up a cottage this year which will be known as the Weneeda Rest. There is every promise of large and useful things for our seaside resort.



After Tennyson.

Broke, broke, broke,
By thy great resort, O sea!
And I've got to wire for money,
And do it C. O. D.

—The Commoner.

Primitive Churches.

By W. W. Sniff.

One of the elements of the plea we have made for the restoration of the primitive church has been our insistence upon the New Testament plan for the organization, government and care of our congregations. When Paul and the other early preachers went out and established churches by preaching the gospel and forming the believers into congregations, they appointed elders in every place who should have oversight of the brethren. That must have been the best way, else they would not have done so. There are indications that several men in each congregation were appointed to the work of the eldership. They were pastors or bishops. In the course of time fewer men were appointed to this office and work, until one man was in many churches alone in that important position.

The dangers attending the departure from the primitive arrangement were, and are, two: first, that with one actual and active elder or pastor, there would be others in the congregation holding the office and doing none of the work; and second, that the position and work of "the pastor" should be undervalued if not dispensed with. From one or the other of these errors many churches are suffering. No doubt in the early days of our movement one element of strength and success was the evangelistic work of the mighty men who went about from place to place planting churches and placing an eldership in charge. In time, however, it seemed to become a necessity for each congregation to employ one man who should devote his entire time to the work which belongs to the New Testament eldership. The office of "pastor" has been in some cases abused, and the scriptural eldership lost. But the correction of this wrong does not lie in dispensing with the "pastor," nor in having a man come from a distance one or two Lord's days in the month, simply to preach, oftentimes coming late Saturday evening and leaving early Monday morning. This is what many of our churches are doing, to the great detriment of our cause.

In Rush county (Ind.), for example, where we have twice as many members as any other religious people, we have about 20 congregations. There are five resident preachers in the county. Thirteen of these congregations have preaching by men who do not live with them, some of whom come a considerable distance. In most instances there is no one whose heart is burdened as Paul's was with the care of "the church."

This cannot but hinder our work, or do an actual injury to our cause. The men who do the kind of work referred to are good men, and one secret of the churches' desire to have them is that their preaching is many times of a high order. But all who love the cause we represent should co-operate

to bring our churches to a condition in which they will have the personal oversight of a resident pastor or elder. Such a condition would build up stronger churches, put more money into all our benevolences and lend power to the great plea.

Bible Teachers.

By D. T. Stephenson.

One of the most crying needs of the present, in the congregations of the Lord, is an educated ministry that will depend upon the scriptures as the great source, in the hand of God, for bringing man to a realization of his mode of life and conduct to merit salvation depending upon the stand he may take and pursue.

The apostles taught nothing greater than these same scriptures teach. Nay the Master himself taught no other plan than what they contain, "that we may be saved."

Rightly employed we will find that of all commentaries the scriptures are the best commentary of themselves ever found. And why not, since they are the production of the most perfect wisdom, with an interest surpassing the human power and lasting in character through all time!

While to get learning from other sources to broaden our comprehension and power of elucidation is in every way commendable, yet such learning must only be an auxiliary to the Bible teaching to be beneficial to the teacher who would faithfully fill the mission of "dividing the word to saint and sinners aright." Resting assured that the inspiration of the Bible teaching is that we can depend upon, and none from other sources independent thereof, let us rally to the help of God's cause in Christ.

Christian Industry.

By Milo Atkinson.

The spirit of American activity in every department of life condemns the drone and exalts the principle of industry. This is well. But in our intensely commercial age may we not sometimes fail to distinguish between *industry* in its broadest sense, and *Christian industry* as set forth in the teaching of Christ and his apostles? "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." Eph. 4:28.

Few sentences of inspired writing contain more comprehensive thought in so small compass. "Let him that stole steal no more"—*honesty*, that fundamental principle of character. "But rather let him labor, etc."—*industry*, that cardinal element of true manhood. "That he may have whereof to give to him that hath need"—*charity*, that crowning virtue of the Christian life.

But to the special thought of this article, "Let him labor." That shuts

out all drones. The large per cent of the American people are ready to accept that principle, but the apostle didn't stop there. "Working with his hands the thing that is good." This not only excludes the idler, but specifies the kind of industry—"the thing that is good." How much of American activity to-day, passing under the name of industry, really comes under the condemnation of this language? Among the millions of men who arise early and join each day in the mad rush of so-called industrial pursuit, how many can lie down to rest at night asking the blessing of God upon the labors of the day?

Then most beautiful of all is the motive prompting this Christian industry. "That he may have whereof to give to him that hath need." When a man labors to provide food and shelter for himself—this is needful; when he labors to supply the wants of his family—this is laudable; when he labors to give them not only the necessities of life, but education, culture, refinement and position in the world—this is noble. But when his motive in his activity reaches that height where he labors "that he may have whereof to give to him that hath need"—this is sublime, the very essence of Christian industry.

WONT MIX

Bad Food and Good Health Wont Mix.

The human stomach stands much abuse, but it wont return good health if you give it bad food.

If you feed right you will feel right, for proper food and a good mind is the sure road to health. "A year ago I became much alarmed about my health, for I began to suffer after each meal, no matter how little I ate," says a Denver woman; "I lost my appetite, and the very thought of food grew distasteful, with the result that I was not nourished and got weak and thin. My home cares were very heavy, for beside a large family of my own I have also to look out for an aged mother. There was no one to shoulder my household burdens, and come what might I must bear them, and this thought nearly drove me frantic when I realized that my health was breaking down.

"I read an article in the paper about some one with trouble just like mine being cured on the food Grape-Nuts, and acting on this suggestion I gave Grape-Nuts a trial. The first dish of this delicious food told me I had struck the right thing. My uncomfortable feelings in stomach and brain disappeared as if by magic, and in an incredibly short space of time I was again myself. Since then I have gained 12 pounds in weight through a summer of hard work and realize I am a very different woman, all due to the splendid food Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Trial will prove.

No More Loans Will be Granted.

Just at the eve of the approaching September offering for Church Extension, and at the time when churches are making up their minds as to whether they will take the offering, the Board of Church Extension deems it proper to make a statement of its operations for the first ten months of the current missionary year and the condition of its treasury.

Eighty loans have been granted since the first of last October that have not yet been paid, aggregating \$102,250. Most of this has been granted recently. Loans that had been granted previous to last October and not yet paid, aggregate \$22,250. Counting annuity money and all, the Board had \$28,000 in its treasury on the first day of August, 1903. It will be noticed that the Board is obligated to pay \$124,500 just as fast as the buildings are completed where these loans have been granted. With \$28,000 in our treasury the first of August, and obligations amounting to \$124,500, it will be seen that the Board has granted \$96,500 more than is in its treasury, believing that the annual offering will be so liberally and generously observed this year that the Board will be able to meet its obligations.

We believe that this information given to the brotherhood will bring the largest offering in the history of this work. There should be \$2,000 churches sending contributions this year and the amount should be not a dollar less than \$50,000. Last year 1,107 churches sent \$17,635. Thus far this year \$7,874 have been sent by 674 churches. Up to the first of August, over 800 churches had ordered supplies, agreeing to take the collection.

If the older and stronger churches would do as well in proportion in sending annual offerings as the mission churches do in paying their interest and paying off their loans, this deficit of \$96,500 would be taken care of during the next six months. Let us here make a comparative statement for the first ten months of this missionary year between the mission churches that have paid off loans and interest and the older churches that have sent offerings:

Since last October 400 mission churches paid on loans and interest over \$54,000.

Since last October 674 missionary churches sent \$7,874.

The comparison is certainly not favorable to the churches that claim to be missionary. It will be asserted that these 400 mission churches were paying off their debts to the Board of Church Extension. But let us stop to think conscientiously whether the older and stronger churches owe any indebtedness to the Church Extension Society which they brought into existence through our national missionary convention. The Board, of course, can grant no more loans for several months

unless the annual offering is sufficiently large to justify the Board in increasing its obligations.

In granting nearly \$100,000 more than our Board has money in sight, the Board has faith that the churches will put their part of this obligation into the treasury, so that with returns on loans from our mission churches we shall be able to pay these obligations as they become due.

Shall our faith be in vain?

G. W. MUCKLEY, Cor. Sec., in behalf of the Board.



The Answer of a Good Conscience.

There is one word in 1 Pet. 3:21, that I have sought carefully to understand. That word is variously translated answer, interrogation, a requesting, the seeking, the requirement, the inquiry, appeal, pledge, covenant, decision. The authorities for these translations are before me. Are there other renderings for the word? What is the word thus rendered, and in what other passages may it be found?

Applying the principle of hermeneutics, it seems to me the passage becomes most luminous when "a fixed or formal decision," "a solemn pledge" or "a covenant pledge" is taken as the exact synonym of "eperotema." If John's baptism was a pledge, "a moral obligation" to a better life, how much the more this baptism, "the requirement of a good conscience toward God!"—(Bible Union.) The verse affirms that baptism doth also now save us; not the putting away the filth of the flesh, but the "eperotema" of a good conscience toward God (or before God), through the resurrection of Jesus Christ.

In studying the passage, I have found the blessed sunshine to come in as I looked into the "conscience" of the matter—a "good conscience toward God." Conscience is the infallible faculty within its sphere; the soul's sense of right or wrong in its moral motives, intentions, choices, decisions. Baptism is as spiritual as the faith that inspires it.—(Prof. I. B. Grubbs.) Hence it has to do with a good conscience. "The analysis of conscience in full activity," by Joseph Cook, is the best help I have ever found in the solution of this point in the passage. It is this:

1. A direct perception of right and wrong in its moral motives.
2. A feeling that the right ought, and the wrong ought not, to be done.
3. Complacency in the right, and displacency in the wrong choice made.
4. A sense of personal merit in the performance of the right, and of personal demerit in the performance of the wrong.
5. Delight or pain, bliss or remorse, according as the choices are right or wrong. [Always in the moral sphere.]
6. A prophetic anticipation of reward in the performance of the right, and of punishment in the performance of the wrong.

With this definition and analysis of conscience, it seems to me that the passages throughout the New Testament in which the word occurs become much plainer so far as the idea in this one word is concerned. With this view of a good conscience in 1 Pet. 3:21, and the term "onsuer" (A. V.) to mean "a fixed or formal decision" on the part of the one to be immersed, that he, with a true, tender, good conscience, gladly pledges himself under God, by his grace, to work out his own salvation, to save himself from "this crooked generation"—these two ideas clarified, seem to make sense, and not nonsense out of an important passage that losers of the truth seek to understand. With this construction, it appears clear and reasonable that "even baptism doth now also save us." It seems thus to be in harmony with all such passages as Mk. 16:16, Acts 2:38, and every other one in which baptism is in any way connected with our salvation.

JAMES H. BROOKS.



ABOUT COMPLEXIONS

Food Makes Them Good or Bad.

Saturate the human body with strong coffee and it will in time show in the complexion of the coffee drinker.

This is caused by the action of coffee on the liver, thus throwing part of the bile into the blood. Coffee complexions are sallow and muddy and will stay that way until coffee is given up entirely.

The sure way to recover rosy cheeks and red lips is to quit coffee and drink Postum Food Coffee, which makes red blood. "I had been for more than 20 years an inveterate coffee drinker, and it is absolutely true that I had so completely saturated myself with this drug that my complexion toward the last became perfectly yellow and every nerve and fibre in me was affected by the drugs in coffee.

"For days at a time I had been compelled to keep to my bed on account of nervous headache and stomach trouble, and medicines did not give me any relief. I had never consulted a physician in regard to my headaches and terrible complexion, and I only found out the cause of them after I commenced the use of Postum, which became known to me through Grape-Nuts. We all liked the food Grape-Nuts, and it helped us, so we thought Postum must certainly have merit, and we concluded to try it. We found it so delicious that we continued the use altogether, although I never expected it to help my health.

"After a few months my headaches were all gone and my complexion had cleared wonderfully, then I knew that my troubles had been caused by coffee and had been cured when I left off coffee and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Postum will change the blood of any coffee drinker, and rosy cheeks and health take the place of a yellow skin and disease.

News From Many Fields

Maryland, Delaware and District of Columbia.

Your correspondent left his regular work at Rockville and Redland, Md., on July 25, having completed nearly three years at those points in connection with Boonsboro, where he still ministers, having an appointment once a month. Sunday, July 26, was spent with the Jerusalem church in Hartford county Md., where a woods meeting was in progress, and various preachers assisted. There were eight conversions. J. R. Gaff is minister.

Leaving there on Thursday, arrived at Bethany Beach, near Ocean View, Del., on Friday. Evangelistic services were held the first week, beginning July 26. The assembly is still in session. We had the privilege of witnessing one baptism here in old ocean.

The writer conducts the music. Miss Florence Robertson, of Scranton, Pa.; Miss Louthier, of Johnstown, and Mrs. Power, of Washington, have been soloists. W. J. Wright conducted the evangelistic services. On Sundays we have had sermons by Wright, Craig, of Pittsburg, Bagby, Yenell, Power, Jayne and Cramblett. We have had good, solid food from these shepherds. Yenell gave splendid stereopticon lectures on "Ben Hur," "Quo Vadis" and "In His Steps."

B. A. Abbott delighted us with two excellent readings on the book of Colossians and a bright, stirring account of the Denver Christian Endeavor convention.

G. P. Rutledge pleased the people with his lecture, "Going Through Life."

The assembly ends the 16th inst. We have to-night "Uncle Rastus," by E. B. Bagby. This is as entertaining as any lecture that has been given here.

People come and people go, but the old ocean goes on forever. The surf bathing is grand. The view is beautiful. The ocean grows on, on. Yesterday was our best day. We hope to see this, some day, the great religious resort for Disciples of Christ.

J. A. HOPKINS.

Rockville, Md., Aug. 10.

Chicago.

August may be considered the picnic season in the city. The church for a time must suffer, but no one acquainted with the monotony and hum-drum of an exacting city life will blame those who have an opportunity for a vacation for taking it and making the best of it possible. It is true that the vacation may have its dangers, it may be fraught with excess, but those who are forced into the city's strenuous life must have an opportunity now and then to take to the country and there have an opportunity to relax, to enjoy God's pure air and to drink at the fountain of nature's own self. For one accustomed to the country and its easy way of doing and enjoying things, to be forced into this tangled mass of humanity, a change in conditions is very noticeable. Young men have a haggard and worn look, young women have wrinkles in their faces all too soon, their complexion is sallow and life blood is not rushing freely to their cheeks. The answer is easily found—too many cares! And there are thousands of them who have but really one bright spot to break the dreaded monotony—the short vacation! If for any cause it is not properly used, let us not speak evil of the vacation. It is a necessity, but let a little well-seasoned advice go along with the young people and with the old people. If they will just remember to take their Bibles and the Lord with them, no great danger will befall them, we may be assured.

Chicago is now on the wave of wonderfully prosperous times. Never was there so many homes being built, and never could a young man get him a home on more favorable terms. If one has a little ambition to save enough to buy him a lot, this recommendation is usually satisfactory to men of means to loan him enough money to build him a com-

fortable home and on favorable terms, and if a little wisdom is used in selecting a location, the increase in value will pay his interest, and this accounts for the city's marvelous growth in home building. The population is now believed to exceed 2,000,000, and its growth continuing at a rapid rate.

Never was there such opportunity for evangelistic campaigning as now. In the midst of this complex population, great problems are to be wrought out, and while trying to settle some grievous questions of orthodoxy, the multitudes have gone out to make mirth and a holiday for the reason that no one has come to them with a message from heaven that is a call to duty. There was a time when the old pioneers entered the villages and cities of Kentucky, Missouri, and even this fair state of Illinois, and at the sound of their voices, sectarianism began to fear and tremble and to vanish before the terrible onslaught. Were those days better than these? Hardly! During that period Christian union was the theme, "One Lord, one faith, one baptism." It was simply irresistible, because all who preached it preached the same thing. There was no confusion of tongues. This is no time for heresy hunting nor posing as a heretic. The truth is too well established in the hearts of men, and in trouble they want consolation. They want to see the prisons opened and the captives set free, and that the sick are raised from their beds of affliction and, above all, that the poor have the gospel preached unto them. Shall we set to the problem?

ROBT. L. WILSON.

Northern California.

Our annual Santa Cruz convention has come and gone. Never was there a more peaceful and harmonious gathering. All seemed to be of one mind and one heart. This was not because there were only a few there, for not in ten years has there been such a crowd as this year. Various things worked to bring this about. First, there was unusual interest in our seminary, but this was entirely one sided. The opposition was absent. Then the evangelistic feature of the convention drew many who would not have come otherwise. Allen Wilson did some excellent preaching, and the closing service, with seven confessions, was one of the best. Again, the convention was better advertised than heretofore, and of course it pays to advertise.

Lastly, there was the revival of missionary enthusiasm engendered by great prosperity among the churches and a most excellent year's work done by the state board of missions: \$2,403 raised for state missions as against \$1,348 the year before; 551 added by the men under the board, 91 churches in northern California and 80 of them contributing to this work; a net gain in membership of 1,197, or over 12 per cent in twelve months and 7 per cent gain represented by 652 baptisms, \$344,000 worth of church property with only \$18,000 of indebtedness, having paid \$13,000 of indebtedness in the last year, 2 new churches organized. Our net increase the past year is five times as great as the increase for the whole brotherhood. Now, will you cease giving California a hard name?

We still want more preachers. We have at present one \$800 pulpit vacant; one at \$700; one at \$600; one at \$300; two co-operating at \$700; two co-operating at \$500, and two more co-operating at \$400. Some of these may be taken before you get here, but changes are continually occurring and other vacancies occurring. It will take two or three months to make arrangements, so if you have any idea of coming to California write at once. Please don't write just for fun; we are busy.

J. S. Pierce has accepted the work at Ruthersford.

H. H. Rama has accepted a call to Brentwood and is already at work.

W. W. Pew has accepted a call to Oroville and will begin Sept. 1.

Ernest Thoruquest has entered on his

duties as teacher and preacher at Corralitos. J. J. Evans has accepted a call to Palo Alto. R. L. Johnston is supplying at San Jose, Central.

Brother Hood, from Minnesota, is supplying at Healdsburg while T. D. Butler is on a two months' trip east.

Hiram VanKirk and Mrs. R. M. Butler were elected delegates to the Detroit convention.

The Richmond Church was organized in July with 21 members; 2 added since. Will build in September.

The Sunset Mission in San Francisco has its house nearly enclosed. The basement is being used already; auditorium will seat 300.

The new state board is as follows: A. C. McKeever, president; W. F. Reagor, vice president; C. W. Japson, recording secretary; Thos. Barr, treasurer; Burrell G. White, attorney; A. L. Platt, D. A. Russell. The writer was continued as corresponding and financial secretary. The board also arranged to support two evangelists and assist in supporting twelve missionary pastors. Their faith is great. Shall we not demonstrate that they were wise?

J. P. DARGITZ, Cor. Sec.
Healdsburg, Cal.

Missouri.

This is the season for conventions. They follow one another so rapidly and so many of them that it is impossible to give each one a write up. In fact it is not possible for any one man, especially with the other work that devolves upon the corresponding secretary, to attend them all.

Jackson had its first county meeting for fifteen years at Hickman Mills. It was a splendid success because it was held in a good place and a good pusher was behind it. Bro. L. J. Marshall marshalled his forces well, and the result was a splendid convention which we trust will be the beginning for many more.

Cass County was held at Bethany Church, Nodaway County at Arkoe, Worth at Grant City, Clay at Barry, Lincoln County at New Hope, Monroe County at Mountjoy. These I was privileged to attend, and they were all splendid gatherings of our people.

These county conventions get right down close to the individual congregation and I believe are an unmixed blessing, and can be more so in the future than they have been in the past. But organization is of slow growth if it is sure, and gradually they are coming into better shape.

The State Convention is the one theme of attraction just now. Its date is Sept. 21-24. The place is Columbia, one of the best convention towns in the state. Every trunk line in the state, with the exception of the C. & A., and it doubtless will, have notified us of the rate of one fare for the round trip, plus 50 cents. This is a good rate. We ought to have the best convention we have had for years. The program will soon be published. It will be, we believe, a model program. It has men on it worthy of a National Convention. The church at Columbia sent out its invitations to all members of the church in the state to come and see their city, the great University, Christian Female College, the Bible College of Missouri, and many other attractions.

Will not every preacher in the state make a note of the State Convention and announce it at every meeting from now until that gathering convenes? If our preachers will do this, this convention will be the best-advertised convention we have ever had, and this is one of the essential features of a great convention. We must advertise or we perish.

One thing more, but it is the important thing. I have reserved it until the last that I might fix it more surely in your minds. Many, very many, altogether too many of our churches have not responded to the call of state missions with an offering. Only one month and the convention will be with us. Many of our churches have but one meeting between now and then. The treasury of the State Board is empty. We are face to face

with the fact. Unless we have a strong, determined rally, we shall go to the convention with a report that will sadden me beyond expression. It lies within the power of the preachers of Missouri to say whether this report shall have that sad feature of a deficit or shall be all together one of splendid, glorious victory. I beseech my preaching brethren throughout the state, as they love this cause, as they love our great state, as they pride themselves in our prominent position before the religious world, I beseech you, my brethren, by all you hold sacred, that you bring this matter before your people, that you lay it upon their conscience and help us in this hour of need. Please let us hear from you speedily. The necessity is urgent, let the answers be prompt.

T. A. ABBOTT.

311 Century Bldg.

Western Pennsylvania.

The annual convention of the Western Pennsylvania Christian Missionary Society will be held Sept. 29-Oct 1, at Hazelwood Church, Pittsburg Pa., E. W. Thornton, minister.

Wallace Tharp begins his ministry with the First Church, Allegheny, Sept. 1, coming from Crawfordsville, Ind.

Chas. W. Watson, formerly minister at Bellaire, Ohio, and who has just returned from a course of study at Yale, will take the church at Connellsville, succeeding W. R. Warren, who has taken full charge of the Christian Worker, the official paper of the W. P. C. M. S., published weekly from Pittsburg.

E. A. Hibler resigned at Johnstown on account of failing health, but the church sent him away for three months' rest and refused to accept his resignation, and secured W. R. Warren to supply the pulpit in his absence.

Central Church, Pittsburg, is a happy people over the safe return of the Thurgoods from Australia, where they have been visiting and recuperating for nearly a year. There were crowded houses to greet them, and over 100 more in Sunday-school than the same day of any of the seven years previous.

Y. E. Bates returns to the church at Shady Ave., Allegheny, of which he was formerly pastor, after an absence from Pennsylvania of three years in Ohio. He begins about September 1.

Thomas Martin is already at work at Sandy Lake, Carpenters and Millidgeville Churches. The yearly meeting will be held at Sandy Lake, Aug. 21-23. Elder Moffatt in charge.

Indiana county convention will be held at Gipsy, Aug. 14-16.

J. H. Allen has lately taken up the work for the church at California.

C. E. Smith, of Monessen, has accepted a call to Pane Flats and Sample Run churches and is already on the field.

Fred A. Bright, evangelist for Pennsylvania, under the A. C. M. S. and W. P. C. M. S., holds his first meeting with the McKees Rocks Church, beginning Sept. 1.

R. G. White has started a new work in a hall at Cannonsburg, and already has the nucleus for a promising work.

J. A. JOYCE, Cor. Sec.
405 Penney Ave., McKeesport, Pa.

Texas.

The meeting at Athens, Texas conducted by the writer and Brother Wesley Parker as leader of song, resulted in 52 additions, 40 of which were clear gain. The brethren at Athens have recently built a new church house which has one of the largest and most comfortable auditoriums to be found in the churches of Texas.

Notwithstanding the intensely warm weather, protracted meetings are being conducted in all parts of our state and our evangelists are having a great harvest. Camp meetings have been organized in many parts of the state which are largely attended and greatly enjoyed. The Panhandle camp meeting has come and gone, while Sweetwater, Brady, True and Breckenridge camp meetings are

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alterative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

now in progress, and the Mineral Wells camp meeting will commence August 28.

Brother Davis Errett has resigned the pastorate at Waco to accept the pastorate of the church at Salem, Oregon. His work at Waco has been quite successful, and the church there is loath to give him and his estimable wife up. We regret that he will leave us, and wish for him a happy and successful pastorate at Salem, Oregon, whither he goes about Sept. 1.

The following churches are now pastorless: Waco, Palestine, Ladonia, Terrell, Kaufman, Marshall, Athens, Orange, Gainesville, Bowie, Graham, Decatur and Alvin, and many small churches by the grouping of some three or four of which a minister could be sustained. Brother J. C. Mason, Dallas, Texas, is our corresponding secretary to whom all correspondence relative to those churches should be addressed.

The corn crop of this state is the best we have had for a number of years while the cotton crop is very promising, and if not damaged by the boll weevil there will be a very heavy crop. Wheat and oats, were very good, and taking the crops in the aggregate we will have prosperous times again within a few months.

The outlook for Texas Christian University was never so good, and we are hoping to have an opening with some four or five hundred students. The school opens Sept. 8.

W. H. Trainum will soon resign the pastorate at Manor to enter a medical school that he may prepare himself to become a foreign missionary. He is a young man of splendid education, and already ranks among our best preachers, and we predict for him a life of great usefulness in our Savior's cause.

Jas. S. Meyers and R. R. Hamlin respectively of the Tabernacle and First Church of Fort Worth, are planning to have their city evangelized and plant some two or more churches. This should be done, and doubtless will be done, and we hope that our pastors in the other cities of Texas will do likewise. A co-operation of the churches and individuals of our cities would plant churches in different parts of the cities.

B. B. SANDERS.

Ohio.

E. J. Meacham is taking his vacation by holding a tent meeting at Blanchester, in Clinton county. The church there is without a home as yet, but looking forward to one. Chas. C. Smith is pastor there half time.

A. F. Stahl, of Muncie, Ind., has been visiting at his old home in Kenton while on his vacation. Brother Stahl has been loaned to the Hoosiers for a time, but is now ready to come back to Ohio. Some good church will do well to ask him to preach for them. We would all welcome him back.

P. J. Rice, another Ohio man in Indiana, is spending his vacation in and about Medina. Brother Rice has not yet confessed that he would like to come back to Ohio, but we know whereof he thinks.

D. D. Burk has accepted a call to the church at Niles, so says the Canton Christian. Both parties to the contract are to be congratulated.

State Evangelist Ragan has organized a new church at Byesville with 72 members. This was done August 9, after a tent meeting had

been held. Byesville and Harmony now want a preacher and will soon have him.

D. P. Shafer has moved his household effects to Barborton and will look after the saints and sinners of that municipality. Brother Shafer is an excellent man and will do a good work.

John G. Slayter, of Akron, is with C. W. Huffer at Sebering in a tent meeting. We have not learned the results as yet, but expect things to move when Slayter and Huffer are together.

The Londonville church has had a house cleaning and new pews, new carpet, new paper, etc. W. L. Deming led in all this good work. This church will entertain the fourth district convention in October.

Samuel H. Bartlett will dedicate a new meeting house at Cambridge the last Sunday in August. There is no organization at that place as yet, but a vigorous Bible-school and several disciples. The house costs about \$1,600.

The Second Church in Dayton laid the corner stone of a ten thousand dollar structure the first day of August. Geo. B. Stewart is the bishop of this diocese.

H. E. Stevens has resigned at Van Wert. His new field of labor is not certain at this writing, but will likely be settled soon.

Theo. Johnson, of Hubbard, has also put up the white flag. His future is not known.

I. J. Cahill spent ten days on a lecture tour through Maryland and New York states visiting several summer assemblies. Peter's wife's mother seems to have become quite a popular old lady.

It is none too soon to be planning for the trip to Detroit in October. This will be a rare opportunity for Ohio people as the convention will not likely come so near again soon.

The Eastern Ohio Ministerial Association will convene at Hiram, September 1-3. This is the 40th annual meeting. The program has already been published in the CHRISTIAN-EVANGELIST.

J. P. Meyers, of Chicago University, has accepted a call to the church at Painesville which F. A. Bright is just leaving for the evangelistic field in western Pennsylvania.

E. C. Harris, of Washington, D. C., has been called to succeed W. L. Spayd at Shreve, O.

Collinwood, O.

C. A. FREER.

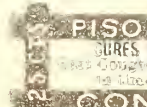
Never Neglect Constipation.

It means too much misery and piling up of disease from all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 19 Seneca Building, Buffalo, N. Y.

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The Sunday-School.

Aug. 30.

DAVID SPARES SAUL.—
1 Sam. 26:5-12; 21:25.

Read chapters 21-26.
Memory verses, 26:21.

Golden Text: Love your enemies; do good to them which hate you.—Luke 6:27.
A Reform Movement.

After the incident narrated in chapter 20, in which Jonathan sounded Saul regarding his intentions toward David and gave David a warning through the preconcerted signal of the arrow flight, Saul and David were never again reconciled. David did not return to the court. He was a wanderer and a fugitive, probably for many years. His standard became the rallying point for a party of protest. It was not exactly a revolutionary movement which he headed, for more than once David spared Saul's life when he might have put him out of the way and inaugurated a new regime at once; and revolutionists should be made of sterner stuff than that. It was more likely the nucleus of a reform movement, something akin to the present Macedonian Committee, though less truculent, or to the Chinese Empire Reform Association, though more compact and military. The decadence of Saul's character and the waning of his kingly powers must inevitably have led to abuses of administration, perversions of justice and governmental corruption which made the best people desirous of reform. The narrative gives few details at this point, being interested almost exclusively in the personal contrast between Saul and David, but there are clear indications that we are not to think of David as a solitary wanderer during these years, nor of Saul's continued enmity toward David as altogether a matter of personal jealousy.

David's Wanderings.

During these years of flight there must have been many adventures of which no record has been handed down to us. Very likely, too, there were considerable intervals during which Saul was busied with other matters and David and his followers had peace. But the incidents recorded are enough to show the spirit of the two men, the passion of one and the calmness of the other, the futile raging of one and the quiet effectiveness of the other, the implacability of one and the forgiving spirit of the other, the waning influence of one and the growing popularity of the other.

It was at Nob that David, being in need of food, ate the showbread which only priests were allowed to eat and gave it also to the men who were with him. (21:1-6.) This act, showing that the needs of man are superior to the technicalities of religious ceremonial, was cited by Jesus in justification of what the Pharisees considered a desecration of the Sabbath. (Matt. 12:1-4.) Lacking a weapon, David took the sword of Goliath, which had been placed behind the altar. (21:7-9.) He must himself have been a very powerful man to make effective use of so mighty a weapon. Then, fleeing from Saul, David went down to Gath, where he feigned madness to insure his safety. (21:10-15.)

The Slaughter of the Priests.

Returning from Gath, David mustered his force of malcontents—reformers, we might better call them—at the cave of Adullam, a few miles southeast of his native Bethlehem. He gathered a force of four hundred men there and marched them over to Moab, where, by special permission of the king of Moab, David's father and mother also found a safe dwelling place. Here he staid for a considerable time and was finally moved to return by the advice of the prophet Gad. (22:1-5.) Meanwhile Saul was accusing his whole household of complicity in what he considered a conspiracy against him. David evidently had many friends at court in spite of the king's displeasure. When Doeg the Edomite told how the priest Ahimelech had given David

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bread and Goliath's sword, Saul was convinced that a dangerous conspiracy was afoot and that the priesthood was deeply involved in it. Samuel the prophet had long ago forsaken Saul, and now if the priests, too, should array themselves with his enemies—he would not stand it. He would show them that he was king. Even their priestly sanctity should not save them. But Saul's servants would not, even at the king's command, commit such sacrilege as to lay hands upon the priests, and it remained for Doeg the Edomite to do the deed. Eighty-five priests were murdered that day, and their city of Nob was destroyed and all its inhabitants killed. Thus Saul added to the list of his enemies all the surviving priests of Israel, and gave added strength to David's reform movement.

In Hot Pursuit.

After an adventure against the Philistines who were attacking the city of Keilah, David went into the wilderness of Ziph with his band, which had now grown to six hundred. There he was visited by Jonathan, and they renewed their covenant of friendship. When Saul learned of David's whereabouts, he came down to capture him and was pressing hard upon his track when he was called to repel an attack from the Philistines. As soon as the Philistines were disposed of, Saul was back after David, who was now in the wilderness of Engedi. Here David spared Saul when he had opportunity to kill him in a cave (24:1-22) and cut off a piece of his garment as a proof. This episode for the time convinced Saul that David meant him no harm, and he went back home. But David, perhaps not having entire confidence in Saul's sudden profession of friendship, staid in the wilderness.

David and Abigail.

About this time Samuel died and all the people mourned for him. But it is not recorded that Saul took any official notice of the event. The story of David's relations with Nabal (chap. 25) throws light upon an oriental custom which is not extinct to this day. David and his six hundred men had been in the neighborhood of Carmel while Nabal's shepherds were keeping their flocks there. Instead of robbing, as they had full opportunity to do, David's men had acted as a voluntary guard for the shepherds and their charge. In return for this service, David asked a gift of provisions, which was refused. Angered by this refusal, David prepared to destroy Nabal and all his household and was prevented from so doing only by the arrival of Abigail, Nabal's wife, who, more generous or more prudent than her husband, brought a present and begged David to spare them. She recognized David as the coming king and was duly respectful. The gift was accepted and David rejoiced that he had been saved from shedding blood in vengeance. Shortly after

this, Nabal died and David took Abigail as one of his wives.

The Lord's Anointed.

Again Saul pursued David into the wilderness of Ziph. One night when Saul had camped nearer David than he realized, David, with one companion, crept into the enemy's camp and, resisting the temptation to kill Saul on the spot, stole his spear and the cup of water at his head. David's protest against killing Saul is significant. "The Lord forbid that I should put forth my hand against the Lord's anointed." This conception of a civil ruler as the Lord's anointed has been a support to government from that day to this. Sometimes it has been a support to very bad governments; but, as it is in an important sense true that civil rulers are God's special agents, though often very fallible agents, the conception has done much to strengthen and uphold the forms of government which make peace and prosperity possible.

Saul's Confession.

When Saul saw that David had again spared his life, he did what was probably the hardest thing in the world for a proud, stiff-necked man like Saul to do—confessed that he was wrong. "I have sinned. . . . Behold, I have played the fool and have erred exceedingly." One can think better of Saul for his having made this full admission of his sin and folly. It was not a long-lived repentance, and David apparently did not take it very seriously, for as soon as Saul had left after protestations of affection, David said to himself: "I shall now perish one day at the hand of Saul." David knew the vacillating character of the king better than he knew it himself. He did not accuse Saul of bad faith. Probably Saul was sincere when he spoke. But it is as necessary to be firm and steadfast as it is to be sincere, and these were qualities which Saul had utterly lost. He was the creature of each moment's caprice.

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Aug. 30.

OUR DUTY TO THE STRANGER.

Deut. 7:7-8. 2 Chron. 6:32-33.

(Home Missionary Service.)

It was one of the first principles of Israel's law* that "the stranger that is within thy gates" shall be subject to the same rules and shall enjoy the same privileges as the native. Hospitality was the first of the virtues among the primitive oriental peoples. But hospitality had two sides: it meant first that the stranger should submit himself to the customs and regulations of the household or community which entertained him, and second that the host should guard the stranger's life and welfare even at the risk of his own. These are the two elements which must be considered in the problem of dealing with the foreigners who are within our borders. We owe a duty to them; they owe a duty to us.

First, those who by reason of utter ignorance or confirmed criminality are unable to become respectable and useful members of a Christian community and citizens in a self-governing country, ought not to be allowed to enter at all. Such a measure of exclusion may seem harsh, but it is a practical necessity. Only so can we do our duty toward those who have in them the possibilities of citizenship. Such exclusion does not mean that they are not our brethren and children of a common father, nor does it free us from all responsibility for their welfare. It merely means that under present conditions the harm which they would do to others if admitted to this country is greater than the good which we could do to them. So to protect the others they must be kept out.

But what of the thousands of sober and honest foreigners who are coming to our shores? It is officially estimated that there will be a million immigrants to this country during 1903. Most of them are accustomed to neither political nor religious liberty. They want political liberty and they will find it. They want freedom from economic slavery and some of them will find this; some will not.

But they have not yet learned even to want the freedom that is in Christ—freedom from bondage to the flesh and freedom from tradition, superstition and priestcraft. They need this but they are not seeking it. We must take it to them. We must present it in such a way that they will want it.

The work among the foreign populations in this country has all the moving and pathetic appeal of foreign missions and all the patriotic imperative of home missions. Their appeal is urgent for their need is great. But our need for their conversion is equally great. It is a matter of self-preservation. The intelligent Christian population of this country must absorb or be absorbed by the ignorant and unchristian mass of foreign immigrants. They must be lifted up to the level of Christian citizenship or they will drag citizenship down to their level.

And they can be lifted up. The case is far from hopeless. In their openness to the gospel lies the hope of bringing them up to the level of good citizenship and making them a bulwark instead of a menace to our free institutions. But the situation must be dealt with in a much more serious manner than it has hitherto. We cannot afford to fail at this point, for failure here will be suicidal. The Church of Christ has a truly patriotic service to perform in saving the country from the flood of vicious and un-Christian immigrants—not by keeping them out, but by Christianizing them.

DAILY READINGS.

M. Jesus at Work.	Matt. 4:12-25.
T. The Twelve at Work.	Matt. 10:5-15.
W. The Seventy at Work.	Luke 10:1-9.
T. The Disciples at Work.	Acts 2:41-47.
F. Work for All.	Matt. 20:1-16.
S. Faith Shown by Work.	James 1:17-27.
S. Christianity at Work.	1 John 3:14-18.

Midweek Prayer-Meeting

By Frank G. Tyrrell.

Aug. 26.

HOW A CHURCH BUILDING HELPS. (CHURCH EXTENSION.)—Luke 7:1-10. 2 Sam. 7:1-3.

A church building is a church home; to be without it is to be homeless, in all that drear word implies. Mistakes innumerable have been made in erecting church buildings, but the greatest of all mistakes is to have none.

1. It furnishes a convenient meeting place. The church itself is necessarily a group of people, and they must have their times and places of assembling, to worship the Lord; to hear his word; to preach the gospel; to encourage and assist one another. Upon the building in which their meetings can be comfortably held depends in large measure their success as an organization.

With but slight additional cost, the church building can be made much more helpful. Smaller rooms for frequent meetings of committees, boards, classes, etc., can be provided for; and these will be found a great help in carrying vigorously forward the detailed work of the church. The mere fact that the rooms are there is a stimulus to the meetings.

2. It is a pledge of permanency. Our population is migratory. A family may be living in Portland to-day and in Pasadena next week. This unsettled condition of the population makes church life precarious and permanency questionable, unless there is a good building, by the very possession of which a congregation becomes rooted in a community. The soul-winning work of the church is materially helped by it. Men involuntarily associate the fact of church membership with the edifice in which the congregation meets. If we ask them to join us in a tent, their allegiance may disappear when the tent does.

There is something about the ownership of real estate which dignifies; it develops responsibility; it gives form and substance to what otherwise would be intangible and well-nigh imponderable. The church building says to the people round about, "This church is here to stay; men may come and go, preachers may come and go, but this church and the great cause it pleads are here not for a day or a year, but as long as the stars shine, and the world needs divine love and mercy." And this assurance of permanency helps wonderfully in the growth of the church.

3. It is a bond of union. Much as we emphasize Christian union, eloquently as we preach it, we sometimes fail pitifully to give it adequate illustration. Anything that helps to unify our own ranks, to draw the disciples together and mobilize their forces, is a desideratum. And precisely this is what the church building does. It belongs to all alike; the mere fact of joint and common ownership unites. Its care and maintenance engage and occupy them all. With a building, however modest, discouraged stragglers become an organized force.

4. It is a means of grace. The very toil and sacrifice demanded in the erection of the building stimulate the religious life of the members. However much they may be helped, the initiative is with them; the enterprise is a challenge to their faith; it compels a measure of generosity; it develops magnanimity; it incites to heroism. Church extension is a means of systematically encouraging weak and helpless and homeless churches to build, with large faith in God and themselves and their brethren.

And with the erection of the building, the work of the evangelist and the pastor is made permanent; the scattered sheep are safely folded; the walls of the house shut out dissension and riot—shut in fellowship and love. By the subtle law of association, the building becomes itself a powerful reinforcement of the superb ideals for which it stands.

Prayer.

For the church, O God, we give thee praise. Bless her walls and foundations. May her windows pierce to the empyrean, and flood our

hearts with heavenly light. Bless with generosity those who build, and greatly multiply these bulwarks of salvation, for Christ's sake. Amen.

(Topic for Sept. 2, Christian Union.—Jno. 17:9-11. 20, 21. Acts 4:32-35.)

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Its train equipment is modern in every particular, there having recently been placed in service many new passenger cars consisting of Observation-Cafe and Library Cars, Reclining Chair Cars, Dining Cars, Day Coaches and Combination smoking and Baggage Cars, which are models of beauty and neatness, representing the highest state of development in car building.

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Our Budget

—W. A. Moore begins a meeting with the South Side Church of Joplin, Mo., Sept. 6.

—E. O. Hamilton begins a tent-meeting with the Ellendale Church, St. Louis, Sept. 1.

—Joseph Gaylor writes that they expect to dedicate the new church at Russellville, Mo., in October.

—The church at Charleston, Ill., was recently damaged by fire to the extent of about \$1,200. W. F. Shaw is the pastor.

—C. E. Pomeroy will close his work at Malvern, Ia., after a pastorate of 19 months. He has accepted a call to Murray, Ia.

—Revival services are in progress at Weldon, Ia., conducted by the pastor, C. L. Organ, who is assisted by Bro. Lineback.

—The Howard County (Mo.) Meeting of Christian Churches meets at New Franklin, Aug. 17-19. A. N. Lindsay is secretary.

—Louis S. Cupp and wife have returned to Platte City, Mo., after a month's vacation with relatives in Ralls and Lewis counties.

—Jno. L. Brandt, of St. Louis, recently lectured at the following Chautauquas: Lafayette, Ind.; Springdale, Ark.; Lincoln, Ill.; Ottawa, Ill.; Sycamore, Ill.

—The church at Pawnee, Okla., would like to correspond with some young preacher with small family or none. Fair salary. Address Elders of Christian Church.

—M. L. Buckley, of Harrison, O., recently gave his lecture on "England's Temple of Fame" at Bethany College Assembly, W. Va., Bethel Grove Chautauqua, Ky., Flushing, O. and Harmony, O.

—John Munro has accepted a call to the work in Rudolph, Ohio, to begin Aug. 23. While enjoying a vacation of a few weeks at Belwood, Ont., he has supplied the pulpit at Erin Center and Erin.

—W. R. Jinnett's new work at Earlington, Ky., is starting off very prosperously. The Earlington Bee prints a highly complimentary account of his career and an appreciative notice of his work there.

—H. G. Hill, of Omaha, gave two lectures at the David City Chautauqua, recently. His humorous lecture on "One-Sided People" and "The Wandering Jew" are highly commended by the David City management.

—J. M. Lowe is spending a short vacation at Camp Point, Ill., the home of his childhood. It is his first vacation in 13 years. After doing without for so long, it is his judgment that every preacher ought to take a vacation for his work's sake, if not for his own.

—W. J. Wright, eastern evangelist under the Home Board, will attend the New Brunswick and Nova Scotia convention at Pictou, N. S., Aug. 20-23, and at the close of the convention will begin a series of special meetings assisted by Miss Florence Robertson, of Scranton, Pa., as singer.

—A. T. Campbell, for three years pastor of the Rowan Avenue Christian Church, Pittsburgh, Pa., and for the past two months acting supply for the First Church, Allegheny, Pa., has accepted a call to the Cecil Street Christian Church at Toronto, Canada, and will enter upon his work there Sept. 1.

—R. Thomson, of Saginaw, Mich., writes: "The congregation at yesterday morning's services, with the exception of one lone voice, extended a unanimous call to our most worthy pastor, Bro. E. Everett Cowperthwait to remain with us indefinitely. His efficient ministrations have been greatly blessed among us."

—The catalogue of School of Pastoral Helpers for 1903-4 is before us. We note that type-writing has been added to the studies of previous years as a necessary equipment for this line of service. This school is doing good work and it has our best wishes. Let those who desire a catalogue write to A. M. Harvuot, Pres., 617 Richmond Street, Cincinnati, Ohio.

—We have received a little pamphlet entitled "Missouri at the World's Fair." It is issued by the publication department of the Missouri Commission and gives suggestions for collecting and preparing exhibits in agriculture, horticulture, mines and metallurgy. Farmers will find it interesting. It can be had free by addressing the Missouri World's Fair Commission, St. Louis.

—The Mississippi State meeting has been changed from Aug. 26-31 to Sept. 2-7. Meridian is the place. All railroads in the state have given reduced rate. Delegates and visitors will pay full fare going and will be entitled to rate of one-third plus 25 cent returning. Be sure to obtain certificate from each agent from whom you purchase tickets. W. A. Meloan, Cor. Sec., urges a large attendance.

—Some one, name unknown, sends the following paragraph of news: "I was called to La Harpe, Ill., Aug. 13 to assist in paying off a church debt of \$775. We succeeded in getting a little more than \$1,050. Most delightful jubilee services were held. Brothers Hill, of Carthage, Hughes, of Monmouth, Goos, of Old Bedford, and Ventner, of Hamilton, participated in the services. Bro. W. H. Willyard is the pastor. He is very efficient, and greatly beloved by all the community."

—The World's Fair boom in St. Louis is not an unmixed blessing. For example, the Mothers' and Babies' Home, which has been paying \$60 a month rent, has had its rent advanced to \$90 a month. This increase will put quite a strain upon the finances of this most worthy institution. The treasurer is Mrs. O. C. Shedd and her address is 4011 Pine Street, St. Louis. Anyone who feels disposed to help the babies pay their increased rent may rest assured that the money will be put to a good use.

—H. C. Patterson has left the hospital in Colorado and come to Tipton, Mo., where he has been confined to bed at his brothers. He is slowly convalescing, and the doctors think it will be weeks, possibly months, before he will be able to resume work. The doctors say his sickness was brought on by over-work. He has been called for his 4th meeting at Tipton and will conduct same as soon as able. The church at Leroy, Ill., as soon as they heard of his sickness, sent him a draft for \$30 and accompanied same with "Bro. Patterson shall want for nothing. Another draft will follow next week." Many letters of sympathy have come to Bro. Patterson.

—We call special attention to Ashley J. Elliott's article headed, "A New Plan of Church Work," published elsewhere in this paper. Brother Elliott outlined this plan for the church at Peoria, Ill., of which he is a member, and presented it first to the official board and later to the congregation. It states clearly some present difficulties which will be appreciated by those who understand city work, and suggests one remedy. Whether the remedy would cure or not is another question. One thing is sure, however. The church in the cities does lose much of power and inspiration by failing to meet together often in large numbers for worship.

—Bro. Wren J. Grinstead, of Adelaide, South Australia, is giving a course of Bible Study, which is arousing considerable interest even outside of our own people. The plan may be seen from the following announcement, which was circulated in all the Protestant Sunday-schools in Adelaide and its suburbs: A course of Friday evening lectures on "How to Study the Bible," by Mr. Wren J. Grinstead, Evangelist of the Grote Street Church of Christ, beginning Friday, July 10, 1903, at 7 p. m., Grote Street Church of Christ Lecture Hall. The Bible will be taken as the inspired revelation of God, and the sole authority in religion. The studies will be projected upon a non-denominational plane. In grade, the work will be adapted to those who are capable of doing creditable work in a Sunday-school Bible-class. The hour (from 7 to 8 p. m.) will be divided as follows: 7 to 7:20, Consideration of difficulties in the current Sunday-school lesson. 7:20 to 7:40, Lecture. 7:40 to 8, Questions on the lecture of the preceding week. Enrolled members of the

class will be provided with a summary of the lecture. To defray the expenses of preparation of these an enrollment fee of 6d. per quarter will be charged. Teachers and Bible-class students are invited to join the class. Visitors will be welcome at any time. Subjects for the first quarter: A Treasure in Earthen Vessels, Human Elements in the Bible, In Divers Portions, In Divers Manners, The Progressiveness of Revelation, How to Understand Bible History, How to Understand Parables, How to Understand Speeches in the Bible, How to Understand Bible Doctrine, How to Understand Hebrew Poetry, How to Understand Hebrew Prophecy.

—The religious paper to which we referred two weeks ago as criticising the President's message of respect for the late pope while approving the President's letter of encouragement to a missionary secretary of the said pope's own fold, points out a distinction between the two cases: The note regarding the pope was sent through the secretary of state, while the letter to the missionary secretary was sent direct. This does fairly well as an afterthought. That it was an afterthought is evidenced by the fact that the criticism was leveled against a direct message from the President regarding the late pope as much as against the one sent through the state department.

But even if the distinction is good (and we think the officialism of the President's message is greatly overestimated) there is another fact to be taken into consideration. Mr. Roosevelt did not, either personally or officially, express sympathy with the Catholic propaganda nor did he wish success to Catholic missions; he only spoke approvingly of the character of Leo. In contrast to this, the letter to the missionary secretary was not a matter of personal compliment, but a clear expression of approval for the missionary work in which he was engaged—"I wish you all success in your effort for Home Missions." Suppose the President had written, personally or officially, to the head of the College of the Propaganda: "I wish you all success in your effort for Catholic missions in America." Would there have been a roar of protest? We think yes. We would have been in it. But an expression of respect for the personal character of an old man who has just died and who had millions of admirers throughout the Christian world, can't do a great deal of harm even if it comes through the secretary of state. If the Sheikh ul Islam or the Grand Lama is as admirable a character personally and as well-known in this country we would not object to a message of regret for the death of either one of them, but we would much rather the President did not wish them success in their missionary work in this country.

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C. P. Williamson.

Many have written concerning the life and work of Bro. C. P. Williamson much better than I can. Nevertheless there are some things which I have not seen mentioned that I want to say.

When Bro. Williamson went to Georgia, in October, '91, he had a difficult task before him. The Atlanta church, of which he was the newly-elected pastor, had been much torn by internal dissension, and its growth and influence greatly retarded.

The congregation, under Bro. Williamson's labors, grew in a short while to be too large for the building. Accessions were had at almost every service, harmony came out of discord, the membership was more than doubled, and the First Church of Atlanta was soon known as an aggressive, growing congregation throughout the whole brotherhood.

During the first year of his work, Georgia had no state paper, and hence no medium of communication between the churches. With his large faith in God and his untiring zeal, Bro. Williamson began the publication of the Southern Christian. How much of his time, energy, money and life he put into this enterprise, no one but God will ever know. The paper continued until the time of Bro. Williamson's severe illness in Atlanta about six years ago. Since that time the paper has been continued, but under a different name. So to him must be given the credit for our Georgia paper with all its influence for good.

When he began his ministry in Georgia, he found little missionary enterprise. The state had very little interest in or connection with our great missionary organizations. Through the medium of the Southern Christian, and by his own personal appeals, he stirred the heart of Georgia and brought her in touch with all our great missionary movements. He was also active in all matters pertaining to state mission work in Georgia, and much of the present success in Georgia missions is due to his wise counsel and careful planning.

Bro. Williamson was in demand for lectures and addresses on every public occasion. He was always at the front in movements for civic righteousness. He was a leader in every union work of the churches. He was popular with all the people. During his illness in Atlanta, prayers for his recovery were heard in all the churches, and ministers of other communions were regular callers at his home. One man expressed the public thought when he said, "He is the pastor of the whole city."

One of Georgia's foremost workers said, "Bro. Williamson has done more for our cause in Georgia than any other man." Certain it is, that much of Georgia's present rapid growth is due to his earnest and constant efforts as a preacher, editor, pastor, lecturer and evangelist, while he labored within her borders.

Bro. Williamson was always the young preacher's friend. During my own ministry he has been my constant counselor. I have heard the young ministers of two states express themselves, and I am sure that every young preacher who knew him felt that Bro. Williamson was his personal friend, anxious to help him to do his best.

As a personal worker, I have never known his equal. He could talk with all classes of men, and point out to them the way of life plainly and forcibly. He could rebuke them for their wickedness and sin and yet retain their love. He was pre-eminently a soul-winner.

While Bro. Williamson was always bright and attractive in conversation and manner, and at times even jovial, he never lost his dignity. I have heard a young lady say, "I was never in his company, but that he did me good." This would be the testimony of hundreds of those who knew him, were they to speak.

During his later years he has labored under difficulties from afflictions of the body, of which few knew; yet in all his trouble he retained his perfect faith in God, and made his life a benediction to all who knew him. "He is so spiritually minded" was a common remark.

"He has done what he could." His life will

be an inspiration to all who were so fortunate as to come under its influence. The world is better for his having lived.

H. CHARLES COMBS.
Richmond, Va., Aug. 8, 1903.

Corner Stone Laying at Canton.

Yesterday, the weather being most propitious, we laid the corner stone of the new building of Christian University. At ten o'clock the procession was formed in the business part of the city, and proceeded to the college campus, led by more than one hundred free masons, who were followed by hundreds of carriages. The stone was laid by Dr. Kuhn, of Kansas City, Mo., with very imposing ceremony. Seats had been prepared for the audience, and more than fifteen hundred people listened to a magnificent address delivered by T. A. Abbott on "Christian Education," which greatly increased the enthusiasm of those who were fortunate enough to hear him. At the close of Brother Abbott's address Dr. Kuhn spoke briefly on the same subject, after which dinner was served on the campus and in the hotels of the town for all who would partake, no one being allowed to go away hungry.

Among other documents placed in the box which went into the corner stone was a copy of the CHRISTIAN-EVANGELIST of Aug. 6, 1903.

Everybody was well pleased with the progress made so far in the erection of the new building. The basement story is now completed, built of cut stone, and reveals the outline of a structure which in every way will

surpass the one destroyed by fire last March. We are assured by the contractors that the building will be ready for occupancy this fall, and that school may safely begin at the time set for its opening, which is Sept. 22.

I have traveled a good deal this summer through the northeastern part of Missouri, and everywhere I find the brotherhood heartily in sympathy with our movement, and wishing us success in our enterprise. We expect a large attendance of students, and shall be ready to give them better facilities than ever before.

CARL JOHANN.
Canton, Mo., Aug. 11, 1903.

Jottings.

H. R. Trickett has accepted a call from the church at Macon, Mo., and will enter upon the work Sept. 1.

Brother Wagner, assistant preacher at Kirksville, Mo., resigned and preached his farewell sermon Aug. 2.

W. J. Nicoson, of Memphis, Mo., has been taking a vacation in Oklahoma.

Joel Brown presented the claims of Drake University at Clearfield, Ia., Aug. 9.

The convention of Adams and Union counties, Iowa, will be held at Kent, Sept. 8-10.

C. L. Organ is now in a good meeting at Walden, Iowa.

Leslie Wolfe, late of Minnesota, will enter Drake University this fall. He supplied the pulpit for R. A. Gilbert at Humeston, Ia., Aug. 9.

H. M. Barnett and wife are on a vacation in Central Illinois.
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Christian Endeavorers will find in Popular Hymns No. 2 all that they can wish, because it is full from back to back with soul-inspiring sentiment set to soul-inspiring music, the only kind C. E.'s care to sing. The Solos, Duets, and Quartettes may be impressively used to enrich every session of the Society.

S. S. Superintendents who believe the Sunday-school should be the nursery of the church, the church at work saving the young, will find Popular Hymns No. 2 richly supplied with music within the voice compass and heart reach of the children, giving them a desire to remain and participate in the song service of the church.

Pastors who are responsible for the kind of pasture upon which the sheep and lambs are fed will NOT find a sentiment out of harmony with New Testament Christianity. He will find it a companion *vade mecum* for his pocket Testament, containing gems for public worship, for the prayer-meeting, for funeral occasions, for Baptismal, Thanksgiving and Convention services. He will find that an expensive hymnal will not be needed unless it be to keep in style.

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Correspondence

The Reverent Critics.

That little article of mine in the CHRISTIAN-EVANGELIST of July 9, under the heading, "Reverent or Destructive," received a witty, humorous editorial notice in the same paper and under the same heading. The editor in his pleasantry represents me as not knowing that there is "a human element" in the Bible, and then kindly starts a "campaign of education" for my benefit. Of course he doesn't intend to be taken seriously when he credits me with such magnificent ignorance. What I wrote was suggested by an editorial note in the CHRISTIAN-EVANGELIST of June 11 in which the editor wrote of the "divine element in the Bible," but said nothing about the "human element." I wrote strictly in line with that editorial note: I simply followed the editor.

In the paper of July 9 the editor tells us (me) that in the production of the Bible "we have the human and divine agencies working together." With this statement I heartily agree, and beyond what the editor says, I believe that the "human agency" has been so controlled and guided by the "divine agency" that the Bible, the whole Bible, is a divinely given, a God-given book. The words and acts of men, good men and bad men, are in the Bible, but they are given under the same guidance of divine wisdom as are the words of Christ and of angels. Possibly I believe more than the editor does concerning the "human and the divine agencies" in the making of the Bible.

It is noticeable that the editor does not use the expression "higher critics" or "higher criticism" when he can avoid it. He seems to think that the adjective "higher" is tired and needs a rest. He writes of the "destructive" critics who do not accept the "divine element" of the Bible and who do not believe that there was a "divine agency" in the production of the Bible; and he writes of the "reverent" or "evangelical" critics who accept the "divine element" in the Bible. By "reverent" and "destructive" critics I understand that he means the same, the "two schools of higher critics." Hope the editor will sort the higher critics and give us a half dozen or more names of each sort or "school"—the "destructive" and the "reverent."

It is not yet plain from what the editor has written whether the "reverent" critics believe all the Bible, or what they believe concerning the authorship of some portions of the Bible. Answers to a few questions might be helpful to hundreds of brethren:

1. Do the "reverent" higher critics admit the Mosaic authorship of the Pentateuch?
2. Do the "reverent" higher critics believe that Isaiah was the author of the whole book of Isaiah?
3. Do the "reverent" higher critics believe that the book of Daniel was written by Daniel?
4. Do the "reverent" higher critics accept the book of Jonah as true history?
5. Do the "reverent" higher critics believe all the miracles of the Bible? Do they accept the miraculous element of the Bible?
6. Do the "reverent" higher critics believe that Adam, Eve, Cain, Abel and the other antediluvians were real persons or only myths?
7. Do the "reverent" higher critics accept the Bible as infallible authority in religious teaching?
8. What are the most important of the "certain," the "assured results" of higher criticism?
9. Are the "reverent" higher critics more than semi-believers in the Bible?

We presume that such old-fashioned Bible defenders as F. C. Cook, E. B. Pusey, Philip Schaff, W. H. Green and J. W. McGarvey are not to be classed with higher critics of either sort or "school." ALLEN HICKEY.

[Brother Hickey seems to have forgotten the purport of his first article, the whole

point of which hinged on the idea that if there were a human element in the Bible as well as a divine, as the higher critics believe, then it followed that part of the Bible was true and part of it false, and he would like to have us tell him which was true and which was false. In our reply we pointed out that no such conclusion follows; that his whole criticism was based on a misconception of what was implied by a human element in the Bible—a lesson which he seems to have accepted. He now asks us several questions which we answer briefly in the order in which they are numbered.

1. Some of them believe in the Mosaic authorship of the Pentateuch, and some of them do not believe it in the sense that he is the author of the first five books of the Bible, *as they now stand*. They believe that the basis of legislation was Mosaic, but that it was developed in later times to meet the new conditions.

2. There is a difference of opinion, also, on this point among evangelical higher critics, most of them, perhaps, believing in the two-fold authorship: some in the single authorship.

3. Some of them do; some of them do not. It is a question on which Bible scholars, equally reverent and equally intelligent, differ. Those who hold to the Maccabean date of authorship, admit that there is material in the book which reaches back to the time of Daniel.

4. Some of them regard this book as history, and some as inspired fiction, written to teach a great lesson concerning the universality of God's love and mercy.

5. All reverent higher critics, so far as we know, accept the miraculous element of the Bible, though some would attach less credibility to some of the Old Testament miracles than to others, and especially to those of the New.

6. All of them, so far as we have examined, accept as real persons the men whose names are given.

7. Yes, all evangelical critics accept the infallible authority of the Bible as a guide in matters of religious faith, and duty, when properly understood and interpreted.

8. Some of the most important of the assured results of higher criticism, we should say, are the following:

It has given us a truer conception of the Bible as a record of God's revelation through men, to men, and has made it a far more intelligible book by raising and answering such questions as Alexander Campbell said were essential to a proper understanding of any book of the Bible, namely, Who is the author? To whom is he writing? About what is he writing? Under what conditions did he write? At what time did he write? etc. It has made more apparent the progressive nature of divine revelation, thus removing many difficulties out of the way of honest doubt. It has made the Old Testament more real and vital, by putting its writers into vital relation with the times in which they lived and showing that their messages were addressed to the men of their times, and have a value for us in so far as similar conditions exist. It has refuted and overthrown the doubts raised by the Tubingen school of criticism concerning the authorship of many of the books of the New Testament, and has established on a firmer basis the Pauline authorship of the epistles ascribed to him, and the Johannine authorship of the Fourth Gospel. Finally, it has excited more Bible study and has done more to increase a knowledge of the real contents of the Bible than perhaps any one cause in modern times. Mistakes have been made, of course, and others will be made. Wrong theories have been advanced and overthrown, and some now accepted may share the same fate. But out of all this research and investigation, there has come and will come a more intelligent understanding of God's revelation to men, and a stronger faith in the divine message which the Bible contains.

9. Many of the most devout and consecrated believers of the Bible are classed as "higher critics," who are devoting their time, talents, energies and scholarship to an

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Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, I feel it my duty to tell all I can of the great virtue of Himalya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, that Himalya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, that Himalya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Mr. Alfred G. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not lie down for fear of choking, being always worse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalya cured him of Asthma of thirty years' standing.

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investigation of the facts about the various books of the Bible, and we owe them a debt of gratitude which we never can repay. That such men should be looked at with suspicion, and treated as "semi-believers," is only what has been true of all those who have led the advance in religious progress, but better things ought to be expected from those who themselves claim to be reformers, and are seeking, by the very principles which higher criticism has emphasized, to give the world a truer and worthier conception of the Bible.

The first three names mentioned in the last paragraph would hardly be classed as critics, of any kind, as their work was in a different field. The last two are higher critics, of course, and would be classed as reverent, evangelical and conservative.—EDITOR.]



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At Chautauqua.

Ten days ago the writer came to Chautauqua, New York, with a large company from Lexington, Kentucky. Since coming they have enjoyed the cool air, the beautiful lake, the delightfully large and shady grove, the lectures, sermons, conferences and concerts, but especially have they been impressed by the sweet, wholesome moral atmosphere of the place. Hats, umbrellas, books, shawls and other possessions are not carried off although accessible. The plane of thought and conversation is not frivolous, fleshly or mercenary, but intellectual, spiritual and altruistic.

The many cottages are well-filled. They are called cottages whether containing one story or four stories each. Very few out of our party from Kentucky had engaged rooms or board before arriving. Our train was delayed by a wreck, making the time of our arrival Saturday evening instead of Saturday morning. Still all were soon satisfactorily located, although the grounds seemed to be crowded. Lodging and meals can be had at from one dollar a day upward.

The amphitheatre, the central and chief place of attraction, will seat probably six or seven thousand persons. It is often crowded. A choir of from three hundred to five hundred singers is located in the rear of the lecture platform between a large pipe organ in the rear and a large orchestra in front.

Last night was called "Old First Night." Since 1875 this commemoration of the beginning of Chautauqua in 1874 has been joyfully observed.

Bright and witty speeches were made last night by men and woman long connected with the Chautauqua schools. The Chautauqua salute given last night, in which seven thousand white handkerchiefs were vigorously waved, was the best imitation imaginable of a stupendous snow-storm.

Judge Aldrich, from Texas, made one of the most fetchingly, witty speeches ever heard by the writer. His manner was as good natured as his images were grotesque.

The speaker said he had learned, like the wild goose, to migrate from Texas in the summer. But the people of New York had not yet risen to the intelligence of the goose.

Instead of going south in the late autumn they pack themselves away in cold storage for the winter. He had puzzled himself to discover the cause of so much rain at Chautauqua. He had found that the clouds in passing over the assembly stopped to listen to the eloquence and music and then shed copious tears of joy.

The lake flies had been a mystery to him, but he now knew they had come that they might rest on the beautiful cheeks of the Chautauqua belles. And the judge declared that if he himself were a lake fly he would travel a thousand miles for the same purpose. He had heard that paint was the only thing that could kill them.

After the judge's address the band played Dixie which always stirs the multitude to shouting and applause.

Bishop Charles F. Fowler delivered on last Saturday a very able and popular lecture on General Grant. He traced the career of the silent hero from his boyhood to his coronation on the throne of world-wide and abiding fame.

There was one serious defect, however, in the bishop's method of treatment. He forgot that the warm-hearted, brave, cultured people of the south are brethren. When he glorified Grant for "pounding" and grinding Lee's army, he forgot to be tender and magnanimous like the great Ulysses himself. As the bishop spoke of how the flower of the confederacy faded and perished under the crushing blows of Grant's superior numbers around Richmond, there were many present whose hearts still bleed in memory of perished kindred and a terrible sacrifice, and in their natural grief have a right to expect that representatives of the north will forever respect with justice and magnanimity, the southern memory, conscience, and heart. General Gordon's lecture on "The Last Days of the Confederacy" to be delivered a week later, is

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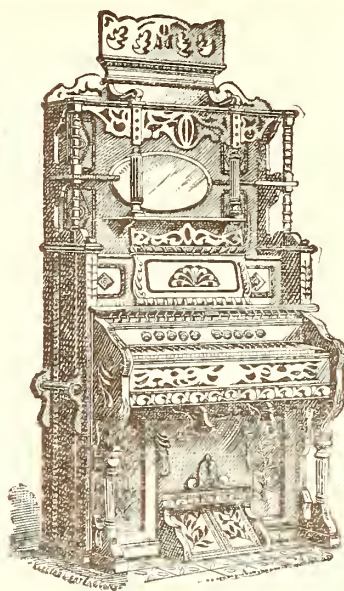
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a shining example of the justice and magnanimity meant.

Bishop Fowler preached a splendid sermon last Sunday morning upon "The Centurion's Faith," (Luke 7:8). The ability of the Lord Jesus to control nature's forces and overcome disaster, even as the military commander controlled his soldiers, was graphically portrayed, beautifully illustrated and powerfully impressed. The great privilege of prayer was more highly prized after the sermon than before.

Dr. G. Stanley Hall's series of lectures on the "Psychology of Religion" was very suggestive and intellectually stimulating. He is recognized as a leader in the new psychology and thinks the time not distant when psychology will take the place of theology. He thinks every minister should be drilled in nature-study, pedagogy, child study and psychology. He criticised severely the old theological curriculum and method of teaching.

The Disciples of Christ are well represented here. The congregations at the mid-week prayer-meeting and at the communion on Sunday are too large for the assembly room in the "Disciples' House" which ought to be enlarged. A more spacious and better house would help the worthy cause for which we stand. It is hoped that a building fitly repre-

senting a great people and advertising a great plea will soon take the place of the present structure, for there are thousands daily passing its doors who know almost nothing of the religious host it represents and of its great aim in the world.

I. J. SPENCER,
Lake Chautauqua Assembly, Chautauqua,
N. Y.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis Mo.

TO INVESTORS.

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MONTANA CO-OPERATIVE RANCH CO.,
Great Falls, Montana.

Association of Pastoral Helpers.

At the Ohio state convention in Lima, last May, the helpers who were present met and discussed the question of organizing an Association of Pastoral Helpers. In order to bring the matter to the attention of other helpers, we decided to choose a president and secretary, whose duty it should be to correspond with all the helpers in our churches and urge their attendance at the national convention in Detroit, Oct. 16-22. At that time it is hoped a permanent organization may be effected.

Such an association, we believe, would prove to be of great value not only to the helpers, but to the churches as well. To the helpers, because through it they would be brought into closer fellowship, and become mutually helpful in many ways. Their methods of work would be improved by conferring with each other and comparing experiences. They would come to know better both their own work and the needs of the field, and hence would become more efficient in their service. To the churches, the association would prove helpful by leading them to understand the value and necessity of such service. Many of our pastors already recognize the value and feel the need of a helper and desire to have such assistance in their own churches, but have not yet been able to convince their churches that it is possible and practical.

If we can rightly interpret the signs of the times, there is a growing tendency to multiply trained workers rather than congregations. It is much the better and cheaper way. The spirit of enthusiasm in a large, wide-awake, growing church has immense drawing power. In all cities we find great numbers passing by the small, struggling mission churches and going miles to work in a large, well organized church. Many, too, when they move away from a large church and break the old associations, become lonely and discouraged, "Where the music is slow, the spirit is low, and you have to furnish all the go." In time they may leave the church altogether.

Since these conditions exist, is it not wiser to multiply the workers sufficiently to take care of the large congregations and keep them organized and at work, rather than multiply small congregations? An additional worker or helper can be employed for \$600 to \$800 per year, while a new church organization calls for an outlay of several thousands in the beginning, and not less than \$1,000 to \$2,000 per year thereafter. Even when a mission church needs to be undertaken, the helper may prove invaluable in organizing and establishing the work.

The power and success of your preacher depend in great measure on his having such help. You expect him to give you strong, stimulating food for mind and soul; yet how can he find time for thought and study if he must answer doorbell or telephone every ten minutes, entertain all agents, peddlers, tramps, beggars, and various other "wolves in sheep's clothing," be at the church every time the doors are opened, fly to the bedside of the sick or dying on a moment's warning, bury the dead, marry the young, visit your homes, listen to every tale of woe, and sympathize with all your joys as well as sorrows, attend a half dozen social events and deliver three to five speeches every week, be his own amanuensis, and the church's city directory and cyclopedia combined, not to mention eating and sleeping and an occasional half hour with his own family. When all this has been properly attended to, where is the time for his real work, seeking and saving the lost and building up in the faith those who have already entered the fold?

There has lately been manifested in some of our churches a morbid, unhealthy, deplorable craving for numbers. We have known churches to spend \$600 to \$700 for a "big meeting" of five or six weeks, resulting in 100 to 400 so-called converts, nine-tenths of whom cannot be found after six months. The same amount of money would have employed a capable, well-trained helper for a year. With such help, the pastor would be able to win for Christ and

the church—perhaps not so many—but would hold far more and keep them busy and interested in the work of the church. There might not be such a dazzling show, but there would be a steady, abiding glow.

One of the most stupendous problems before the church of the twentieth century is the evangelization of our American cities. The churches that have been most successful in solving this problem in the past are the churches that have made large use of personal workers or church visitors. Ever since Christ came to the world, God's plan has been to save men and women through the instrumentality of other men and women. The gospel appeal, which often sounds cold and formal from the public platform, comes with tenfold power and influence from the lips of a loving, sympathetic friend, in a heart to heart personal conversation. In a meeting held some time ago by one of our leading evangelists, there were 200 converts. After the meeting the pastor made a careful investigation to ascertain how large a per cent of them came because of the preaching. Of the 200, 197 testified that the chief influence that led them to surrender to Christ was the persuasion of some friend or personal worker. Only three of them had not been approached and won by personal work. How great an advantage is it, then, if a church can have one or more such workers employed and giving all their time to such service.

Again, the Association of Helpers may be helpful to the churches by finding and enlisting suitable young women in the service and encouraging them to make thorough preparation for the work of the future. They will be needed. We predict that in less than one hundred years the churches on all sides will be saying, "We cannot do without a helper." Some, indeed, assert with all confidence that the day is not far hence when every large city church will employ, not one, but several, helpers.

Brother preachers, will you not lend us a helping hand by encouraging all helpers whom you know to come to Detroit next October? If you have a helper in your own church, see to it that she is there. If you have none, get one as soon as possible and bring her with you, or come to Detroit and find one. If you don't believe in helpers, "repent and be converted every one of you," for the helper is here and she has come to stay.

We desire that every helper who sees this will send us at once, by postal card, her address, with street number, as we have something to say to all of you.

MRS. NETTIE H. MCCORKLE, Pres.
746 Franklin Ave., Cleveland, O.

Missouri Bible-School Notes.

The recruiting campaign goes right on to the surprise of all, 1,000 buttons going north this week, and 1,000 to the southwest. We hope in Missouri this fall and winter to increase our forces at least 25,000 by this agency in the schools not having yet introduced it, while the others will have their second and third sieges with good results.

Another good indication comes in the inquiry about books on methods of work, and the second year book will answer many of them, for we have a selected list by those well up in such work.

The Boone county meeting on the spur of the moment was well attended, and the interest good from start to finish, especially in Bible-school work, for the round table brought out not only the peculiar needs of the individual workers, but also the very best and most pointed solutions, which many were noting in their scratch books for future use.

J. H. Robinson, always a friend to your servant and this work, sends another token of his thoughtfulness of us, for which we are grateful. Will others?

The Clay county meeting did not lack for interest, notwithstanding the hindrance in the way of rains, but gladly received. F. V. Loos, S. H. Smith, and Pastor Davis had the work well in hand up to my leaving, caused by the Callaway meeting following so close. The crowds were immense and the enter-

tainment first-class, but best of all was the readiness to co-operate in helping relieve the poor brethren of Argentine, prompt and generous as I ever saw. Good for Clay, one of his congregations (Mt. Gilead) shortly before sent in \$65 raised by the ladies.

W. A. Moore is now getting the calls that indicate his appreciation by the people, and the demands for his help will grow rapidly, but you must be patient, for all cannot be served at once nor near the same time. It takes time and work.

The Callaway meeting held with Friendship was one of the best of the summer, and the amount raised will enable them to do good work for Christ. An old-time friend sent us an offering for our work, though he could not be with us in meeting. Thanks to Bro. S. T. Moore, and the schools of Callaway that do help.

Another good indication is the promptness with which many of the smaller schools are helping us, Middletown, Wellsville, Bethel (Buchanan), and Linneus, all of whom are doing for us as will help us much in Christ.

The Bible-school cause at large lost a friend in the death of J. T. Duvall, for over thirty years the superintendent of Paynesville, and always a friend to state Bible-school work, and whom God has taken home. God bless his loved ones.

Friends, what will your schools promise our work? Help us toward the fifth man.

117 Locust St., St. Louis. H. F. DAVIS.

Yearly Meeting.

Ashtabula county, O., yearly meeting Sept., 18, 19-20.

Friday evening.—Praise service.

Saturday forenoon.—Sermon by W. F. Rothengerger, of Ashtabula.

Saturday afternoon.—Jubilee celebration in honor of freedom of church of Geneva from debt.

1. Address by former pastors, neighbor pastor and other friends and helpers.

2. Burning of notes, and address by C. A. Freer, of Collinwood.

Saturday evening.—Address by Prof. E. B. Wakefield, acting president of Hiram College.

Sunday.—Sermons in the forenoon, afternoon and evening by the preachers of Ashtabula county.

H. L. ATKINSON,
Pastor Church of Christ.

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C. W. B. M. in Missouri.

The notes last week gave Sept. 13, as the latest date on which reports must reach me, in order to be "counted in." I find the printer must have more time than I allowed him, so Sept. 10, will be positively the latest. I wish I could give the dear workers all of September, but it is impossible with our convention at dates 21-24 prox. Next year we shall convene in June, most likely, and things will be different—better! Time will prove.

The secretary had a most delightful visit with the Lathrop auxiliary, in its August meeting at the home of Sister Goff, mother of their splendid little secretary, Miss Lizzie. This auxiliary is an enthusiastic band of workers, nearly 50 strong. Thirty-three were present. Mrs. Frank Daugherty is the able president. Mrs. Dorsey Fagin, the treasurer. Such visits are seasons of strength and refreshing.

We are glad to report the organization of the state board of colored sisters, who have long been anxious to place the opportunity for service through the auxiliary before the colored churches. The officers duly elected in state convention are: State president, Mrs. Fannie West, Kansas City; vice-president, Mrs. Mattie Johnson, Blackwater; secretary, Miss Geneva Mayberry, Jefferson City; treasurer, Mrs. Fannie Berry, Fulton. They have adopted the state constitution under which Missouri sisters work, with the exception of the addition of one word, in name. These women are intelligent and earnest and we shall hear of faithful works at their hands.

MRS. L. G. BANTZ.

5738 Vernon, Ave., St. Louis.

Letter From India.

DEAR BROTHER GARRISON:—I have been reading some numbers of the CHRISTIAN-EVANGELIST that came last week and the pleasure I find in them urges me to write and tell you how much we appreciate all your labor and thought-work in giving to our brotherhood such an inspiring, helpful paper. I know that you get many grateful words, and yet the messages have come so into the heart life that I feel I want to reach out my hand to you and thank you.

If our paper means much to our dear brethren at home, who are in the midst of many helpful, uplifting influences, it means more to us here. It is good to know that the CHRISTIAN-EVANGELIST is in full sympathy with the fellowship of those who love the Lord—by whatever name they may call themselves. If we all love Him and love each other, we are His—His own—and we are brethren and it is good for brethren to dwell together in unity and to work together with noble endeavor. In the light of His glory we are one, and in His presence will there be any memory of differences? How petty they are—these things that keep us from perfect love and fellowship in earth's little while! What grand, noble truths we have in common! How sincerely we all love Him, our Savior and how earnestly we are striving to work His will and how blessed is our hope of His coming!

When we get off among those who do not know our Father, we forget that there are differences, in our joy in meeting one of "The Family." Jesus' test was very simple and yet how high his standard—"By this, shall all men know that ye are my disciples."

I would like to tell you of our work here—our "path in the wilderness." There is a white chapel yonder among the trees and every evening the bell rings out the call to the praise meeting, and those who love Him remember Him to each other then. On the first days the room is more than filled—many—thirty-five have learned of Him in these two years and have taken His name. Many others are learning to love Him.

In Hindu villages near us some Christian families are planted who are teaching the truths while they till their fields. We are hoping much from this leaven. My husband's life is our people's and our home here in their

midst is such a dear precious one, we would not change it for any other. We have a dear, golden-haired baby—our white flower in the midst of the brown faces. She is our blessing—our Theodora.

Miss Frost is with us as I close this. It is good to have her for this visit time. In His service,

Yours very sincerely

BESSIE FARRAR MADSEN.

Pendra Road, B. & R. Ry. C. P.,

India, June 9.

[The above, though written as a personal letter, will be read with interest by the many who know the writer and who heard her interesting addresses while in this country.—EDITOR.]

Nebraska C. W. B. M. Convention.

The twentieth annual convention met at Bethany camp grounds, Aug. 6, at 1 P. M., with the president, Mrs. J. S. McCleery, of Beatrice, presiding. With but few exceptions the program was carried out as announced.

Mrs. Janet Marferding, superintendent of young people's work, reported 47 junior societies and mission bands doing active work. The treasurer, Mrs. N. M. Hanna, reported \$606.63 raised for state work; the secretary and organizer, Mrs. Calla Scott Willard, reported 66 active auxiliaries, 30 of which were on the roll of honor, and the offering for all purposes for the year \$2,909.51, a gain over last year of \$843.85.

At the close of the afternoon service, Mrs. Louise Kelly, of Kansas, conducted a question box with which the convention was so well pleased that when the time came for her evening address, she had the attention of a large and appreciative audience. Mrs. Kelly addressed the audience on the theme: "Our Work or Mission." So forceful and helpful were her words that those who heard must value their opportunities more than they have heretofore. During her stay, Mrs. Kelly conducted a second question box and gave many helpful suggestions to the executive board.

Each day during the convention, the children's meeting was under the direction of Mrs. Marferding, and on Lord's day afternoon, the auxiliaries and the juniors met together to observe the "quiet hour," during which Mrs. Rose B. Wilkinson presided. This was a very impressive service since Mrs. Wilkinson and family are soon to go as missionaries to Porto Rico. Mrs. Willard introduced a resolution which was adopted by the convention,

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recommending that each member of the C. W. B. M., in Nebraska make it a rule to observe the "quiet hour."

The officers for the year are, president, Mrs. J. S. McCleery, Beatrice; vice president, Mrs. Porter Garrett, Omaha; corresponding secretary and organizer, Mrs. Calla Scott Willard, Bethany; treasurer, Mrs. Josie Osterhout, Bethany; recording secretary, Miss Lina V. Shirley, Lincoln; superintendent, Y. P. department, Mrs. Janet Marferding, Lincoln.

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JANUARY.

- 5-8. Straight Paths for the New Year. 1 Thess. 5:1-23; Heb. 12:12-16.
12-15. Under the Eye of Christ. Mark 6:34-51. Eph. 6:5-9; 1 Peter 3:10-12.
19-22. Prevailing Prayer. Gen. 32:24-28; 1 Kings 20:1-7; Jas. 5:13-18.
26-29. Conversion. Ps. 19:7; Matt. 13:14, 15; 18:1-3; Acts 3:12-21.

FEBRUARY.

- 2-5. Christ's Prayer for His Own. John 17: 6-24.
9-12. Children and the Church. Matt. 18:2-6, 10; 19:13-15; Eph. 6:4.
16-19. What the First Psalm Teaches. (A Chapter Study.)
23-26. Missionary Heroes in the Bible and Out of It. Acts 16:19-34; 2 Cor. 11:24-28.

MARCH.

- 1-4. Gethsemane, Calvary and a Lost World. Luke 22:39-46; 24:46-48; John 12:32, 33. (March Offering.)
8-11. Christ's Presence—Its Strength and Comfort. Ps. 23; Matt. 28:19, 20; Heb. 13:5, 6.
15-18. Luke and His Gospel. (A Book Study.) Luke 1:1-4; 10:30-37.
22-25. The Ceaseless Battle with Intemperance. Prov. 23:29-35; Rom. 14:13-21.
29, Apl. 1. Love for the Brethren. John 13: 34, 35; 1 Peter 1:17-25.

APRIL.

- 5-8. My Favorite Hymn and Why. Ps. 100; Acts 16:25; Col. 3:16.
12-15. Tests of Discipleship. Matt. 16:21-25; John 15:1-8; 1 Jno. 2:9, 10.
19-22. Prayer and the Extension of the Kingdom. Matt. 6:9, 10; Luke 10:1, 2; Acts 4: 31; 2 Thess. 3:1.
26-29. The First Home Missionary. (May offering.) Acts 8:1-25.

MAY.

- 3-6. The Greatest Danger of the Present Age. A Preoccupied Heart. Luke 8:4-15.
10-13. Sons or Servants—Which? John 15:13-16; Gal. 4:4-7; 1 John 3:1-3.
17-20. Encouragement for the Discouraged. Rom. 8:28, 31-39; 1 Cor. 15:57, 58; Gal. 6-9.
24-27. Seeking the Lost. Three Parables. (A Chapter Study.) Luke 15.
31-June 3. Christian Courtesy. Acts 23:1-5; 1 Peter 3:8-17.

JUNE.

- 7-10. How to Deepen Interest in Home Religion. 2 Kings 4:26; Eph. 6:1-4; 2 Tim. 3:14-17.
14-17. Besetting Sins. Rom. 6:11-16; Heb. 12:1-4.
21-24. Reward According to Opportunity and Spirit of Service. (A Parable Study.) Matt. 20:1-16.
28-July 1. Patriotism and Religion. Ps. 144: 15; 147:19, 20; Matt. 22:15-22; 1 Tim. 2:1-4; 1 Peter 2:13-17.

JULY.

- 5-8. Purity of Life. Ps. 15; Rom. 13:8-14.
12-15. Crossing the Jordan. Josh. 3:5-17; Isaiah 43:2.
19-22. Christian Progress. Philip 3:13, 14; Heb. 6:1-3; 2 Peter 1:1-11.
26-29. The Fall of Jericho. Joshua 6:8-20; Heb. 11:30.

AUGUST.

- 2-5. A Cure for Troubled Hearts. Ps. 46; John 14:1-6; 1 Peter 5:6, 7.
9-12. The Rich Young Ruler. Mark 10:17-26; 1 Tim. 6:17-19.
16-19. Knowledge and Responsibility. Luke 23:33, 34; John 13:12-17; Jas. 4:13-17.
23-26. Jonathan, the Unselfish Friend. 1 Sam. 18:1-4; 23:13-18.
0-Sept. 2. Sacrifices for a Church Building. Ex. 35:20-29; Acts 20:35. (Church Extension.)

SEPTEMBER.

- 6-9. The Decalogue. Exodus 20:3-17. Matt. 5:17-19.

- 13-16. The Influence of a Righteous Choice. Joshua 24:14-16; Luke 10:38-42; Heb. 11: 24-26.
20-23. Controlling Our Thoughts. Prov. 23:7; 2 Cor. 10:3-5; Philip 4:8, 9.
27-30. The Soul Winner. Prov. 11:30; Dan. 12:3; John 1:35-50; Jas. 5:19, 20.

OCTOBER.

- 4-7. How to Become a Christian and Why Wear that Name. Acts 2:36-41; 11:22-26; 1 Peter 4:15, 16.
11-14. Pride and Humility. Prov. 16:18, 19; Matt. 18:1-4; Mark 7:20-23; 1 Peter 5:5-7.
18-21. God's Ownership of Us. Acts 27:22-24. Rom. 14:7, 8; 1 Cor. 6:19, 20.
25-28. Christian Union and How to Hasten It. John 17:20, 21; 1 Cor. 1:10-13; Eph. 4:1-6.

NOVEMBER.

- 1-4. A Startling Object Lesson. Mark 11: 12-26.
8-11. Daniel or Devotion to Principle. Dan. 1:8-16; 6:10-23.
15-18. The Sin of Envy and Its Cure. Gen. 37:10-13, 18-28; 1 Cor. 13:4; Jas. 3:16-18; 1 Peter 2:1-3.
22-25. Gratitude as a Spasm and as a Habit. Ps. 96; Luke 17:12-19.
29-Dec. 2. What Woman Owes the Christ. Mark 16:1-10; Rom. 16:1-6. (C. W. B. M. day.)

DECEMBER.

- 6-9. Lessons from Naaman. 2 Kings 5:1-19.
13-16. "Ye Sent Once and Again Unto My Necessity." Gal. 6:6; Philip 4:15-19; 1 Thess. 5:12, 13. (Ministerial Relief.)
20-23. The Season of Joy. Matt. 2:10-12; Luke 2:10-14.
27-30. The Changing Years and the Unchanging Christ. Ps. 90; Heb. 1:10-12; 13:7, 8.
These topics were arranged by the following committee, appointed by the Omaha National Convention: George Darsie, Jno. S. Brandt, F. J. Stinson, J. H. Mohorter, Morton S. Rose, A. M. Harvuot, J. E. Lynn.

CALENDAR FOR 1904.

- March 6, Foreign Missions.
May 1, General Home Missions.
June 5, Children's Day.
Sept. 4, Church Extension.
Oct. 16, Forefathers' Day.
Nov. 6, State Missions.
Nov. 20, Boys' and Girls' Rally Day.
Dec. 4, C. W. B. M. Day.
Dec. 18, Ministerial Relief.
(To be announced), Education Day.

A New Plan of Church Work.

(Continued from page 234.)

stances is worthy both our admiration and consideration. A sermon sandwiched in between two such flurries would, to the most of us, lose its religious flavor. To expect that mother to attend a missionary meeting in the afternoon, and church again in the evening, is to anticipate her early departure to a better land than this. Shall our plan of many meetings continue in the face of these weighty objections, or shall we look for a better way?

Religion is growing daily more personal and practical. In portions of our city, poverty and squalor, ignorance, degradation and vice, are allowed to sow their seeds, and multiply without any counteracting influences being exerted by Christian people. About the only time church members come within easy smell of such classes is at an occasional rummage sale. The gospel of soap and water is needed oftener, perhaps, than the doctrine of Faith, Repentance and Baptism. Our coal miners have souls to save, and Flat Boat City is a mission field.

Talk about planting a mission in some needy section, and the question arises, Where are your workers? The home church has scarcely enough to conduct its own worship in order. Why not, therefore, release the whole company from Sunday morning worship, and send them out in companies to work



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where the harvest is abundant, and the laborers so few? From companies they would grow into regiments, and the home church would gather them in. What are we here for? Simply to sing by the choir and pray by the preacher, and conduct a funeral of our own? Yea, verily, it seems so. Why not bestir ourselves out of the rut of despond, and climb onto a higher plane, where our anxiety for the salvation of others will cause us to forget ourselves in the consciousness of doing real service.

The future of the church depends upon the children. We should be with them in their Sunday-schools and assist in the molding of their religious impressions. Can we not make it possible for the parents to come with their children, by a change in the time of our worship? I have suggested the afternoon. This might not be best during the heated season, and if not, the hour could then be changed.

In the light of present day customs, some adjustment of our course as a church seems essential. The only apostolic precedent for Lord's day worship is that the disciples met on the first day of the week to break bread. Were that precedent followed completely, we would meet in the evening and in an upper room. Let us never forget the statement of Jesus that the Sabbath was made for man, and not man for the Sabbath, and as we plan for the future, let us face conditions as they exist.

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Additions Reported Last Week.

Baptisms.....	907
Letters, statements and reclaimed.....	110
Methodists.....	32
Baptists.....	30
United Brethren.....	5
Catholics.....	1
Unclassified.....	34

Total..... 1119
Dedications, 2.
Preachers, 5.

M. L. BUCKLEY.

Harrison, O., Aug. 13, 1903.

COLORADO.—Salida, Aug. 13.—August 2, one added to the church by letter; Aug. 9, one by statement. On the night of Aug. 10, the church gave us a very pleasant surprise in the form of a social. Church here has run down a good deal not having had a pastor since last September till I came first Lord's day in July. The C. W. B. M., however, is in good condition.—G. W. COFFMAN.

ILLINOIS.—Illipolis, Aug. 14.—Am at Plain View Church, near Macon, Mo., in a good meeting; ten additions so far. People come for miles—everybody talking about the meeting; prominent people added to church; they want some good preacher for one-fourth time. Address Jones Cline, Atlanta, Mo., for work.—HENRY B. EASTERLING.

Watseka, Aug. 10.—Two more responded to the gospel invitation yesterday. Will not preach here again until Aug. 30. Any church building committee needing good art glass windows should consult our trustees before purchasing elsewhere.—B. S. FERRALL.

INDIANA.—State Line, Aug. 12.—Three added at Old Union church, Vermillion county Ill., during my visit over last Lord's day.—CHAS. E. SHULTZ, Minister.

Bedford, Aug. 10.—Our church here reports as the result of July rally on building debt, one thousand dollars raised and paid. In 15 months we have received \$3,500 to pay off part of our indebtedness. Current expenses fully met and something over. A good Children's Day netted \$35 for the foreign missionary society. No summer audience problem here, of the attendance keeps up in the hottest weather. God is good to us and these are loyal people.—E. RICHARD EDWARDS.

INDIAN TERRITORY.—Pryor Creek, Aug. 10.—Three additions yesterday—one from Baptists and two by confession.—F. H. GROOM.

Allume, Aug. 15.—There were eight additions Lord's day morning, Aug. 9, 8, since, making 16 up to Friday night, 14 confessions.—W. F. FLOWER.

IOWA.—Bedford.—One more addition by confession here Lord's day. I preach at Hopkins, Mo., Sunday and deliver the address at the union Sunday-school picnic near Pickering, Tuesday, Aug. 18.—LEE FURGESON, Pastor at Bedford.

Davenport, Aug. 10.—We had good summer audiences both morning and evening yesterday. One confession. S. J. White, of Missouri, has been called to be pastor here. I will enter on my work at the Central Church, St. Paul, Sept. 1.—C. C. DAVIS.

Blanchard, Aug. 13.—I am just closing my year's work with this congregation, during which time we have enrolled seven new Disciples; relighted the church with ascetylene gas and handsome fixtures. The sisters of the church are refurbishing the audience room at a cost of \$100. We have located here the inter-state savings bank principally controlled by our people. J. P. Myers, the cashier formerly from Clarksville, Mo., has rendered us valiant assistance, and the new orchestra of nine pieces at a cost of about \$150, is largely due to his efforts. Dawsonville, Mo., where we labored for one-fourth time last year has unanimously called us to serve them another year; we commence meeting there Aug. 17, we will live at Blanchard the coming year. I preach at three points and lecture some. We leave Sept. 1, for New York state for one month and visit our parents, who are in feeble health. The Blanchard congregation gave me a very complimentary letter of testimonials signed by the elders and deacons.—ISAAC S. BUSSING.

Shenandoah, Aug. 17.—Three added here by letter since last report; two of them yesterday.—H. C. LITTLETON.

KANSAS.—Wichita, Aug. 10.—One addition to the South Lawrence Ave. Church yesterday.—W. T. McLAIN.

Potter, Aug. 10.—R. E. Callithon, held us a

short meeting, too short to test the field. Two baptisms and two by relation. He may accept a call to Holton, Kansas. This church has called the writer another year half time. We may accept it.—H. E. BALLON.

Westmoreland, Aug. 10.—Twelve baptisms; two from Baptists, three by relation here since last report. We begin a meeting with them Aug. 25. They need some young man all the time—county seat—good church.—H. E. BALLON.

KENTUCKY.—Elizabethtown, Aug. 10.—Just closed a two weeks' meeting at Glendale, Ky., with five additions, all by confession and baptism. Bro. C. B. Reynolds, of New Philadelphia, O., did the preaching, large crowds were present at each meeting, and much good was done to the spiritual growth of the church. I go to Sonora to begin a ten days' meeting with A. C. Tharpe.—CHAS. RICHARD VAWTER.

MICHIGAN.—Cascade, Aug. 11.—Three confessions last Lord's day.—C. M. KEENE.

MISSOURI.—Troy, Aug. 15.—I have just returned from holding a protracted meeting at old Liberty Church in Maries Co., Mo., with three accessions and the church greatly strengthened. It was here, fifty years ago, I preached my first two sermons with three conversions. The friends on Tuesday gave me a grand fish-try.—E. R. CHILTON.

Weaubleau, Aug. 12.—I filled my appointment at Prairie Valley last Sunday. While there a messenger came after me to go to Doolies Bend and preach a few nights in a meeting Bro. Smith had begun. He is very old and broke down after preaching his third sermon. He had two additions, one by baptism when I went, and I preached three sermons and had six more confessions, and left Bro. Smith to continue the meeting. He was very much better after resting a few days. He is 73 years old and is an able defender of the Gospel. We expect to hear of great results yet from the meeting. I begin here Saturday night with home forces.—S. E. HENDRICKSON.

Springfield, Aug. 14.—Eleven added to the First Church recently. We are now engaged in a series of tent meetings, assisted by Ida Simpson, singing evangelist. Seven added; three confessions.—E. W. BOWERS, pastor.

Appleton City, Aug. 12.—We closed a three weeks' and three days' meeting at Center last night with eleven additions. E. H. Williamson, of Sutter, assisted us in the last week. He is a good man and a tireless worker. We will build a new church there this fall.—FRANK JALAGEAS, pastor.

Richland, Aug. 11.—There were two accessions at Swedeborg last Sunday by letter. Our temperance work is still in the front. We knocked the last saloon out of Crocker last week, also gave the petition for a saloon in Richmond a second defeat, and Stoutland is vigorously prosecuting all who are violating the law in her midst. We are in the fight on the promises of God (Matt. 18:19).—J. R. BLUNT.

Quick City, Aug. 17.—Elder A. Sterlings, of Warrensburg, Mo., has just closed a two weeks' meeting at this place with eight additions: six by confession, two by statement.—J. N. FORT, clerk.

OHIO.—Geneva, Aug. 10.—Three were added to the church yesterday by primary obedience.—H. L. ATKINSON.

State Evangelist Geo. A. Ragan just closed a tent meeting in Byessville, O., resulting in the organization of a church of seventy-one members. This congregation and the near by country church of Harmony will co-operate in the support of a minister. J. E. Hawes rendered very efficient service in the meeting both in preparing for it and in conducting the song services. Evangelist Ragan begins a tent meeting in Caldwell, Aug. 16.

OKLAHOMA TERRITORY.—Lawton, Aug. 14.—Two added last Sunday; 48 since January. I begin a meeting at Temple, O. T., Aug. 27, 1903. A great field here for concerted men.—O. D. MAPLE.

ONTARIO.—Bowmanville, Aug. 14.—Four added by baptism at regular services within the past month.—B. H. HAYDEN.

SOUTH CAROLINA.—Charleston, Aug. 10.—The congregation in this city is still growing. Recently one from the Baptists; yesterday one by letter. Congregation seven years old. Because of their poverty worship in the temporary structure where its initial meeting was held. In this proud, conservative and most characteristically southern of all the cities of the south, our place of worship has lost us prestige and recognition. The cause here has been saved by the A. C. M. S. Eighteen months ago it came to the rescue. We have been inspired with its small help to do what we dared not do before. A loan from

the Church Extension Board secured a most desirable lot. Three-fourths of the money for a \$2,000 building is raised; all general boards have been contributed to in the past nine months, state work liberally helped; congregation has no persons of wealth; on the very outskirts of the brotherhood; encouragement much desired. Let it be given through the interest taken in general home missions. South Carolina a great and needy field.—E. J. FENSTERMACHER, 1373 E. 22nd St., St. Louis, Mo.

TEXAS.—Whitesboro, Aug. 8.—Have been with E. H. Holmes one week; seven added and good interest. I think we would have a fine meeting if we had a tent.—R. L. MCHARTON.

True, Aug. 10.—Northwest Texas camp-meeting closed. Attendance 3,500; 48 added, mostly by obedience. Meeting goes to Seymour and will be conducted by the same parties.—HADDOCK & MCKISSICK.

VIRGINIA.—Martinsville, Aug. 10.—Two confessions and baptisms yesterday, and a fine worker from the M. E. church.—W. H. BOOK.

WISCONSIN.—Lynxville, Aug. 15.—One noble woman confessed Christ last Lord's day. We will begin a meeting Aug. 23. Recently we paid off our church extension indebtedness and are now raising funds to repair and beautify our church house. I am just beginning my third year's ministry here. This is the center of the great fresh water pearl region of America, and everybody is engaged in clamming and pearl hunting, and some have taken time to find "the Pearl of great price."—ALLAN M. LAIRD.

Changes.

John Munroe, Mt. Pleasant, Mich., to Randolph, O.

J. C. Mason, Palestine to Dallas, Tex.

Guy B. Williamson, Traverse City, Mich., to Waverly, Ill.

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Many illustrations are found in the book, and its more than 300 pages are full of interest.

Price, bound in cloth, \$1.50.

The Chinese Story Teller, or the Changed Story, by Wm. Remfry Hunt. This new book will be ready for mailing by Aug. 20, 1903. The introduction is by W. P. Bentley. An idea of the contents of the book may be gained by reading the following short extract from the introduction: "The aim of the author is just this—to give the reader a pen picture of the Chinaman in some of the every-day aspects of his life, and this all the more effectively by taking the actual experiences of a real hero." The book contains sixteen illustrations, most of them being full page. The book embraces 167 pages and is printed and bound in latest style. The price is 75 cents postpaid.

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"The Christ in Modern English Literature," the new book by George H. Combs, is now being called for. Orders have been received and filled. The book is bound in purple colored silk cloth with title in white. The book contains 257 pages. An idea of the book can be learned from the following table of contents: The Scope and Significance of the Inquiry; The New Feeling for Christ; The Literature of Silence; Voices of Revolt; II Penseroso; Poets of Paganism; Redemptive Ideals; The Plaint of the Pessimist; Echoes of the Orient; The Vision; Faith's Chorus; The Outlook. The price is \$1.00, postpaid.

THE PEOPLE'S FORUM

A Free Platform for Suggestions and Discussions on all themes of General Interest

A Great Fraud.

Having become tired of seeing the innocent victimized, and swindled, I beg leave, Mr. Editor, to use the columns of your valuable paper to expose a swindling scheme, now existing in Denver as never before. While I regret to have to speak so of my own home, yet I will do so.

Restaurant and rooming house dealers are the greatest and most numerous swindlers. I will expose a few tricks for benefit of persons who anticipate coming to this country. Let me say right here that I believe other places in this country are just as bad as Denver.

Persons wanting certain properties will go and find an agent for such properties. The would be purchasers are shown around. For instance, they will go to a rooming house. There the landlady will in some cases hold a bogus telegram summoning her to the bedside of relatives who are dangerously ill. This gives her an excuse for being anxious to sell out. She will rate rooms about thirty percent higher than that for which they rent. Vacant rooms will be partly fitted up by her own personal property until she sells out. She will misrepresent water bills, light bills and almost everything else.

The poor victim, a person as a rule is one who has saved up their earnings for years, takes a chance on the deal. They immediately awaken to the situation, and are forced to sell out, and inside of two or three weeks the same old swindle is repeated. It means more than quit. It means lose several hundred on furniture. And so the old swindle keeps on and no one raises his voice against it.

I doubt if the Denver papers would publish a notice of this character. It would injure the city. The classes to whom I speak, remind me of a certain class concerning whom Christ spoke.

J. A. SHIRES.

Denver, Col.

Another Phase of the Educational Problem.

An editorial in the CHRISTIAN-EVANGELIST of August 6th under the heading "To College or to Business—Which?" is timely and sensible. It also suggests a phase of the educational question that has long troubled this scribe. It is the part the Business College plays in the matter. Let one case illustrate. A young man of sixteen is within two years of graduation in a city High School. His parents are not rich but well-to-do. He is bright, quick and ambitious. The flaming advertisements of the Business College are handed in at the door every week. For three months in school they offer a position as stenographer, bookkeeper, etc., at \$40 per month. The young man catches the craze. He wants to do that. After some debating he leaves High School and goes to the Business College. He spent four months. To-day he is a bookkeeper at \$45 per month. He is "doing something;" "Got a job;" "Got my own money."

Well, what of it? What follows from this? To me a most serious sequence.

First, the boy will go through life a half-educated man, and will live a life of regret that he is so.

Second, he will be a machine-man. That is, he has narrowed his life at the beginning-point to one line of work, and he will live and die working for somebody else. He may in ten years get \$100 a month, but he will still be a machine-man trotting in his little rut laid out while in his teens. He has cut himself off from all future development, except as practice will make him a better bookkeeper.

Third, this same boy could have gone on through High School, graduated, then by economy and thrift could have taken a college course. A broad foundation could have been laid, and then he could have been a doctor, a lawyer, a merchant, a teacher, or whatever he might choose, and he could have done it well. If he had cared for the Business College

then, he could have had it. This instance is not imaginary. Personally, I know a score of young men and women who have done this very thing. I am lead to almost declare that the Business College is a curse instead of a blessing.

What shall we do about it? Let every preacher and college man use his influence personally among young people and parents to prevent such things. Let the editors of our papers speak through their columns to parents especially. 'Tis true we must have bookkeepers and business colleges, but they must not blight so many lives. The basis of this evil is money. Young people must be given a higher ideal of life. So, Mr. Editor, speak to us again on "To a Broad and Liberal Education or the Business College—Which?"

Collinwood, O.

C. A. FREER.

Organization and Life.

I accidentally took up the CHRISTIAN-EVANGELIST of July 9, and my eyes met my heading reversed. I read the article with interest, and rejoiced that a man of the editor's prominence had the independence of thought and moral courage to think and speak as he did. The philosophy of the Disciples, to a damaging degree, has been the reverse of this; rather as I have put it. They have too often put the emphasis on work—ordinance and organization. The divine life does not always run in the same grooves. It is not the same in its enlargement and general acceptance, as at its inception, when everything was to be learned and redjusted; when the people had no books, and all was to be learned by oral instruction; when we had the great truths to be learned and put into life, in book form in every house, and taught to our children among their first lessons, and familiarized with them all their life. A true church organization is but the practical recognition of the fitness of men and women to look after certain needs to be served or interests that require special attention. How often have I seen in our churches men officiating as elders that had not the first fitness for the place, mere functionaries, while others sat by with every qualification, but scarcely recognized. It has always seemed to me that the proper one to serve at the Lord's table was not a factious elder whose only requirement was he had been appointed elder, nor the young man who was recognized as pastor; whose youth disqualified him for the oversight, but the old minister who had lost his aggressive power to do the work he once could, but whose ripe experience fitted him to feed the flock of God, and whose fitness to teach enabled him to say fitting words on such an occasion. It would keep him in touch with the living interests of the church according to the habits of his more active life and be a source of interest to occupy the mind, and a life ministry to the church, and a source of deserved comfort and recognized respect during the closing days of his life. It seems to me the divine order would be: when he has "finished his course" of aggressive work on account of age, he should be recognized a local, permanent pastor, and the strong young man as assistant. How many factious elders I have seen whose officiousness was an embarrassment and whose officiating detracted from the interest of the occasion. But I guess the editor will say all the churches can hear on this theme at present. I only wanted to say amen to his line of thought on this subject as one who has seen and felt what he says from more than three score years in the ministry.

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By a California Endeavorer

"A Christian Endeavorer's Working Journey Around the World," by J. F. Anderson, is a unique contribution to the literature of travel. I had the good fortune to make this journey with Mr. Anderson, though I remained in my home in California. He started from my home and returned to my home, and all through the five years he wrote to me frequently. Nevertheless his book is a surprise to me. He saw the world with eyes peculiarly his own. He mingled with people not often seen by tourists. The book is fascinating. It is full of information and inspiration. Mr. Anderson is a Christian Endeavorer with the emphasis on both words. I know of no better book to put into the hands of a boy, or any one, who needs to have the word impossible taken from his vocabulary.

Very sincerely,

FRANK M. DOWLING.

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Family Circle

The Narrows.

Charles Blanchard.

Swift conflicts there are here of which the world may know
Nothing of the heartaches, while they smile
and bid him go
Forth alone and conquer the caprices of his fame,
Or failing, still enduring, hiding from the world his shame.

O the conflict, O the suffering of spirit which awaits
The unconquered and unconquering soul without the gates!
Faith and hope too rudely shaken, lotty purposes laid low,
Cast into the outer darkness, while the world cries—"Let him go!"

Burdened souls lie crushed and bleeding in the narrows of the street;
Men and brothers pause a moment, in the trace of trampling feet,
A lone serge onward in the strife for bread that satisfieth not—
Now, too late, they hear the pleading of a soul that they forgot!

"For so the Lord hath willed it?"—I do not say you no!
But once you might have helped and saved this suffering soul laid low!
Perhaps he may be saved by fire, yet ye shall suffer loss—
The Son of Man himself had failed except one bore his cross!

A Good Comrade.

By Jessie Claire Glasier.

It was certainly anything but a radiant smile of anticipation that overspread the faces of the Hilliard twins when they heard that their cousin Claribel was coming to spend the summer at Sunny-bank.

"She'll tag," grumbled Paul, knitting his yellow eyebrows fiercely over mamma's letter. "We'll let her see on the start that we've always had everything together and three's a crowd," declared Lawrence. "And Mum thinks we'll like it! B'm!" "My dear boys," their mother had written, "I have a happy surprise for you. Uncle Doctor and Aunt Sue are going abroad this summer—they hope that the change will make Auntie well again—and Claribel, whom you haven't seen since she was a three-year-old, is coming to be my girl while they are away. She is a dear child and will take the place of the sister that you never had. I know you will help make me her feel at home. She has never been away from her father and mother before, and we must give her such a pleasant summer that she will scarcely have a chance to miss them."

"Just as though a girl could go on long tramps and keep still when the fish bite and camp out in the cave," said Paul dismally. "Hope she won't be falling into the brook and expecting us to be on hand to pull her out, and squealing over every bug and telling how the sun makes her head ache, like that sister of Bradley's," sniffed Lawrence, with a wry face at the memory of the fretful little girl that had spoiled half their fun on a visit last summer.

"If she's that kind we'll get papa to say we can go camping, that's all," declared Paul, tossing his curly blonde head. "We'll not have our vacation plans knocked out this year, now I tell

you!" Unfortunately, the boys had never had a chance to find out what a jolly playmate a bright, sensible, healthy girl can be. But before Claribel had been twenty-four hours at Sunnybank, they were quite ready to admit that she was delightfully different from Beatrice Bradley. She had a sturdy little figure and a round happy face very pleasant to look upon in its frame of soft brown hair. Her voice was bright and frank, like her clear gray eyes, and the cluster of freckles on her merry little nose said plainly that here was a girl not afraid of the sun. Her fondness for all living creatures delighted Lawrence, who was a born nature-lover. In a few days the two were spending so much time together in search of some shy bird or new kind of beetle or spider, that Paul was almost ready to complain. "I seem to be the third that makes a crowd," he thought with a queer little grin.

But Claribel's quickness in learning to milk his pet Jersey, and her eager delight in the pretty friendly creature, quite restored the boy's good humor. Claribel was so ready, too, to sew on a button or mend a rip. It was she who was in demand when there was a cut finger to be tied up or a splinter to be extracted. The summer days went by all too quickly and vacation was nearly at an end when Claribel's great opportunity came. Leo, the big shepherd dog that had been from a puppy the boys' favorite playfellow, had been missing for several days to the grief of the whole family. There had been a general mad-dog scare during a long season of drought and sultry weather, and when no trace could be found of Leo,

the boys were sadly afraid that he had strayed or been stolen away among strangers to fall a victim to a policeman's bullet. Paul and Lawrence mourned their pet as lost and refused to share Claribel's faith that he would come back to them.

Late one August afternoon the three children were coming home from a black-berrying expedition. At the edge of the village they crossed a tiny brook and Claribel spied a water plant that would look well in the home aquarium. "I'll catch up in a minute," she called to the boys, and turning the berries from her pail into an empty lunch basket she ran down the bank and knelt to dip up the coveted treasure. Paul and Lawrence were quite out of sight down a turn of the road when she climbed to the path again, and what was that noise behind her in the distance? Claribel turned and saw something that set her heart thumping furiously and made her sunburned cheeks flush a brighter color. Down the cross road, chased by a group of yelling boys, a dog was running on three legs, the fourth dangling useless. His coat was rough and white with dust, his mouth torn and bleeding, while a long hard run had covered his panting tongue with foam. Straight toward Claribel he came with frantic leaps.

"Lookout! He acts mad! Run!" shouted the foremost pursuer, and a well-aimed stone made poor Leo's side quiver. For Leo it was. His joyful bark of recognition quite drove away the fear that for one moment had made Claribel look around for a hiding place.

"For shame!" she cried. "He's only tired and hurt and thirsty. See here,"

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and kneeling by Leo's side the little girl held out her pail of brook water. "See him drink? Poor old fellow! You shan't be abused any more!" she promised, her eyes flashing as Leo drained the last drop and looked up into her face with a hoarse bark that told as plainly as words how grateful he was for the cool draught. And at that moment Paul and Lawrence, turning back to see what all the noise was about, gave a great cry of surprise and delight and rushed upon their pet, almost upsetting Claribel in their eagerness.

"His leg's broken, but I believe I can set it," said Claribel, winking fast to keep the tears back. "Let me have your handkerchief, Paul, it's bigger than mine. Lawrence, you find something for splints. I saw papa set a boy's arm once. He let me help him bandage it. You'd better run, you wretched, cruel torments!" she called after the last of Leo's persecutors as they slunk down the road.

"If ever a dog looked mad he did," Lawrence reported when the story was told at home. Claribel is clear grit. And cool as a regular doctor, too. You've got a level head, little Sis."

"I only wish she was our real sister," said Paul quickly. "You've saved Leo for us, little doctor."

"Wasn't I right about his coming back? And I do believe he will get well," the little girl cried, her face beaming.

And he did. On the morning that the boys started back to school the last thing they saw from the village stage was Claribel waving her handkerchief, while Leo, no longer a cripple, his glossy neck decked in a new collar, barked good-by at her side.

The President's Mail.

That amusing letter, by the way, is a sample of many addressed to the President daily. Soon after Mr. Cleveland's marriage, during his first administration, he received an application for a postmastership, and the letter closed by saying, "Moreover, you see, this position would enable me to support a wife, just as the presidency did you."

And President Roosevelt not long ago received an appeal which began, "I suppose you get so many letters that, when you see the postman coming up the street, you do not care whether he is bringing you anything or not."

As a matter of fact, no postman comes up the street with the President's mail. Edward Beckley, a colored man, who served a Union officer at Bull Run, and who has been at the White House ever since, makes three trips a day to the post office, returning in time for the clerks to begin work at nine, and again at noon, and the last time at half past two. He used to go on horseback and bring the mail in saddle-bags, but now at 72, he uses a buggy.

The letters that come are sorted by an experienced executive clerk, who is able to detect those written by the really intimate friends of the President. These are sent to the President's room without being opened, but the rest are run through what is called the "department sieve." Ap-

peals for post offices, pardons, minor appointments, and so on, are referred each to the proper cabinet officer. Then the miscellaneous mail that is left is mostly "briefed." A clerk reads the letter carefully and prepares a short typewritten summary which he attaches to its face.

Every report in the newspapers about the President or White House calls forth a mass of letters containing questions, protest or approval. Sometimes these letters are briefed in bunches. After the "Booker Washington dinner," for instance, one set of letters each day was fastened together, marked as favoring the President's course, and those taking an opposite view were labeled accordingly. After reading the briefs Mr. Roosevelt may go as much deeper as his time permits, but it would be impossible for him to read everything, as he often receives a thousand letters a day.

Every serious communication is answered, though the President rarely writes a letter with his own hand. Many of his replies are dictated to a stenographer, but by far the larger number are turned over to the eight typewriter clerks, who know, from long experience, just what ought to be said in reply.—*The Little Chronicle*.

Say, pa, what is classical music?

Classical music, my son, is music that you can't whistle, and wouldn't if you could.

Mrs. Brown (nudging Mr. Brown, who snores with his mouth open)—"William! you'd make less noise if you'd keep your mouth shut!"

Mr. Brown (only half awake)—"So'd you!"—*Life*.

Wise Father.

When Rudyard Kipling was a lad, he went on a sea voyage with his father Mr. Lockwood Kipling, and the London Academy prints this anecdote of that trip which is characteristic of the writer's early grip on things.

Soon after the vessel got under way Mr. Kipling went below, leaving the boy on deck. Presently there was a great commotion overhead, and one of the ship's officers rushed down and banged at Mr. Kipling's door.

"Mr. Kipling," he cried, "your boy has crawled out on the yard arm, and if he lets go he'll drown!"

"Yes," said Mr. Kipling, glad to know that nothing serious was the matter, "but he won't let go."

"Seen Ezry's new horse?" asked one citizen of another.

"I have," was the reply.

"Well, what does it look like?" asked the questioner, impatiently.

"Well, he looks," said the other man slowly, "as if Ezra had taken him for an old debt."—*Chicago Standard*.

"Bridget," inquired the mistress of the house, "Were you entertaining a policeman last night?" "Sure, mum," replied the cook lady, "'n' it's fer him t' say how intertainin' Oi was. Oi was doin' me bist."

"Don't you know that it is wrong to gamble?"

"Yassir," said Pickaninny Jim, as he shook the dice. "But dishere isn't gamblin'; dishere is a guessin' contest."



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Morning Hours.**W. S. Whitacre.**

The morning hours are sweet and calm
And free from busy care.
Oh, let me then lift up my soul
In simple, pleading prayer
To him who gives the life I live
And this request repeat:
"Bestow on me thy Spirit, Lord,
And keep my spirit sweet."

The morning hours foretell the day—
Will it be bright and fair?
Will sunshine gild each passing hour,
And purify the air?
Oh, let my constant purpose be
Through all the days I meet
To manifest the Savior's love
And keep my spirit sweet.
Mt. Vernon, Ill.

**Plans.****By Sally Campbell.**

Julian and Joe were sitting side by side on a bench in the sun. They had been there for half an hour. The kite which Joe had come over to help fly lay flat on the ground, and their ball had rolled off down the walk. Pussy was playing with it.

Julian's grandmother had been out calling. She stopped, on her way to the house, and took a seat on the bench by the boys. For some reason they did not feel just as glad as usual to see her.

"Why, you two are as quiet as mice!" said grandmother. "What are you doing?"

Julian looked at Joe; Joe looked at a last year's bird's nest up in a tree. It was Julian's grandmother. He would have to answer.

"Oh, only planning something," he said. He did not say that it was something to make Bobby Moore real mad.

Grandmother always knew when anything was a secret. She knew to-day.

"Did you ever think, Julian," she said; "did you ever think, Joe, that some of the loveliest work that is ever done in all God's big, wide world is planning? In this little time since that you have been sitting here, in a great many different places, men and women and little children have been trying to arrange some way to be kind to somebody else. Isn't it beautiful to think of? Often, when my mind is tired, I like to think about it. I have an idea that up in heaven the angels never forget it."

The two boys stole a look at grandmother's wrinkled face. Julian wriggled closer to her on the bench.

"I must go into the house," said grandmother, briskly. "This is too breezy a seat for grandmothers."

When she had gone, Julian and Joe did not find much to say to one another right away. At last Julian began: "Bobby Moore certainly does get mad, but"—

"But he's nice between times," said Joe. "Maybe"—Joe stared up at the bird's nest.

"I mean," he said by and by, "maybe it's better to plan on the nice parts of a boy, and not on his biggest fault."

"Joe," said Julian, "let's let Bobby alone."

"Well, let's," said Joe. "Let's fly the kite."

Pretty soon Julian's sister Mary came rushing through the gate. I am going out to tea!" she cried. "Francis has invited me."

"That will leave such a few for supper," said Julian to Joe—"just you

and me and grandmother. All the others are going away."

When Mary came out of the house, Julian and Joe were sitting on the bench, and the ground again.

Before long they were knocking at the door of grandmother's room.

"May I ask Bobby Moore to come to tea?" said Julian. "He can take Mary's place, you know."

The next Sunday, after Sunday-school, Julian and Joe were walking on ahead. Bobby Moore was with them.

"You know about my temper?" he said. "That's my giant, and I'm going to fight it. Only it's hard. I was almost beaten Thursday when you came after me to go to tea. That helped me. It helps you a lot when other fellows are your friends."



The late Mr. Gladstone was much bored with young unknown authors, who sent him their published works for his judgment. So his secretary was instructed to use this ingenious formula of acknowledgment: "My Dear Sir:—Mr. Gladstone instructs me to say that he is in receipt of your book, for which he returns thanks. Be assured that he will lose no time in perusing it."



"I am not much of a mathematician," said a cigarette; "but I can add to a man's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains, and I can divide his mental powers; I can take interest from his work and discount his chances of success."—*Union Signal*.

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"Ah," she sighed, "the great men are all dead."

"But the beautiful women are not," he answered.

Then she looked soulfully up into his eyes and told him she had said it just to be contrary, and not because she thought it for a moment.



"Tommy, is your mamma at home?" asked a lady caller, coming up the gravel walk. Tommy, who was peeping around the corner of the house, gave a guilty start and then replied meekly: "That's jist wot I waz tryin' t' find out; I've been swimmin'." — *Ohio State Journal*.

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With the Children

By J. Breckenridge Ellis

Horace Neally, New Falls, Mich.: "I am glad Zella Manley explained about shakes. As for me, I don't believe you knew what they were, till she told you! I celebrated the 4th of July by being sick in bed, and I thought then if I had my way, every fire-cracker would be at the bottom of the sea. I guess that would have made them wet enough. But now I am well and have lost my fun; still it's more fun to be well than to shoot. I had scarlet fever. Yes, I read Norah Taylor's other letter, and Edith Searcy's, too. I vote for blue and gold for our society colors."

Mary Haymaker, Wichita, Kan.: "Inclosed you will find my first quarterly report. I estimated my poetry as nearly as I could (7,241 lines), and think it is nearly exact." (That part of the report is right, because I happen to remember what poetry you are reading, Pope's 'Essay on Man' and 'The Lady of the Lake.' But when you say 215 pages of history, it is not enough, because you do not tell what history it is; please let me know, so I can put you on the Honor List.) "I intend to go on with the work. I will soon be going to school, and then it will not be so easy. However, I shall try to keep the rules of the Advance Society."

Maco Chasteen, Pawnee, Okla.: "I desire to join the Av. S., and should like to have my name enrolled at once. I was 12 on the 10th of January. I should like to hear from Bertha Beesley, she seems so jolly. I will begin the rules Aug. 3. I am a Christian minister's daughter and take a good deal of interest in the religious work. I am a member of the church, Sunday-school and Endeavor. I am president of the Endeavor and will try to start a branch of the Av. S. here if I can." (Good for you—that's the way to get things moving—not wait for somebody else to mouse around, but stir it up yourself. I think the reason a great many people are not enjoying themselves is because they are waiting for other people to start them an entertainment. You'll never catch me waiting for others to make me have a good time! If everybody in town were invited to an ice cream and music party except me, and I knew I had been left out on purpose, I could go and sit on a log with a good book and be happy.) "Don't you think gold and blue will be pretty colors for the Av. S. badge?" (I do. Let's hear from all the members. Remember voting on the colors ends with August.)

Ruth E Day, Sparta, Mo.: "I will now send in my 2nd Av. S. report. I would have sent it sooner, but I work in the poultry yard and garden most of the time. Mamma and I have 60 young turkeys, 80 frying chickens and 6 little guineas. When I wrote to you before, I was 10, and now I am 11." (You are doing well.) "My birthday is May 30. Mamma has a sister whose birthday is Feb. 11." (And a very good birthday, as I know from experience.) "Papa is 53; he is a prohibitionist. Oh, yes, we have several pic-

tures of you, one large one that sister cut from Our Young Folks when you wrote that story, 'The Lost Memory.' It was a good story. Why not write another story for Our Young Folks? I am trying for the prize for the most interesting letter. This quarter I read 86 chapters in the Bible. I hope my report will be accepted, as I have done my best." (It is a good one.) "I must close and go feed my poultry." (I hope you keep them well watered this sultry weather.)

Mabel E. Bush, Hannibal, Mo.: "Here I am once more after an absence of three months. Away from home on a pleasant visit accounts for my absence. We had a fine 4th of July celebration with beautiful fireworks. Don't you think Flinch is very fascinating, especially if you get beaten as I did a few minutes ago?" (Nobody has to be beaten at flinch. The way you avoid it is my slipping from under your flinch-pile all the numbers you don't want, and hiding them among the reserves.) "There are several tennis-courts here; one is just lovely. Do you like to play?" (I go over every evening. It is fashionable here.) "I should like to see Harriet Dunn's cat, Pitpaw." (I should think you'd rather see Felix. Felix is not a common cat. He can do whatever Pitpaw or any other cat can do. He catches many mice.) "My cat Dinah had nine kittens." (Well, yes, of course, Felix couldn't do that, I wasn't thinking about kittens.) "They are real cute, so if any one wants them, just let me know." (If no one responds to this offer, you'd better drop Roosevelt a card; he does all he can to encourage large families.) "I am also one of the girls who doesn't like to practice music lessons. I think we lazy girls ought to organize an Anti-Practicing Society. Who will join?" (I think the neighbors will pay the expenses.) "I wish all the Av. S. could ride down the river road to Hannibal. There is such a beautiful view; on one side the Father of Waters, on the other a great bluff covered with green vines and flowers that shed sweet perfume 'in the good old summer time.' (Do you like 'to swim in the pool?') Near Hannibal is the mouth of the tunnel, and a large bridge across the Mississippi to Illinois. Down the river as far as you can see, are great bluffs, mountains in themselves. One of these overhanging rocks bears the good old name of 'Lover's Leap.' Just wait a minute till I get some lemonade and I hope it will *ade* me to get cool, writing is such hot work. . . It was good—drank two glasses and will now go on. There was a terrible accident happened at the bridge during the great flood." (I hope nothing will happen to you from the two glasses.) "The excursion steamer Flying Eagle sank with 200 on board. Hannibal is a very flourishing little city of 30,000." (Maybe it is, but when I used to ride to it from St. Louis every summer on the Golden Eagle it wasn't. Didn't anything seem on the go there but the river. However, that was long ago, and if it's doing better, I'd be the last one to throw up to it how it used to act.) "There is a cement-plant and a great many manufactures. I correspond with Lois Ely, and would like some one else to write to me. I had

lots of fun this summer. Did any of the Av. S. ever 'loop the loop'? But I must stop by saying I agree with Helen Ross that the Av. S. should have colors. I think pink and blue, or yellow and blue would be pretty; also red and blue, but they are so common. My favorite quotation:

'I don't know where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care.

—Whittier.

I will send a souvenir to whoever answers this conundrum: "What is the dog's name mentioned in the Bible." (I know, but I'm not going to tell.)

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For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	259
EDITORIAL:	
The Value of Public Worship.....	261
What is New Testament Baptism? ...	261
A Young Man with Vision	262
Notes and Comments.....	262
Editor's Easy Chair.....	263
CONTRIBUTED ARTICLES:	
"I Have Had no Part in It." W. F. Richardson	264
A Better System Needed. G. B. Townsend.....	264
The Offering for Church Extension. Richard W. Wallace.....	265
A Case in Point. Edward B. Bagby ...	265
A Comparison. W. H. Martin	265
The Value of a Scapegoat. F. D. Power	266
The Battle Begun in England. W. Durban	267
Church Extension in Some Western Fields.....	268
The Quiet Hour. Baxter Waters.....	279
NEWS FROM MANY FIELDS:	
Southwest Missouri.....	270
Nebraska.....	270
India.....	270
Washington.....	270
Kentucky	271
Texas.....	271
Southeast Missouri.....	271
THE SUNDAY-SCHOOL.....	272
CHRISTIAN ENDEAVOR.	273
MIDWEEK PRAYER-MEETING	273
OUR BUDGET	274
CORRESPONDENCE:	
Fifty Years of Ministry.	276
New Orleans	277
Missouri Bible-School Notes	277
St. Louis News	277
Three Things.....	277
Jottings.....	277
Notice to Kentucky Brethren.....	277
Michigan Notes.....	278
Important to Kentuckians	278
MARRIAGES.....	278
OBITUARIES.....	278
PUBLISHERS' NOTES	280
EVANGELISTIC.....	281
THE PULPIT	282
THE ROUND TABLE.....	283
FAMILY CIRCLE.....	284
WITH THE CHILDREN.	287

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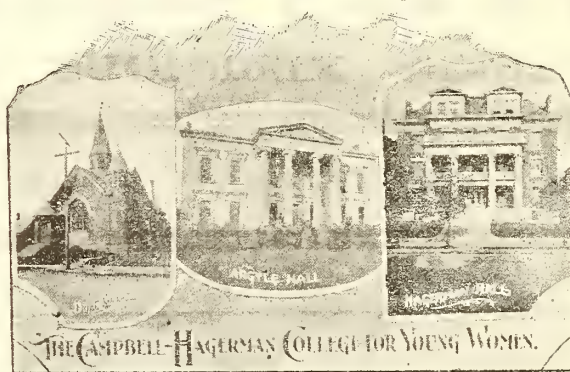
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THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XL.

August 27, 1903

No. 35

Current Events

The National Negro Business League met last week in Nashville, Tenn., for its fourth annual session. The meeting was held in the House of Representatives in the state capitol building, the use of which had been tendered to the league by a special resolution of the legislature—an indication, by the way, that white people in the south are ready to encourage such efforts among the negroes. The session was attended by five hundred delegates representing nearly every state in the Union, and almost every line of business. The purpose of the League is thoroughly practical. It aims to encourage negroes to engage in business enterprises on their own account, and to develop in them the capacity for independent industrial and financial operations. The program of the session consisted for the most part of practical discussions of various lines of business and of the opportunities and achievements of negroes in each, by those who have had successful experience. Booker T. Washington is president of the League. The spirit and purpose of the organization are well expressed in the comment of one who has attended several of its meetings: "We are not disposed to discuss the benefit or efficacy of higher education for the negro. We do extend the hand of commendation to these negroes who are succeeding in their industrial pursuits. More of such, and the work-house will be less crowded, and there will be less of activity for the jury in the woods."



Justice Brewer, of the United States Supreme Court, in discussing the problem of suppressing lynchings, has pointed out that one measure which would greatly assist in that movement would be such a hastening of judicial processes as would insure the punishment of criminals within a reasonable time after the commission of the crime. The public in general has confidence in the integrity of the judges, but the delays and uncertainties of legal proceedings on account of technicalities and appeals have passed into a proverb. Hence arises the mob, whose moving principle is that a prisoner in the hand is worth

two in the jail. Some years ago Justice Brewer advocated the abolition of the right of appeal in criminal cases, on the ground that appeals are usually based on mere technicalities, which do not affect the guilt or innocence of the accused. Even where the criminal does not finally escape, his punishment is postponed until the crime has been almost forgotten. In cases where there is no danger of lynching, such delays are still exasperating and distressing to all good citizens. In Missouri, for example, there have been within the past year nineteen convictions as the result of the boodle investigation. But not one of these convicted criminals is yet in the penitentiary. An appeal to the Supreme Court is always good for a delay of a year or two. There is no danger that there will be any summary vengeance inflicted on these men by lynch law, but the prestige of the courts has already suffered in public opinion because of this obvious interruption of the course of justice. We are not prepared off-hand to express approval of Justice Brewer's suggestion to do away with appeal in criminal cases, but it is certain that some method ought to be devised for enforcing the penalties of the law more expeditiously. The cases must be very rare in which the guilt or innocence of a prisoner can not be finally determined, in so far as human courts can determine it, within say six weeks.



The visit of the czar's squadron to Turkish waters has already had its effect, so it is reported.

Turkey and Russia.

The sultan has promised to do everything that Russia asks in the way of reparation for the murder of the Russian consul, and begs that the squadron be recalled. The incident has given great encouragement to the Macedonian insurgents, in spite of the attempt of the Turks to keep the mission of the Russian squadron secret. An Associated Press dispatch states that important negotiations are on foot among the powers for the formation of a plan to secure reforms for Macedonia and put an end to the revolution. It should be laid down as the first premise that any system of reform to be carried out under Turkish auspices will be a failure. The only practical scheme is the establishment of an autonomous state like Bulgaria. If it is thought convenient to preserve the fiction of Turkish sovereignty, no harm will be done by that, but practical independence,

including the exclusion of Turkish troops, is an absolute necessity. These Macedonians, though Christians, are a wild and rough set, but they are of the same blood as the modern Greeks, and there is no reason why they should not be equally capable of conducting an independent government. If it were thought necessary to find them a king from one of the royal houses of western Europe, as was done in the case of Greece, it would doubtless be possible to find some heroic young prince who would be willing to undertake the enterprise.



The national encampment of the G. A. R. was held in San Francisco, Aug.

The G. A. R. Encampment.

18-20. In spite of the distance there was a large attendance of the veterans. The total number of members at present is 255,100, a loss of 9,162 during the past year. Most of the loss, of course, was by death. A suggestion which was received with considerable favor was that Congress be petitioned to pension all union veterans of the civil war who are sixty-two years of age or over. Gen. John C. Black was elected commander-in-chief. The organization was wise in not permitting itself to be used by the excited partisans of Gen. Miles as an instrument for the vindication of that much-criticised officer. Whatever may be one's opinion as to the propriety or good taste of the President's action in retiring Gen. Miles without a word of eulogy, there was certainly nothing in that act which called for a "vindication," and the suggestion that Gen. Miles should be elected commander of the G. A. R. on this account was untimely and irrelevant. Doubtless he himself felt it to be so. The veterans did what was far better in passing a resolution expressive of their respect for the lately retired general.



Mr. Schwab, of the steel trust, has had an experience not altogether unique among the heroes of this fickle republic. A year ago he was being held up to admiration as the ideal of a man who had completely mastered fortune at an early age, and he was being entreated to make speeches and write magazine articles to tell aspiring youth how he had done it. To-day no one is taking any special pains to learn the secret of his success, but the secret of his sudden failure is a topic which is occupying many pens. Ill health is assigned as

A Needed Reform.

the reason for his retirement from the presidency of the steel corporation, in which position he has been succeeded by Mr. Corey, but the public has good reason to believe that Mr. Schwab's defect is not so much physical as moral and mental. In the first place, as has been pointed out by many, he exhibited, for example, in his fantastic demeanor in Europe, a lack of moral solidity, balance of character and general sanity which showed his unfitness for a position of large responsibility. Aside from this, Mr. Schwab was handicapped by a fatal lack of training. His was the defect not infrequently exhibited by men whose education has been of the wholly "practical" sort. He had learned how to make steel—had learned it in the finest school in the world. But that school which taught steel-making so perfectly taught nothing else. Mr. Schwab, as a graduate of that institution, knew all the technique of his craft, but his mind was still undisciplined. He had received none of that true education which some men get in college, some in the factory and some never get. The lack of that true training did not prevent him from rising rapidly for a time. He attained the sort of success which is so often pointed at to prove that education is unnecessary. But when he stopped, he stopped with a jerk. He had reached his limit. Since he was so willing a year ago to be pointed out as a pattern for the young, he must endure it now with what grace he may if he is held up as a horrible example of the dwarfing effects of a too narrow training.



Probably the cleanest and most respectable of important sporting events is the international yacht race. For the third time Sir Thomas Lipton is spending in the neighborhood of a million dollars in an attempt to capture the cup which was won by an American yacht in the first international race fifty-two years ago. During the next few days, thousands of persons, some of whom never saw a body of water large enough to float either the challenger or the defender, will wait with eager interest for the outcome of the series of races between Shamrock III. and the Reliance. The first race was scheduled for August 20, but failed for lack of a breeze. The evolution of racing yachts during the past half century has worked a complete alteration of type. The modern yacht is not a boat, but a racing machine. It is as delicate as a thorough-bred horse, must be unrigged and towed with great care to get it across the ocean, and has but one object in its life—to win one set of races, after which its delicate and costly hull of aluminum or bronze is ready for the junk heap. The management of this sort of boat is not seamanship in the ordinary sense; it is

a special profession. The old-style yacht—for example the "America," which brought home the cup in the first contest—was a staunch craft which crossed the Atlantic under her own sail, and was seaworthy under any conditions. Her cost was less than a tenth of the cost of the modern challenger, and she is a good boat yet. In short, she was primarily a boat and only secondary a racer. In the development of yachting the inevitable tendency has been toward sacrificing everything to speed. In so doing all of the serious objects which yacht racing is supposed to secure—such as the encouragement of seamanship and nautical architecture—have been entirely lost sight of. Would it not be a gain if in some way the competing boats could be required to conform to some standard of general practical effectiveness before they should be considered eligible to enter the speed contest? A race between a Gloucester fishing boat and a similar craft from England or Norway would have more practical value than the contest between machines which are described as "a spar-deck hung between a bulb of lead and an acre of sail."



When the charter was granted for the erection of the Merchant's Bridge over the Mississippi River at St. Louis, it was provided in the charter that if the ownership or control of this bridge should ever be united with that of any other bridge over the Mississippi, the property should be forfeited and the Secretary of War should take possession of it in the name of the federal government. That the ownership of this bridge has been consolidated with that of the Ead's Bridge and the ferries, is a matter of common knowledge which is beyond dispute. In view of this fact, the Terminal Association has been called upon to show reason why the Secretary of War should not take possession of the bridge as provided in the charter. The answer is to be returned Sept. 4. It is hard for one not versed in the technicalities of law and politics to see any possible escape from the conclusion that the bridge property must be forfeited. The Terminal Association has been so confident that its management would never be challenged that it has not even taken pains to employ those familiar tactics under which there may be practical combination while preserving the form of competition. The Terminal Association has not even the benefit of such technicalities, and if the case is pressed, there can scarcely be any issue short of the confiscation of the property. But what the government will do with the bridge after it gets it, is another problem. It will be impossible to operate it except in connection with the tracks owned by the Terminal Association; and it is not quite apparent how the public will be delivered from

the clutches of that monopoly. So long as all trains go into one station and all the tracks leading to that station are owned by one company, there is not much to be gained by attempting to maintain competition between the bridges.



A contributor to one of the current magazines advocates a new sort of musical education, which in his opinion, should begin in the lower grades of the grammar school and should be continued through the college. The object of this course should be not to train performers, but to develop intelligent and appreciative listeners. It is a fact that there is a much greater dearth of hearers than of performers, and that a great many first class appreciators are spoiled to make fourth-rate players and singers. Why should there not be as this writer suggests, a course of training more or less elaborate, as time will permit, to teach the gentle art of listening to music and understanding it? Surely it would be worth while. The average audience yawns over Beethoven, and, if it endures Wagner at all, does so only on the good-natured assumption that probably he is not so bad as he sounds. Just so the average audience would yawn over Aeschylus in Greek. The trouble is not with Beethoven or Wagner or Aeschylus, but with the audiences which do not understand the languages which these artists employed. There are few who can ever become masters of technique enough to perform the great work of the masters of music, just as there are few who have the dramatic talent which enables them to be interpreters of Shakespeare's greatest characters. But we all study and read Shakespeare. Why should we not all (except those who are actually stone-blind) study music in the same way? The value of art lies in the appreciation of it and it has sometimes happened that those who have little talent for technique and performance have great capacity for intelligent appreciation.



Brevities.

State Senator Sullivan, of Missouri, has been convicted of soliciting a bribe. He offered to sell his own vote and to control two others for the alum bill for \$4,500.

The Trans-Mississippi Congress is holding its fourteenth annual convention at Seattle, Wash. The purpose of the organization is the advancement of the industrial and commercial interests of the territory west of the Mississippi.

Lord Salisbury, Ex-Premier of England, died Saturday, August 22. He was seventy-three years old and retired from office only a year ago, after almost fifty years of service. He entered the House of Commons when he was only twenty-three years old.

The Value of Public Worship.

In the beginning of this series of articles of a practical character bearing on the church—its life, organization, worship and work—we stated that life was not only before organization, but was the cause and determining factor in organization. Life, therefore, is vastly more important than organization. For the same reason worship, which has to do with the development of spiritual life, is more important than any particular method of organization; and yet, of the two, worship has perhaps received the less care and attention. Compared with preaching, too, it is too frequently regarded as less important than the public proclamation of the Word, and has often been given a too subordinate place in the public services of the church. Sometimes the reverse is true, and there are extremes in both directions. Religious reformations have all had their beginning in a revival of preaching in which the sermon bulks largely, and often at the expense of the devotional spirit. This has been true in our own reformatory movement. We hope never to see the time when the public proclamation of the gospel will not hold an honored place in the Church, but the time has certainly come when more attention should be given to the public worship.

Christianity is pre-eminently a spiritual religion. This was clearly foreshadowed in what Jesus said to the woman of Samaria: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshipers. God is a Spirit: and they that worship Him must worship in spirit and truth." It is clear from this language that Jesus sought to introduce a purer and more spiritual worship of God than that which had prevailed up to the time of His coming. The apostle Peter (1 Peter 2:1-5) teaches us that the church built up of "living stones" to be "a spiritual house" has, for one of its great purposes, "to offer up spiritual sacrifices, acceptable to God through Jesus Christ." Hence all the members constitute "a holy priesthood," for each one is to offer his own spiritual sacrifice to God. This is the New Testament idea of priesthood—that all the members are equally priests because all of them are permitted to approach God with their spiritual sacrifices, which are acceptable through Jesus Christ. In so far as men are true worshipers of the living God, they belong to the "holy priesthood." Of any other kind of priest on earth within the Christian Church, the New Testament knows nothing.

It belongs to the preachers and elders of the church to lay increased emphasis upon the public worship, and to seek to develop the spiritual life and the devotional spirit of the membership. The preacher who attaches more importance to his sermon

than to his prayer, must correct his own estimate of the comparative importance of the different parts of the public service, before he is likely to lead a reform in the direction indicated. What can be more important than the leading of the minds of a congregation of worshipers into the Holy of Holies, seeking for light, strength, forgiveness and peace? At no time does a minister of the gospel stand in a more sacred or more responsible position than when he is bearing on his heart the sorrows, the sins and the needs of the people to whom he ministers in earnest prayer before the throne of the Almighty, whom we may call our Father. A preacher can better afford to neglect his sermon than the preparation of his heart and of his mind for the public prayer.

And then how much edification, spiritual aspiration and sincere worship, may come from the singing of hymns and spiritual songs, if only the congregation be taught to "sing with the spirit and with the understanding." The ministry of music is not yet well understood in its power to lift the soul up into communion with the invisible and the eternal. It gives to the soul wings by which it may soar to heights of love and devotion otherwise unattainable. Attention should be called much more frequently than is the case to the sentiment of the hymns, and only such hymns should be selected and sung as have sentiments and literary form which comport with the dignity of public worship. Perhaps this is as good a place as any to say what we have long felt, and that is, that we ought to have a great church hymnal containing the cream of the world's best religious music and its best hymns—a hymnal for the whole brotherhood—for only a wide patronage would justify the publication of a hymnal of the highest order of merit. Perhaps when we attain to the unity which we preach and too little practice, we may be able to unite in the production and publication of such a hymnal.

As far as possible the responsive element should be used in the public worship. The congregation should actively participate not only in the singing, but in the reading of God's word and in the prayers. The "Lord's Prayer" might be more generally and extensively used as a part of the public worship in which all could unite, orally, as well as in heart, in presenting the same petitions. It should be the constant effort of those conducting the public worship to make it as impressive and as spiritually uplifting as possible. The very atmosphere of worship should pervade the church from the time the people enter the house of worship until they depart, and all social visiting, gossip or other conversation in the house of God, together with all unseemly levity and laughter, ought to be regarded as an intrusion upon the public worship,

and out of harmony with the spirit of the occasion. The spirit of reverence, when it is once developed, will effect a cure of all these irregularities which now too often mar the worship in our public assemblies.

There remain some other features in connection with worship in both its private and public aspects for future consideration.

✠

What is New Testament Baptism?

EDITOR CHRISTIAN-EVANGELIST, DEAR BROTHER:—In your reply to my article of several weeks ago entitled, "A Glimpse into History," in which I contended that immersion ought not to be made a test of church membership, you seem to assume that immersion is the only New Testament baptism. I do not believe this, and would be glad for you to state the reasons or passages of Scripture on which you ground this view of baptism. I will reply to such statements in the spirit of Christian fairness and candor, and in order that we may see more clearly where lies the truth; and this, with the design of gaining no victory, but for truth itself; and in this way fulfilling the Scripture precept, "Prove all things; hold fast that which is good."

Fraternally yours,
GEO. C. HICKS.

Sidney, Ia., Aug. 13.

It is quite true that in the article referred to we *did* assume that the immersion of a penitent believer in water, into the name of the Father, and of the Son, and of the Holy Spirit, is the baptism of the New Testament. We were writing for those who, as we supposed, accepted that view of baptism. It appears that there was at least one exception in the person of the writer of the above. We therefore comply with his courteous request and state, very briefly, the ground of the view of baptism stated above.

1. The first reason for such conclusion as to the form of baptism, is the meaning of the Greek word used in the New Testament to indicate that ordinance. We must assume here that our brother is sufficiently acquainted with the history of the discussion on this subject to know that the classical lexicons, without exception, so far as we know, and the vast majority of Christian scholars, regardless of their religious affiliation, hold that the primary meaning of the word *baptizo* is to *immerse, plunge or dip*. We will, therefore, not undertake to quote the authorities on this subject, which could easily occupy an entire issue of the paper. Suffice it to say, that if the New Testament does not teach that the form or action of baptism involves immersion, it would have been impossible to have conveyed that idea in the Greek language. Other Greek terms have the specific meanings of sprinkle and pour, but they are never employed in connection with the ordinance of baptism. Why should we depart from the usual, not to say the universal, meaning of the term employed to express a divine institution without good reason for so doing?

2. The apostles and first preachers of the gospel evidently understood what was meant by the Greek word

enjoining baptism. What they did in rendering obedience to the great commission which commanded them to baptize believers, is the best commentary on the meaning of the term. This is true of John's baptism as well as of Christian baptism. It is hardly necessary for us to refer Brother Hicks to the familiar phrases which occur in connection with New Testament baptisms, which are entirely without meaning on any other supposition than that the parties were immersed. John's converts, for instance, were baptized "in the river Jordan;" Jesus, when he was baptized, "went up straightway from the water;" John baptized in Enon "because there was much water there;" and when Philip baptized the Eunuch "they went down into the water, both Philip and the Eunuch; and he baptized him;" then "they came up out of the water." It is unnecessary to point out that this language, and the action it describes, are meaningless, except as interpreted in the light of the original meaning of the word as stated above.

3. The allusions to baptism in the New Testament, showing its symbolic significance, convey most convincingly, to the unprejudiced mind, the same conviction concerning the form of baptism. The briefest reference to some of these passages must suffice. In meeting an objection which some had urged against Paul's doctrine of grace, that since grace abounds where sin abounded, why not continue in sin that grace may abound? Paul answers: "We who died to sin, how shall we any longer live therein? Or are ye yet ignorant that all we^o who were baptized into Christ Jesus were baptized into his death? We were buried, therefore, with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:1-4). Here is an allusion, in an incidental way, to the significance of Christian baptism that requires no technical knowledge of language to see that baptism, as Paul knew it and practiced it, was something that symbolized death to sin, a burial, and a resurrection to newness of life, on the part of believers, and that it was in the likeness of Christ's burial and resurrection from the dead. Incidentally, it shows also that only those were baptized who had died to sin, that is, they were penitent believers who had resolved in their hearts to turn away from their old sins and live a new life. No amount of sophistry or learned logical legerdemain can obscure the plain meaning of this language. To the same import is Col. 2:12: "Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." Thus New Testament baptism was a witness to the great fundamental fact of the gospel—the resurrection of Christ from the dead,

as well as a standing monument to the fact that the believer had ended his old life of sin and had risen to walk in newness of life. Hence John says: "For there are three who bear witness, the Spirit and the water and the blood: and the three agree in one." These three witnesses agree in testifying "that Jesus is the Son of God." In no other way does "the water" bear witness to this proposition, except in the ordinance of baptism.

We might refer to such passages as John 3:5; Titus 3:5; Hebrews 10:22 and others, but these will suffice. On this threefold chain of evidence—the original meaning of the word, the circumstances connected with obedience to the ordinance of baptism in the New Testament, and the allusions to it in the epistle—we are willing to rest the case as to the action or form of New Testament baptism.

A Young Man with Vision.

There is nothing that distinguishes men from each other more clearly than their difference in capacity for seeing things, and the kind of things they see. Some men can look at a landscape and see dollar marks all over it; others look and see beautiful pictures of quiet vale, or rounded hill, or winding stream. Some men look at a map and see nothing but railroads and cities and real estate opportunities, and possibilities of wealth and of personal aggrandizement, but the young man in the picture we print elsewhere, is gazing at a map on which he sees something different from all that. He sees the kingdom of God at work in our great and beloved country. He sees spots on it that indicate centers of religious activity and growth, where the strong arm of Church Extension has reared a fortress for truth and righteousness. His heart is stirred by the vision, and he longs to be a part of this great beneficent force that is working for the extension of the kingdom of God among men. He wonders why some one has not called his attention before to this map and its significance. But perhaps his pastor or the elders of his church may have looked at the map but saw nothing on it, except that it was broken out with red spots; but the meaning of these spots they did not comprehend. They did not seize the idea that the red blood, from the very heart of the brotherhood, is pulsing through the churches, showing its color visibly at all these points on the map. This is what the young man sees, and his only regret is that none of his life-blood has helped to redden the map of his country, as evidence of the visible progress of the kingdom of God. May the vision of this young man become the vision of every business man, of every preacher and of every church official, until our whole brotherhood is enlisted in this magnificent enterprise of taking and holding this great country for Jesus Christ! Let us hope that by this time

all our pastors and church officials have "got to it" and are ready to point out to their congregations the spiritual significance of that spotted map of our Church Extension secretary, so that there may be no more regrets on the part of any that they have had no opportunity for participating in this campaign for the extension of Christ's kingdom.

Notes and Comments.

In a little passage of arms between Rev. J. W. Lee (M. E.) and Rev. C. G. Adams (Episcopalian) in regard to the exclusive catholicity of the Protestant Episcopal body, Dr. Lee says:

"The Episcopal Church, standing on its merits and its good works, is entitled to all reverence and respect, but when it puts on airs and claims something that belongs to no church, and especially not to the one started by Henry VIII. during the sixteenth century, then it deserves to be ridiculed and rebuked and taught to know its place as a small but well-dressed battalion in the ranks of God's million hosts. If the angels in heaven are ever amused at anything that happens on earth, this scene of a few Episcopal rectors, self-exalted and self-inflated, looking down with pity and an occasional prayer for unity upon Methodist, Presbyterian and Baptist preachers, who have civilized, evangelized and educated in the new world nearly a hundred million of the most strenuous and enterprising young people known to history, must fill their shining souls with uncontrollable laughter."

The last issue of our esteemed Cincinnati contemporary, *The Christian Standard*, presents about the worst case of journalistic hysterics we have ever known. It is absolutely distressing. Something ought to be done to save its readers from the nervous strain which they must be undergoing in view of the impending calamities which that paper depicts as hanging over the brotherhood. An astronomer was once deceived in announcing the discovery of a new planet or comet by a fly-speck on the lens of his telescope. Is it possible that something like this has occurred to the spectacles of the editor of the *Christian Standard*? Several weeks ago we received an innocent little circular, as we supposed, coming from a Cincinnati publisher concerning a proposed company for publishing better and cheaper Sunday-school supplies than the brethren were now getting. We read it and cast it aside as one of those harmless but well-meaning efforts which are ever and anon being made to "meet a long-felt want." But the editor of the *Standard* sees, in this little circular, the signs of a great "trust," a huge octopus, which is to swallow all our Sunday-school supplies, our weekly papers, our colleges and our missionary societies, and then to handcuff the editor of the *Standard*, who alone stands, as a modern Casabianca, on the "burning deck" of our ship of Zion—the sole champion of the liberty of the press and of the churches! And this diabolical scheme, it seems, has been hatched out in Cincinnati right

under the nose of the Christian Standard, which only at this late day sounds the note of alarm to the brotherhood. Is this a new double-tailed comet which is threatening the destruction of a defenseless brotherhood, or is it a speck of some kind on the glasses of our valorous contemporary that blurs his vision? For the peace and assurance of the brotherhood, we give it as our confident opinion that it is the latter, and not the former, and it would all be very amusing if one could consider it apart from some of its inevitable consequences.



Editor's Easy Chair.

Or

Macatawa Musings.

Lake Michigan is on one of its tantrums to-day, and our ears are filled with the roar of its multitudinous waves as they break in white foam along the shore. The scene, as one looks out upon it is one of agitation and unrest, but the song which the billows are singing is one which they have sung since the icebergs of the glacial epoch scooped out the beds of these northern lakes and they became inland seas. How brief is the life of man when his three-score years and ten are compared with the great geologic ages of the earth! And yet there is in man that which will live and think and love, when there shall be no more sea. Human society to-day presents a scene not unlike the restless and murmuring billows of this vast inland sea. Indeed, in the sublime imagery of the book of Revelation the sea symbolizes humanity in its turbulent and restless movements. The beasts which the seer of Patmos saw coming up out of the sea were forms of government rising out of humanity. But may we not look forward to the time when the noises and the tumults of the people shall cease, when their agitation shall be quieted, when wars and revolutions shall be no more and the great tired heart of humanity shall rest in God? Perhaps this state of society is symbolized by that "sea of glass mingled with fire" which John saw before the throne of God, the likeness of which we saw last night when the sun, descending in a cloudless sky, transformed the placid lake into a molten sea.



One does not have to put his ear to the ground to hear the sounds of movement, agitation, conflict and the tread of advancing hosts in our own Zion. Would that it were all but the sound of religious activity, earnest aggressiveness, of conflict with the powers of darkness, and the shouts of victory over evils defeated and wickedness overcome. But mingled with these notes of religious activity and aggressiveness are heard harsh and discordant sounds which do not come from the harp of love. These latter, we regret to say as a journalist, come

chiefly from our religious journals. How human we editors are, and how difficult it is for us to place the peace and prosperity of a great brotherhood above our personal interests and ambitions! If ever there were a time in our history when our editors needed to write their editorials on their knees, or when they needed the prayers of their brethren for the wisdom that cometh down from above, that is easy to be entreated and that is full of mercy and good fruits, it is now. Our numbers are greater, our resources are greater, our influence is greater, and our responsibility is therefore greater than at any former period in our history. If only those who lead among us will themselves be led of Christ into all the truth and grace which He has for us, nothing can prevent a glorious future for this movement. But if we are to be torn by factions, weakened by internal strife, and influenced by ambitious leaders who have no adequate conception of the breadth and spirit and dignity of our high calling, as religious reformers, then our history will but serve to illustrate how difficult it is to hold fallible human beings up to high and worthy ideals.



We have just been looking through the last issue of the CHRISTIAN-EVANGELIST to see what there is in it to unify, edify, uplift, comfort and strengthen our readers, and whether there be anything of the contrary kind. It is gratifying to note the perfect harmony of spirit that prevails in its large corps of contributors, and how much there is to help, and how little, if any, there is to hinder progress in the Christian life. We are glad that our contributors understand that the CHRISTIAN-EVANGELIST covets the best gifts from its corps of writers, and that it wants nothing but that which will be helpful to its readers and will contribute in some way to the success of our great cause. All dark suspicions, all criticisms that call in question the fidelity of any of our leading men, all seeds of dissension and strife, all appeals to prejudice and to ignorance—let it be sent elsewhere, preferably into the fire, the only place where it can create any light or any warmth. Help us to make the paper, what it is our supreme ambition to have it be, a messenger of light and love, a bond of unity and fraternity, an inspiration to high thinking and pure living, a beacon light leading ever onward to higher attainments in Christian faith and nobler achievements in Christian service. Such a religious paper has a divine mission in the church and in the world. And its value can scarcely be exaggerated. To help every worthy cause, to oppose whatever is evil and injurious to men, to seek for the highest and the best, that is our aim. As we write we see through our study window, looking out into the woods, a golden-haired, curly-headed boy

gathering daisies. His young eyes and pure heart hunger for the beautiful. Why should not we, like this innocent child, be looking after and seeking to acquire the true, the beautiful and the good? The habit of looking for these qualities will serve to cultivate them in our own hearts.



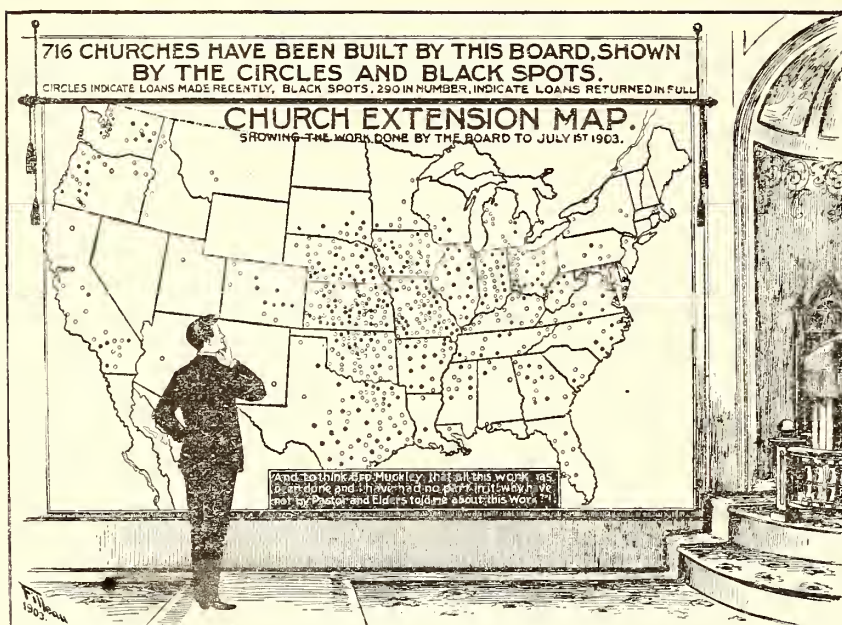
One task at a time. It is thus that characters are formed and great fortunes built up. One task at a time, well done, is what makes a church great and prosperous. Just now we are confronted by the duty and privilege of swelling our Church Extension fund in order that its resources may be drawn upon by needy churches, to assist them in building houses of worship all over our wide national domain. We give large space, this week, to this great enterprise, for it is one that interests all our readers and that has to do with the general prosperity of our cause. No enterprise among us has been more wisely managed, and has vindicated its usefulness to a greater degree, than the work of Church Extension. There is no good reason why all the churches should not have some part in this beneficent work. It has in it the very qualities that ought to attract the sympathy and co-operation of Christian people: it is unselfish; it is ministering to the actual and pressing needs of our brethren; it is economical; it is business-like, and it looks to permanency. May we not hope, therefore, that the month of September will witness a very general as well as a very generous response to the appeal which we make this week in behalf of Church Extension?



Speaking of September, we are reminded that it is almost upon us. The summer rushes to its close, and autumn, with its new duties and responsibilities, is here at our door. Our first Macatawa Chautauqua is now in progress here, and, like all new enterprises, it has obstacles to overcome, but it is to be hoped that its management will be such as that it will serve to develop the moral and intellectual life of the place, while it affords rational and innocent amusement for the people. Since our last our colony here has been increased by the coming of Mrs. W. T. Moore and Mrs. L. W. St. Clair, of Christian College, the latter being for the present year the Principal of Hamilton Female College of Kentucky University. We had a pleasant call also from George F. Hall, of Chicago, who came over on a day's visit to the Park. He reports his work at the Temple of Music as growing in interest and paying its way. This has certainly been a triumph of faith and of the power of the gospel. Bro. Guy Hoover of the First Church of Chicago, has also been visiting friends at the Park for a few days. But the vacation season is rapidly nearing its close.

*Edgewood-on-the-Lake.
Macatawa, Mich.,*

Church Extension Day September 6



"I Have Had No Part In It."

By W. F. Richardson.

The secretary of the Board of Church Extension, in his visits among our churches, spoke recently in a congregation with about 150 members, illustrating the work of that board by his map, which showed the location of seven hundred houses of worship erected through the aid of that fund. After his address a prominent young business man of the church came to him and said: "And to think, Brother Muckley, that all this work has been done and I have had no part in it! Why have not my pastor and elders told me about this work?" This consecrated young man is one of very many who have been deprived of the joy of fellowship in a good work, through the neglect of those in responsible positions of leadership. There are not less than fifteen hundred churches that take regularly the offerings for home and foreign missions, which never contribute to the work of Church Extension. Yet every one of them would gladly help if the opportunity was only given. Thousands of the members of our churches are kept in ignorance of this work by the criminal neglect of their pastors or elders. That this neglect is criminal I want to prove by a few plain considerations.

First, it is a sin not to help our weaker brethren in all laudable and practicable enterprises. "Bear ye one another's burdens, and thus fulfill the law of Christ." So long as we have 2,500 congregations of disciples of Christ without houses of worship, we cannot claim to meet the demands of brotherly love, except as we do our utmost to remedy this condition. Not for the mere comfort and pleasure of these homeless flocks does the Good Shepherd urge our loving assistance, but that they may become centers of moral and spiritual power in their

various communities, such as will be impossible in their present condition. The church must have a "local habitation," as well as a name, before it can exercise its proper influence upon the world.

We must help them, in order that they may become pillars beneath all our other mighty spiritual enterprises. Every well established congregation enlarges the base of supplies for all our co-operative work. Especially is this the case where it has itself been aided by missionary funds. Rarely does one of the churches that worships in a building erected through the aid of Church Extension funds refuse to contribute to any of our missionary enterprises. The more quickly we house all our unhoused congregations, the sooner will we receive their generous help in our evangelizing work at home and abroad.

Every church ought to co-operate in this work, because of the sure and lasting results of the Church Extension plan. No sooner does the money granted for the building of a house of worship return to the treasury of the board than it goes forth to build another sanctuary, and in this manner the gifts of the brethren are kept perpetually at work. Never will a dollar given to this cause cease its beneficent ministry until the Master returns and says, it is finished. By all these considerations ought every preacher and elder among us see that his congregation is given an opportunity to have a part in the work of Church Extension on the first Sunday in September. Count it a sacred privilege and duty before God, and make the most possible of it for His glory.

The church building becomes the focal point of hallowed memories, the radiating center of beneficent activities.

A Better System Needed.

By G. B. Townsend.

The Church Extension Fund is a necessity if we are to make our missionary work in America permanent. We must assist the weak churches to build houses of worship if we expect them to gain a foothold on the community and become self-supporting.

The method of the Church Extension Society is the best way to accomplish this purpose. They enable the struggling band to secure a neat house of worship sooner than they otherwise could, then the money is returned to do a similar work in another community. In this work the Church Extension Society should be made the agent to distribute the gifts of every church in the entire brotherhood.

Why contributions should be made to other missionary societies and this cause neglected, is a mystery.

The necessity of giving Church Extension a larger place is apparent to all. If this is to be done, our ministers must be thoroughly aroused to the importance of the work. This will be an easy task if every minister will carefully read the literature sent out by our corresponding secretary. Then the cause will be so presented to the people that they will liberally respond to the call for help from the thousands of unhoused churches.

We must also settle down to the business of giving. The Church Extension Fund should not suffer for funds for the next year if the first Lord's day in September should be a stormy day.

I believe there is something better than keeping all our offerings for missions and appointing a single day for our giving. I also believe there is something better than having one day in the year for each of our missionary enterprises. Why not settle down to systematic giving and have a missionary offering at least once per month and make a proportionate distribution of the funds among our various Boards? This system will put the work on a solid basis, and funds will be available through-out the year. Pledges should be taken just as we do for the support of the local work, to be monthly or paid weekly as the case may be, and remittances should be made quarterly.

The minister should preach on missions as a Christian duty and teach the people that they should lay by their money for this great work as they do for the support of the home church.

The boom method should be laid aside for the more systematic, more business-like, more Christian method.

The Troy Church has used this system for the past three years and we would not think of going back to the old practice.

The Offering for Church Extension.

By Richard W. Wallace.

In his beautiful story called "The Other Wise Man," Dr. Henry Van Dyke represents a Persian nobleman as saying that "Those who would see wonderful things must often be ready to travel alone." How important it is that every Christian should learn this lesson! Jesus Christ does not invite us to a life of ease and of selfish indulgence. He calls upon us to toil and suffer and sacrifice for him. He did not hesitate to tell his disciples that a career characterized by the greatest of hardships awaited them; and out of the greatness of their love for Him they did not hesitate to enter most joyfully upon that career. Great indeed are the blessings which he may obtain who gives himself heartily to the service of Christ, but the possession of these blessings depends upon the character of the service which he renders.

I am glad that Brother Muckley speaks of the *offering* for Church Extension. There is a vast difference between an *offering* and a *collection*, and only the former is worthy of men and women who profess to love the Savior. And then the man who makes an offering for Christ is himself the recipient of a blessing at least equal to that which he, by making the sacrifice, is instrumental in bringing into the life of another. Indeed, our Saviour himself said, "It is more blessed to give than to receive."

There are many reasons why the gifts of the Disciples to Church Extension should partake of the nature of an *offering*.

Undoubtedly, when we give to Church Extension, we are obeying the commandment of Jesus to preach the gospel to the whole creation. We cannot exaggerate the importance of the relation sustained by the Church Extension Society to our home missionary work. It is this which gives meaning to home missionary work; it lies back of it, and makes it possible for that work to be in the highest sense effective. Experience has taught us that it is all but useless for our evangelists to organize congregations and then leave them without the means of erecting for themselves a church home. It is inconsistent, to say the least of it, for any church which gives to home missions to neglect the cause of Church Extension. And how much worse than inconsistent it is for any church to fail to give to either! The paramount motive in Church Extension work, as in all work for our Master, is love for him. "The love of Christ constraineth us."

Then again, the demonstrated success of this work should appeal to us for our hearty support. Church Extension is no longer an experiment whose call for support we answer with

feelings of uncertainty and doubt as to the final outcome. On every hand are to be seen evidences of the wisdom of this enterprise. What splendid work has been already accomplished! And how joyous and hopeful the prospects that lie before us! To July 1, 1903, 705 congregations had been assisted in building houses of worship, 290 of which had paid back their loans in full. By reason of the splendid business methods employed by the Board of Church Extension, the fund of \$370,000 now in their possession has already done the work of \$660,000. Many strong churches scattered throughout the brotherhood owe their existence to-day to the help afforded them in an hour of need by the church extension work. The small amount of interest paid by the churches which receive help pays the expenses of the Board, so that every dollar given goes into the fund and goes on building churches indefinitely.

It is the desire of the Board to have at least \$400,000 in the fund by Sept. 30 in order to reach a half million by 1905. This is a worthy ambition. If we love our Saviour and his cause; if the excellent work already accomplished by Church Extension counts for anything; if we are really in earnest about our plea for the union of the followers of Christ; if we deem the faithful man who is at the head of this movement, and his co-laborers, worthy of our encouragement, let us make a real *offering* for Church Extension in September.

Meridian, Miss.



A Case in Point.

By Edward B. Bagby.

Our experience at the Ninth Street, Church, Washington, D. C., leads us to believe that Church Extension is one of the very best forms of missionary effort. The Vermont Avenue Church bought a lot and erected a chapel at an outlay of \$5,500. Sixty-five members of the mother church formed the nucleus of the new congregation and assumed an indebtedness of \$1,000. This little band paid all expenses from the start and has now grown to over a thousand strong.

If our Church Extension Board had the funds to buy lots in desirable localities in our eastern cities, building small chapels donating a part of the purchase price and loaning the balance, this history could be duplicated many times.

The Endeavor Societies of our four churches in this city have completed the payments on a valuable lot in southeastern Washington and have applied to the Church Extension Board for \$2,000 to help erect a chapel. If the September offering is a generous one, this appeal will be granted and the Fifth Church in the capital city will be a reality.

Washington, D. C.

A Comparison.

By W. H. Martin.

Not by way of self gratulation (for that would indicate a poor appreciation of our responsibility in the matter of Church Extension) but as a means of inciting our brethren in the "effete east" to greater endeavors in behalf of this branch of missionary enterprise, I wish to submit a few figures by way of comparison, in which California shall figure as one number and the brotherhood taken as a whole as the other.

To begin with, the number of churches in California is 146; the number contributing to Church Extension was 56, about two-fifths of the whole. The whole number of churches of the brotherhood is 11,709. The number contributing to this same cause was 1,109, or nearly one-tenth. As compared with the whole number of churches, the ratio of contributing churches in California was four times that of the churches of the whole brotherhood.

Again, the number of members in California is 20,000; the amount contributed to Church Extension last year was \$1,294; that is, six cents a member. How paltry! Yet if the whole brotherhood will average as much at the September offering, the amount realized will be \$75,000 instead of the \$30,000 asked for. *Verbum sap.*

Santa Barbara, Cal.



GOT TO

Have Sharp Brains Nowadays or Drop Back.

The man of to-day, no matter what his calling, needs a sharp brain, and to get this he needs food that not only gives muscle and strength, but brain and nerve power as well.

A carpenter and builder of Marquette, Mich., who is energetic and wants to advance in his business, read an article about food in a religious paper, and in speaking of his experience he said: "Up to three years ago I had not been able to study or use my thinking powers to any extent. There was something lacking and I know now that it was due to the fact that my food was not rebuilding my brain."

"About this time I began the use of the condensed food Grape-Nuts, and the result has been I can think and plan with some success. It has not only rebuilt my brain until it is stronger and surer and more active, but my muscles are also harder and more firm, where they used to be loose and soft, and my stomach is now in perfect condition. I can endure more than twice the amount of fatigue, and my nights' rest always completely restores me. In other words, I am enjoying life, and I attribute it to the fact that I have found a perfect food." Name given by Postum Co., Battle Creek, Mich.

The Value of a Scapegoat

[The following letter was written before the one published last week, but was "delayed in transmission."—EDITOR.]

Moses provided that the goat "on which the lot fell to be the scapegoat shall be presented alive before the Lord, to make an atonement with him." Upon its head Aaron symbolically laid the sins of the people, after which it was sent away into the wilderness. In some form this idea has found its way among all nations. We are told of a custom in Abyssinia, when factions are ready to tear each other in pieces, to make a camel the representative of their mutual animosities. It is agreed on all hands that nobody has been to blame on either side, but the whole mischief is the work of the camel. The camel set the town on fire; the camel threatened to burn the Aga's house and cattle; the camel cursed the Grand Seignior and sheriff of Mecca; in short, whatever evil was done, was done by the camel. The mode of settling the poor camel is for every man to transfix him with a javelin and go his way.

Some such a scape-camel as this is usually needed in society. Ever since Adam said in the garden, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat," men have been prone to lay their sins at the door of others. If we can shift our responsibility to something outside of our own doors, we are happy. Up here in Colorado everything is charged to "altitude." If a man over-eats or overdrinks and is laid up for a time for repairs, it is the altitude. If a woman overdresses, overdissipates or overdoes in any way and suffers for it, it is the altitude. If people overstate things—a common sin—the altitude is to blame.

Stratton is a name to conjure with in this region. Stories are told about him and his achievements that are of incalculable aid to the dealer in mining stocks. Stratton is a poor carpenter; he walks into Colorado Springs; he spends all he has in prospecting; he borrows as a last venture \$20 and gets out some ore which is pronounced worthless, but which is afterward proved in the assay to be of great value; he sells out the stuff to an English syndicate for eleven millions, and the Independence mine yields its present owners two millions and a half yearly. What one man has done, another may do; and so the fever grows, and the stories are told of the fellow who struck it rich, while the thousands who failed are forgotten.

And these stories are not well authenticated. I said to the clerk in the Brown Palace Hotel, "Will you tell me the cost of this hotel?" "One million and a quarter, sir," was the answer. Going up three stories, I asked one of

By F. D. Power

the housekeepers, "What did this building cost?" "Two millions to build it and two millions to furnish it, and how many millions to run it I can not tell."

All this exaggeration is chargeable to the altitude. Altitude here is like malaria down at Washington. Nobody knows just what malaria is, but it is a mighty convenient thing to use as a scapegoat. Vague, shadowy, spectral, it is still intensely real and becomes a pack-horse or Rocky Mountain burro for all ailments not understood. They have discovered the lazy germ—uncinariasis—which is made tired, no doubt, by its name—but the microbe of malaria eludes the keenest vision. If a member of Congress has a spell from heated discussions, big dinners and long vigils in the interest of his constituency, it is malaria. If a leading society woman gives in after the wildest dissipations of the season and has to go to Atlantic City for a time, or rest six months in Europe, it is malaria that must bear the burden. If Professor Langley's air ship bursts up or goes down at Widewater on the Potomac, it is malaria—bad air which was unwilling to carry this additional weight and at last, like the worm, has concluded to turn upon its vilifiers. If the world is out of joint in any way, and statecraft, diplomacy, society, the post office department or anything else goes wrong, it is malaria that is the scapegoat.

So in religion. What a terrible overtaxing the good word "dogma" has received at the hands of men! "Beware of dogs," saith the scripture, and in some mysterious way this thing called dogma seemed to be comprehended in the apostolic prohibition. Anything in this hideous shape that showed its head must at once receive a blow from the shillalah set for the defense of the faith. "Carve that canine!" was the slogan of the big fellows, and "Carve that canine!" was immediately taken up by the little fellows, and no guilty dog escaped. The veriest religious demagoguery and most intolerable dogmatism would often be cloaked under the denunciation of dogma, but the scapegoat was needed and so every poor, innocent little puppy ma had to be sent out into the wilderness.

How much we have overworked the organ and the missionary society! All ills, real or fancied, that have afflicted the body ecclesiastical have been charged up to these innocent burden-bearers. The wilderness and the solitary place have resounded with the pathetic notes of organ pipes and missionary secretaries as these much maligned institutions have borne away the sins of the people.

Who shall say that even the higher criticism is not a greatly abused issue? Many of us have not known the difference between higher criticism and lower, but it did not matter. The thing was obnoxious, and even if we could not recognize it coming down the street, we knew its place was in the wilderness. We forget how monotonous things would be if the whole land were level; if there were no Rockies, no Alps, but one eternal, illimitable plain. The Oklahoma editor is quite right, when noting the assertion of a scientist that if the earth should be flattened the sea would be two miles deep all over the world, says: "If any man is caught flattening out the earth, shoot him on the spot, and don't be particular what spot. There's a whole blamed lot of 'us in Oklahoma that can't swim." We need the higher and the lower, radical and conservative, Pike's Peak and the prairie. Thus we may hope in the realm of thought and of religion to approximate the perfection which God has reached in nature.

Federation is another of these overburdened, caprine, hollow-horned ruminants that some folks are determined to send into the wilderness. In using your scapegoat, be sure of your animal. Israel was to make no mistakes. A German of humane disposition who kept a boarding house up among the mines was greatly agitated on hearing that some miners intended to send a hydraulic ram to their mine, and exclaimed with much concern: "It's too bad! These people don't know this country. Some one should write and tell them that before they could get that ram half way up the mountain, he would be eaten by panthers!"

A genuine scapegoat is without question a comfort to the flesh. It recalls the boy's definition of a lie—"An abomination unto the Lord and a very present help in time of trouble." As the cuttle fish for protection blackens the water about it, the scapegoat conceals many things. Old Caleb Balderstone was accustomed to cry, "The fire! The fire!" as excuse for any lack of food or drink on the table of the master of Ravenswood.

Of many of these scapegoats, however, we cannot but wish when once sent out into the wilderness, they might remain there. Some of those used by the Jewish priests to bear away the sins of the people, had a disagreeable habit of returning, and the time came in their history when instead of directing the goat into the wilderness, they provided that he should be cast over the rocks and destroyed. For some of the long-suffering, overworked animals commonly accepted among us we devoutly desire a like destiny.

Colorado Springs.

The Battle Begun In England By W. Durban

At length the expected conflict has been precipitated. I have in these articles somewhat fully explained the scope and meaning of the great struggle forced on the nation by the fatuous action of the powerful and unscrupulous Tory government. The attempt of the High Church clergy to capture the schools is one of a great series of efforts in the reactionary direction undertaken by the aristocratic and clerical sections of society to undo the work of Liberals and Progressives in the last half century. A Tory party in power means several things all equally obnoxious to friends of popular progress. It means favor to the brewers and publicans. It involves doles to the landlords in the shape of lighter proportionate taxation for the upper than for the lower classes. It signifies the snubbing of non-conformists and the favoritism of patronage in various ways for the state churchmen.

Passive Resistance in Operation.

My readers must have noticed the words "Passive Resistance" rather freely sprinkled in quotations from English papers. The English organs are now full of this momentous topic. The great threatened resistance has fairly commenced. What will be the results no man can venture to say excepting that many are predicting that the reckless government will be tremendously punished when the day of reckoning comes at a general election. Extraordinary incidents are happening this week. The storm has burst and is at once raging furiously. At Sheffield in Yorkshire yesterday forty persons who pleaded conscientious objections to the payment of the education rate were summoned before the court, and orders were made for distress warrants. The defendants included a member of parliament and several non-conformist ministers.

At Wimbledon, a beautiful London suburb, distraints were yesterday actually effected. For the sake of conscience many persons were despoiled of the goods. From the residence of the Rev. C. Ingram, Baptist minister, a presentation bicycle was taken, and from the Rev. W. H. Farquhar, Congregational minister, was taken some presentation silver, given him by American churches with which he had been formerly connected. The goods are to be sold by an auctioneer. It is to be specially noted that this momentous trouble is not only a non-conformist grievance. At Belper police court in Derbyshire, Mr. Henry Walker, a member of the Church of England itself, and a commercial traveler, was one of several passive resisters against whom distress warrants were levied. He assigned as his reason that the act of last year tends to Romanize the English Church. All over the land the summonses are being issued and distraints are being levied. Public meet-

ings are being arranged and uproarious scenes are expected. One minister's organ has been sold by auction in the market place at Nottingham, the auctioneer disappearing to the strains of the Dead March in Saul.

Ready for Prison.

"You can take my furniture and when that is gone I am ready to go to prison." Such is the cheerful view taken by many of these passive resisters. Among the persons summoned is the Rev. W. J. Spriggs Smith, a well-known reformer and temperance orator, vicar of a Norfolkshire parish. He is the first clergyman of the Church of England to become a passive resister, but his example is sure to be followed by many of the Liberal clergy.

Beer in Politics.

Another departure by the government is creating consternation amongst all right minds. The prime minister has made a statement in Parliament to the effect that in the next session the brewers and publicans will be released from some of the most stringent checks of the law. Nobody as yet knows what is intended, for Mr. Balfour does not explain. We are not told whether publicans are to be compensated out of the rates whenever their licenses are taken away, or whether they are to be pensioned by the state. But he spoke with horror of the action of many of the magistrates of late in depriving drinksellers of their license where too many saloons were in existence. Now, we have lately been assured by Mr. Moseley and his famous commission, that drink is at present the chief cause why English workmen lag behind the Americans. But Mr. Balfour is not ashamed to set up in business as the drinkseller's premier. It is a curious coincidence in this old country that political championship of the established church should always go together with the championship of the infamous drink traffic. The late eloquent John Bright said that a beer barrel should be hoisted on the top of every church steeple in the land. The same prime minister who has been pouring the people's money into the pockets of the priests, is now going to cram what is left into the pockets of the publicans.

Drink and Lunacy.

Concerning this eternal drink problem a lurid light is being flung on the physiological phase of the subject. Dr. Forbes Winslow, the great psychological expert, has contributed to the London papers a column on the startling connection revealed in the report of the lunacy commissioners between lunacy and drink. Of the total number of registered lunatics in England nearly one-third, or 36,000 out of 113,000, have become mad through drink. How vast a mass of misery do these figures betoken. The truth is that the government is playing a mere

electioneering game, and does not scruple to pander to the lowest interests with a view to perpetuating its lease of power. And on the side of these mercurial ministers of state are ranged masses of mercenary and selfish representatives of vested interests, together with more high-minded but narrow and prejudiced supporters of effete institutions which had their use in days gone by but are entirely out of date now.

London, Aug. 8, 1903.

SUBURBANITES

Breakfast on Coffee, a Roll and a Rush for the Train.

The commuter who bolts down a few mouthfuls of food and hurries to catch the train usually catches dyspepsia as well.

The "coffee and roll" road to ill health is not necessary, for there is an easy, pleasant way to get back to health and shake off all the coffee diseases by shifting to Postum Food Coffee. "For a number of years I was a business woman, rising early and swallowing a roll and a cup of coffee just in time to catch a train. A feeling of nausea or palpitation and a continual dullness in the eyes and head invariably followed my coffee breakfasts, until one day a good angel in the guise of a woman friend bade me try Postum Food Coffee in place of coffee.

"Always trying to be progressive in my daily life I accepted the advice, and the result was I found Postum a delicious, clear, coffee-colored beverage suited to the stomach and satisfying to the appetite. After using Postum faithfully for a month I was surprised at the result in my health. All symptoms of dyspepsia or nervousness had disappeared, and because of this marked benefit I reasoned that if such a simple and inexpensive remedy could prove such benefit in my case, why was it not my duty to let other sufferers know about Postum? So I began to try to help my friends, and I have helped many to shake off sickness by recommending Postum in place of coffee.

"There was one who was a victim of nervous dyspepsia and who craved coffee to such an extent that he invariably drank it in spite of medical advice not to do so, and I could not persuade him to change, so I got his wife to give him Postum in the morning for a few days without saying anything to him about it. The result was really wonderful. He did not detect the change, but noticed that he got over his indigestion. Then we told him the truth about it, and now he takes his Postum regularly and is so far relieved of his nervousness that his physician predicts a speedy cure. He likes the Postum just as well as he used to love the coffee." Name given by Postum Co., Battle Creek, Mich.

Church Extension in Some Western Fields

TACOMA, WASH.

H. K. PENDLETON.

Whether it be considered from the standpoint of an artist or a Christian worker, the Central Christian Church of Tacoma, Wash., is beautiful for situation. It stands on a lot



CHRISTIAN CHURCH, TACOMA, WASH.

75x120 ft., raised about four feet above the street. Graded from the brow of the hill it looks down over a beautiful park and a large district filled with handsome residences. It is not far from the center of population of Tacoma proper, and is in the midst of the present activity in the building of the better class of residences. Probably 30,000 of the present population of Tacoma, estimated at 50,000, could reach it by electric and cable cars with a five cent fare. It is surrounded by a population which for culture, intelligence and morality, will compare favorably with any in the land.

Tacoma, with two colleges and a splendid female seminary, has a right to claim a place as an educational center. As a commercial and manufacturing city Tacoma is attracting the attention of the world; her commerce goes out to the end of the world. She is the terminus of the longest regular steamship line in the world, from Tacoma to London. Aside from her strategic situation in the line of commerce of the United States with the Orient and Alaska, Tacoma has tributary to it a vast territory rich in timber and mineral products and splendidly adapted for agriculture and grazing, which has hardly begun to be developed. We were helped by an \$1,800 loan from Church Extension, all of which is now paid.

CENTRALIA, WASH.

Centralia is on the Northern Pacific main line and is a great inland lumber town of western Washington, with fruit and agricultural products around it. There are 3,000



CHURCH AT CENTRALIA, WASH.

people here and the town is growing. We have a good church building and a worthy congregation. This is a Church Extension building.

VANCOUVER, WASH.

G. W. MUCKLEY.

Vancouver, Wash., is a beautifully located city of 3,000 people, across the Columbia from Portland, Ore., and connected by street car and steamer with the latter city. It lies on

the long gradual slope of the north bank of the Columbia. The government has an army post here. Many soldier boys find a church home here. The finest prunes in the world are grown here, though I hear now California loudly protesting. We have a good building centrally located, built by Church Extension funds, all of which has been paid back.

PULLMAN, WASH.

Pullman, Wash., is perhaps the most important point for immediate attention by our home board or the C. W. B. M. in eastern Washington. Next to Spokane, it is the most important. Here is the Agricultural and Scientific College, the great experiment station



AGRICULTURAL AND SCIENTIFIC COLLEGE, PULLMAN.

for Washington. The state and federal governments put \$100,000 here annually.

This year 700 of the brightest and best young men and women of Washington were here. Our church is crowded when we have



CHURCH AT PULLMAN, WASH.

preaching. We have a beautiful and well located church, built by aid of the Extension Board. The Congregationalists, Baptists, Methodists and Presbyterians keep the best men here as pastors by aid of their home boards. We must not neglect this field. The students flock to hear our plea when it is properly presented. Converted here they would go out to be missionaries to plant the truth elsewhere.

WALLA WALLA, WASH.

J. M. MORRIS.

The Church of Christ at Walla Walla, Wash., knows the value of our Church Extension work. Being organized in an old hall with a small and financially poor membership, it moved from place to place for years and made but little growth. In 1892 W. F. Cowden came and inspired the brethren with hope. Encouraged by a \$1,000 loan from the Church Extension Board, and other help, they erected the present excellent house of worship. The church was poor, but the Extension Board was patient until the debt was paid.

Walla Walla is a fine field for us. The church now stands among the seventeen churches of the city about seventh in wealth, third in numbers and first in progress. Walla Walla, the "Garden City," has 11,000 people.



CHURCH AT WALLA WALLA, WASH.

the fourth city in the state, and is making a large and steady growth. Many of our brethren are among the new citizens. It is in the rich and beautiful Walla Walla valley in southeastern Washington, near the center of the "Inland Empire." Beautiful homes, shaded streets, orchards, gardens, and farther out, great wheat fields impress the eye. Last year three hundred carloads of fruits and garden produce were shipped from Walla Walla. A United States military post, the state penitentiary, and the state I. O. O. F. home are here. Whitman College (Congregational) an Advent College, the Empire Business College, Catholic and Episcopal Seminaries, and an excellent system of public schools provide for education. The climate seems nearly ideal and the water supply is from clear and cool springs. Splendid mountain streams irrigate the lands and turn the mills. A company has been formed to transform the power of the Walla Walla river into electricity. The city is likely to have a great future, and the Christian church will do a worthy work. The value of Church Extension here will never be fully told.

COLFAX, WASH.

Coifax is a village a mile long, situated in a valley. It is in the rich and famed Palouse country. We have some excellent people there, and amidst difficulties and successes



CHURCH AT COLFAX, WASH.

they have kept the church alive. Church Extension saved our building here at a crucial period.

OLYMPIA, WASH.

Olympia, the capital city of the great state of Washington, is built around the shores of the extreme inland arm of Puget Sound, and nestles in a forest of orchard, sitting in lawns of perennial green, adorned with flowers and

shrubs of every kind and color known within the temperate zone.

There are many artesian wells of excellent water in the city of Olympia, varying in depth from 80 to 150 feet. The fresh waters of Thurston county, of which Olympia is the county seat, whether from springs or wells, rivers or lakes, are always sweet, soft and cool.

The Church Extension Board loaned Olympia Christian Church \$900, saving our work at a critical period. Olympia is the home port of a line of steamers that make daily trips between the capital and down-sound cities. Two railroads, running daily trains, make connections with the trans-continental lines, the Northern Pacific Railway at Tacoma, Great Northern Railway at Seattle, Canadian Pacific at Seattle, Union Pacific Railway at Portland, and Southern Pacific at Portland.

Our church has the most desirable location in the city and is only one block from the capitol building now being erected at an expense of \$350,000. The church has a membership of 225, and all lines of work in a prosperous condition.

CHURCH AT VOLLMER (NOW TROY), IDAHO.

G. W. MUCKLEY.

Vollmer, Idaho, now called Troy, because the numerous Swedes persisted in saying "W" instead of "V," is in a basin of the uplands. You must go uphill in any direction to get out of Vollmer. But for this very reason all things flow into Vollmer and make it a great center for foresters, miners and agriculturalists. It nestles within the pine forests.



CHURCH AT VOLLMER, IDAHO.

Our little church is a noble band, and we are standing by the work. It is building enough for all needs. The foresters would not go to church if the building were more pretentious. It suits the people, and it is saving them from vagrancy. The church was aided to build by Church Extension funds, which have been returned the past year.

LEWISTON, IDAHO.

J. A. PINE.

Six years ago, fifteen brethren began to hold regular services in Lewiston in the interests of the primitive gospel of Christ. Five years ago, by the aid of a loan of \$500 from the Extension Board, they were able to build a neat house of worship in the best part of the city, on what is known as Normal Hill. Lewiston is growing rapidly, and the church is destined to be in the midst of a fine residence district.

The church now numbers seventy. It is recognized as the best church in Lewiston. The Christian character of our people here and their splendid growth have become matters of general comment. I am told that fully two-thirds of the people of Lewiston are in sympathy with the Christian church.

Lewiston is a strategic point. The Lewiston State Normal, situated here, is growing rapidly and affords a splendid opportunity to reach the young people of Idaho. We have also fine public schools that attract many families from abroad. Lewiston is the commercial center of a great and rapidly growing country. It stands at the head of navigation and is the gateway through which all railroads must enter northern Idaho. A few years hence will see a town of 200,000 people here. This is a strategic point for the Disci-

ples of Christ also because of its strong influence in central and northern Idaho. Already the church here has husbanded a missionary enterprise in Idaho that will result in planting a score of churches. The church at Genesee, Idaho, already nearly as strong as the Lewiston church, has been established



CHURCH OF CHRIST, LEWISTON, IDAHO.

through the direct influence of the Lewiston brethren.

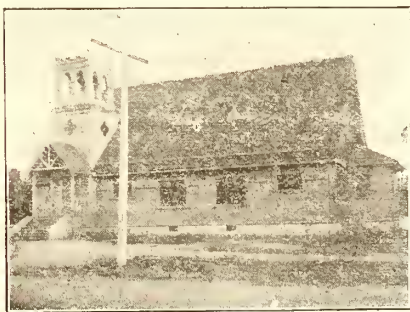
I know there are many other splendid fields that have been occupied by the Home Missionary and Church Extension Boards in the great northwest, but it seems to me none could have been more wisely chosen than this.

REDLANDS, CAL.

G. W. M.

This picture does not show the Redlands church to the best advantage. The church and lot cost nearly \$6,000. The work has been fostered by the Southern California Board, and though the days looked dark for its success for awhile, a faithful band of Christians kept working constantly and never lost hope in the ultimate triumph of the pure gospel. I remember, when in California in 1900, how Bro. Paul McReynolds was nearly exhausted with work and anxious watching over the little band of Disciples, and he felt that unless a creditable building was erected very soon, the people of Redlands would discredit the Christian church. He reasoned and pleaded manfully for a loan of \$1,200 from the Extension Fund. Already the church had purchased one of the best located corner lots in town for church purposes. Our board promised the loan of \$1,200, and it acted as a stimulant. The house is now completed, and with the assistance of A. C. Smither, of Los Angeles, the church debt was provided for on dedication day, outside of what the extension loan would pay.

Redlands is one of the most beautiful spots on earth, and is growing very rapidly. It is



REDLANDS CHURCH.

in the midst of the best orange growing section of California. On account of its beauty, Redlands was chosen as the place where President McKinley should get his first impression of California. It is safe to predict that Redlands has a great future before it, with its salubrious and health-giving climate, its wealth and enterprise with great reaches of productive orange groves.

ALAMEDA, CAL.

G. W. M.

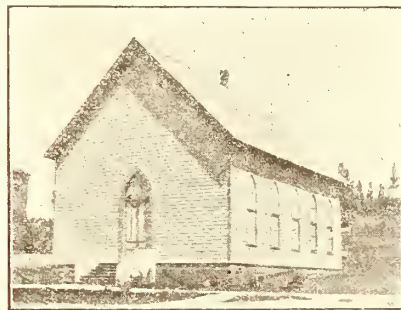
On June 1, 1896, the Board of Church Extension made a loan of \$1,900 to the Alameda Christian church with which to purchase a lot. The brethren agreed to put a \$1,500 building upon the lot. They did better and put up a chapel costing over \$2,000. The work has been steadily growing. Bro. A. R. Hathaway did a successful work. He was followed by the lamented Brother Ingraham, who was called to his reward in the glow of success. His death was a great blow to the work at Alameda. The church sought long for a wise and successful man to lead them into wider fields, and found him in the person of Bro. P. C. McFarlane, who is doing splendid work there.

Alameda is a field of great opportunities. A suburb of San Francisco just across the bay, connected by two suburban railroads, it is a popular resident suburb of over 25,000 people. Ours is the best location, central, on a corner lot facing a beautiful park. A great work can and will be done here.

MOSCOW, IDAHO.

G. W. MUCKLEY.

Moscow, Idaho, is the seat of the Idaho State University, a most flourishing school. Students from all parts of the state come in touch with our church here, and no more important place in Idaho could be named. It is big with opportunities. We must cultivate this field unflinchingly. A faithful band of seventy members are supporting a good min-



CHURCH AT MOSCOW, IDAHO.

ister, and our work is prospering. While the exterior of the church is plain, the interior is beautiful and homelike. This church was built by aid from the Church Extension fund. The loan is, however, all paid back and the church free from debt.

EAST EIGHTH STREET, LOS ANGELES, CAL.

H. ELLIOTT WARD.

Church Extension has been a priceless boon to this young church in the days of its weakness. Coming to our aid as the board did when the few members were overwhelmed in debt and discouraged. The loan gave a feeling of confidence, and in the pastorless periods that are all too apt to occur in the life of young churches, there was no danger of the property being lost, and when the principal payments were not made when due, the board kindly waited until the church was ready. On two occasions, when he was in these parts, we had the services of the secretary without cost to the church, to assist us in raising our annual payments.

When I became pastor three years ago, I found that \$400 of the \$1,000 loan was past due and unpaid. In May, 1902, we paid the last of the debt, six months before it was due. In the meantime, the church has been approaching self-support, and has been, also, a regular and liberal contributor to all our missionary causes, and the membership has steadily increased until it is now past the 200 mark. All those most familiar with our field and its conditions predict a great future for this church. It will, I am sure, remain a loyal helper of its generous God-mother, the Church Extension Society.

(Continued on page 279.)

News From Many Fields

Southwest Missouri.

A. J. Williams, of Marionville, our district evangelist, is holding some fine meetings. J. T. McGarvey, of Carthage, our district president, is already at work on the program for our convention which meets at Republic in November.

The church at Marionville, under the leadership of F. J. Yokley, has sold the old building and will erect a \$3,000 brick structure. Brother Yokley has also worked up a "school for preachers," with D. R. Dungan as chief speaker. It meets there Aug. 25 and continues two weeks.

The church at Neosho has called Bro. Geo. E. Dew as pastor.

E. M. Barney, pastor at Webb City, is preaching on crutches as the result of a fall.

Chas. E. Robinson, one of our Joplin boys who is studying for the ministry, is spending his vacation by supplying the pulpits at Carl Junction, Smithfield and Cartersville. He will soon return to the State University and Missouri Bible College.

J. P. Davis, of Golden City, will preach one-fourth time for Sarcxie.

The brethren at Seneca, where Joseph Gaylor recently held a fine meeting, will build a new house.

The Carthage church has the peculiar distinction of having a surplus income each week. It goes into a building fund. Look out for a new stone church there one of these days.

The fall campaign will begin in Joplin with a meeting in the South Joplin Church, conducted by W. A. Moore, of St. Louis, beginning Sept. 6. It is hoped that this meeting will result in a full-fledged congregation, pastor and all. Honor to J. W. Baker, who gave the house and who has given his services for several months.

This meeting will be followed by one at the First Church, beginning Oct. 4. Harlow and Ridenour will be our helpers, and we are planning and praying for great things.

Joplin, Mo.

W. F. TURNER.

Nebraska.

The Nebraska state convention for 1903 was held in camp at Bethany, Aug. 4-9. The total enrollment was over 1,100. The largest in our history. The enthusiasm was steady and could not be cooled even by the occasional dashes of rain. The extra number of tents were all filled, and the grounds never looked so well. The dining tent, under the efficient management of E. W. Kerr, of Omaha, after the first morning was a successful feature, supplying with cleanliness and promptness the wants of the guests. There were an unusual number that drove to the camp this year. Transportation service was good, save for a couple of hours or less on Lord's day morning. The hack man, living in a Methodist city, was led to think that the hard rain of the morning would prevent the people from the city coming out. The result was a congestion at University Place, which hurried him to clear up. Will we have a street car line of our own by next year? Let us pray fervently that we may.

The program was carried out as printed very closely. Only a few members being absent. The only possible objection raised to this feature of the convention, was that it was overcrowded. We try to do too much, or else take too short time for it. Must we begin a day earlier? Some of the addresses assumed splendid proportions. The meaty and carefully prepared address by N. S. Haynes, on state missions, was a paper worthy of a wider hearing. J. H. Bicknell's paper on Christian unity, was a gem in its class. These should both be in print. The convention concert, Saturday night, was the finest we have ever had. Clean, delightful, hearty, full of most excellent numbers. Bro. J. W. Hilton, the director, is to be congratulated. The Lord's day sermons, A. C. Corbin, the

veteran bishop of southwest Nebraska, W. J. Lhamon, and R. A. Schnell, the preachers, were all food for the souls of the hundreds that listened. The communion in the afternoon was an inspiring hour.

From outside the state we had as preachers, Mrs. Louise Kelly, of Kansas. W. J. Lhamon, in a daily lecture on the Bible. M. B. Madden, from Japan. R. H. Waggoner, of Kansas City. G. W. Muckley, of the United States. Japan will be nearer to Nebraska because of Brother Madden's visit. Three of our own state workers, now under appointment to foreign lands, were present—Brother and Sister H. G. Wilkinson, Porto Rico, and Dr. C. L. Pickett, Luzon, P. I. The programs of all the departments received high praise, that of the C. W. B. M. eliciting a public resolution from the brethren. No more may be said here of the program.

The business reports showed large gains in money matters, in both the missionary society and the C. W. B. M. The total receipts from all sources of the N. C. M. S. were \$3,836.98, of this amount \$962.45 were trust funds. The total expenditures were \$2,999.74. The apportionment receipts were \$1,378.52, almost double that of last year. There was an increase of 16 churches in the number paying on apportionments. There is yet not less than 47 that are able to give, that do not do so. There were 215 baptisms, and 155 otherwise as a result of the work of our missionaries. Two churches organized, and three re-organized; 27 places were assisted aside from the general work of the secretary. He reported four new houses dedicated by him since last convention. The total reported number of additions in 106 of our churches is 2,043, 1,110 of them baptisms. These churches report 13,337 members. Estimating the others from old reports there are 15,500 members in the churches. There are scattered members in the state that will swell the total to perhaps 18,000. Liberal pruning has been done in church lists this year. The new board elected is practically the same as last year, with some changes of position. The corresponding secretary was retained for another year. A. L. Ogden has been called to evangelize. Work has already begun.

Altogether the convention stands as a record maker in Nebraska history.

The state secretary has leave of absence until Sept. 1.

W. A. BALDWIN.

India.

Once again the monsoon season has come and the rains are very much delayed. In this country where a majority of the population always lives from hand to mouth, and a very large part of it, perhaps the larger part, is always underfed, the question of rainfall assumes an importance difficult for one to realize who has never lived outside of the United States. Now, although one-third of the monsoon season has gone, the rainfall has been inconsiderable. To add to the troubles of the people, in many places the wells and streams are dry, and there is great difficulty in obtaining water for domestic purposes.

The work of the mission is moving slowly along. Last year there were 280 baptisms reported, and the total number of baptized believers were 891. We are reaching out to take up new work and to open up new fields. Mr. Rioch, who has for several years been working in the boys' orphanage at Damoh, and who for the last year has had sole charge of the industrial department there, has now been transferred to Hatta, some 24 miles away from the former place, and is busy getting the new bungalow erected there. Should he meet with no obstacles, he will be able to move into it during the coming cool season and to carry on preaching there. Mrs. Rioch will engage in medical work. Last cool season Mrs. Rioch, in company with Mr. and Mrs. McGavran, itinerated in that part of the country, and treated a great many sick persons. Of course the preaching of the gospel was carried on simultaneously with the medical work.

Mr. Menzies is also at work at Rath, near Mahoba, on another new bungalow. This, too, is nearing completion. Mr. and Mrs. Menzies made their home in Rath during a large part of the year, and while the building was going on, also engaged in evangelistic work. Two day schools and two Sunday-schools were organized, and a number of children at once entered. Besides this, regular services were held every Lord's day, while other religious services were held when opportunity offered. As the bungalow is not yet completed, they have been compelled to return to Mahoba for the hot season.

Another new bungalow is planned for the Ohio station at Maudha. Mr. and Mrs. Davis will have charge of this. As these are new missionaries, they are spending this season in the hills, studying the language. They hope to be able to get to work as soon as the rains are over. The town has been selected in which it is proposed to open the station, but so far they have been unable to get the land to build on. It is hoped that this difficulty will soon be removed.

Recently the work has also been somewhat extended in Mungeli. A piece of ground has been secured in the town, and a book shop will be opened there for the sale of Christian literature. Of course, there is not a very large percentage of the people of that vicinity who can read, but there are some, and in this way it is hoped to sow the seed of the gospel. Already a Sunday-school has been opened on the spot.

We are hoping to enlarge our work in India still farther in the near future, and trusting to receive re-enforcements in the current year.

G. W. BROWN.

Harda, July 14, 1903.

Washington.

Let it be remembered that Sunday, Sept. 6, is Christian Endeavor day. There should be a general and genuine Christian endeavor to continually enlarge the Church Extension permanent loan fund. But upon this one day in the year, special effort should be put forth in the churches, and an offering of such magnitude as will honor a mighty people such as we, should be sent to Geo. W. Muckley, 600 Waterworks Bldg., Kansas City, Mo. Remember that the annual offering from the churches is the chief means of building up this much needed fund.

State Evangelist and corresponding secretary Morris is doing good work and the churches are liberally backing him in his efforts.

H. K. Pendleton, of the Central Church, Tacoma, has been taking a vacation and was one of a party who recently climbed to the summit of Mt. Tacoma. Mrs. Pendleton is spending the summer in the east. Walter S. Crockett, of Olympia, is taking his annual vacation and will spend a part of his time on his wheat ranch in eastern Washington. J. S. McCallum and family, of Eugene, Ore., but for many years at Olympia, are spending a month with friends in the latter place. This is the vacation season, and many of the workers from the First Church, Tacoma, are away, yet our work keeps up well for the summer, and we have additions almost every week.

Bro. J. S. Gray, of Detroit, Mich., Sundayed with friends here and gave us a most interesting and helpful sermon the first Sunday in August, and last Sunday the Hon. Volney B. Cushing, of Bangor, Maine, spoke eloquently in behalf of the victims of strong drink. There is need of much education on the question of temperance on all of this Pacific Coast.

With September a new era of evangelistic work will begin in this state, and it is not too much to hope for very large increase the coming year. Last year the state employed no evangelist, but applied its resources to aiding in pastoral care of churches. Whitman county had an evangelist in the field a part of the year and with good results. The eastern Washington churches did a little missionary

work and the western Washington churches a little, but this year with three evangelists regularly in the field, we should make great advance, and we shall.

This is a time of great commercial activity on this coast. The value of the glacier-fed streams that rush down from Mt. Tacoma is attracting money for development. A new \$3,000,000 electric plant is directing the long wasted power of the Puyallup river into manufacturing channels as the Cataract Power Company has long done with the Snoqualime. Almost every week some new factory or mill is established in Tacoma. Our dinner pail brigade is becoming a great host, and a very great number of the working men are securing homes for themselves. This makes a happy and contented people and a prosperous and beautiful city, for the home owner naturally takes more pride in the appearance of things than the one who rents and feels the uncertainty of his tenure.

The writer very greatly enjoyed a day's visit with Bro. N. K. Griggs, of Lincoln, Neb., who was visiting his daughter, recently married and located in this city. Brother Griggs is attorney for the B. & M. Ry. Co., but he is one of the few busy men who finds time to get the real and the good of life in passing. He is a poet of no ordinary ability and a composer whose works will abide; and best of all, he and his wife are true Disciples who love the church and delight in her services. An incident that may help some one else, will illustrate: A friend had planned a Sunday drive to one of the many delightful resorts so restful and inviting that are found all about in the vicinity of Tacoma. Brother and Sister Griggs made it known to the friends that it was their custom to attend church on Sunday, and they did. The carriage called for them at the church after service. Such loyalty is of itself a sermon. MORTON L. ROSE.

712 S. J St., Tacoma.

Kentucky.

A number of our Kentucky churches are now in the midst of protracted meetings, with fine prospects.

The meeting at Newtown, Scott county, in which the minister, Jos. Severance, was assisted by Pres. B. A. Jenkins, of Lexington, closed with nearly 50 additions.

The church at East Union, Nicholas county, has just closed an excellent meeting with Geo. P. Taubman, of Portsmouth, O., as evangelist. One hundred and six were added. E. R. Clarkson is the pastor.

Geo. W. Hilderbrandt is in the midst of a successful meeting with home forces at Mortonsville, Woodford county.

Our state convention will meet in Paris, Sept. 21-25. It is earnestly hoped that every congregation will be represented. Ample provision will be made for entertainment.

H. D. Smith, of Hopkinsville, recently closed a meeting at Campbellsburg, with 24 additions.

E. W. Elliott, of Eminence, is in a good meeting with the White's Run church in Carroll county.

D. G. Combs, one of our most successful evangelists, recently held a meeting in Estill county, which resulted in 68 additions.

Wm. Phillips, a recent graduate from the College of the Bible, Lexington, has located with the church at Fredericksburg, Va., and has begun his work there under very favorable circumstances.

H. P. Atkins, formerly of Harrodsburg, has succeeded the lamented C. P. Williamson as editor of the Christian Monthly, published at Richmond, Va. This will not interfere with his work, however, with the West End Church of that city, where he is doing such an excellent work.

W. S. Gambre, of Ashland, is in a meeting with the church at Smithfield, with 13 additions at last report. T. Q. Martin, of Winchester, will serve this congregation monthly, beginning Sept. 1.

Robert N. Simpson, of Lexington, recently closed a twelve days' meeting at Antioch, Montgomery county, with 28 additions.

W. T. Brooks, of Ladoga, Ind., is assisting his brother, A. K. Brooks, in a meeting with

Hood's

Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best Blood Medicine.

the Ruddle's Mill church, Bourbon county.

R. B. Neal, of Grayson, is the "busiest preacher" in Kentucky and is doing a grand work. He is constantly on the go, preaching here, there and everywhere, and during his spare (?) moments finds time to edit two papers and keep the Mormons in eastern Kentucky on the go. God is richly blessing him in this work.

E. L. Powell, of Louisville, is expected home next week from his European trip.

The College of the Bible, Lexington, has just received a \$20,000 donation from Bro. C. L. Garth, of Scott county, for the purpose of educating young men for the ministry. The funds are to be placed in the hands of a trust committee composed of one of the trustees of the Central, Broadway and Chestnut Street churches, Lexington, and one from the Georgetown church. President McGarvey will also be a member of the committee.

W. R. Jinnett has begun his new work at Earlinton under favorable circumstances.

R. A. Havions, evangelist of the Casey county co-operation, recently held a meeting at Windsor (Bethany church) which resulted in 43 additions.

C. B. Reynolds, of New Philadelphia, O., assisted Chas. R. Vawter in a meeting at Glendale, with 5 confessions.

Chas. E. Powell, of Stanford, assisted J. Q. Montgomery in a meeting with the Green River church, Casey county, which resulted in 13 additions.

G. G. Bersot, of Louisville, closed a meeting at Turner's Station recently with 8 baptisms. B. H. Cox is the regular preacher.

Z. T. Williams, of Montpelier, assisted by R. A. Staley, of Burkesville, recently closed a meeting at Irish Bottom schoolhouse with 29 baptisms.

The writer expects to begin a meeting with the Millville church, Woodford county, on the night of the 30th inst. GEO. W. KEMPE.

Midway, Ky.

Texas.

A move. My father used to say that "two moves were as bad as a burn." Those who have tried it will grant they are bad, for the nerves, for the body, for the purse. The board which called me to be corresponding secretary of Texas missions thought it best that I should make my home at Dallas, a railroad center, the home of the majority of the State board, the home of our State paper, the Christian Courier, and one of the largest and most central cities of Texas.

So here we are. While we have received a cordial welcome from the Dallas Disciples, we cannot forget the dear friends at Palestine. The Palestine church will celebrate its fifty-fourth anniversary this coming autumn. It has more than five hundred names on its roll. It is an exceptionally harmonious church. In the almost three years I was with them I heard not one member say anything derogatory of the character of another. There was never a serious difference between the members of the church board. They paid me promptly on time and increased my salary twice without any kind of request on my part. You will not wonder that I was loth to leave them. I believe that such a church should have a letter of commendation and hence this word is given.

We are now situated on the high rolling prairie eighty feet above the courthouse in Dallas, on car line, one and a half miles out. We are working now for the largest missionary offering in November that Texas has ever made. The demands are very many and urgent. The doors which we and our fathers prayed might open are now spread wide and we are urged to go in and possess the land. This we are doing, but must increase our forces until instead of only 40 men we shall have 100 missionaries, telling the old, old story to the destitute places. This will we do if the liberality of the brethren permit.

George L. Bush, of McKinney, has just closed a splendid meeting at Melissa, with pastor E. S. Holmes.

J. W. Holsapple, of Sherman, one of our best pastors, has just closed a fine meeting at Lancaster. Forty-eight added. Money raised to employ a preacher.

A second church at Houston with fifty-four members, has been organized at the Fifth Ward Mission, where a neat chapel was built and paid for while the writer was a missionary in that city.

Pastor M. M. Davis, of Dallas, has much of the evangelistic fire and power. He has just closed a great meeting at Detroit, Texas.

J. B. Boen is now aiding the intrepid John A. Stevens in a meeting at Chickasha, I. T. The sinners of that community might just as well surrender, for neither of these preachers ever fail. J. C. MASON.

467 Cole Avenue, Dallas, Tex.

Southeast Missouri.

J. G. M. Luttenberger will dedicate the church at Elvins, Sept. 6. We are sorry to hear of J. T. Craig's resignation. He leaves Poplar Bluff, Nov. 1.

T. J. Head is conducting a series of meetings at Elvins. Brother Head is doing good work under the Bible-school board.

The Southeast Missouri Convention meets at Malden, Oct. 6-8. J. C. Bennett is the efficient minister at that place.

The writer will assist in a meeting at Libertyville, beginning Aug. 31. W. H. Crockett is preaching for this historic old church.

Fredericktown and Cape Girardeau are without preachers.

Dr. Stanley is now living at DeSoto and preaching for the church there.

The work here is progressing nicely; additions are frequent. Six last Lord's day. We expect Wallace Tharp, soon to be of Allegheny City, Penn., to assist in a meeting in October.

The writer will preach to-morrow afternoon at Hospital for the Insane, No. 4. This will be the second sermon preached at the institution. Recently 120 patients have been brought here from Brother Hart's parish at Fulton, making about 200 in No. 4.

Pres. Albert Buxton is the new president of Dexter Christian College. The college will open soon under promising conditions.

We hope the Church Extension Board will be made happy by a largely increased offering on the first Sunday in September. We long, yea, yearn for a surcease of editorial combat. R. M. TALBERT.

DRAKE'S PALMETTO WINE

Gives relief immediately and cures absolutely to stay cured. One dose a day of Drake's Palmetto Wine cures the most stubborn cases of stomach trouble, flatulency, constipation and catarrh of the mucous membranes. It is a positive, unfailing specific for liver and kidney congestion or disease and inflammation of bladder.

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The Sunday-School.

Sept. 6.

DEATH OF SAUL AND JONATHAN.— 1 Sam. 31:1-13.

David among the Philistines.

Very often in the world's history it has happened that a reform party has been compelled to have its headquarters in a foreign land so that it might be safe from the hostility of the government which it wished to reform. So the Chinese reformers to-day seek safety in Japan. The progressive young Turks find asylum in Bulgaria. The English revolution of 1688 was hatched in Holland. So David, as his reform party grew more numerous and more popular, sought safety first in Moab and later among the Philistines where he took with him his six hundred men. The Philistine king received him with great respect, for he was glad to see his ancient enemy, Israel, weakened by the loss of such a powerful champion. So he gave David and his men a city where they dwelt with their wives and families for more than a year. Meanwhile David increased his fame by successful raids against the nations to the south of Judah.

The Witch of Endor.

Encouraged by the defection of David from Saul's forces, the Philistines planned an attack upon Israel and it was arranged that David should fight on the side of the Philistines. Saul was frightened at the prospect, and with his cowardice his old superstitions revived. Israel had formerly been infested with witches and wizards and a variety of such charlatans, but Saul had prohibited all such practices. The objection to necromancy and witchcraft among the Hebrews was never the modern objection that they are senseless superstitions and frauds, but that they were wicked. The commands directed against these things (e. g. Deut. 18:10-12) exhibits a belief in witchcraft, as at Salem two and a half centuries ago.

But Saul, anxious now to pierce the veil of the future and learn the outcome of the impending battle with the Philistines, seeks a woman who has a "familiar spirit," that is, one who was supposed to have power to call up the spirits of the dead. He went in disguise, but the woman recognized him and was afraid, for Saul himself in his better days had driven out people of her sort and had prohibited the practice of the black art. But Saul assured her that no harm would befall her. So the witch called up the spirit of Samuel, who told Saul that the kingdom would be taken from him and given to David and that on the morrow Israel would be defeated by the Philistines and he and his sons killed.

Belief in Witchcraft.

How shall we understand this story of necromancy? Can the dead be called back to answer questions about the future? It is nowhere claimed that the witch of Endor had any special endowment of divine power to enable her to perform miracles; she was just "a woman that hath a familiar spirit." Are there really familiar spirits ready to do the bidding of necromancers and sorcerers? We must at the outset admit that the writer of the narrative evidently believes firmly in witchcraft. He does not doubt the reality of Saul's interview with the spirit of Samuel. The Old Testament writers were never skeptical in regard to such points as this. They took it for granted that the claims of such charlatans were true, just as they took it for granted that the world was flat and that the sun went around it. The absence of scientific knowledge in these matters did not in the least interfere with the value of their religious teachings. God can take a man who is very ignorant of scientific matters and make him a vehicle for communicating religious truth to the race. Even in comparatively modern times some great religious teachers have cherished the crudest scientific notions. John Wesley said: "The giving up of witchcraft is in effect the giving up of the Bible." Is it surprising that

thirty centuries ago the men of Israel should have believed in it and that the one who was chosen to be the recorder of this part of Israel's history should have shared this belief?

So far as this particular episode is concerned, it is of course quite possible to suppose that, for the sake of showing the folly of wishing to read the future by unhallowed means, God used this witch as the means of conveying to Saul the dire prediction of his own death. In any case, the incident teaches one important lesson—the fact that God often makes use of very imperfect agents for the accomplishment of his purposes. If the narrative is literally correct, then God used a witch and a familiar spirit as the agents for delivering a prophecy. If the narrative merely reflects a current superstition about the power of witchcraft, then God used a historian who was not free from the scientific errors of his time and who did not always keep these out of his history.

The Raid of the Amalekites.

David had gone up with Achish, king of the Philistines, to fight against Saul. But the Philistine nobility, jealous of David's prowess and of his favor with the king, protested against allowing him to participate in the battle on the ground that he might suddenly turn against them in the fight, thus turning the tide of the battle and winning the gratitude of Israel so that he might return to his own land. It was a shrewd suspicion; whether justified or not, we cannot tell, for the objection prevailed and David and his six hundred men were sent back to their city of Ziglag.

When they reached Ziglag they found that the Amalekites, in return for the raid which David had made against them (27:8), had attacked David's city and had carried off all the women and much spoil. There was great despair and some spoke of stoning David for having left the city unprotected. David, moved by an impulse not unlike that which

took Saul to the witch of Endor, had the priest bring the ephod, which was used in a sort of sanctioned divination for foretelling the future and casting lots, and learned by it that if he pursued the Amalekites he would catch them. He did so and the raid was entirely successful. All that had been taken was recovered. It was on this expedition that David established the principle that, in dividing the spoil, "as his share is that goeth down to the battle, so shall his share be that tarrieth by the baggage." By way of preparing the way for his return to his own country, David sent some of the plunder from this raid to his old friends in Judah.

The Death of Saul.

While David was pursuing the Amalekites, Saul and Achish were encamped against each other. The battle was joined and Israel was beaten. There was a wild flight, but even flight could not save them. Mount Gilboa was covered with the slain. Saul and his sons, with their immediate followers, made a last stand, but in vain. They were surrounded. The old king, brought to bay at last by his life-long enemies, prefers to fall into their hands dead rather than alive. He falls on his sword, and the troubled reign of Saul is ended. Three of his sons fell that same day, and the news of this great defeat spreads such panic through the nation that even the tribes beyond Jordan forsook their cities and the Philistines occupied them. But when the bodies of Saul and his sons were exposed by the Philistines on the wall of Beth-shan—after the custom of the ancients who gloated over the corpses of their slain foes—there was still enough spirit in Israel to move the men of Jabesh-gilead to go and rescue the bodies and burn them.

So ended the dynasty of Saul, begun in faith, humility, strength and victory, ended in distrust, willful pride, weakness and defeat. And Israel lay under the foot of the Philistines waiting for a deliverer.

THE BEGINNER'S QUARTERLY.

A New Lesson Help on Entirely New Lines

♦♦♦♦♦

EDITORS { W. W. DOWLING, Author International Lesson Annuals.
JENNIE C. TAYLOR, St. Louis Kindergarten Instructor.

♦♦♦♦♦

I. For Whom Intended These lessons are for the very youngest learners in the Sunday-school and Home—for the Little Ones under six years of age who have not yet learned to read.

II. What the Lessons Are They constitute the New Course marked out by the International Lesson Committee, and approved by the late International Convention. They are not intended to interfere with the International Uniform Lessons, but to lead up to them. The teacher is to "talk them" to the little children by the aid of the Blackboard and the Pictures.

III. Who Should Take the New Quarterly 1. Every Teacher of the Beginner's Course. 2. Every Worker in the Primary Department. 3. Every Superintendent and Officer in the School. 4. The Parents of the Little People in the Class, that they may know what the children are being taught and help them at home.

IV. The Beginning The Beginner's Course, which as yet is only arranged for one year, begins with September, 1902, but classes that did not begin then can do so at any time, as the lessons are numbered, but not dated.

V. Form and Price The Beginner's Quarterly is a handsome 32-page magazine, printed on fine paper, with new Pictures and Blackboard Designs, and a beautiful Motion Song which the little people will be delighted to sing. The Price is 10 cents per copy per quarter; or 5 cents per copy in clubs of 10 or more.

Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

Midweek Prayer-MeetingBy Frank G. Tyrrell.
Sept. 2.CHRISTIAN UNION.—John 17:9-11, 20, 21.
Acts 4:32-35. Eph. 4:1-6.**Christian Endeavor.**

Sept. 6.

THE ARMY OF CHRIST. John 17:20-23.
1 Cor. 1:10-13.

The religious world grows into a consciousness of essential unity, and there is much to encourage those who hope and work for a practical expression of it in organization and administration. No one defends sectarianism; there are some who are bold enough to attempt a defense of denominationalism; but something has already been gained when denominationalism is put on the defensive.

I. *Misconceptions.* The phrase, "Christian union," frightens some sturdy Protestant souls, because they misconceive it; they think it means a consolidation of denominations into one great ecclesiasticism, like the old Roman Catholic church, with its pride and arrogance and apostasy. To be sure, there might be such a union, but it is undesirable and altogether improbable, not to say impossible. The Disciples of Christ understand by the expression, such a union as is seen in the primitive church, when organization took whatever form was most desirable and practical, but the different congregations were one in faith and doctrine and life.

Neither does the idea demand the merging of one religious body into another, or of all into one. Gradually the problem will be worked out, as each separate body draws nearer to the divine ideal of the church. Separating lines will grow dimmer and dimmer, and eventually disappear.

II. *Popularity.* No plea is more popular to-day; the time was when it aroused virulent antagonism; but now there is no great evangelical body of believers without cordial sympathy for it, and eloquent voices to advocate it. Some time ago the New York Churchman (Episcopalian) said: "He (Christ) binds up the world's faith, and consequently, the world's hope, with it, 'that the world may believe that thou hast sent me.' A fact with such an issue can neither be reasoned down nor scoffed down. Looking at the subject from the scene of that upper chamber, is it not amazing that it can even be held in abeyance for a day by any Christian body? Is it not worth while at least to consider whether the practical overlooking or rejecting of our Lord's principle as touching the world's acceptance of his divine mission may not account for much of the well-intentioned labor that seems 'laboring for the wind,' much of the gathering that gathers to 'put into a bag with holes?'"

Utterances as strong can easily be multiplied from all the various religious bodies, many of whom are making overtures toward union.

III. *A Distinctive Feature.* Historically and practically, the plea for union is a distinctive feature of the Disciples of Christ. And the method proposed seems to be eminently practical—to restore the Christianity of Christ and the apostles, to go back to the time when the church was one, before schism had brought forth its deadly fruit. The trend of the times gives vast encouragement in this work. We have every reason for redoubled diligence in pressing the plea, and for a faith growing in vigor and triumphant energy.

We should be leaders in all interdenominational work; we should cultivate the irenic spirit; we should fraternize with our religious neighbors whenever possible; we should work on the common features of Christian teaching and practice. Above all, we should avoid the spirit of party. A universal peace shall reign at last; a universal language shall be spoken; and the song of universal redemption shall ring round the world.

PRAYER.

We thank thee, O God, for the Savior; for his gospel of redeeming love, which unites our souls with thee. May we be united also with one another, and with all who are born again, whatever their name or banner. Amen. (Topic for Sept. 9: Caleb; or Courting Difficulties.—Josh. 14:6-14; 15:13-17.)

Many times in the New Testament the Christian relation to the forces of evil is spoken of as warfare, the individual Christian is called a soldier and the whole body of Christ's followers is referred to as an army. But an army is more than a body of fighting men; a mob may be that. An army is a body of men who fight together under a common leader, according to a common plan and for a common purpose. If the followers of Christ are not such a body, they are not the sort of army he needs, nor are they the sort that is likely to be effective in doing any great work.

The army must be united. Even if we did not have the record of Christ's prayer for the unity of his followers, and if we did not have Paul's exhortation to the Corinthians to stop their strife and heal their schisms, still a moment's thought would suffice to show the necessity of unity. The church is in the world to do a work. If we speak of that work under the figure of warfare, the army must be united under one leader, so that its force may all be directed against the enemy and not be dissipated in struggles among the several regiments. If it be considered under the figure of a great business enterprise, its work must be so systematized that the various departments shall not be engaged in cut-throat competition. Unity is required not only by Christ's authority, but by the most elementary common sense.

Apologists for denominationalism sometimes speak complacently of the church as one great army, in which the various denominations are so many regiments, all under a common commander. The parallel breaks down when one remembers that the different regiments of an army do not commonly spend upon each other the ammunition furnished for fighting against the common foe; nor is it usual for one regiment to esteem itself so highly as to consider itself the whole army and look upon the other regiments as aliens and outsiders. An army so organized would be a very imperfect and ineffective instrument.

Fortunately such foolish arguments are less frequently heard than formerly. It is pretty generally conceded now that the church *ought* to be one; that division is a sin and that a divided church is bound to be a failure. The question that interests people now is not, ought we to unite? but, how can we unite?

Two things must be remembered in all attempts at re-union. First, the requirements must be reduced to the simplest terms and these such as are supported by the clearest divine authority. Second, unity must be *worked* out, not merely *thought* out. No ingenious scheme of compromise will ever bring about real unity. To unify an army, there is nothing like getting in a hard fight where they must all stand together or be lost.

The church has its enemy before it. The more time and energy it spends in fighting that enemy the less fighting there will be between the various groups within the army. The more the church lays emphasis upon the practical things—fighting evils, helping people that need help—the more it will work out a unity of spirit.

For this reason all co-operative efforts among churches are to be encouraged. Let us unite in so far as we can unite. If we cannot unite in one congregation with the same ordinances and the same forms of worship, perhaps we can unite in rescue mission work or in fighting the saloon and other organized evils. The more we work together, the more we discover the practical interests which we hold in common, the nearer will we approach to the realization of that complete union which will make the body of Christ's followers in every respect a united army.

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1522 Locust St., St. Louis, Mo.****DAILY READINGS.**

M.	The Head of the body.	Col. 1:18-23.
T.	Members of the Body.	Rom. 12:5-9.
W.	The Bond of Union.	Eph. 4:1-6.
T.	The Servants of the Body.	Eph. 4:7-16.
F.	United in Work.	Neh. 4:16-23.
S.	Allied Christian Forces.	1 Cor. 1:10-13.
S.	The Army of Christ.	John 17:20-23.

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Our Budget

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—If we are going to be a permanent as well as an aggressive force in the religious world, we must build houses and occupy the ground we gain.

—Church Extension stands closely related to both the home and foreign missions. It is the right arm of the former, re-enforcing the evangelist and the young church with a house of worship, and strengthens the base of operations for the foreign work.

—Let the churches which have contributed hitherto stand steadily by their guns while many new ones, who have never joined hands in this work before, enlist and become co-workers with their brethren. Nothing imparts more life and vigor to a church than the knowledge that it is a factor in the great movements of the brotherhood for the extension of the Redeemer's kingdom.

—W. W. Devine takes the work at Kearney, Neb.

—C. H. Winders, Columbia, Mo., is at Hays Creek in Ralls Co.

—Frank Beach leaves Eau Claire, Mich., to pursue his studies.

—Illinois State Convention at Eureka, Aug. 31. Take notice, Illinois.

—Work has commenced on a new \$18,000 church at Lynchburg, Va.

—J. H. Hardin's permanent address is 5 Fountain Hill, Roxbury, Mass.

—R. H. Tanksley begins at Oswego, Kan., Sept. 1, moving from Medicine Lodge.

—W. H. Harding, of Taylorville, Ill., will go to Florida to the Tampa church, Oct. 1.

—Benj. Ferrall, of Illinois, preached for the Jefferson Street Church, Buffalo, Aug. 23.

—F. H. Schmidt, formerly of Des Moines, is preaching for the church at Leanna, Kan.

—Granville Jones is doing superb work in county campaigns for prohibition in Texas.

—W. J. Coker will become state evangelist of Georgia, taking up the work about Sept. 1.

—E. M. Smith and family, of Centralia, Mo., visited their old Virginia home this summer.

—B. B. Sanders will preach at the Mineral Wells (Texas) camp meeting, beginning Aug. 23.

—C. V. Pearce expects to close his work at Pioneer, Kan., soon, to enter the evangelistic field.

—The new church at Bosworth, Mo., was dedicated Sunday, Aug. 23, by L. L. Carpenter.

—The church at Norfolk, Va., has been undergoing repairs. It will be open again in the early fall.

—C. L. Organ, assisted by Paul E. Lineback, soloist, is conducting a successful meeting at Weldon, Ia.

—Arthur N. Lindsey, New Franklin, Mo., is in the third week of a meeting with home forces, 34 added.

—Marshall G. Long, of Markle, Ind., has already been called by the church of that place for the year 1904.

—W. H. Trainum will enter the medical college at Galveston to prepare for missionary work in Mexico.

—W. R. Moffett, Martin's Ferry, O., was the preacher for the yearly meeting at Sandy Lake, Pa., Aug. 21-23.

—Butler, Ind., took revenge on D. F. Harris by sentencing him to serve there another year at an increased salary.

—Ira H. Durfee will henceforth devote his whole time to evangelistic work. Address, 125 South St., Painesville, O.

—W. W. Weeden, pastor at Marion, Ill., will hold a meeting at Ingham, Ill., commencing Sept. 6, to continue indefinitely.

—R. S. Campbell writes from Pond Creek, Okla., that his work there is most encouraging; house crowded every Sunday.

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—Wm. Phillips, a recent graduate of Lexington, is meeting with great encouragement in his work at Fredericksburg, Va.

—Chauncey, O., will dedicate its new building the first Lord's day of September, with the veteran L. L. Carpenter in charge.

—M. McFarland, whose son, E. T., preaches in St. Louis, will work for the Illinois S. S. board and preach for the church at Granite City, Ill.

—Henry Pearce Atkins, pastor of the West End Church, Richmond, becomes editor of the Virginia state paper, the Christian Monthly.

—Work on the new church at Brookfield, Mo., is progressing rapidly. Immediately upon its completion a series of meetings will be held.

—Chas. M. Watson has secured his B. D. degree at Yale, after a most delightful year. He goes to Connellsville, Pa., to succeed W. R. Warren.

—A. F. Sanderson has reconsidered the matter and accepted the call to Houston, Texas. He will leave a remarkably successful work at Keokuk, Ia.

—James N. Crutcher, of Moberly, preached the convention sermons at Farber, Audrain county, and Randolph Sunday-school Convention at Moberly.

—O. E. Hamilton who held a very successful meeting at Tuxedo last year is to hold a meeting in September at the Ellendale Church this city.

—Nathaniel Leavitt, singing evangelist, who is spending his vacation at Hastings, Minn., is ready for engagements to assist in meetings during the fall and winter.

—B. B. Tyler will be chief speaker at the Kansas State Convention, Oct. 5-8, at Newton. W. F. Richardson, A. McLean and Geo. L. Snively are also on for addresses.

—F. J. Nichols, pastor Hamilton Avenue Church, St. Louis, returned from a two weeks' vacation spent in Callaway county, Mo., and resumed his work last Lord's day.

—W. D. Endres will leave Montgomery City, Mo., for Des Moines, Ia., to enter Drake University. After Sept. 1 his address will be 1365 Twenty-fifth St., Des Moines, Ia.

—R. L. McHatton has moved his headquarters to Santa Rosa, Cal., whither his family has preceded him. He will continue in the general field in evangelistic work.

—Mrs. M. C. Proctor has been employed by the West Side Church, San Francisco, as pastor's helper. W. M. White, pastor, laid the corner stone of their new building Aug. 23.

—L. E. Sellers, pastor of the Central Church, Terre Haute, Ind., is spending his vacation in Chicago University. M. L. Kent, assistant pastor, supplies the pulpit *ad interim*.

—Anyone knowing of Disciples of Christ living in Wilmington, Del., please send name and address at once to J. A. Hopkins, Cor. Sec., C. M. S. of Md., Del. and D. C., Rockville, Md.

—Summer T. Martin and wife are spending a two weeks' vacation visiting Washington, D. C., Atlantic City and other eastern places. \$3,000 is pledged for their South Bellaire (Ohio) mission, and contracts are being let.

—Pres. Albert Buxton will add to Dexter Christian College, in place of a single music teacher, as last year, a conservatory department, with several teachers. The college publishes a bi-monthly bulletin, giving detailed information.

—E. H. Kellar, of Carrollton, Mo., organized a church at Dillon, Mont., Aug. 16. This was an incident of his vacation. He writes, "I would be accused of extravagant speech if I were to attempt to describe the scenes of Yellowstone Park."

—W. O. Breeden will begin a meeting at Kellyville, I. T., Aug. 30. He furnishes song books and drills the chorus. It is his wish to hold another meeting before the convention at Vinita. Churches or brethren unorganized address him at Kellyville.

—The Christian Worker for August has a well written appreciation of the work of I. N. McCash and wife at the University Place Church. During the ten years past this church has increased from 600 to 2,271, making it the largest in the brotherhood.

—R. Bruce Brown, of Yale, Mich., of the Church of Christ, and J. J. Cornish, of Reed City, Mich., state president of the reorganized Church of Jesus Christ of Latter Day Saints, will meet in debate for eight nights at Shabbona, Mich., beginning Aug. 31, 1903.

—A new building is under process of erection at Sharon, Pa. A. A. Honeywell, minister. Some of the material in the old church will be used. The plan includes a finished basement, Sunday-school room with class rooms, and auditorium. The location of the church is said to be the best in the city.

—Frank H. Marshall has been spending his vacation at Spencer Brook, Minn., preaching for the church. Its membership has increased fifty per cent, and the new building pushed toward completion. Why not take a longer vacation of that sort? Brother Marshall goes to Waco, to attend Texas Christian University.

—At Northfield, Mass., a series of attractive addresses will follow the General Conference of Christian Workers. Aug. 18 to Sept. 1, "Certain Studies in the Apocalypse," by Rev. Samuel Chadwick, pastor of Oxford Place Chapel, Leeds; Sept. 2-12, talks on the New Testament, by Rev. W. H. Griffith Thomas, rector St. Paul's, London; Sept. 1-21, "The Bible in the Light of Recent Discoveries in Babylon, Assyria and Egypt," by Dr. James Orr, Professor in Free Church College, Glasgow.

—It is not too early to call attention to the Missouri state meeting. Time, Sept. 21-24; place, Columbia. A hearty welcome, a pleasant and profitable time for all. We only ask that you send us a card telling us you are coming. This will greatly aid us and assure you a home. Address, C. H. Winders, pastor Christian church.

—This office has received an illustrated souvenir program of the annual meeting of the Christian churches of New Brunswick and Nova Scotia, held at Pictou, Nova Scotia, Aug. 20-23. We notice the names and faces of J. W. Robbins, formerly of Missouri, and W. J. Wright, eastern evangelist of the A. C. M. S., besides others familiar to our readers.

—The rapid growth of the National Benevolent Association is most gratifying. Bro. T. J. Underwood, of Springfield, Ill., has just made a direct gift of \$500. Others benevolently disposed should write the general secretary, Geo. L. Snively, 903 Aubert Ave., St. Louis, for full information concerning this gracious ministry, than which none is more apostolic.

—Richard W. Wallace has accepted a unanimous call from the Cameron, Mo., church, and will take up the work there Sept. 20. The church at Meridian, Miss., has not yet chosen his successor. On a recent Sunday morning Brother Wallace and his congregation worshipped with the Central Methodist Church, both preachers and people joining in the Lord's Supper. The visit will be returned shortly. A similar exchange of courtesies is arranged with the Cumberland Presbyterian Church. This does not indicate any "southern prejudice."

—One of the activities of the Monroe Street Church of Christ in Chicago that has brought, and is bringing good results, is the work of the Employment Bureau. The difficulty of bringing just the right employer and the right worker together has been recognized by many. The loss of time and money on the part of young men and women who have to support themselves and who are not well acquainted in a great city, is a known feature of the labor world. The Employment Committee of the Monroe Street Church sets itself the task of finding employment, not only for all members of the church, but for any who really need assistance. Young men and women outside of the city who are seeking employment here, and have no acquaintance, make their application direct to this committee. Pleasant homes are found for them, and some remunerative labor secured at once. Then, after they are settled in the city and know just what they can do or want to do, changes can be brought about to the benefit of all. The assistance of this committee is not given wholly to young people. Business men desiring to change their locations or to better their condition can also make their application through this committee. Firms desiring to secure the services of Christian young men and women who can be relied upon, may apply to this agency for helpers. Prof. Edward Amherst Ott, who organized the committee and started this work, is in hopes that it will develop into something very useful to many. It has already done much in saving loss of time to a number of people. All of the appeals for charity that come to the church are turned over to this committee. No money is given to people who should be earning a livelihood. To those who wish to work, employment is given. Others need not apply, except in case of sickness. Any who are interested in the plans of the Bureau or who need its assistance, can address the Employment Committee of the Monroe Street Church of Christ, Corner of Monroe Street and Francisco Avenue, Chicago, Ill.

Cereal Foods

without cream are not appetizing, but good raw cream is not always easy to get. Borden's Peerless Brand Evaporated Cream is superior to raw cream with a delicious flavor and richness. Use it for general cooking purposes. Borden's Condensed Milk Co., proprietors.

How I Spent My Vacation.

The Christian Publishing Company kindly gives its employes a two weeks' vacation during the summer months. As my work in the office is of such a character that I could not well be absent for the whole time in succession, I divided my vacation up into three parts. My first trip from home was to Boone county, Mo., among "my wife's people." Here I spent four days. The old Dripping Springs Christian church is located on the farm of my brother-in-law. It so happened that the Lord's day I spent on the farm was their monthly meeting day. Early the farmers began to gather at the large frame church, which they more than filled with earnest, anxious listeners for the truth. A. W. Pasley, the regular preacher, appeared in due time and claimed illness, and the writer was implored to preach. We discoursed to them on Christian union for one solid hour to a most appreciative and attentive audience. More than twenty years ago the writer held two very successful meetings for this old church. Many of the young who became Christians then, are in middle life now and have the full responsibility and care of the church on their hearts, and most of the active workers of that day have gone to their long home. Brother Pasley is doing a good work for them and the church seems prosperous. They were all delighted with the fact that Chas. H. Winders, of Columbia, was to begin a meeting for them. We heard him preach a good sermon on Lord's day night.

Our next outing was to Chicago and Macatawa Park. After spending two days in the city, attending to some business, visiting C. A. Young at the Century office and our correspondent, R. L. Mildon, and family at their home, your writer crossed the lake for the park. It was after 10 P. M., and yet before the boat landed, the benevolent face of J. H. Garrison, our editor-in-chief, was clearly visible in the crowd on the shore. While tarrying here the writer was the guest of Edgewood-on-the-Lake, and Sister Garrison did everything to make our stay both comfortable and happy. On Lord's day morning we made a visit to the cottage of T. P. Haley, Kansas City, and A. B. Jones, Liberty, Mo. Both of these men, who have been a power in our Missouri work, are living on borrowed time, but the climate of the park seems to have invigorated them, and they will return to their work greatly built up for the duties that await them. In the afternoon we attended the Bible school and heard A. B. Jones deliver one of his old-time, strong sermons on the "Unanswered Prayer." In addition to the above, we met J. S. Hughes, J. G. Waggoner, H. S. Earl, Geo. H. Combs and others. On Lord's day the writer, along with others, spoke at the beach meeting, where over 600 persons were sitting on the sand and listened over an hour to addresses.

On Monday the writer was taken by his host on a fishing trip. It was not long until your humble scribe was literally surrounded by the three great men, Garrison, Haley and Jones. They knew where the haunts of the black bass were, and with their fine fishing tackle and newly caught minnows, were sure to tempt them into their boats. By the kindness of Mr. Garrison, we also had a nice, modest rod. We humbly pitched it out of the back end of the boat, and behold when evening came it had caught as many as the rods of three great fishermen.

It was then insisted before leaving the park that I must take a bath, for I had never done such a thing before in all my life in Lake Michigan. A company was soon improvised of both men and ladies, and we all went in together. The only regret lingering in our minds in regard to this matter was, we were not present when Bro. A. B. Jones took a bath under similar circumstances and we did not get to see him arrayed in his robe.

We greatly enjoyed the kindness of Brother and Sister Garrison, and now understand how this genial climate builds up the overworked body and mind in the summer months. Then all these people, about 2,500, are good, Christian people who spend their summer here. It is a delightful place, and everything is conducive to health of body, mind and spirit. But this article is of sufficient length and we close.

G. A. HOFFMAN.

Sunday-School Periodicals

WILLIAM W. DOWLING, EDITOR.

METTA A. DOWLING, ASSOCIATE.

THE SUNDAY-SCHOOL PUBLICATIONS issued by the CHRISTIAN PUBLISHING COMPANY of St. Louis, are in use in a large number of schools connected with the Christian Church, and there is no good reason why they should not be used in all, as they are almost universally conceded to be the most thorough and best in every important particular. The series consists, in part, of the following:

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3. **The Youth's Quarterly**, designed for the Intermediate and younger Junior Classes. In this quarterly there is a new arrangement of the material, which it is believed will make it more acceptable and helpful to pupils and teachers even than it has been in the past. Price 5 cents per copy per quarter; in clubs of ten or more to one address, 2½ cents per copy.

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5. **The Bible Student**, designed for Advanced Students, Teachers, Superintendents and Ministers. Its Exegetical Notes are exhaustive; its Illustrative material full; its Applicatory and Practical sections exceedingly useful and its Suggestions for Teaching of the most helpful kind. Price, single copy per quarter, 10 cents; ten copies, per quarter, in clubs to one address, 70 cents; 25 \$1.60; 50, \$3.00; 100, \$5.50.

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1. **The Little Ones**, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than five copies, 25 cents a copy per year—6¼ cents per quarter.

2. **The Young Evangelist**, for the pupils of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 32 cents per year—8 cents per quarter.

3. **The Round Table**, for the Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information. Price, single copy, one year, 50 cents; in clubs of ten or more, 36 cents—9 cents per quarter.

4. **Our Young Folks**, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 10 or more, 50 cents—12½ cents per quarter.

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Correspondence

Fifty Years of Ministry.

Fifty years ago, this month of August, I began preaching the gospel. The gospel I preached was all right, but the manner of preaching it was very poor indeed. I remember one of my first efforts. As I now think of it I cannot help laughing. I was deeply in earnest, but I made a fool of myself nevertheless. It was in a neighborhood where I was well-known. Two experienced preachers were holding a protracted meeting. They were getting on very well; but some of the young people were clamorous to hear me. The older preachers gave way to the pressure and insisted on my preaching at night. At first I persistently refused, but at last gave my consent.

I remember that I went out into a blue grass pasture which was well shaded by sugar trees. I sat down under one of these, and, with a good supply of paper, began to write out a synopsis for my sermon that was to be. My text was the parable of the Rich Man and Lazarus. I had an idea that a sermon largely consisted in the number of "heads" into which the subject could be divided; so, when I had finished, I had the parable divided into *seventeen heads*. It was a monster and way ahead of the animal which the prophetic seer saw come up from the sea.

But the fun of the thing began when I arose to preach the sermon I had elaborated in the sugar camp. A large crowd was present. The night was intolerably hot. I gesticulated furiously, but "bodily exercise profited little," as the Apostle Paul says. I got on fairly well with the first "head," but, when "firstly" was exhausted, I found it difficult to say how "secondly" differed from it. I was simply going over practically the same things I had uttered so vigorously under "firstly." When thirdly was reached, I was absolutely back again where I had begun. I made a bold dash for new waters, but my boat would not move in the direction I wished. I then tried "fourthly," but had little better success.

By this time I was wet with perspiration, and most of the audience, who had not left the house, were either asleep or so disgusted that they kept awake out of pure "cussedness." Perhaps my loud screaming and violent gesticulation had something to do with saving them from visiting dreamland.

At last one good brother, who occupied a seat on the front bench, took out his large Hunter watch and snapped it at me with all the power he could command, while, at the same time, he gave a significant gesture which reminded me that my time was already more than exhausted. But I was not going to be scared off of the track in that kind of fashion. I had a sermon before me with seventeen heads and I had gotten rid of only four of them. I could not think of throwing all the rest away after all the labor I had put upon them in the sugar camp. Consequently I struck out for "fifthly" in lovely style, and began to flounder as I had while dealing with the other "heads." It now became evident to the audience that it was a race between my powers of endurance and *theirs*, and in such a race it was clear that the audience would win. I suddenly became conscious of this fact, and closed before I had finished even "fifthly," to the great delight of my friends, who had now nearly all become my enemies.

Here is where I got one of my first lessons. Another was like unto it. The latter was at the church where I had confessed Christ and where I was received into fellowship. It was a church of hallowed memories. My mother was a member there. Some of my most intimate friends had long been pillars in the church. There was great anxiety to hear me preach, so it was arranged that I should take a Sunday evening service. My text this time was the Prodigal Son (I had, in my early ministry, a passion for parables, but have steered clear of them every since the night I am now considering). I was careful to avoid "heads," and so determined to deal with my subject, as

the French would say, *en bloc*. I thought it might be better to shoot a canon ball than to use shot and shell, as I had done in my former experience. I concentrated all my power on one special point, but it was not long until I found myself physically exhausted in my efforts to drive home the great thought on which my mind had centered. Just at the time I reached a crisis, it began to pour down rain, and, being a country church, the people rose *en masse* and went out to look after their horses and vehicles. I remember that I profoundly wished that they would never return again. My sermon was only fairly commenced, but I felt if it could only end right there and then I would be saved from a second disgrace, for I had not the slightest idea what I ought to say or could say next. In a little time, however, the people returned, and when quiet was restored, I tried to take up the thread of my discourse, but this had already "gone glimmering like a school boy's tale" and, though not the "wonder of an hour," it was evidently the mistake of the hour.

All this may seem somewhat humorous to the reader, but, to me at that time, it was anything else than funny. I was deeply mortified; but these two occasions furnished me a practical lesson which I never forgot. I found out by experience that it is much easier to plan a sermon than to preach it, and that preaching is, after all, an art which cannot be jerked into a man by some pious gesticulations, or thrust in to him by the open door which the kindest friendship may make for him. Real preaching comes from genuine agony of soul, and these two occasions helped me through the agonizing period, and were not without their influence upon my whole ministerial career.

Fifty years! Both how long and how short this period seems! When measured by the usual length of such public service, the period is long; but, as I look back over these years, the whole length is but as a hand's breadth.

There is one thing, however, that impresses me most profoundly. While I would mend my ways and mend my preaching, if I could live these years over again, *I would not change my avocation*. The noblest calling on earth is that of a preacher. Indeed, I am so impressed by its dignity and usefulness that I would not exchange it for even the presidency of the United States, if, by giving up one, I could gain the other.

Another thing is suggested, as I review this long ministry. No man can be a preacher in any real sense who makes preaching a profession. He must feel as Paul did, "woe unto me if I preach not the Gospel." Perhaps no one should attempt to preach if he can help it. He should preach only because he is impelled to do so under the deepest conviction of privilege and duty.

I have much to be thankful for during these fifty years of ministry. My brethren have been kinder to me than I deserved. I have always been liberally supported. I have no complaint to make with respect to treatment by those whom I have served. They have always been considerate and liberal toward me. They have vastly more to forgive in me than I have in them.

The best thing about my ministry is it has been progressive from the beginning. I have tried to make it better year by year. I know that in some respects I am a stronger preacher to-day than I ever was. This is as it should be; but I fear that some will not believe what I say. They will suppose that a man who is seventy-one years old has seen the end of his usefulness. But this ought not to be so, and it is not so in my case. I thank God for the strong old age he is vouchsafing to me. Indeed, I want to make my last years my best and most useful. I certainly do not want to retire from the field in any sense whatever. When my ship goes down I want the old flag still to be up and every sail turned to the breeze.

I have said these things, first, because I want to say them out of a grateful heart to both my Heavenly Father and my brethren; and secondly, for the benefit of the rising ministry who ought to profit by the experience of the older men. My greatest desire is to see an army of earnest young preachers

Deadly Symptoms.

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coming into the field who shall worthily fill the place of the old men who must soon be gathered to their eternal rest.

Columbia, Mo.

W. T. MOORE.

Montgomery County Convention.

The annual convention of the churches in Montgomery county was held at Price's Branch last week, the opening sermon being preached by Elder J. Thomas, of Fulton. In addition to the ministers of the county, all of whom were present, W. H. Lhamon, of Columbia, A. W. Kokendoffer, of Mexico, and H. F. Davis took part in the program which, by common consent, was the best in recent years. The amount of money pledged and paid for county work was over \$125; a much larger amount than has been raised for a long time. Elder G. F. Assiter was elected president of the county board; E. M. Vermillion, of Middletown, vice-president, and I. W. Jacks, of Montgomery, city secretary.

Wellsville, Mo.

G. F. ASSITER.

To Relieve Summer Weariness

take Horsford's Acid Phosphate. It relieves the languor, exhaustion and nervousness caused by summer heat. It strengthens and invigorates permanently.

New Orleans.

S. M. Martin is in a good meeting at Crowley, La., with W. O. Stephens.

J. L. Haddock is expected home from Texas to push with vigor the work at Baton Rouge.

Work in this city has kept up well this summer with additions at regular services.

O. P. Spiegel and wife are spending a few days at Greenville, Ala., with friends, and he is preaching nightly.

The Birmingham church began a twenty-five thousand dollar house on their beautiful lot, this month, A. R. Moore, minister.

W. P. Crouch, Athens, Ala., is to assist Belt White in a meeting at Anniston, beginning Sept. 20.

D. R. Piper, Hartselle, Ala., has had over one hundred additions at Cottondale, one of his appointments, this year.

All southern disciples feel keenly the loss they have sustained in the death of C. P. Williamson. He was a wise counsellor.

O. P. and S. P. Spiegel are to begin a ten days' meeting in the large college chapel at Fresville, Ala., their old home, Sept. 13.

The whole southern field is catching more and more the spirit of co-operation and hence is improving very rapidly. We need a gulf states convention or lectureship.

Among the many good things in the CHRISTIAN-EVANGELIST of Aug., 13, "The Strength of the Hills Is His Also," by F. D. Power, and "The Preacher at Forty," by F. W. Grafton, were specially helpful to me personally. I wish every body could read the former; every preacher ought to read the latter. S. T. Willis' article on "New York's Hotel Chaplain," was also interesting. He says of this office, "it is believed, does not exist elsewhere in the world." Yes, Chicago has a hotel chaplain, also. S. P. Benbrook, a native Mississippian, who is identified with the Disciples, is chaplain.

O. P. SPIEGEL.

Missouri Bible-School Notes.

Recruiting campaign goes right on. Over 1,200 buttons going out this week and nearly as many membership cards. Let all get in touch for the fall and winter.

Let all the Missouri schools begin their plans for girl's and boy's Rally Day on Sunday, Nov. 22. Order supplies (free) from B. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio, and have a great harvest entertainment.

In your recruiting campaign use the membership cards, only 30 cents per 100, and they will save you trouble in the enrollment of new pupils some times.

Shelby County meeting at Hunnewell was up to expectations in attendance and beyond in work done and will aim this year to make every congregation self-sustaining with a Bible-school in every church house. Good for Shelby.

One of the country schools always first in good works is Linn Knoll, Lincoln, where B. G. Reavis is doing such good work. The teaching and training work of the school has constantly in mind the conversion of the children, as it should, while their co-operation in good works, trains in the giving habit.

Butler is one of the growing churches and Bible-schools, beginning the year with 166, and now it has 243 and better still, are planning for 300 by 1904.

The annual Roll Call in connection with the Cooper county meeting at Bunceton was one of the most delightful services known to me. As the membership was called, scripture quotations were given in answer, and of the one taken home during the year, a very suitable memorial was had. Officers of the congregation and Bible-school were stood before the audience, and to them was given the hand of sympathy and co-operation, while Brethren H. E. Monser, Thompson, Patterson, Prof. Norvall and others made very fitting talks, and the entire congregation pledged themselves more devotedly to Christ. The music was exceptionally fine and every person was ready to covenant with the Master for a great year's work. It was the close of J. H. Allen's fifth year and a petition was circulated urging him to remain another year with them, and after serious consideration, he consented to

do so. Brother J. T. Todd, of Boonville, was the chief speaker of the occasion.

Salem, in Lawrence, got more good out of their recruiting campaign than most schools do, and our work gets the best results of the year from such source, over fifteen dollars. Superintendent J. H. Bacon is delighted with the results.

Liberal orders, more equipment, saying all are interested, and have increased membership from 75 to 125, and the end is not yet.

Arcadia, Kansas, reports a membership of 120 when campaign opened, now 200, and the work going right on, both blues and reds determined for the first place.

O. J. Gary sends us \$2.50 each from two little mission schools in Lincoln, being Highland and Moscow, at both of which he is working so acceptably. If Missouri's schools would all give in proportion to those two, we would take the state for Christ.

At the invitation of W. W. Watts, I gave one evening to Elsberry, and a more generous people have not met lately, giving me more than double their apportionment. They are led in all their giving and living by pastor B. G. Reavis.

H. F. DAVIS.

117 Locust Street, St. Louis.

St. Louis News.

The meeting at Ellendale has been definitely set to begin Sept. 13. O. E. Hamilton is to be the evangelist.

F. N. Calvin, of Santa Ana, Cal., has accepted a call to the pastorate of the Compton Heights Church, to begin Oct. 1.

The Fourth Church has taken steps to establish a branch Sunday-school at North Broadway and Salisbury. The merchants and residents of that vicinity will give it a hearty welcome.

J. Frank Merryman, attorney-at-law, occupied the pulpit of the Hamilton Avenue (West End) Church, Sunday evening, Aug. 23. His subject, "The Trial of Jesus," was ably handled from a lawyer's view-point.

One addition by letter at Hamilton Avenue Church, Sunday, Aug. 23.

At the Lord's day services, Aug. 23, Carondelet reported one addition by letter, Central one by letter, and the Fourth, two confessions. At Hammett Place, a member of another church in the community, who was dissatisfied with a substitute for baptism, was immersed upon a public confession of faith.

Three Things.

1. Railroad rates to state convention. We have assurance from Missouri Pacific, Wabash, M. K. & T., Frisco, Rock Island, Burlington, Santa Fe, Chicago & Alton, Kansas City Southern and Q. O. & K. C., that they have made a rate of one fare for round trip plus 50 cents. These lines cover the whole state so that wherever you live you can reach Columbia at this rate. This is a fine rate, we ought to have a great convention.

2. I don't say if you are going to Columbia, we eliminate the if entirely and say, you are going to Columbia, now to save you trouble and the church at Columbia trouble send your name on a postal card at once to C. H. Winders, Columbia, Mo. Neglect of this means trouble for you and the Columbia people.

3. Has your church sent in its offering? Your board needs it now if you would have us come to Columbia with a clear record. Be sure and take the offering, take it now, and send at once.

T. A. ABBOTT.

311 Century Bldg., Kansas City, Mo.

A FORTUNE IN EGGS.

I get so many letters from my old home about preserving eggs, that I will answer them through your paper. I started 1888 with \$36, bought eggs at 8 to 10 cents in summer, preserved them and sold in winter at from 25 to 30 cents a dozen. I preserved eggs 12 years and made \$30,000. My niece started in 1894, with \$10, which she reinvested each year, with the profits and now she has \$16,346, all made from \$10, reinvested for eight years. You can buy eggs very cheap now and sell them from 25 to 30 cents; figure the profits yourself. To preserve them costs a cent a dozen. I can't answer letters as I travel, but any person can get desired information by addressing the PEOPLE'S SUPPLY CO., No. 5 Moore Block, New Concord, Ohio; they started me. This is a good business for city or country.

C. GREEN.

A Combination Offer.

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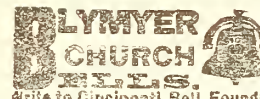
2.—**OUR YOUNG FOLKS**, which needs no commendation from those who will read this. A sixteen-page weekly. Price per year, 75 cents.

3.—**JUNIOR ENDEAVOR WORLD**, the best paper of its class in the wide world. A sixteen-page monthly. Price per year, 35 cents.

Regular price for the three, one year, \$2.10.

All Three will be sent for \$1.50.

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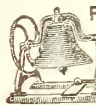


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Notice to Kentucky Brethren.

The State Convention will meet with the Church in Paris, Sept. 21-24. Will those who expect to attend please send their names to the undersigned, so that entertainment may be provided for them in advance?

CAREY E. MORGAN.

Paris, Ky.

Jottings.

The Taylor County meeting will be held with the church at Clearfield, Sept. 7, 8.

Prof. A. D. Veatch, of Drake University, preaches at Tingley, Iowa, every Lord's day. He is planning for a meeting.

The meeting at Weldon is growing in interest and power, and there are several additions to date.

The Church at Gravity expects to hold a meeting in September.

Church Extension should have the "right of way" in all our churches in September. Every disciple should have fellowship in this work.

I am receiving many calls for meetings. I am no longer in that work. Do not write me.

H. R. Trickett is just entering upon a meeting at Pleasant Grove.

Clearfield, Iowa.

SIMPSON ELY.

A Fine Kidney Remedy.

MR. A. S. HITCHCOCK, East Hampton, Conn., (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Bible College at Home.

Thorough courses by mail, leading to diploma and degree. Distance no hindrance. Students in every state and foreign country. Best testimonials. Catalogue free. Write C. J. Burton, President Iowa Christian College, Oskaloosa, Iowa.

The House That Jack Built

finds greater appreciation when one reads of "The Town That Jack Built" and the money-making possibilities in the district contiguous thereto. Send two-cent stamp for copy of this pamphlet and other Katy publications equally as attractive and interesting. Address "Katy,"

Suite A., St. Louis, Mo.

Michigan Notes.

Church Extension is the backbone of our missionary achievements. The larger this fund, the more rapidly will we be able to extend the borders of Christ's kingdom. It insures permanency. Last year only twenty-one of Michigan's 112 churches gave anything to Church Extension. In view of the fact that Church Extension has aided in building twelve churches in Michigan to the amount of \$10,400, and that there is immediate and pressing need for further help from this fund in our state and, above all, in view of the fact that no Church of Christ should be satisfied with anything less than being an all round missionary church, we should do much more for this worthy work than ever before. Remember, Sept. 6 is the day for the offering.

The first assembly of Michigan preachers, held at Cascade, Aug. 17-22, was a success. While the attendance was not large, all expressed themselves as being delighted with the place and greatly helped by the fellowship, conference and Bible study. We hope for larger things next year.

W. B. Taylor, of Ionia, will spend a few days in the seventh district and speak at several points; also attend the seventh district convention at Wexford.

L. O. Drew begins a meeting at Wayland, Aug. 23.

F. T. Porter begins a meeting at Yale, Aug. 30. Two baptisms at Benton Harbor recently by F. T. Porter.

One baptism at Owasso, Aug. 16 by Brother Coultdar. The work at Owasso is growing. E. Ellis is in a good meeting at Georgetown, with six confessions to date.

One baptism at St. John's, where D. Munro ministers, a lot has been purchased in an excellent location, and the outlook for the work in this new field is encouraging.

The meeting at Belding closed with 84 additions. This is a great victory in an entirely new field. Brother Kindred will continue with the work until it is thoroughly established.

Two confessions at Pierson, Aug. 16, where G. W. Dains ministers.

The third district convention will be held with the church at Trowbridge, Sept. 1-3.

There were four baptisms at Cascade, Aug. 12. All lines of work prospering.

Cascade, Mich.

C. M. KEENE.

Important to Kentuckians.

STATE CONVENTIONS.—Our annual conventions are to be held this year at Paris, from September 21 to 25. On the evening of the 21st, the C. W. B. M. will begin its sessions and continue until through Tuesday night session. Wednesday will be devoted to the K. C. M. C., Thursday the State S. S. Convention and Friday we go to Cane Ridge for a Centennial meeting. We ought to have one of the greatest meetings in our history.

R. R. RATES.—As yet announcement can not be made as to rate and plan of ticket. We are hoping to get the lowest rate in our history. This is not yet settled. Announcement will be made at an early date with reference to this.

K. C. M. C. PROGRAM.—For the session of September 23 we have one of the best programs that can be prepared, in the writer's judgment. We hope to see a great meeting on that day and believe that we will.

ENTERTAINMENT.—As is always the case in our state meetings, entertainment will be entirely free. The Paris church will take care of us in true Kentucky style. Such as expect entertainment are asked to send their names to the one who will be designated in next week's papers. We ought not to expect entertainment unless we give due notice that we are to be guests.

OUR ANNUAL REPORT FOR KENTUCKY MISSIONS.—This is in course of preparation now, and the material out of which to make it assures us of a record of a victory, and really a great victory in the field. Much has been accomplished in the mission fields of our state. The report that must be made of the churches as to their support of this work is far from the record of the work. Daily assurance is

being given that we will yet receive help from various quarters. The time is short. Only four Sundays intervene between this date and the meeting. What we do must be done promptly. Delay is dangerous. To put the matter off a single Sunday is to court defeat.

GRAVE DANGER AHEAD.—Unfortunately a large number of our good churches have fallen into the habit of waiting until just before the convention to raise and send in their offering, a considerable number of them sending the offering to the convention. Upon these we are forced to rely in these closing weeks and days. If these fail us, we will be compelled to make a report of our state work at Paris that will cause many of us to hang our heads in shame. Our danger is the final neglect of this important matter by many of these congregations.

A FINAL WORD TO OUR PREACHERS.—Brethren, we crave your help. You can help to close our year in a creditable way. Without it we must fail. With your influence and work we will go to Paris rejoicing and full of hope for the future. If you will urge the delinquent churches for which you preach, even at this late hour, all will be well.

H. W. ELLIOTT, Sec.

Sulphur, Ky., Aug. 21, '03.

Marriages.

STRASSER—WHITE.—Married, in Sigourney, Ia., Aug. 19, 1903. C. H. Strawn officiating. Mr. Irwin Strasser to Miss Ida White.

STOLL—GILES.—Married, at the home of the bride's parents, Mr. and Mrs. Giles, Hiram, O., Miss Georgiana Giles to Dr. Harry J. Stoll, of Wooster, O. The marriage ceremony was performed by J. A. Beattie, of Hiram, July 30, 1903.

Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

GRAY

Died in Decaturville, Mo., Aug. 6, Leonard Gray, age 31 years. He was a consistent member of the Christian Church. Funeral services by the M. W. A. Lodge. Interment in Decaturville cemetery.

M. M. CLAIBORN.

MERCER.

Ada E. Mercer departed this life Aug. 2, age eight years and ten months. Her death was caused by typhoid fever. Although so young she was an example to many older persons in patience and industry.

MILLER.

Our congregation has lost one of its most consecrated workers in the death of Mrs. Adeline Miller, whose demise occurred July 24, 1903, at the age of 31 years and five months. Her church life began in November, 1902. As death drew near, with a calmness and fortitude born only of faith in God, she gave instructions concerning the last service, which was conducted Sunday, July 26.

W. A. VAN DYKE.

Sherwood, O., Aug. 5, 1903.

SPRONG.

Susanna Martha Sprong departed this life at the home of her parents, Mr. and Mrs. D. H. Sprong in Potter, Kansas, Aug. 9th, age 28 years. Funeral services were held from the Christian Church, of which she was a most devout member since the age of ten years. One of a model family gone home. Three of the children became Christians before ten years of age. Never accountable sinners—now all of age and all most worthy of the name Christian. The invalid per, loved sister and daughter, now "absent from the body and present with the Lord."

Potter, Kan., Aug. 10, 1903.

JORDAN.

Mary Elizabeth Jordan, daughter of Elder Stephen and Rachel Ruddell, was called home Aug. 8, 1903, at the age of 63 years and five months. She was born March 8, 1840; was buried with her Lord in baptism in the year 1853 by Elder D. P. Henderson; was married to John D. Jordan, Sept. 4, 1873; came to Iowa in the same month and has ever since resided at Pleasantville, Ia. She leaves a son and daughter and two step sons to whom she was in every sense of the word a mother. She grew a noble family; served her community and her Master well and has earned by promise a better home. She was a highly respected woman of sterling Christian character.

F. D. FERRALL.

M'CLINTOCK.

Miss Mary Isabel Fitzhugh was born near Danville, Montgomery county, Mo., March 31, 1843, and died at her home in St. Louis, Mo., August 11, 1903, of paralysis. On January 1, 1861 she was married to Reuben F. McClinton, who survives her. She leaves two children, William and Miss Fannie, both

of St. Louis, and two brothers, E. H. and S. J. Fitzhugh, of St. Albans, Vt. To the bereaved family a host of sorrowing friends extend their heartfelt sympathy. At the age of fifteen she united with the Christian Church under the preaching of Dr. W. H. Hopson and continued to be a faithful disciple while life lasted. She was one of the prominent members of the Hamilton Avenue church of this city, and a leader in the C. W. B. M. work, having been the treasurer of the local auxiliary since its formation. While we shall sadly miss her, yet the memories of her noble life will not soon perish and the influences for good set in motion by her sweet, Christlike life will move on until they sweep the shores of eternity. Though she has passed beyond, yet such as she can never die. Her life of sacrifice and self-denial is a present inspiration. May she rest in peace. F. J. NICHOLS, pastor.

Music Books at Low Prices.

We have a limited stock of the following music books which we offer at less than half of the former price:

PEARLY GATES, by J. H. Rosecrans. Ninety pages of music, bound in board binding. Former price \$2.00 per dozen copies. Present price 85c. per dozen, sent not prepaid. Sample copy sent postpaid for 15 cents.

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The Quiet Hour.

Baxter Waters.

"In the morning will I order my prayer unto thee, and will keep watch." "What I say unto you I say unto all, watch." "As oft as thou canst during the day recall thy soul into the presence of God," says Saint Francis.

The morning watch is kept by the student volunteers; it is an agreement to spend at least one half hour each day in quiet, prayerful meditation, and study of the divine word and in communion with God.

This will have a transforming and sanctifying influence over every disciple who thus practices the presence of God. A few moments spent in the companionship of Christ every morning will change the whole day.

1. It is a time of quietude and rest.

In our busy, bustling age we need the quietness which comes with secret prayer. "Be still and know that I am God." We hurriedly pass from one duty to another, eagerly grasp and pursue, and this feverish anxiousness disqualifies us for the best and richest life, for the clearest and purest thought. We need the peace of God fresh every morning—"My peace I give unto you," and this peace will drive out petty care and corroding distrust, and bring in serenity and self-control, hopefulness and the trust in all things high. "Rest in the Lord."

2. It is a time of fulfillment.

The body must be nourished by food and drink, the mind must have thought and the heart must have its inflowing of the divine Spirit. "Not self-renunciation, but self-fulfillment," says one. The heart is the rich repository out of which the good man brings the good, but it must first be filled. "Freely have ye received freely give." We exhort to give let us also heed the injunction: "Receive ye the Holy Spirit." They that wait upon the Lord shall renew their strength. The spirit of God comes into open doors, and is given to them that ask. He guides the meek and lowly into truth and beside waters of restfulness. "Do not expect your religion to be hard. If there is hardness in it, count that hardness to be your own making not of God's sending."

3. Gathering of one's powers.

How much we lose by lack of definiteness and concentration. The wise general marshals his forces and marches orderly into battle. "I will order or direct my prayer unto thee." Attention is the key-note, putting one's whole energies into active play. Let nothing be dormant or misdirected.

In the quiet morning hour when the mind is fresh the scattered thoughts are gathered, the spiritual life is quickened and focused, our wills are made his, conscience is enthroned and this "little flame is made to be the star of our life;" the whole being is bathed in

the dew of his presence, energized and endowed. Thus are we specially fitted in frame of mind.

"'Tis the heart, and not the brain
That to the highest doth attain."

4. It is a time of thoughtfulness.

"Think on these things." The only time that many people take life seriously is when they are cast down and despondent, hence their estimate of life is morbid, sickly and insane; they are given to light-heartedness and levity on the one hand, or on the other to dejection and pessimism; they are unacquainted with the plain, even serene paths. We should face life, with its trials and problems, seriously, earnestly and prayerfully. We should build upon well formulated principles. In the fresh morning hours when the mind is strong and unwearied let these principles be wrought out at the forge of life. We should trust God and not be afraid—never strike sail to a fear. Come into port bravely or "sail with God the seas." Every morning gladly take up life with new resolution for better things, and rejoice that we are allied with him that gives and doth all things well. To look God squarely in the face and live, to work because he worketh hitherto; or, by faith and faith alone to embrace, this is the privilege of the sons of God.

Church Extension in Some Western Fields.

(Continued from page 269.)

ESCONDIDO, CAL.

Escondido is about a hundred miles north of San Diego, and twenty miles in from the coast. When the town was growing, some years ago, the Extension Board loaned \$300 to help the Christian church secure its first home. The loan was worthily bestowed and has all been returned to the board. Escondido would have been a most flourishing town to-day, had it not been for the "Eight water law." This caused many to move away, including a large number of our most substantial members. The brethren have no regular preaching now, but meet regularly to observe the Lord's Supper.

HANFORD, CALIFORNIA.

T. H. LAWSON.

The Extension Board has been the first to recognize the needs and claims of this western field. The secretary has made a thorough study of conditions and possibilities, and in this way the board understands the field. The work of the secretary on this coast during the year 1902 has been an inspiration and great encouragement to our churches. We have felt that he was not here simply to get, but that the board might better know where and when to give.

The mistake at Hanford was that the church did not first call upon our Extension Board for help and instructions. Some mistakes would not have been made if the church had done this. The advice of our Extension Board is often of more value than what it is willing to loan. Building committees make some great blunders. I have often said that in erecting a new church building it would pay to have a loan from our Extension Fund, if for no other purpose than to have the safeguards of the society thrown around the building committee. Larger experience deepens this conviction.

For more than five years the Extension Board has stood by the work here at Hanford. During this time the board has patiently



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waited for either principle or interest, trusting that the return would come in God's time. Two years ago, the return began and over \$1,500 in cash and notes were secured on the debt. In January, 1903, the last of the debt was paid. Had this been a private loan, the church in this thriving county seat would doubtless now be extinct, and a property worth at least \$5,000 lost entirely. Instead of this, we now have a growing church free from debt, with splendid possibilities for the future. I feel like quoting the Indian's poem to our Extension Board:

"Go on, go on, go on, go on,
Go on, go on, go on;
Go on, go on, go on, go on,
Go on, go on, go on!!!"

And I will do my best to help you go.

THE FINAL WORD.

JOHN J. HANDSAKER.

Has not the final word been said on Church Extension? Is not the "pump" worn out? The "ferris wheel," "perpetual motion," "the two forests," "the chain letter scheme"—are not these worthy of rest? Has not the final word been said on Church Extension?

Brother Muckley says, "No, we are just beginning to talk about it in earnest." Missionary pastors and evangelists, sustained by our 127 boards, who see their work crippled or dying for want of a permanent home, shout, "No! Give us a reasonable amount of money for Church Extension, and we will double and quadruple our power."

On the foreign field, men, turning expectant eyes to America for reinforcements, cry out, "No! Build more permanent churches aglow with missionary zeal that knows neither home nor foreign limit."

Has the final word been spoken on Church Extension?

Yes, Jesus Christ, when he left us directions not for the temporary evangelization of the world, but for the complete subdividing and holding of what we gain, spoke the final word on this and every other missionary enterprise.

"A half million by 1905" is surely but the beginning of obedience. If the churches, urged by faithful pastors and elders, meet their apportionment, we should go beyond this mark.

Do You Know What It Means to Cure Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches, and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 19 Seneca Bldg., Buffalo, N. Y.

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Your church, Sunday-school or Endeavor Society may need new song books. We publish several different books and will be glad to give list of our music books and prices. Write us and your letter will have prompt attention.

If you live in the Pacific coast region and need a baptismal suit we can offer you some inducement to buy a suit which was sent by mistake to a party out west. The suit is first-class and new. The size is No. 10. You would save both in price and cost of express charges.

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Do you need any of the books written by prominent members of the Christian church?

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Many people are interested in both reading and hearing public discussions of religious questions. We publish several books containing full reports of a number of debates, which have been held between ministers of the Christian Church and ministers of several different denominations. We will be glad to fill your order for any of the following books:

Braden and Kelley debate on "Mormonism;" 400 pages; cloth.....\$2 00
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 Evans and Fishback debate on "Spiritualism;" 432 pages; cloth 1 50
 Special prices quoted on any three or more of the above books.

"A Chinese Story Teller or The Changed Story," is a new book just from our press, written by Wm. Remfry Hunt. The author of this book has been a representative of the Foreign Christian Missionary Society for several years. The book will give the reader a pen picture of the Chinaman in his every day life. The book is made attractive by 16 illustrations made from photographs taken on the ground. It is a book of 167 pages, handsome cloth binding, price, \$.75.

Our new book, "An Endeavorer's Working Journey Around the World," by John F. Anderson, will tell you how a man went around the world visiting all the important countries of the globe, working his way all the time during a period of five years. The author is a young man, a member of a California church and Endeavor Society. He saw the peoples of the world in all walks of life, from the lowest to the highest. One will gain a true knowledge of world-wide geography and history by reading this book.

Many illustrations are found in the book, and its more than 300 pages are full of interest.

Price, bound in cloth, \$1.50.

The Chinese Story Teller, or the Changed Story, by Wm. Remfry Hunt. This new book will be ready for mailing by Aug. 20, 1903. The introduction is by W. P. Bentley. An idea of the contents of the book may be gained by reading the following short extract from the introduction: "The aim of the author is just this—to give the reader a pen picture of the Chinaman in some of the every-day aspects of his life, and this all the more effectively by taking the actual experiences of a real hero." The book contains sixteen illustrations, most of them being full page. The book embraces 167 pages and is printed and bound in latest style. The price is 75 cents postpaid.

Don't you need one or more of the following books, all of which are late publications?

"The Fundamental Error of Christendom," by W. T. Moore, cloth bound, \$1.

"Ideals for Young People," by M. E. Harlan, paper, \$.25; cloth, \$.50.

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"The Spiritual Side of Our Plea," by A. B. Jones, cloth, \$1.50.

"The Witness of Jesus" (Proctor's Sermons), edited by J. H. Garrison, cloth, \$1.25.

"Reformation of the 19th Century," edited by J. H. Garrison, cloth, \$2.

"Life of W. K. Pendleton," by F. D. Power, cloth, \$1.50.

"A Modern Plea for Ancient Truths," by J. H. Garrison, boards, \$.35.

"An Endeavorer's Working Journey Around the World," by J. F. Anderson, cloth, \$1.50.

"Christ in English Literature," by Geo. H. Combs, cloth, \$1.

"From Behind the Veil," by Andrew J. Arthur, cloth, \$1.25.

"The Chinese Story Teller, Or The Changed Story," by Wm. Remfry Hunt, cloth, \$.75.

"Married by me" is what the preacher says in a marriage certificate. We can furnish marriage certificates in different grades and will be glad to send illustrated circular on receipt of request. Write us.

"The Christ in Modern English Literature," the new book by George H. Combs, is now being called for. Orders have been received and filled. The book is bound in purple colored silk cloth with title in white. The book contains 257 pages. An idea of the book can be learned from the following table of contents: The Scope and Significance of the Inquiry; The New Feeling for Christ; The Literature of Silence; Voices of Revolt; II Pensive; Poets of Paganism; Redemptive Ideals; The Plaint of the Pessimist; Echoes of the Orient; The Vision; Faith's Chorus; The Outlook. The price is \$1.00, postpaid.



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SUBSCRIBERS' WANTS.

WANTED—To help cook at Dexter Christian College, Dexter, Mo., Christian widow, with children to educate. Address President Albert Euxton.

WANTED—About October 1st, 1903 a minister to become pastor of the new Church of Christ at Bristol, Tenn. Write J. W. Umstadd, Bristol, Tenn.

WANTED—A carpenter, a dentist, a stenographer, and a hotel keeper, members of Christian Church to locate in good town. Address, Box 36, Oberlin, Kans.

PREACHERS! Attention! Engraved Marriage Certificates, Baptismal Certificates, Church Letters. Write for samples. Midland Specialty Company, 6032 Woodlawn Ave., Chicago.

WANTED—Members of Christian Church to establish the following business in a railroad town: Bank, hotel, hardware and furniture, harness shop, no competition; also to buy small farm, joins town. M. Wight, Iantha, Barton Co., Mo.

WANTED—Every reader of this paper to have a copy of that handsome and helpful little book, "A MODERN PLEA FOR ANCIENT TRUTHS." Send 35 cents for a copy, postpaid; or if you are a subscriber to THE CHRISTIAN-EVANGELIST, you may secure the book free of cost by remitting 75 cents for the paper for six months to a new subscriber. Christian Publishing Co.

Evangelistic

Additions Reported Last Week.

Baptisms.....	1028
Letters and statements.....	247
Methodists.....	12
Baptists.....	17
United Brethren.....	5
Catholics.....	1
Unclassified.....	27

Total..... 1337
Dedications, 1.
Preachers, 1.

M. L. BUCKLEY.

Harrison, O., Aug. 19, 1903.

ALABAMA.—Mobile, Aug. 17.—There have been eight additions to the church here since last report—two yesterday. Our services are well attended. On Sunday, July 11, I addressed the Young Men's Christian Association in Mobile.—CLAUDE E. HILL.

COLORADO.—Grand Junction, Aug. 20.—While spending the summer vacation in Colorado I have been supplying at this place. There have been additions each Lord's day. Six have been added as follows: Two from Congregational Church, 1 from Prot. M. E.'s, and 1 from another denomination. Also others by letter and baptism. This is a wide field and a good working church. The church has given me a call to remain, but I must reject it and go to Kentucky University at Lexington Sept. 14, for special work in school.—NEWELL L. SIMS.

ILLINOIS.—At the Clear Lake Christian Church near Springfield, Ill., a three weeks' meeting closed August 16th with 23 additions. The song service was conducted by evangelist Ernest D. Turley and the preaching by the pastor, Z. M. Brubeck. The meeting was a grand one and we have arranged for another year's work.—Z. M. BRUBECK.

Rushville, Aug. 20.—Three added at regular services last Lord's day; one by confession.—C. B. DABNEY.

Mattoon, Ill., Aug. 20.—Thirteen added since last report: four by letter, three from M. E.'s, six by baptism. Net gain to cause, nine.—X.

INDIANA.—Waynetown, Aug. 17.—Closed a two weeks' meeting here with 30 accessions—21 by confession and 9 by letter, 1 from Baptists. We will dedicate a new building at Ridge Farm the third Lord's day in September. We have organized a church at that place and have been conducting it as a sort of mission work, but it will soon be strong enough to take care of itself. We will begin a meeting there just after dedication.—H. O. PRITCHARD.

Jeffersonville, Aug. 21.—On last night I closed a meeting at Solon, Ind., with 17 additions—twelve confessions, 4 by statement and 1 from the Baptists. One of the confessions came from the Presbyterians. Four new families were reached by the meeting.—F. E. ANDREWS.

Knightstown, Aug. 20.—The church kindly grants me a vacation, which I shall spend in a meeting with the Berea Church, Brazil, Ind. The meeting begins Sept. 16. Why do not more churches and preachers adopt this plan to help build up the weaker churches?—ALLEN T. SHAW, pastor.

Columbus, Aug. 20.—I begin a meeting at Exira, Ia., the first Lord's day in September, and will be with Brother Otto at Shelbyville, Ill., in October, and with Brother Street at Danville, Ill., in November. My time is entirely taken until July, 1904. Strong, good men like A. Martin, of Muncie, Ind., or Samuel R. Hawkins, of Murray, Ky., have a few months not taken, I understand.—JAMES SMALL.

INDIAN TERRITORY.—Chickasha, Aug. 20.—Bro. — just concluded a meeting of days at Nineka, I. T., resulting in 25 additions and a church organized. John O. Stevens, our pastor, just returned from a 10 days' effort at Tecumseh, O. T., resulting in 28 accessions; 18 last night. Rained out. This was his second meeting within a year; 164 in all. Are finishing a tabernacle here to begin a protracted effort to-night. Bro. Bowen, of Texas, doing the preaching. Particulars later.—J. SPRINGER.

Purcell, Aug. 22.—The writer has closed his second month with the church at this place. Eleven have been added to the congregation, with others to follow soon. The church is assuming good shape, and we expect to give good reports from this field in the near future. Pray for us.—C. E. CHAMBERS.

IOWA.—Whiting, Aug. 21.—We are just beginning a meeting here. We have an open date. Would like a meeting to begin about

Sept. 13. As time is short, write definitely and quickly. Address us at Whiting, Iowa.—LAWRENCE WRIGHT AND L. R. SMITH.

Woodbine, Aug. 22.—We are planning for a meeting to begin August 30. V. E. Ridenour will head our song services. I had hoped to secure an evangelist but have utterly failed, and expect now to do the preaching myself. Twenty men, for various reasons, declined to assist us. We have a good, united church and regret that none of these thought our field of enough importance (apparently) to come to us. We shall use our tent or church building as the weather may indicate. Dr. Pickett and wife will be with us Sept. 6. They served this church three years and are now en route to Manila under appointment as medical missionaries.—J. H. WRIGHT.

Moulton, Aug. 22.—During my vacation I am trying to help the little church at West Grove, Ia. They have been weakened by deaths and removals until unable to support preaching. Bro. F. E. Haughey has stood by them as best he could for two or three years. We are having a good interest and are hopeful of good results. From our small country churches and the smaller towns go the best workers, both financially and otherwise, to our cities and larger towns to strengthen and build up these larger points. This is being done all the time, and will be done on and on. Are we doing just the thing to neglect these in order to the enlargement of our city work?—S. B. ROOS.

Ames, Aug. 21.—Returned from my vacation Saturday, August 8th. Three additions to the church this week. One who had found the way of the Lord more perfectly, buried with her Lord in baptism last night. A bright young man of sterling worth and a highly esteemed mother united with the church Sunday morning last by letter and statement.—F. D. FERRALL, pastor.

KENTUCKY.—Louisville, Aug. 20.—We have just closed a two weeks' meeting at Dry Ridge, Grant county, Ky., a prosperous church in a prosperous community, with 14 additions. L. B. Haskins is the efficient pastor, a young man splendidly equipped for the work of the Master.—P. H. DUNCAN.

Walton, Aug. 19.—At my last appointment at Claysville two took membership—one by letter, the other by statement. All lines of church work on the upward grade. In a few days' meeting at Sunrise by Bro. W. S. Willis, of Falmouth, Ky., 2 joined by statement. The preaching was strong and scriptural.—J. W. ROGERS.

MINNESOTA.—Eagle Lake, Aug. 17.—God continues his blessing in the work here. One more addition yesterday.—J. P. CHILDS, minister.

MISSOURI.—Downing, Aug. 14.—The Sunday-school at Cincinnati, Iowa, where I preach half time has just closed a very successful red and blue revival. The last quarterly report preceding the beginning of the revival showed an attendance of 66 and 1-13; While the secretary's report for the last five Sundays was as follows:

July 12, attendance, 149	offering, \$ 3.51.
" 19, " 170	" 3.40
" 26, " 166	" 3.95
Aug. 2, " 165	" 4.53.
" 9, " 174	" 10.00.

One very noticeable feature of this work is that there was no falling off in the attendance on the alternate Sundays when there was no preaching. The result of the revival is seen in the quickening of life and energy of every department of the church work, and in the largely increased audiences attending preaching services. Two young men have recently united with the church.—W. H. COLEMAN.

Dexter, Aug. 18.—Dexter Christian College, three additions Aug. 15.—ALBERT BUXTON.

Garden City, Aug. 18.—We have had seven additions at regular services since March and five in a meeting just closed.—CLYDE SHARP.

Hunnell, Aug. 21.—Am in a meeting here: additions every Lord's day for past three months. County meeting closed last week. All was a success. Brother Clemons, of Canton, our chairman, raised \$135 in 30 minutes for county work. All the churches in Shelby county reported. This church sent about \$100 worth of supplies to the flood sufferers of Kansas City care Brother Abbott. County meeting last week at Mt. Joy church for Monroe county. Dinner and supper every day to all who came. Church prospering. Here and at Hunnell we have the best people in Missouri; they do what the preacher asks to be done.—T. WALLACE.

Knox City, Aug. 17.—I assisted Bro. J. H. Jones two weeks in a series of meetings in which there were 28 additions; it was a great meeting. Twenty-two of that number were confessions, mostly heads of families. Brother Jones is a strong preacher and is doing extra good work at his preaching points, Knox City

and Labelle. I leave for my home at Springfield, Indiana, to-morrow. My next meeting is at State Line, Indiana. I begin there Sept. 6. Chas. E. Shultz is their pastor.—CLARENCE E. WAGNER, singing evangelist.

Canton, Aug. 21.—Closed a two weeks' meeting at Union in Ralls county, Aug. 16; 11 added, nine baptized, two from Baptists. Brother C. C. Hill, of Richmond, did the preaching. Five years ago Brother Hill organized the church. Few men are able to do so great a work in the community in which they were raised as Brother Hill has done at Union, and the people are proud of him.—E. E. FRANCIS.

New Hampton, July 29.—A lady made the good confession at the morning service here yesterday. Another united with us by letter.—J. T. ALSUP.

MONTANA.—Dillon, Aug. 17.—Set in order a congregation here yesterday of 25 members with one elder and two deacons. We are taking steps to secure suitable lots.—E. H. KELLAR.

OHIO.—Carthage, Aug. 10.—Another splendid young man and his wife made the confession last night. The out doors Sunday night services are very popular.—CHAS. M. FILLMORE.

Bellaire, Aug. 16.—One baptized; one from the Baptists and three confessed faith in Christ here yesterday—all mature young men. The attendance and interest in regular Sunday worship, Sunday-school, Christian Endeavor, prayer-meeting, has not suffered at all through the hot weather.—SUMNER T. MARTIN.

Alliance, Aug. 19.—"Dear Brother Pike: Our meeting closed with 18 additions and one since at prayer-meeting. The meeting was a good one." This letter was received to-day from the church at Sweetwater, Texas. I was pastor of this church for nine months and stopped my work suddenly in July to return to Ohio on account of sickness. We left one week before the meeting began. There was no loss of interest because there was a change of pastors at that seemingly critical time. During my stay with the brethren over \$250 was raised for missions and more than \$900 for lot and parsonage. This from 65 members makes all of \$4.25 per member for the former and \$15 for the latter. Would that all our churches could show a like record. Is it too much to say, they could if they would? Brothers Waugh and Douthitt were the evangelists for this meeting. They move things wherever they go. Brother Miatt is their present pastor. He is a good man for this important field. On account of my wife's illness I will not be able to locate as pastor, but would be glad to serve churches within easy reach of this point. Address Alliance, O.—GRANT E. PIKE.

PENNSYLVANIA.—Waynesboro, Aug. 19.—Herbert Yeuell, pastor at Uniontown, Pa., is conducting a short meeting at Waynesboro, Pa., under the auspices of the Maryland district missionary board. J. A. Hopkins is singer. W. S. Hoyer, of Beaver Creek, prepared the way. Brother Yeuell lectured three times at Bethany College Assembly and four times at Bethany Beach on Ben Hur, Quo Vadis, In His Steps, Ethics and Theology, and The Lost Chord. He will dedicate the new Beaver Creek Church Sept. 6, following with a short meeting. During July he preached to four secret orders of Uniontown, the crowds overflowing the church. Mrs. Yeuell and Donovan will remain at Bethany Beach until September.—HERBERT YEUELL.

SOUTH DAKOTA.—Oacoma, Aug. 20.—There have been 44 added in a five weeks' meeting at Oacoma. It is a meeting of widespread influence in an entirely new field.—W. J. DODGE, Armour, S. D.

TEXAS.—Cisco, Aug. 19.—Since last report seven additions in my field of labor.—R. E. MCKNIGHT.

Sherman, Aug. 18.—I closed a meeting at Lancaster last night, in which there were 46 additions to the church.—J. W. HOLSAAPPLE.

VIRGINIA.—Martinsville, Aug. 18.—Just closed a week's meeting at New Hope, in Brunswick county. There were 20 confessions and a large number reclaimed. George E. Owen is the pastor and he is a thoughtful young man. C. O. Woodward recently closed a great meeting at Perseverance.—W. H. BOOK.

Changes.

Jesse B. Haston from Roseland, Texas, to Roswell, New Mexico.
J. C. Mason from Palestine to 467 Cole, Corner Central St., Dallas, Texas.
J. A. Beattie from Hiram, Ohio., to 337 Bryant St., Buffalo, N. Y.
I. R. Lines from Hartford to Hiram, Ohio.

THE PULPIT

Multum in Parvo

By Edgar D. Jones

1 Peter 2:17.

My text is laconic. "Honor all men. Love the brotherhood. Fear God. Honor the king." See how much the apostle has put in four simple sentences. Have you not seen paintings in which the artist's skill was so consummate that you said, "Here is perfection; here is a masterpiece?" Have you not heard strains of music so sweet, so harmonious that you cried, "Here is the very soul of music?" Well, I believe when you examine this Scripture you will say, "Here is the gospel, the whole gospel for the Christian. Here is Multum in Parvo. Here is the standard of living for those who are new creatures in Christ Jesus."

"Honor All Men."

What a big thought! What a Christ-like conception! "All," that sounds like Jesus himself. Honor all men? Why not? Is not God the Father of us all? Did not Christ die for all? We are to esteem all men whether they be members of our religious body or not; we are to value them at their worth whether they be professed Christians or not. Here is where so many fall pitifully short of their duty. The world, to some people, is bounded by the precincts of their home, their denomination and their circle of friends. They pray something after this fashion: "God bless our church; God bless our preacher; God bless our Sunday-school." There they stop; there they stay. Such lives are lived in a groove, and it was the Ram's Horn man, I think, who said, "The only difference between a groove and a grave is the length and breadth." But you cannot draw circles around Jesus Christ. You cannot build a Chinese wall about Christianity. God taught from the beginning the great principle embodied in the text. But the Jews grew narrow in their vision and prejudiced in their hearts. It was as though they said, "We are the people and wisdom will die with us." When on the mountain side Jesus said, "Ye have heard it said, Love your neighbors and hate your enemy, but I say unto you, Love your enemy and do good to them that persecute you," I suspect the Pharisees frowned. When they learned the Nazarene talked with a Samaritan woman their frowns doubtless gave way to white anger. Jesus answered, for all time, the question "Who is my neighbor?" in the parable of the good Samaritan. The only aristocracy of the New Testament recognizes is the aristocracy of character, and it ceases to be when it selfishly refuses to bless. The gospel is the emancipation proclamation that releases men from the bondage of selfishness and prejudice; it is God's dynamite exploding false theories of society and religion. It broke the shackles of prejudice that once bound the author of this text and made him big enough and broad enough to say, "Honor all men."

"Let me live in a house by the side of the road

Where the race of men go by—
The men who are good and the men who are bad,

As good and as bad as I;
I would not sit in the scorner's seat,
Or hurl the cynic's ban—

Let me live in a house by the side of the road

And be a friend to man."

"Love the Brotherhood."

The apostle is coming closer home. Here is a circle within a circle. He is in the church of our blessed Lord now, and his exhortation is sweeter and more tender. "Love," he says, "love the brotherhood." When the apostle wrote this Scripture the brotherhood was one in Christ. To be sure there were a number of congregations, but they were all churches of Christ, and their members were all disciples of him. To-day there are scores of sects and divisions among

God's people. When Peter wrote this text one application sufficed. To-day preachers apply it generally and particularly; first, to all Christians, secondly, to their own denomination; or, perhaps, they reverse the order. Speed the day when the one application will again suffice! Christ prayed for the oneness of all who believe on him. It is one of the blessed signs of the times that preachers are preaching Christian union and people are beginning to practice it. Dr. Hillis' recent sermon on the union problem, and those of his fellow Brooklyn ministers, Henson and Harlan, send a thrill of joy through the hearts of thousands. "Brotherhood!" The word has a warm, mellow ring. It suggests strong arms on which to lean, and helping hands stretched out to aid. "Brotherhood!" It puts us in remembrance of such fraternal words as these: "Bear ye one another's burdens and so fulfill the law of Christ," and these, too: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual restore such a one in a spirit of meekness, looking to thyself lest thou also be tempted. "Brotherhood!" Here the church is spoken of as a great fraternity, and such it is. Rightly understood and patiently applied the teaching of this fraternity does away with the necessity of any other. How august indeed is this brotherhood! For Grandmaster it has God's own Son! For Emblem the Cross where Jesus died! For ritual the New Testament of our Lord and Savior Jesus Christ! For benefits exceeding great and precious promises, one of the most beautiful being, "I will never leave thee nor forsake thee." To become a member of this great brotherhood is to pass from death unto life, and all men are to know its members by the love they manifest, one toward another.

"Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart—that we war to the knife?
God pity us all in our pitiful strife!

"Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in dust at his side?"

"Fear God."

The apostle sums up our duty to the Lord in one word. "Fear God," he says. Long ago the wise man wrote, "The fear of the Lord is the beginning of wisdom." Like red lights of warning all through God's word the signals flash out, "Fear God." Through prophet and priest and apostle, over and over again, we are exhorted, commanded and urged to godly fear. Fifty and an hundred years ago this was a favorite topic with ministers. It ought to be so now. Has God ever changed his estimate of sin? Has he ever ceased to hate it? Has the law, "The wages of sin is death" ever been repealed? Doubtless the word "fear," when used in this sense, has a meaning of reverence and homage. Very likely it is the fear, not so much of God's wrath as it is the dread of his disapproval. Still it is not right, neither is it necessary to emasculate this good old Anglo-Saxon word "fear." A wholesome fear of God is a most commendable trait in the character of men and women. One of the noblest of all the epitaphs in Westminster Abbey is that on the tomb of Lord Lawrence: "He feared man so little because he feared God so much." An eye that never sleeps is watching us. Our secret sins are in the light of His countenance. Along with the text, "God is love," place "Thy God is a consuming fire;" and let it be known that while his goodness leads us to repentance, the certainty of his judgment day is a factor, too.

"Honor the King."

Primarily, of course, this refers to the Roman government under which the early dis-

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ciples had their political being. To us it means, honor the President! Obey the laws of the land! Be a good citizen! The Bible is not silent regarding our duty to the state. "Render unto Caesar the things that are Caesar's and unto God the things that are God's," said Jesus. "Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God," says the apostle Paul. "Be subject to every ordinance of man for the Lord's sake," exhorts the apostle Peter in the same chapter from which I get this text. Yes, honor the President. Let respect be shown high officials even in the cartoon and caustic editorial. One may be respectful without being sycophantical, and democratic without being uncouth. That story of Admiral Dewey that is going the rounds of the press is to the point. An utter stranger to him rushed up, grasped his hand, and said, "Hello George, I wager you don't know me." The Admiral hastily disengaged his hand and stepping back replied grimly, "You win your wager." "Honor the King." Here is good citizenship in a nutshell. Christians, be active in affairs of state. By all means have a hand in the making of your country's laws. Have a civic pride like that of Paul who said, with a burst of feeling, "I am a Jew of Tarsus in Cilicia, a citizen of no mean city." Have the patriotism of William Pitt who said with dying breath, "Oh, my country! how I love my country!" It is a noble thing to die for the flag, but it is a nobler, and oftener a harder, thing to live clean, courageous lives for it. A standing army of soldiery may serve as a protection to a nation, but an army of ruggedly honest men daily going about their business is the salt of the Republic. A higher regard for law by Americans is a crying need of the hour. The time is come for judgment to begin at the house of liberty. Englishmen who come to our shores are amazed at the indifference and, indeed, the disrespect, of the many of our citizens for law and the courts. "Honor all men. Love the brotherhood. Fear God. Honor the King." Multum in Parvo! Four short sentences! Only eleven words! But they point the fourfold duty of the Christian toward society, the church, God and the state.

Cleveland, O.

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Hall's Family Pills are the best.

The Round Table

The Round Table prize this week is awarded
Lillian M. S. Cahill.

"APOLOGETICS, OR CHRISTIANITY DEFENSIVELY STATED." By A. B. Bruce.

I have just finished reading this work the third time.

It is an apologetic presentation of the Christian faith with reference to whatever in our intellectual environment makes faith difficult at the present time. It is an aid to faith against such doubts as are engendered by philosophy and science.

It sets forth the Christian facts and the Christian theory of the universe. It discusses Pantheism, Materialism, Deism, Modern Speculative Theism and Agnosticism. It gives 200 pages to the Historical Preparation for Christianity, tracing the development of the religion of revelation through Mosaism, Prophetism and Judaism. The Christian Origins are given 180 pages. There are chapters on Jesus, Jesus as Founder of the Kingdom of God, Jesus Risen, Paul, The Synoptical Gospels, etc. Crowning all is the final chapter on Jesus the Supreme Authority in Religion.

This book combines ample learning with simplicity, clearness and beauty of diction. The reasoning is close and effective—all the more so because of the delightful fairness and candor of the author.

The work is valuable.

1. It is based on the higher criticism, and gives a view of the Bible and apologetic problems from that standpoint. It serves to correct current misrepresentations.

2. It faces modern problems squarely. In the readjustment of faith to modern scientific knowledge, as dispensed in the universities and elsewhere, it meets the demand.

3. It is an aid to faith. I know because I have tried it. It is so because the Scotch professor was a man of tremendous faith.

Benton, Ill.

W. J. BURNER.

"WITH THE THIBETANS IN TENT AND TEMPLE." Dr. Susie C. Rijnhart. (Fleming Revell Co. Cloth \$1.50.)

The appearance of a book in the literary world is the author's challenge to the attention of the public. It is to be presumed that, in his own mind at least, he has a message that others should hear. They, on the other hand, have a right to expect that he will not disappoint them, but will give them something worthy of their time and thought. This the author of the book bearing the above title has done, in a most fascinating story covering 392-12 mo. pages.

The book possesses peculiar merit in that it is a record of the daily experiences of the author during a four years' residence among a peculiar and little known people. Mrs. Rijnhart informs her readers that she has not aimed at literary finish, owing to the necessity of writing amid a press of many public engagements, and yet she has attained to it in that her simple story is told in the clear English of the common people without affectation and with unconscious humility.

Books of travel are always interesting. Next to visiting a country one's self is the pleasure of reading what others have seen. But not all books of travel are equally profitable, for many who go sight-seeing receive false impressions from a brief sojourn in a place and their descriptions of people and customs are faulty. Mrs. Rijnhart possesses the advantage of being able to say of the things of which she has written as Judge Tourgee said of one of his novels so popular a quarter of a century ago, "All of which I saw, part of which I was."

This story of life among the Thibetans is more fascinating than mediaeval romance. It tells of things real. It deals with the daily lives of a people who have hitherto been shut up to the outside world by barriers of their own erecting, and yet the author's experiences give ground for the hope that the day is not far distant when they will receive and gladly welcome the gospel of the son of God.

The present narrative is one of heroism which parallels any of the experiences of the great missionaries of the cross of Christ. Mrs. Judson visiting her husband in a Burmah prison, Hannington in the hands of the savages of Ugarda, or Paton pursued by savage Aneitumese could not have endured more excruciating physical and mental torture than did this brave woman in burying her little babe in that strange land of unfriendly people, waiting patiently for days for the return of her lost husband, and then making her way alone to civilization and home at last. The story is fascinating, informing, inspiring. It will prove a tonic to anyone's faith in the son of God.

Mound City, Mo.

GEO. L. PETERS.

"TARRY THOU TILL I COME."

Everyone is interested in the Jew—the miracle of the ages. That he is with us today with all his distinctive features and characteristics after centuries of buffetings and persecutions among all nations, is sufficient to convince anyone of the truthfulness of the scriptures.

In ancient times it was God's will that they should be punished for their idolatry and in later times for the crucifixion of Christ, yet it was said, woe unto them who offended his people. Who can say that the same curse does not rest upon their persecutors to-day?

"Tarry Thou till I Come," or Salathiel, the wandering Jew, by George Croly, is but a new name for an old but popular story first published in 1827. It has since then appeared at different times under various titles.

The scenes of this romance are in Palestine; the time, from the crucifixion of Christ to the destruction of Jerusalem by Titus. Salathiel the Jew represents the Jewish race and was chief conspirator against the life of Christ, and because of Christ's supposed words to him, "Tarry thou till I come," he is doomed to immortality upon earth.

Mr. Croly tells his tale in a lofty and interesting style, vividly describing the awful phenomena in earth and sky at the crucifixion, Salathiel's realization of his crime, and his desertion of the priestly office.

With their rich oriental setting, the wonderful adventures of the Prince of Naphtali and champion of the Jewish people under the Roman oppressor, the author has woven a charming tale.

Springfield, Mo.

MART MCGINNIS.

Two Reviews.

OUR LADY OF THE BEECHES. By the Baroness Von Hutton. (Houghton, Mifflin & Co. \$1.50.)

AVERY. Elizabeth Phelps-Ward. (Houghton, Mifflin & Co., Boston, \$1.00.)

The critic is accountable only to himself for his merry iniquities. No classic curriculum contends for his consistency. To-day his head may dictate, to-night his heart wield the scepter, and to-morrow his spleen. And why not?

Conscience and law have conquered the two worlds of soul and business. Why should literature yield to either emperor? Having once learned the customs of court, happy variance might become the common courtier; invention and originality might die the death. Then why should the critic consider cause and effect or authors' purposes?

Like the court jester, he is nothing unless willfully out of sympathy with the accepted point of view. Perhaps he adjusts the balance by his agile and unexpected thumps.

Perhaps he spurs literature to that lively and uncertain quality that insures a delicate surprise or an overwhelming force in each new book.

The same periodical that condemns the morals of "Our Lady of the Beeches," objects to the "hysteria" of "Avery," both lonely wives. The latter is truthfully called an "old plot."

It is the very highest of criticism to suppose that Eve must have been suffering her first loneliness when the fiend called upon her. Else he would never have ventured. He well knew that only a man could understand his inventive genius.

Since Adam's time a few lovers have con-

Will Water Cure Pain?

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quered time, absence and perhaps eternity. But many have failed to learn that God secures divine love only to the eternal seeker.

The "old plot" works anew, sometimes awry, every day. The strong woman cannot court. Slighted, she bides in patience and wise occupation, meeting her demons bravely; never despairing over blind pitfalls; ever hoping, but keeping her heart in all diligence to God's will for herself and her home.

Such a woman is the delicate creation of "Our Lady of the Beeches," proving indeed that there is still a real difference between the terms woman and lady, the so oddly misused.

The weak woman sues; strong only in her love for one whom she fails to inspire or attract. Such is "Avery." Her suffering is pitiful, the reward doubtful. The author does valiant battle, witing both opponent and reader. The wicked woman is not considered in either of these books.

The two temperaments to whom marriage brought no immunity from sorrow, make an ideal study in contrasts. The one conquers evil nobly. The other sanctifies patience. Both dignify love. Though sad as life itself, duty and love win their deserts. Love never dies, it is true, but its language forgotten, two must become as strangers.

Dayton, O.

LILLIAN M. S. CAHILL.

Family Circle

Mother.

I wish I had said more. So long, so long
About your simple tasks I watched you, dear;
I knew you craved the words you did not hear;
I knew your spirit, brave and chaste and
strong,

Was wistful that it might not do the wrong;
And all its wistfulness and all its fear
Were in your eyes whenever I was near.
And yet you always went your way with song.

O prodigal of smiles for other eyes
I led my life. At last there came a day
When with some careless praise I turned
away

From what you fashioned for a sweet surprise.
Ah, now it is too late for me to pour
My vase of myrrh—would God I had said
more!

—Zona Gale in the Saturday Evening Post.



An American as a Japanese Host.

By Melvin R. Gilmore.

My duties required me to spend most of the year 1901, at the Pan-American Exposition. One of our missionaries at Tokyo, Japan, Miss Kate V. Johnson, was spending the summer at Buffalo, and I early became acquainted with her. Thither came also for the summer, Komakichi Nemoto, M. D., a practising physician of Tokyo, who was in this country for post-graduate medical study. Dr. Nemoto had been a pupil of Miss Johnson in the mission school in Tokyo, had become a Christian, and had served the mission as its legal agent according to the requirements of the law which necessitated all property used by foreigners to be held in the name of a native. Of course I soon became acquainted with Dr. Nemoto.

By my previous exposition experience at the Trans-Mississippi and International Exposition at Omaha in 1898, I had become well acquainted with the Japanese people connected with the Japanese concession there, the "Japanese Tea Garden," and one of the same men, Mr. O. Takayama, being the manager of the tea-house in the Japanese concession called, "Fair Japan," at the Pan-American Exposition, I soon came to be on familiar terms of acquaintance with all "Fair Japan," which was a Japanese village in the department of concessions of the exposition, and consisted of a model Japanese temple, dwelling-house, bazaars, tea-house, theatre, garden, restaurant, etc. I ate every day at the restaurant in the Japanese club, where we had Japanese food served in Japanese style. The garden was an ideal type of Japanese landscape, containing dwarfed trees, statuary, stone lanterns, a little stream of water, and over this a "laiko bashi" or drum-bridge, a water-fall, and other characteristic settings.

Miss Johnson had been in this country two years and had had only one or two Japanese meals in all that time, on the occasion of her visiting the Japanese consul at Chicago; and Dr. Nemoto had been here about a year and had not had a single Japanese meal, and both were hungry for Japanese food and Japanese society. I being so well acquainted in "Fair Japan," was able to introduce them there and make it pleasant for them,

so I planned to give them the pleasant surprise of a Japanese dinner there, of which the party was Miss Johnson, Dr. Nemoto, Mr. Takayama and myself. I wished Mr. Takayama to do the honors of the occasion, because of my being somewhat of a stranger to the Japanese etiquette of the situation, but he declined and I was perforce obliged to be *de facto* as well as *de jure* host of this Japanese dinner in Japanese style.

Our menu was something like the following, with perhaps some other dishes which I have forgotten:

	Soup	
Rice		Iritori
Beef Stew	Tea.	Salad

The meal was served in bowls, each person's portion on a lacquered tray, which if the style had been strictly Japanese would have had feet a few inches high to support them on the floor, and the diners would have rested on the knees and heels by them, but so much concession was made to American fashion as that we sat on chairs around an ordinary table on which the trays were placed.

The soup was made of the following ingredients: fried chicken, seasoned with *shoyo*; hickory-nuts, seasoned with sugar; sea-weed; and brown beans seasoned with sugar and sesame seeds (*sesame Orientalis*). The rice was simply cooked without any seasoning, and so that the grains were separable and stood up in a light, flaky mass, not sticky and pasty as it is so often cooked in this country.

In this manner it was eaten without any addition of anything else to destroy its delicate flavor. The *iritori* is a dish composed of broiled chicken, together with a body and seasoning of the following vegetables: mushrooms, burdock, lotus, celery, parsley, and a Japanese plant called *konyaku*. The beef-stew contained beef, brown beans, a flavoring of onion, celery, ginger, and *shoyo*. The salad was of green cucumbers shredded with red cabbage and garnished with a few shavings of dried fish and flavored with *shoyo*. The tea was genuine Japanese green tea, served in small cups and unspoiled by cream or sugar. The *shoyo* which I have mentioned is a dark brown liquid made by fermenting together black beans and wheat by means of yeast and afterwards salt is added. It is much used as a relish and flavor and is said to be nourishing.

Food is conveyed to the mouth by means of two small sticks, which we call "chop-sticks," from the almost obsolete English word "chop" having a use in connection with food or pertaining to food, as we still say mutton-chop, pork-chop, etc. The manner of holding the sticks is just as much *de rigueur* in their etiquette as the manner of holding knife and fork is with us. The proper manner is to lay the first stick under the thumb and across the first joint of the third finger and the knuckle-joint of the index finger, being firmly held by the thumb which crosses it; the second stick is then taken between the end of the thumb and the index and second fingers somewhat as we hold a pen, when it will be found that the point of the first stick can be pressed against the point of the second stick and so any

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portion of food can be picked up. I should say just here that the food is all prepared in the kitchen ready to be taken into the mouth, so that no knife, fork or spoon is needed at the table, and their presence there would be considered crude and uncouth. A whole roasted pig, huge joint of beef or roasted goose brought upon the table entire, would be considered barbaric. One day at dinner, a friend, Mr. Fukushima, said, "Yes, we used to eat with knives and forks a long time ago, but we have passed that stage now. At first men tore off their food with hands and teeth, then knives were used to cut off portions which were carried to the mouth with the fingers, then forks were used, but now we use the sticks, while the food is made ready in the kitchen." Soup is drunk from the edge of the bowl, while the solid portions contained in it, such as sea-weed, etc., are taken up with the sticks.

Dr. Nemoto is quite diffident about speaking English in the presence of his old teacher, Miss Johnson, and often makes her interpret for him, although he speaks English very well away from her presence. At the close of this meal he addressed me with the conventional speech of a Japanese guest to his host, speaking it in Japanese. Miss Johnson said, "Why, Nemoto San, you can say it in English!" But he begged her to interpret it for him. The speech he wished to make was, in English, "You are a good feaster!"

So closes the story of my unique experience as host of a Japanese dinner party in Japanese style, whereof I was the only member who had not lived in Japan.

Valley, Neb.

The late Cornelius Vanderbilt is quoted as having said to a friend just before he died: "I don't see what good it does me—all this money that you say is mine. I can't eat it; I can't spend it; in fact, I never saw it and never had it in my hands for a moment. I dress no better than my private secretary, and cannot eat as much as my coachman. I live in a big servants' boarding house, am bothered to death by beggars, have dyspepsia, and most of my money is in the hands of others who use it mainly for their own benefit."

Ex-Senator Joseph L. Barbour, of Connecticut, in commenting upon the ease with which Irishmen become Americanized after coming to this country, tells the following story:

"There was a little Irish boy named Patsy, who came to the United States with his family. One morning his teacher in the public school asked him:

"'Who was the first man, Patsy?'

"'George Washington,' was the prompt reply.

"'Oh, no, said the teacher; 'George Washington was the father of his country, but Adam was the first man.'

"'Well,' responded Patsy, 'I didn't know ye wor speakin' o' furriners.'"

"Well, I declare! Another Turkish atrocity." Rug, cigarette or massacre?"

Cobbler Jim.

Cobbler Jim was a merry soul,
Who sang as he pegged away;
And he did more work in one short hour
Than his neighbor could do in a day!

"I'd like to know," said Cobbler Tom,
With a peg and a growl and a peg,
"How little old Jim grows rich so fast—
While I'm almost compelled to beg."

"A knack he must have that I've not learned,"
And he drew a waxed end through—
The growl grew louder the while he spoke—
The little unfinished shoe.

Then he called to Kate, his elf-like wife,
"I wish you would spend the day
At the home of our neighbor, Cobbler Jim,
And find, if you can, his way."

"Of growing so rich, while we grow poor,
And tell me the secret plan."
With a frown and a growl he sat down at his bench,
And pegged on a shoe again.

"I've found the secret of Cobbler Jim,"
Said Kate, at the close of day:
"He always sings as he works so fast;
You growl as you peg away!"

—*Sabbath School Visitor.*

The Bildads.

"My dear," remarked Mrs. Bildad a few moments before the evening meal was ready, "I wish you would give Johnnie a quarter and let him go down to the restaurant and get a quart of ice cream for supper."

"A quarter for ice cream!" shrieked Mr. Bildad. "Do you think I am made of money, Mrs. Bildad? We can't afford ice cream."

"But I have not been out of the house for a week, and I am so fond of ice cream. You used to give me ice cream every summer evening before we were mar—"

"There, there; it's no use to remind me of my foolish days. We can't afford ice cream now, and that's the end of it. I have to work in my office all day, and it's just as hard on me as your work is on you. I haven't had any ice cream for a year."

"Perhaps not," retorted Mrs. Bildad, "but when you got up from the breakfast table this morning you lighted a 10-cent cigar. At 10:15 you lighted another, and before you had finished it you went out with a friend to get a cool glass of what you call 'suds.' You had another glass of 'suds' with your lunch, and before 3 o'clock you had taken three friends out to have something and told the man who waited on you to 'make it strong.' You bought three 10-straight cigars for them, and put three more in your pocket for yourself. Before taking the car to come home to supper you had another 'suds,' and just as soon as you get up from the supper table you will light another cigar. You have spent \$1.60 to-day on cigars and 'suds,' and spent at least two hours in the breeze from an electric fan in the cigar store across the alley from your office. Now it seems to me that I am entitled to—"

"Woman, have you had a private detective on my track? Beware! This is carrying things too far. I'll—"

"No, I just guessed at it, Mr. Bildad; and I see that I made a good guess. Now I want a quart of ice cream for supper, and I rather think I am going to have it. You either give Johnnie the quarter or put on your hat and—"

But Mr. Bildad had seized his head-piece and fled, slamming the screen viciously.

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One of the most important of these roads to St. Louis is the WABASH LINE, from the fact that it draws the commerce of nearly all sections of the country to this metropolis, as a magnet draws kindred metals to itself.

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This road will be called upon to transport hundreds of thousands of visitors to the World's Fair in 1904, and its facilities will be found ample for so gigantic an undertaking.

THE WABASH is essentially a St. Louis line, having its General Officers, from the President down, located here, and has an army of employees, necessary to carry on this vast system, who are citizens of St. Louis.

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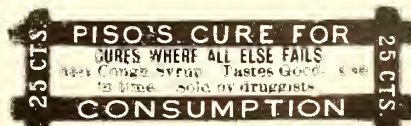
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Manana (To-morrow.)

My friend, have you heard of the town of Yawn.

On the banks of the River Slow,
Where blooms the Waitawhile flower fair,
Where the Sometimeorother scents the air,
And the soft Goeasys grow?

It lies in the valley of Whatstheuse,
In the province of Letherslide;
That tired feeling is native there,
It's the home of the listless Idontcare,
Where the Putitoffs abide.

The Putitoffs smile when asked to invest,
And say they will do it to-morrow;
And so they delay from day unto day,
Till death cycles up and steals them away.
And their families beg, steal or borrow.
—Popular Mechanics.

**Farmers' Vacations.**

Now the farmer and his family begin to wonder where their vacations are coming in. It is a hard question and can only be solved by accepting the fact that farm life keeps its participants in the same situation and the same conditions which are so desirable to people in the cities. They come out and enjoy the conditions under which farmers work every day, but they are not confined to a routine of regular tasks as the farm workers are, but to offset this they have to work in shops or offices, shut out from pure air and natural scenery a large part of the year to earn the money which pays for their short vacations. If farmers and their families could only realize that their labor pays as they go along, for the pleasures which are so desirable to residents of the cities they would feel less uneasiness when they hear the latter tell about having vacations.

Every person needs a change of scenery and subjects for thought and observation, and it is a fact that farmers are confined by their surroundings and belongings more than most other people who manage their own affairs, but there is variety in their labors, and when they can get over the feeling that they must get into the city or adopt city ways in order to reach the climax of existence, they will understand that they have an existence of their own as useful, desirable and as important and as near the perfection of society as any which they have been dreaming about.
—Journal of Agriculture.

**The "Provider."**

Fathers are lectured a good deal nowadays about their duty to their children, and exhorted to give less time to business and more to home. Those who point out their deficiencies to them so glibly do not seem to see that their is another side to the case. Many a father would be glad to spend less time at the office, but for knowing that the comfort of the home depends on his laborious hours there. Many a husband envies his wife the clinging affection of the little son and daughter and counts the loss of an equal place in their childish hearts the greatest sacrifice he makes for the good of his family. Do mothers realize how much they might do to strengthen the tie between the children and their father? So much of the purchasing in the average household is done by the mother that the father's real importance as the "provider" is not always clear to youthful eyes. It is for the mother to explain when she brings home the new

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suit that it was father who earned the money for it and that it is because father wants his boys and girls to have so many nice things that he goes to work so early in the morning and comes home, sometimes, so tired that he does not like noisy plays. One little three-year-old has this moral pointed out for him in a nursery jingle, to accompany his toilet, after the style of "The House that Jack Built," which begins with himself and his initial garment, and reaches its climax in his papa: "This is Dear Papa. Who works so hard, To earn the money, That Mamma takes, When she goes to the store, To buy the shirt, That Johnny wears."—The Congregationalist.

**Presidential Wisdom on the Problem.**

Wise things were said at college commencements last June. Said President Andrew S. Draper, of the University of Illinois: "The average college man has great advantage over the average other man if his head is straight on the work question." Said President Edmund J. James of Northwestern University: "I have known hundreds of college graduates and not more than five or six ever regretted having gone to college. Many a college graduate has been lost to the business world simply because he would not prepare for the test." Said Mr. A. C. Bartlett, of Chicago, quoted above, at Bradley Institute, Peoria: "Let our colleges and universities open their doors a little wider to those who are destined to be men of affairs. The possibilities for intellectual enjoyment in a commercial life should be more fully recognized." Said President Angell, of the University of Michigan: "College students are apt to overrate the value of mere brilliancy, and to underrate the value of industry as the requisite to success in life." Said President Theodore Roosevelt, at the University of Virginia: "The first thing a university man, like any other man, must do, is to pull his own weight." Said President Hadley, at Yale University: "If you value the world simply for what you can get out of it, be assured that the world will in turn estimate your value to it by what it can get out of you."—The Baptist Standard.



Dr. E. W. Emerson says that his father, Ralph Waldo Emerson, did not often attend church because he did not like sermons, though he enjoyed orations and addresses. The Congregationalist says: "If he were living now he would not have to travel far to attend churches in which he would hear the kind of public speech which he preferred."

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With the Children

By J. Breckenridge Ellis

Nannie D. Chambers, Richwood, Ky.: "After keeping the Av. S. rules for more than four years without ever missing a day, I have at last forgotten my Bible verse. And it was my 12th week—just think of that! I can't imagine how I came to forget it,—I'm sure it must have been the fault of some one else! I agree with Helen Ross; blue and old gold is a pretty combination for the Av. S. badge. Although we miss the stories, the Av. S. page has such interesting discussions, we ought not to find fault. I am free to confess, however, that I have lost entire interest in the sitting hen and gizzard questions. Like Tom Green, I could not think Mr. Manley went after milk-shakes, but I didn't agree with him about snakes. Our school begins in three weeks. I will have a busy time as I am doing four years' work in three."

Clarence Per Lee, Grand Rapids, Mich.: "To-day is Sunday. I heard Brother Garrison preach; he is at his summer cottage, Edgewood-on-the-Lake, Macatawa Park, which is five minutes' row from Ottawa Beach where the press boys held their picnic last year. The Evening Press Company has built a gymnasium for the Newsboys' association and gives it a picnic each year. The first was held at Reed's Lake, since then, at Grand Haven, Muskegon, or Ottawa Beach, by special train. At the annual Newsboys' dinner, a turkey spread is served to over 1,000 boys at New Year's. The business men of the city give it, and act as waiters. There is also a school for boys obliged to support widowed mothers, or small brothers and sisters. It opens at 8; at 11 it closes so the boys can sell the noon edition, then the three o'clock's, then the five's—not having any school in the afternoon. In that way the boys get a little study and a lot of work, but they make a lot of money. Sunday at four in winter months, is held the 'Happy Hour.' Then the best talent of this state and others, even from across the ocean contributes to the pleasure and profit of the boys; among these have been Madame Rhea, Gabrielowitsch, Wm. Alden Smith, Gen. Shafer, Gen. Alger, Paderewski, Louis Morrison, etc. These meetings are for those boys who never go to church or Sunday-school. The Newsboy Band always takes a summer outing. They have been north to Makinac Island, and as far south as Louisville. In 1901 they played two weeks at the Buffalo Pan-American Exposition. The band has a houseboat, and takes delightful trips down Grand river to Spring Lake annually, staying about 10 days. Wherever they go these boys are treated like lords." (Who would not be a newsboy?) "When they came home from Louisville they were taken from the depot in hacks—the whole town turned out to welcome them back. Last year Carl and I attended for the first time the Newsboys' picnic. It was all planned months before the day. Marching orders had been sent and each boy knew what was expected of

him. All were at their headquarters, some as early as five o'clock. About six the march to the station began. At the union depot they kept in divisions like so many well-drilled regiments. The train pulled into the shed with 17 coaches and when the gates were opened, 1,300 boys made a mad rush, but in some unaccountable way were soon aboard the train. Each had a lunch from home; besides, there were 1,400 lunches furnished by the company, besides material for lemonade by the barrel—not *circus lemonade*. The run to Ottawa Beach was made without accident. We saluted each station with a yell and whoop. Arrived at the beach we rushed for the lake. Half the boys were off before the train stopped, and by the time the last were off the first were in the water. As it was Carl's and my first experience at a Newsboys' picnic, and as I had never been in such big water before, and as mamma was not there to tell me it was time to come out, I just stayed in and stayed in and missed lemonade and almost my lunch—it was a hot day. When I came out I felt smart, and kept on feeling smart for several days; my back and arms and legs all got a new skin in a couple of weeks." (I've known people who felt smart, but it affected their heads; pity they couldn't get new ones. Clarence, next week, will tell of this year's annual picnic.)

Mary Rice, Harrisonville, Mo.: "In the CHRISTIAN-EVANGELIST you gave the names out of the first 400 who have stayed with the Av. S. I am sorry my name was not among them. I joined when the society was only a few weeks old." (Yes, you are number 134, and I am glad to see you again. What has become of Eugene? He was number 133.) "I sent in my first report the next year. I am now keeping the rules for my second. Another friend not mentioned was Lola Cox. We all know her, even if she hasn't managed to keep on the Honor List very often. (Lola is our 104th to join. she was 8, then.) "We would all be glad to hear from her again. I like the Av. S. better than at first. I am reading Irving's 'Life of Washington.' I think it fine." (So do I.) "White and green would be pretty colors for our badges, placing the white in front and working 'Av. S.' on it in green letters. The badges should be of uniform size, say a half yard of each ribbon of one and a half inch ribbon, with a small bow at the top. The members should wear the badges not only on Advance Society Day, but during the entire World's Fair. Zella Manley asked what I had been wanting to ask. Why are you never on the Honor List? You gave your reason, but you didn't tell us whether you are keeping the rules or not. If you aren't, I'm afraid we will have to turn you out." (Won't you let me begin again?) "Melvin Ledden said he took Central examinations, March 21. Did he pass? I got through all right just a week after he was examined. When I joined the society I lived in Illinois, and when I sent my first report, we lived in Iowa. We just came to Missouri last year." (I'm sorry you didn't know sooner what a nice place it is.)

Betty Dickey and Sally Huffaker, Lexington, Mo.: "We desire to join

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Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, Himalaya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalaya on six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 22d, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalaya completely cured me. Mr. Geo. C. Dye, Marietta, Ohio, writes Jan. 24th, I was cured after several years suffering with Hay-Fever and Asthma. Mr. J. B. Ayie, Estherville, Iowa, writes Feb. 28th, that he was cured of Hay-Fever and Asthma after severe suffering for 28 years. Miss Eva Presten, Petersburg, Ind., writes March 8th, that she suffered untold misery for 18 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible. Mr. E. B. Hume, 135 Arch street, Philadelphia, Pa., a widely-known traveler, writes Feb. 2d, Himalaya cured me of Asthma when everything else failed. Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 27th, it is my duty to tell all I can of the great virtue of Himalaya. Rev. J. L. Coombs, Martinsburg, W. Va., writes to the New York World, July 23rd, that it cured him of Asthma of 37 years' standing. If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1166 Broadway, New York City, N.Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely free. Remember it costs you absolutely nothing.

the Av. S. We begin our reading to-day. We are cousins and our ages are 11 and 13."

Mary Huffaker, Lexington, Mo.: "I wish to join the Av. S. I began keeping the rules June 28. I enjoy the Av. S. letters very much."

Jennie Trimwar, Edleting, Va.: "You talk mighty big about shakes now, but I don't believe you knew what they were, until Zella explained! Now, did you?" (No, I didn't.) "And what you said to Maude Kelley shows you are not a woman, doesn't it?" (Yes, it does. I am not one.) "And if you are not" (I am a man, of course), "were you joking about playing on the piano?" (The neighbors think it no joke, I dare say.) "Are you married?" (No, nor never was, and scarce hope it.) "I am going to try to get some diamonds in my mind, by joining the Av. S."

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The Home of Alexander Campbell. See page 296.

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For the love which shines in deeds,
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The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	291
EDITORIAL:	
The Lord's Supper.....	293
Believing into Christ.....	293
Questions and Answers.....	294
Editor's Easy Chair.....	294
Notes and Comments.....	295
CONTRIBUTED ARTICLES:	
Pictorial Glimpses of the History of the Disciples.....	296
Pebbles from the Beach. F. D. Power.....	297
The Present Status of Christian Union. M. E. Harlan.....	298
The Conqueror of Alpine. Olive A. Smith.....	299
Detroit the Beautiful.....	300
A Day's Work. Byron Chalmers Piatt.....	301
NEWS FROM MANY FIELDS:	
New York.....	302
Maryland, Delaware and District of Columbia.....	302
Nodaway, Mo., District Convention.....	302
St. Louis.....	302
Dedication at Adrian, Mich.....	302
The Tornado in Jamaica.....	303
Iowa Bible-school Work.....	303
C. W. B. M. in Missouri.....	303
Dedication at Freeman, Mo.....	303
Dedication at Bosworth, Mo.....	303
THE SUNDAY-SCHOOL.....	304
CHRISTIAN ENDEAVOR.....	305
MIDWEEK PRAYER-MEETING.....	305
OUR BUDGET.....	306
CORRESPONDENCE:	
Our Great Convention.....	308
Berkeley Bible Seminary and the California Convention.....	308
Disciples at Columbia University.....	308
Kentucky State Conventions.....	309
Salem, Mass., Subject of Mormon Prophecy.....	310
The Garth Educational Society.....	310
A Happy Announcement.....	310
To the Preachers of Missouri.....	310
EVANGELISTIC.....	313
CURRENT LITERATURE.....	314
THE QUIET HOUR.....	315
FAMILY CIRCLE.....	316
WITH THE CHILDREN.....	319
PUBLISHERS' NOTES.....	320



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Wholly for God is the keynote of perfection, —Murray.

To know the Lord Jesus is the only cure for worldliness.—Mark Guy Pearse.

Regard not how full hands, but how pure hands you bring to God.—Taylor.

God looks for men who trust him fully; in them he will show his power.—Murray.

You will never possess any more of Christ than you claim as your own.—Webb-Peplow.

Attachment to Christ is the only secret of detachment from the world.—Dr. A. J. Gordon.

The Christian life is not a struggle to live right; it is a life of rest, a life of faith and trust in Jesus Christ.

Our union with Christ is the union of the covenant, and therefore not dependent upon frames and feelings.—A. L. Newton.

I would sooner walk in the dark and hold hard to a promise of God, than trust in the light of the brightest day that ever dawned.—Spurgeon.

Choice and service—these were demanded of the Israelites, these are demanded of you, these only. Choice and service—in these are the whole of life.—Mark Hopkins.

The one great need of the spiritual life is to know how entirely it is dependent upon God working in us, and what the exceeding greatness of his power is in us who believe.—Murray.

As surely as the opening bud has but to abide in the light of the sun to attain perfection, will the soul that walks in the light of God be perfect, too. As the God, who is all, shines upon it, it cannot but rejoice to give him all.—Murray.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

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September 3, 1903

No. 36

Current Events

After four years of service as Secretary of War, Mr. Root has tendered his resignation, which has been accepted. A week ago he sailed for England, where he will participate in the negotiations for the settlement of the Alaskan boundary dispute. His resignation has been anticipated ever since his appointment as a member of the Alaskan boundary commission was announced. It is stated that he will return to his lucrative law practice, but it is rumored that he is not permanently out of politics. New York will need a governor when Gov. Odell's term is ended, and there will be an opening for a Republican presidential candidate in 1908. Mr. Root is good timber for either or both. The record of Mr. Root's services is well summed up by the President in the letter accepting his resignation, which we here give in full:

OYSTER BAY, L. I., August 24.—Hon. Elihu Root, Secretary of War, Washington, D. C.: My Dear Mr. Root:—It is hard, indeed, for me to accept your resignation; and I do so not only with keen personal regret, but with a lively understanding of the gap your withdrawal will create in public life. My sense of personal loss is very great; and yet my sense of the loss to the nation as a whole is even greater. You have been over four years secretary of war. I wonder if you yourself realize how much you have accomplished during that period. If you will turn to your first reports and will read therein the recommendations you made in order that the army might be put on an effective basis, you can not but be pleased at the way in which these recommendations have now been adopted by Congress as well as by the administration, and have become enacted into law or crystallized into custom. We have never had a public servant of the government who has worked harder than you have worked during these four years and a half, and this not merely in point of time, but, above all, in point of intensity, and your success has been equal to your labor. The only reward you have had, or can have, is the knowledge of successful achievement of the performance in fullest fashion, of a great public duty, the doing of which was of vital importance to the nation's welfare.

Your duties have included more than merely the administration of the department and the reorganization of the army on an effective basis. You have also been the head of a department which dealt with the vast and delicate problems involved in our possession of the Philippine islands and your success in dealing with this part of your work has been as signal as your success in dealing with the purely military problems. To very few statesmen indeed, in any country, is it given at one and the same time to achieve signal and striking triumphs in the administration and reform of the military branch of the government and in the administration of what

was in effect a department of insular dependencies, where the problems were new to our people, and were in themselves of great difficulty.

Moreover, aside from your work in these two divisions of the government service, I appreciate most keenly the invaluable advice and assistance you have rendered me in innumerable matters of weight not coming directly in your departmental province, but in which I sought your aid with the certainty of not being disappointed. Your position on the Alaskan boundary commission at the present moment is an illustration of these services.

May all good fortune attend you wherever you are; the American people wish you well and appreciate to the full the debt due you for all that you have done in their behalf.

Faithfully yours,

THEODORE ROOSEVELT.

It has been officially announced that Governor Taft of the Philippines is to succeed Secretary Root and that Luke C. Wright, Vice-Governor of the Philippines, will succeed Gov. Taft. It is notable that all three of these men are relatively new characters before the public eye. None of them had a wide reputation before the Spanish war. It was that war and the events and conditions growing immediately out of it which opened to them the door to important service and general recognition. Governor Taft has had a task unique in American history—the government of a tropical dependency inhabited by a population heterogeneous within itself and widely different from that of any part of this country. So thoroughly has he given himself to this work that it was feared that there would be serious discontent among the natives in the event of his removal. But so well has the work been done that it will doubtless go on without a ripple in the hands of his successor. Gen. Luke C. Wright, of Tennessee, a Confederate veteran and a life-long Democrat, has rendered able service as Vice-Governor of the Philippines and has been acting governor during the considerable intervals of Gov. Taft's absence from the islands. It is fitting that he should be appointed to the governorship, and moreover it is excellent politics. An administration which gives such an important position to a man of the opposite party, cannot easily be charged with distributing public offices as compensation for party service.

The New Secretary of War.

At the meeting of the American Bar Association, which is in session at Hot Springs, Va., the committee on commercial law presented a report in which extreme measures were recommended for curbing the trusts. Three methods were suggested for preventing undesirable combinations: First, they might be subjected to a graduated franchise tax which would place a premium on the incorporation of small companies and would require companies with several million dollars of capital to pay a larger franchise tax than they could afford to pay. At present in most states the franchise tax is graded the other way, so that it is cheaper to incorporate one \$10,000,000 concern than ten \$1,000,000 companies. *Second*, combinations and consolidations might be compelled to render the public better or cheaper service. For example, in the recent case of the Northern Pacific and Great Northern railroads the desired object might have been obtained by a federal statute requiring any interstate corporation to reduce its rates by one-half in every case where competition has been prevented by combination, agreement or common control. *Third*, the state itself might enter the field as a competitor to any great corporation which had succeeded in throttling all other competition.

It is a matter of some significance that these three recommendations were made not by a group of panic-stricken capital-haters, and not by a committee or convention of politicians with an eye to the labor vote, but by a committee of lawyers representing the National Bar Association and under circumstances conducive to the utmost candor. Their opinion was that the natural forces of trade and the laws of supply and demand can not be relied upon to maintain the proper equilibrium between large and small concerns and between the rights of the public and those of the corporations, and that the trust question would either have to be settled by the lawyers or left to the demagogues. Can it be true that the tendency of the times is toward a combination of all of the chief lines of industry in the hands of one huge corporation, controlled by the genius of one man? Such a situation, startling as it seems, would be scarcely more serious than a condition in which each separate line of trade is controlled by its particular trust—and that condition we are obviously approaching. The third of the above suggestions made by the committee of the Bar Association savors strongly of socialism. If the State is to enter

The Industrial Outlook.

Lawyers Against the Trusts.

at all into the industrial field, perhaps it might better be by taking possession of any trust which has destroyed competition in its line and operating it as a State monopoly rather than by becoming a competitor against the trust. One thing, however, is certain, and that is that little headway will be made in fighting the trusts until the public ceases to be satisfied with an occasional technical victory over some combination, and begins to insist upon practical results. And that will not be accomplished until we are ready to do some things which may at first glance seem startling and revolutionary. Five years ago when the United States suddenly found itself in possession of distant dependencies, inhabited by inferior races, it was discovered that some of our time-honored political maxims, which we had been in the habit of considering fundamental to all just government, could not be applied under the new conditions. Perhaps before we get through with the trust question, we shall also find that some of our accepted axioms about the rights of property will have to be modified to meet the new industrial conditions of this age.



Tom Johnson, of Cleveland, has succeeded in gaining control of the Ohio Democratic Convention against his chief rival, Zimmerman, of Springfield. Mr. Johnson has been named for governor, and the platform denounces imperialism and trusts and reaffirms the principles of the Kansas City platform, though without specific reference to the heaven-born ratio of 16 to 1. Mr. Johnson has never been very enthusiastic in his advocacy of that ratio, and perhaps relies upon a wise silence on that point, together with an acceptance of the general principles of the last two national Democratic platforms, to make him acceptable to both wings of the Democracy. The Democratic and Populist conventions in Nebraska, which met simultaneously at Columbus and Grand Island respectively, declared in favor of fusion, and nominated a common ticket for the minor state officers who are to be elected this year.



On the day before his retirement, General Miles sent a final message to the War Department containing some recommendations and suggestions which he gave as the result of his military experience and observation. One of these was that the proportion of cavalry in our army, which is now "entirely out of proportion, useless and enormously expensive," should be reduced. The proportion of cavalry to infantry in our army is twice to three times what it is in European armies, in spite of the fact that much more effective volunteer cavalrymen can be obtained on short notice

here than there. Gen. Miles recommends that the bicycle, motorcycle and automobile should be used much more than they have been, and that five regiments of cavalry should be discontinued and in their place a corps organized and equipped with these appliances.



A report that the American vice-consul at Beirut, Syria, William G. Magelssen, had been assassinated, convinced our state department that it was time for America to take a hand in the Turkish situation, and the Mediterranean squadron, consisting of three war vessels, has been ordered to proceed at once to Turkish waters. Later advices indicate that Mr. Magelssen was not killed, but that there was an unsuccessful attempt upon his life. The order to the squadron, however, has been allowed to stand, and Turkey will be required to make proper amends for the indignity. The identity and connections of the would-be assassin have not yet been discovered, but there is something suspicious about these frequent murderous attempts against foreign consuls in Turkish dominion. Two Russian consuls have been murdered within the past six months, and that this American consul did not suffer the same fate, was due only to lack of skill in his assailant. It will be remembered that some months ago the leaders of the Macedonian rebellion boldly proclaimed their intention of startling Europe with such a series of atrocities in widely separated parts of the Turkish Empire as would show the inability of Turkey to keep the peace and protect foreign residents, and would compel interference by the powers. The disturbances which have occurred almost simultaneously in various parts of Macedonia confirm this statement, and the dispatch of the Russian fleet following the assassination of the consul at Monastir indicates that the attempt to force foreign invasion is meeting with some success. It is reported that simultaneously with the attack upon the American vice-consul at Beirut, there was an attempt to burn the Presbyterian college at Harpoot. The presence of Admiral Cotton with three American warships in Turkish waters will have a wholesome effect as indicating that our government is alive to the conditions in Turkey and is prepared to hold the Sultan responsible for the preservation of peace and order.



The Czar of Russia will pay a visit to Emperor Francis Joseph of Austria-Hungary during the present month. There is reason to believe that this visit will find its chief significance in the interest which these two sovereigns are taking in the Turkish situa-

tion. Russia and Austria are now more intimately concerned with Turkish affairs, especially in Macedonia than any of the other European powers. Great Britain's interest has notably waned until at present there is no really good reason why she should interfere with any program which Russia and Austria may agree upon for the improvement of internal administration in the Turkish dominions. The possession of Egypt is an ample safe-guard to British interests in the eastern Mediterranean. Russia and Austria are the nearest European neighbors to the disturbed territory. The rivalry between them for influence in the Balkan peninsula is keen enough to make each a sufficient check upon the other. If the two sovereigns will get together at Vienna and formulate some definite program for reforms to be carried out not under Turkish oversight, there will be a fair chance of accomplishing something.



The Department of the Interior will begin a thorough investigation of the alleged abuses in the conduct of Indian affairs as soon as the Secretary of the Interior can find a suitable person to conduct the investigation. Secretary Hitchcock has given out a lengthy statement to the effect that he has already accepted the resignations of several officials who have been caught using their official relationships as a means of private gain. The members of the Dawes commission have wired a request for an investigation to which Secretary Hitchcock replied that he had anticipated their desire and was already making the necessary preparations. The chairman of the Dawes commission is president of one of the land companies, similar to those which have gained unenviable notoriety by buying up lands from ignorant Indians at a merely nominal price, but no charges of questionable dealings have been made against the chairman himself.



Brevities.

Sam Park, the walking delegate who was convicted of extortion in demanding money to call off a strike, has taken up his abode within the hospitable halls of Sing Sing. In Missouri we have nineteen convicted boodlers still at large. Missouri might learn something from New York's expeditious handling of such cases.

The long-promised "two-minute" horse is here at last. Lou Dillion has trotted a mile in exactly two minutes.

At the recent meeting of the Missouri Press Association at St. Louis, Walter Williams read a paper in which he shows that the press has less liberty in this country than in Great Britain. In England an editor cannot be punished for libel except after trial and conviction by jury. In Missouri a judge can arbitrarily fine an editor for libel by calling it contempt of court.

The Lord's Supper.

In treating the matter of public worship, as it was observed in the beginning, special emphasis should be given to the Lord's Supper, which seems to have been its central feature. Christianity is pre eminently a personal religion in that it concerns each individual person, and that it has to do with a Person as its supreme object of faith and source of authority. It is natural, therefore, that an institution like the Lord's Supper, which calls attention, not to any mere doctrine or usage or form of government, but to the Christ himself, and that, too, in his great sacrificial act of laying down his life for the sins of the world, should hold the pre-eminence in public worship. It has been a source of strength to the churches of this reformation that they have generally observed the Lord's Supper on each first day of the week, and have sought to do it in such simplicity and earnestness as would best subserve its original purpose. Much depends on the manner in which the institution is observed as to the spiritual value which it conveys.

In the first place, there should be preparation for the proper observance of such an ordinance. He who lives nearest to Christ during the week, is in best condition for approaching the Lord's Supper on the Lord's day. But especially should the Lord's day morning find us in the Spirit, with thoughts turning toward the Christ and his great sacrifice in our behalf, and to the privilege which we are soon to enjoy of sitting down at His table, where He in spirit presides, and partaking of the simple emblems in memory of Him. If there has been no private devotion, no turning of the mind thoughtfully to Him who laid down his life for us, how can we be in the proper frame of mind to sit at His table and commune with Him?

Much depends, too, upon the preparation of mind and heart of those who preside at the table. The right word rightly spoken, the very words of our Lord Himself when He instituted the ordinance, the fervent prayer, breathing the spirit of gratitude, the reverent manner—how much all that has to do with impressing the minds and hearts of the people with the significance of the ordinance they are observing! No one should assume the important position of presiding at the Lord's table without some preparation of his mind and heart, that he may truly enter into its spirit. How often have we seen it hurriedly and mechanically passed through without any just appreciation of the holy and sacred memories which should be associated with it! Music has an important place in connection with this institution, and some of our sweet communion hymns, sung softly by the congregation or choir, add impressiveness to the worship and help us to a clearer understanding of its deep spiritual significance.

But let silence have its sacred office in connection with this sweetly solemn service. What better time or place than when we are sitting in the presence of the Lord's table, to think of our shortcomings, our weaknesses, confess our faults to Him who heareth in secret, and seek his forgiving love?

"Sweet the moments rich in blessing
Which before the cross I spend."

Let the heart have its way in this observance. Tell the Lord, in your heart, how you love him for giving his life for you and the world. Promise that you will try to walk closer with him through the week upon which you are entering than ever before. Ask yourself what sacrifice you have made for him who made such great sacrifice for you. Try to grasp the great truth of Christianity, that to follow Christ is to live a life of unselfish service for others.

As to the method of serving the congregation with the emblems, whether it be by one or several deacons or assistants, whether thanks should be given for both emblems before either is passed, whether there be the individual communion cups or only a few cups, as in the older method, there is but one scriptural rule to be observed here when the essentials of the ordinance are all included, and that is, "Let all things be done decently and in order." Whatever method best promotes the spirit of reverence and conforms to the idea and taste of the people, is the best for that particular congregation. Whatever method may be adopted should soon sink out of thought and be lost sight of in the spirit of worship that should prevail in the observance of this tender memorial feast. For a feast it is, not of material blessings, but of spiritual food which satisfies the hunger of the heart, and strengthens it for future service.

It is sad to think how many of the professed followers of Jesus deprive themselves of the blessing they might derive from this institution. "Do this," said the Master, "in remembrance of me." There seems to be a pleading tone in these tender words, as if he would say: "Do not forget me when I am gone from you in bodily presence. I am going to leave you a keepsake, a simple memorial institution, in observing which you may think of me and of all that I have done for you." "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." Strange that anyone who has ever tasted the sweetness of forgiveness, could voluntarily absent himself from the Lord's table when the Master Himself has extended the invitation, asking him to come and partake in memory of Himself. "For this cause many among you are weak and sickly, and not a few sleep." The pulpit has a duty here, in the way of warning and instruction, which it must not neglect.

If we are correct in our view of the

Lord's Supper, that it is calculated to develop the spiritual and the devotional life of those who observe it, and that it should be observed weekly for this reason, and not simply to slavishly follow some custom or precedent of the past, then we ought to exhibit, not alone in our public worship, but in our private devotions and in our daily lives, the results of this frequent communion with the Lord. Is it so? Is this a special characteristic of the churches and members that observe this institution on every first day of the week—that they are reverent, devout, spiritually minded, and yet joyful in hope, abounding in good works and in all unselfish service? If not, let it be our supreme desire and purpose to attain such characteristics as the best possible proof we can give to the world of the scripturalness of our order of worship and the sincerity and value of our plea for a return to the simplicity, in faith and worship, of the New Testament Church.



Believing Into Christ.

Dean Haggard, of Drake University, is writing some timely and suggestive articles in the Christian Union, of Des Moines, on "Better Evangelistic Methods." In a recent article he calls the attention of evangelists to the fact that many of them fail to emphasize the truth which the New Testament clearly teaches, that we believe into Christ, and says: "I plead with our evangelists not only to avoid this blunder [that is of denying that the scriptures so teach] but to give as one of their answers to the question, 'How shall I get into Christ' these words, 'You must believe into him.' The very genius of our plea has always demanded such an answer and the scriptures plainly teach it." He further recommends as a motto among our evangelists, this: "No baptism into Jesus Christ without believing into him." That is only saying that no baptism has any value, or effects any transition, that is not the expression of the soul's faith in Jesus Christ.

In harmony with this statement N. J. Aylsworth in his work on "The Moral and Spiritual Aspects of Baptism," says that "the phrase to *believe on* (*pisteuein eis*) Christ represents the spiritual act of *coming to him receiving him, submitting to or obeying him*. It embraces self-surrender, acceptance, trust. We may go farther and say that, since it is the act of acceptably coming to him and receiving him, all the spiritual characteristics which Christ attaches to the condition of divine acceptance, throughout his entire teaching, are but features of this faith. It has within it all that the heart must contain when it comes to God, and it is the act of laying all this on his altar." (pp. 241, 242). He further quotes Thayer's lexicon defining the phrase "*pisteuein eis tou, Ieeson*" as "*to have a faith directed unto, believ-*

ing or in faith to give one's self up to Jesus." He also quotes Prof. Stevens, referring to the same passages, as saying: "It is impossible that such functions and effects should be ascribed to any faith which is not in its very nature a trustful surrender of the soul to Christ, a self-renouncing acceptance of his person, and an entrance into life-fellowship with him. (See The Johannine Theology, p 223.)

And yet, in spite of such authorities and such plain scriptural teaching, there is a shyness, often noticed among our preachers, in ascribing salvation to faith, as the New Testament often does. It may be said that the abuse of the "faith alone" doctrine has given rise to this practice, but it should be remembered that the avoidance of New Testament phraseology is very likely to give rise to even a worse extreme than that which it is sought to avoid. A score of years ago when one of our denominational contemporaries charged us with denying the doctrine of justification by faith, we replied that there was no controversy between us and other evangelical believers as to the fundamental doctrine of justification by faith; that the point of difference arose as to *when* the believer was justified by faith.

It has not been sufficiently emphasized by many among us that repentance unto life, and baptism, are but stages or manifestations of *faith*, and that these acts of turning to Christ and surrendering to him, must not be excluded from that faith of the New Testament on which justification is predicated. We may be sure that any theory which we may hold that leads us, consciously or unconsciously, to the avoidance of New Testament phraseology may safely be abandoned as a departure from the thought and teaching of Jesus and his apostles.



Editor's Easy Chair.

Or

Macatawa Musings.

A rainy day occasionally, as we have frequently said, is not to be dreaded or lamented, as it has its uses; but when it comes to a whole week of clouded skies, with only an occasional rift in the clouds, with eaves and trees dripping, dripping, dripping, until the very lake itself looks wet, as if it were drenched in the weeping clouds, it requires a good deal of philosophy to remain content within doors for so long a time, when there is so much on the outside to be enjoyed, if only the clouds would vanish and the sun shine. We have had such a week at Macatawa Park. For a few days the wind seemed to blow the rain from the west, and then the wind shifted and for a few days it has been bringing it back from the east. It has been hard upon those who have come here for only a week or a two weeks' outing, and it has been especially hard on our young Chautauqua, which has been

almost washed out by the incessant rain. The tent which was erected for the purpose has proved inadequate as a shelter, and last night it adjourned to the auditorium on the hill. Even at this writing the rain continues, but no doubt the sun will shine again in a few days in a way to make us forget the week of dripping clouds.



Speaking of the Chautauqua, the management has secured excellent talent, and it has been fairly well advertised, but it has had to face certain difficulties, and it has been in the nature of an experiment. The newness of the enterprise, the unfavorable weather, and the local conditions otherwise, have not been favorable to a successful Chautauqua. Macatawa Park was not started as a Chautauqua, but as a place for rest and recreation. The people who come here from the cities, come to escape the demands of the strenuous life, both intellectual and physical, and hitherto all that we have aimed at by our Sunday services and by our Assembly, lasting a week with the afternoons free, was to throw in just enough of the intellectual and religious to save the place from any mental dissipation or moral backsliding, and to make it spiritually helpful. The people have responded to that very cheerfully, but it remains to be seen whether a Chautauqua can be made successful under these conditions. It will require a very large patronage from the surrounding country in order to succeed. This may be secured in time, but it may be doubted whether the situation is adapted to the Chautauqua idea. Those of us who were responsible in the past for the Assembly were glad to be relieved of that responsibility, and we regret that the managers of the Chautauqua have not met with greater encouragement in this its first year here.



And still the heavens weep. Out yonder on the lake a few miles distant is a dark line of vapor that might easily be mistaken by a stranger, not knowing where he was, for the opposite side of the lake—a wooded shore line. It has all the scenic effect that such a shore line would have. We remember one soft summer night, crossing the Atlantic homeward, sitting up on the upper deck until a late hour, witnessing a similar optical illusion. The vapors were piled up in such fantastic fashion as to give the appearance of a trip down the Mississippi River by moonlight. There were the outlines of the trees that lined the shore, rounded hills and more rugged crags, which made the whole scene very realistic, and we could easily imagine that we were in a Mississippi River steamboat, floating down the old Father of Waters, nearing our St. Louis home. These optical illusions in the realm of physics have their counterpart in the realm of ideas. How many theories and views, which for

centuries were supposed to represent solid facts or realities, have been shown at last to be nothing more solid than the vapor and mists of human speculation or imagination. But as long as these are believed to be real they exert a very decided influence over those who hold them, and sometimes injuriously. If one, mistaking yonder fog-bank for solid land, should undertake to cross to it in a row boat, he might or might not return, when the mistake was discovered. Hence the importance of applying all the criteria of truth to the phenomena of life.



It is not too much to say that a large portion of one's life on earth is spent in getting rid of the illusions of childhood and youth. We would not deny that these illusions have a beneficent part to perform in the building of character. They are at least inevitable and grow out of the very nature of our being and of the world in which we live. But as the years pass by, it should be the aim of every honest soul to get hold of reality, to know the truth and to build upon the impregnable basis of facts. One of the great characters of history, who saw many of the illusions of his youth pass by, and who foresaw many impending changes in the realm of religious beliefs and practices, was moved to say, "But now abideth faith, hope, love, these three; and the greatest of these is love." These are neither optical illusions nor mistaken theories. They are great and fundamental realities on which the soul may rest amid all the changes of time. Why should not the church, then, give itself assiduously to the cultivation of these supreme and abiding things in Christianity? But we moralize, . . . The rain still descends, and there is the sound of autumn in its patter on the roof of our study. We are reminded that this issue of the paper brings us into September, the month when most of the vacationists return to their homes, when business takes on an intenser activity, when the churches gather themselves together for more aggressive work, when many of our state conventions are held, and when, throughout all the land, the notes of preparation are heard for the great national convocation in October. May it be that in all these activities, whether we call them business or religion, we may carry a new and more vivid sense of God's presence, of divine realities and of the dignity and eternal worth of labor and sacrifice for the betterment of the world and for the advancement of the kingdom of God.



Z. T. Sweeney, of Columbus, Ind., spent a day with us at the Park during the past week, although he arrived a few hours too late for his lecture through a misunderstanding as to the time when it was to be delivered. We greatly enjoyed a day's fishing with

him on the lake, and to have him as a guest in our home. R. P. Arthur, of Grand Rapids, looked in on us for a few hours one day during the week past. But our visit with him was all too short. T. D. Butler, of California, also spent a few hours with us recently on his way back to the western coast. He has had an extended visit among old friends in former fields of labor, and was much refreshed in spirit by his fellowship with the brethren. It is a great pleasure to us, while mingling work and rest here by the lakeside, to enjoy fellowship with these comrades in arms as they come and go on the King's business. We are glad that they know that the proverbial latch-string always hangs on the outside at Edgewood-on-the-Lake.

Macatawa, Mich.

Questions and Answers.

Q. 1. Was the baptism that John the Baptist administered Christian baptism? 2. Does infant baptism take the place of circumcision?

MRS. OLIVE THOMPSON.

A. 1. No. John's baptism was preparatory, and is clearly differentiated from Christian baptism in that it did not require personal faith in Jesus Christ as a prerequisite and did not promise remission of sins and the gift of the Holy Spirit, in his name.

2. No. Circumcision was Jewish, and has no counterpart in Christianity except "in the putting off of the body of the flesh in the circumcision of Christ." The latter is spiritual, the former was fleshly. The only thing that infant baptism takes the place of is believers' baptism, and this, so far as we are able to learn, without any authority from the Scriptures.

Q. Does the fact that one has been baptized by a preacher who does not believe in baptism, invalidate the ordinance, and what would you do with one who considered his baptism invalid on that account, and desired to be rebaptized?

J. H. A.

A. Baptism, happily, does not depend for its validity upon the character of him who administers it. We should try to teach one who was dissatisfied with his baptism on that ground, that his dissatisfaction was needless, and that if he himself submitted to the act in good faith, trusting in Christ, his baptism will stand.

Q. In Notes and Comments recently the editor says that "death is the gateway through which Christian souls pass from the mortal to the immortal." Now the sinner passes through the same gateway. Must he not, therefore, share with the Christian immortality, according to your view?

G. D. MATTHEWS.

Battle Creek, Mich.

A. There is another "gateway" through which men pass, that determines their future state. The gateway of regeneration, or the new birth, is what determines moral destiny. Death may be a gateway to immortality to the Christian while it is a very different thing to the unbeliever. Death is passing from the seen into the unseen world, and what our inher-

itance is there will depend upon the preparation we have made here.

Q. 1. What is the sin against the Holy Ghost?

2. "Mark the perfect man and behold the upright, for the end of that man is peace." What is the difference between the "perfect man" and the "upright man?"

3. What is the difference between the "sinner" and the "ungodly" in Psalm 1:1?

J. G. F. BROWN.

A. 1. The sin against the Holy Spirit, as we understand it, is the final rejection of the testimony which the Holy Spirit has furnished in behalf of Christ and hence the permanent rejection of Christ.

2 and 3. These are specimens of Hebrew parallelism, and while one may make out a difference in meaning between the words, it is not intended that we should seek for such difference. Hebrew parallelism, which is the characteristic of Hebrew poetry, is the saying of the same thing in different words or phrases. The following is a good illustration:

"He made known his ways unto Moses,
His doings unto the children of Israel,
Jehovah is merciful and gracious,
Slow to anger, and abundant in loving kindness,
He will not always chide,
Neither will he keep his anger forever."

The reader will notice that the second line in each of these couplets is but a repetition, in different words, of the thought contained in the first.

Notes and Comments.

Our genial contemporary and neighbor, the Central Baptist, claims to have found substantial proof that at least some of "the 'Disciple' or 'Christian' persuasion" hold to the Romish doctrine of baptismal regeneration. In proof it quotes the following from the Christian Companion: "We do not conceal, but openly preach the fact that immersion is necessary to salvation. Our preachers, so far as we know, and we have mixed and mingled with them from the Atlantic to the Pacific, and from the lakes to the gulf, do not conceal anything which they believe the Bible teaches." But all the same the Christian Companion does not mean what its words imply. If its editor were asked if immersion was necessary to the salvation of infants, he would answer in the negative. If he were asked whether any one, being a penitent believer, who had no opportunity of being immersed, would be lost, he would probably answer in the negative. If asked whether he believed that those who obey Christ from a loving, loyal heart to the best of their knowledge of his will, and yet failed to be immersed, are to be ultimately condemned, he would at least leave them with the "uncovenanted mercies of God." He does not, therefore, believe that "immersion is necessary to salvation" in all cases. He only believes, perhaps, that when one knowingly and wilfully rejects the command of Christ to be baptized, he rejects Christ, and cannot be saved.

But the Central Baptist will not controvert that position. The Romish doctrine of baptismal regeneration, as our neighbor knows, of course, is something very different from that. If editors were only a little more discriminating and careful in their statements they would not give occasion for so much misapprehension of each other's positions.

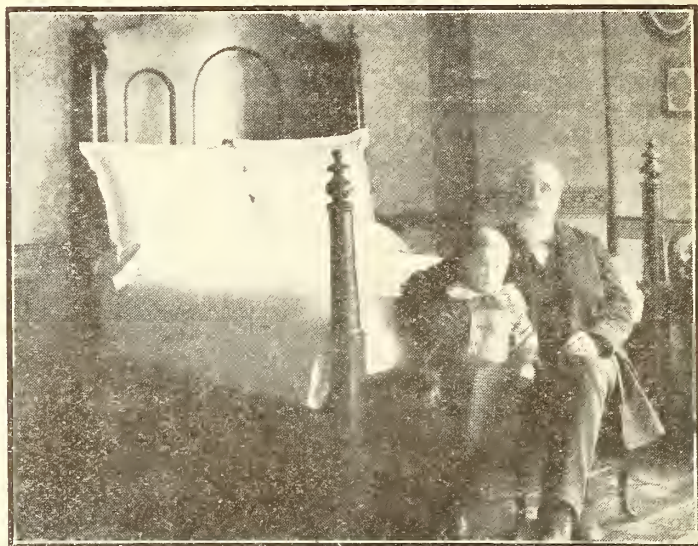
Referring to an inquiry concerning an expected reply of the CHRISTIAN-EVANGELIST to certain statements which have appeared in one of our contemporaries, we beg to say that we have learned, in the course of a rather long journalistic career, that a great many articles of criticism reply to themselves. We have learned to rely upon the native intelligence, common sense and fair-mindedness of the average reader who has no interest but to know the truth, to see the weak points in an article just as well as ourselves, and to make his own silent, mental reply. As for partisans, no amount of reasoning would do them any good. It is on this principle that we pass by a great many articles that might seem to our readers to call for some reply. But the very fact that they themselves see the weakness of the position taken, is evidence that it is unnecessary for us to point it out. When we depart from this rule and reply to certain criticisms, it is because we believe that we can make them the occasion of emphasizing certain principles that need emphasis.

Few visitors from the Old World have created so much comment as Rev. R. J. Campbell, successor to Dr. Joseph Parker in London. In an editorial in the Congregationalist and Christian World, on "The Secret of Mr. Campbell's Influence," the editor mentions first of all his "intellectual virility." Not only is his preaching marked by "clean-cut thinking," but he is hospitable to new truth. But more than all this, "he stands for the rights of the human mind, for a phrasing of the Christian message that makes it respected and admissible in scholarly circles the world over, for the faith forever yoked with reason." Again, Mr. Campbell is "in the best sense of the word a man of this world." That is, he keeps in touch with the age in which he lives, mingles with men of various callings and "looks upon the different processes and areas of human activity as an essential part of the divine movement in the life of men." But this "virility of intellect and breadth of human sympathy are undergirded with and suffused by his religion. This is the dominant and penetrating note of his character. . . . Intellectual power, adaptability to the modern world, spiritual depth and intensity—these three traits are combined in Reginald Campbell to a remarkable degree, and unify in such a way as to produce the single impression of a beautiful Christ-ruled character."

Pictorial Glimpses of the History of the Disciples



Sittingroom in A. Campbell's house.



Bed on which Mr. Campbell died.

Alexander Campbell's Home.

The home of Alexander Campbell, otherwise known as Bethany mansion, is situated in a southerly direction, about one mile from Bethany village. The home, together with a fine farm, was a gift to Mr. Campbell in 1814 from his father-in-law, Mr. John Brown. It was a plain but "comfortable and capacious dwelling, two stories high, weatherboarded, painted white and with green venetian shutters." Among the many improvements under the new proprietorship was a large, one-storied addition extending in the direction of the study, and with respect to which Mr. Campbell once humorously remarked that if his family kept increasing the house would soon reach the road.

This generous gift of Mr. Brown made permanently practicable the long-cherished purpose of Mr. Campbell to preach the gospel without pay and without ragged coats withal. To this home Mr. Campbell oft returned after wearisome journeys, to enjoy the fellowship of kith and kin, and here by the "beautiful flowing Buffalo," as by the waters of restfulness he recruited himself for the conflicts of the hour. Here, in 1818, was organized the first

while "Buffalo Seminary," short-lived, yet not inglorious in its ending, finding a timely resuscitation and more glorious history in "Old Bethany" of later years.

The homestead is owned and occupied by Mrs. D. C. Barclay, Mr. Campbell's youngest daughter, and her family. Hallowed with many precious memories is the sitting room of this historic home. Here the coming reformer first met his future wife, Miss Margaret Brown, of "sweet and benignant countenance," who by her winsome ways, strong intelligence, added to her sincere and unaffected piety, captivated the youthful visitor. And "Hymen's gentle powers" bore pleasing fruitage when in this same room, in the springtime of 1811, "God, the best maker of all marriages, combined their hearts in one."

Here, too, close following the marriage altar vows, and with unbroken continuity, has been witnessed at the family shrine prayers and praise from parent and child, incensed acceptably at morn and eve of each returning day. Here, before the open hearth, experiences were related and gospel themes discussed with surpassing eloquence and power. Alexander Campbell never shone brighter in power of intellect or in attribute of love than when surrounded by "dear relations" and invited guest, he discoursed before the cheery fireplace of his home in Bethany.

How fitting that this room should witness, also, the triumphant ascent of this faithful and distinguished man of God. And it was so. "And at fifteen minutes before twelve, just as the Lord's day, in which he had always so greatly delighted, was about to close, on the fourth of March, 1866, he gently expired." "Leaving behind as his heritage to mankind a plea for the reunion of Christ's people upon the principles of his revealed gospel."

Sincere courtship, holy matrimony,

God blessed home-life, Christian hospitality, consecrated recuperation, triumphant dying, enriching heritage. What a cluster of holy associations and pleasing memories! How inspiring, increasingly attractive must be this "Mecca" of those who love the plea for simple apostolic teaching!



First Meeting House of the Disciples in America.

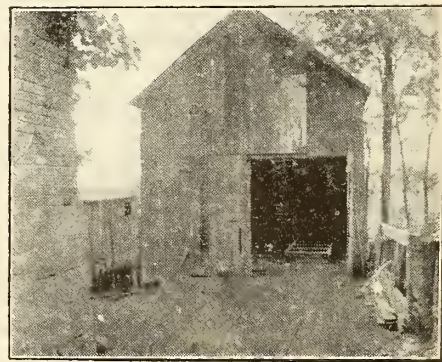
The first house of worship built by the Disciples of Christ in America was a cheap frame building, eighteen feet wide by thirty-six feet long. It was located "on the farm of William Gilchrist, in the valley of Brush Run, about two miles above its juncture with Buffalo Creek," and about two miles in a southeasterly direction from West Middletown, and a little to the east of what is now known as the Farrier schoolhouse.

"So poor were most of the members," says Mr. Grafton, "that they were unable to finish the interior of this modest frame building, and assembled in it for worship, even during the inclemency of winter, without stoves or the appointments of comfort."

The Hon. E. F. Acheson, in the Washington (Penn.) Saturday Evening (Continued on page 312.)



Brush Run Church as it was.



Brush Run Church as it is to-day.

Pebbles from the Beach By F. D. Power

Delaware is a little state, ninety-six miles long and from nine to thirty-seven miles wide, with just 2,120 square miles. It has but three counties, New Castle on the north, Kent in the middle and Sussex in the south, and these are subdivided into "hundreds," an old method which came from the division into a hundred warriors or a hundred families for military or administrative purposes. It is the northeast portion of the low peninsula between Chesapeake Bay, Delaware River and the Atlantic Ocean. Thirty colonists settled it from Holland and founded the town of Lewes in 1630, but they were destroyed by the Indians, and then the Swedes and Finns came in 1654, and later Lord Baltimore and William Penn. For twenty years it was a part of Penn's Woods, and after 1703, a separate territory. It sent a regiment of men into the Revolution known as the "Blue Hen's Chickens," from which we call it the Blue Hen state. It was the first state to ratify the Constitution, and though a slave state it refused to secede in 1861. Choptauk, Nanticoke, Pokomoke and Appoquinnimink are names which still tell the story of the reign of the Delawares, or Leuni Lenape.

To reach the Beach one may go from any part of the United States to Rehoboth, which is just south of Cape Henlopen. Just opposite the cape is Cape May, across the mouth of the Delaware river. Rehoboth is good Scripture. It signifies "room." Isaac's servants dug a well which he called by this name: "For," he said, "now the Lord hath made room for us and we shall be fruitful in the land." Certain it is when you come to the ocean you have room—what the Psalmist calls "a wealthy place." The old lady who had led a constrained life and never had very much of anything, when she first came in sight of the sea lifted up her hands devoutly and exclaimed, "Thank the Lord! Here is something there's plenty of!"

Fifteen miles south of Rehoboth and as many north of Ocean City, Md., lies Bethany Beach, the only seaside resort of the Disciples of Christ. It is wonderfully beautiful with its long line of white sand drives, its pebbly strand thickly sown with sea shells, its infinite stretch of soft sand against which the ocean rolls in with its never-ceasing song; the great deep on one hand, and on the other a lovely panorama of fertile fields, green woods and growing crops, picturesque country homes and church spires, gardens and orchards, and flocks and herds. The fine auditorium, with Stars and Stripes flying over it, is the most prominent feature in the foreground, and a group of cottages which we call "Little Pittsburg," and then a number of small hotels facing the sea, other cottages and the board walk—

the beginnings of a noble institution for physical and mental rest and culture, for the preaching of a pure, original gospel as it was preached of old by the fishermen of Galilee, for the best and purest and most wholesome social and fraternal intercourse, for the ultimate upbuilding of a great cause in this mighty, living, swarming, ruling east, to which we are so little known.

Here is our ocean Chautauqua. That great summer center of Methodism known as Ocean Grove, with its scores of thousands of visitors, with its model Christian city, with its great 90,000-dollar auditorium, with its immense national gatherings, with its thousands of converts, grew out of a two weeks' camp meeting on the sand and in the scrub of Jersey twenty-seven years ago. The great national Chautauqua at Chautauqua, N. Y., and its sister Chautauquas, numbering now more than two hundred, with all their influence, educational and religious, which affects hundreds of thousands every summer through the summer assembly, grew out of a small beginning in 1874, on Chautauqua Lake. Our resort by the sea reaches out for the same large results.

Four miles of as glorious beach line as can be found along the Atlantic. Such breezes! Such music! Such sunrises and sunsets! Such infinite variety and majestic unity! One never tires of the scenery. There is the ever-changing sea; and one may fancy the marine depths, the mountain ranges and plateaus, the heights like Mount Chaucer and Sainthill and Mount Placentia and the Maury Plateau, and the great abysses, like Nare's Deep and Sigsbee Deep and Murray, Peake and Monoco Deeps, some of them reaching down four and a half miles. Reclus and Agassiz and Sir John Murray and other oceanographers have told us of these wonders, and the cruises of the Challenger, the Albatross, the Beagle, the Gettysburg and the Faraday have made these mighty submarine depths and heights familiar to every school boy. Here we may sit and map out before us this vast, hidden, unfathomed world beneath the Atlantic. Some of the great mountains are ten thousand feet in height and their summits are within a hundred fathoms of the surface, and some, like Sable Island and the Cape Verde Islands and the Azores, just peep above the surface of the waters. And here are the currents and the mysterious gulf stream, and the vegetable and animal life of the sea, and the colors and changes of the waters, and the mighty tides, and the sails coming and going of those who go down to the sea in ships. It is a great study, matchless scenery, a never-ceasing delight.

For children it is a paradise. All day long they play in the clean, white

sand, under the board walk and cottages, and along the shore, and grow browner and fatter and sweeter and cleaner and more winning in every way. We had the baby show on the board walk, a feature of every up-to-date seaside resort. There were a score of entries. The cutest, fattest, brownest and prettiest received prizes, and the owner of the prettiest doll. R. S. Lattimer, of Pittsburg, Frank H. Wain, of Detroit, and Mrs. Powers constituted the committee on awards. J. A. Hopkins and J. G. Thompson marshalled the kids. It was an exciting event. Every one supposed the committee, after making known its decision, would have to take to the woods. But they were wise in their generation, and in addition to the prizes had provided a gift for every child.

There is no place for the children like the seaside. They take to the water like ducks, and here there is nothing to molest them or make them afraid. If fond parents don't want the care of the youngsters they can easily have them checked at the day nursery. Two enterprising girls who wanted a summer outing started the day nursery at one of our seaside places. Both of them know something about kindergarten work and are fond of children, so they rented a large tent, pitched it on the sands at a popular resort along with the snake charmer, the fat woman, the toy railroad and the rest of the side shows. They had no flooring put in the tent, but made it attractive with festoons of seaweed, kelp and shells. On the sand they spread a heavy rug or two, heaps of pillows and hassock cushions covered with gay, wash cases, added two small bamboo screens, behind which are concealed more pillows on rugs, and in two great trunks they keep all the rest of the accessories necessary to their enterprise.

These are a quantity of small tin pails, toy hoes and spades, building blocks, cardboard, bright wools, blunt needles, highly colored tissue papers, a fine assortment of beads of all sizes and bouncing balls.

Then they hung out their sign, "Day Nursery." Patrons began flocking as to a lunch counter.

Parents going for a sail checked their whole family; mothers ready for the morning dip deposited the baby with many injunctions; fathers tired of answering "what for?" took their troublesome charges to the tent shelter; giddy young aunts going fishing with their "steadies" took little nieces and nephews to leave, and all received checks for the little ones left.

Now, when fond parents want to go off for the day they take Johnnie, Susie, the twins and the baby to be cared for and fed until the sun goes down.

(Continued on page 315.)

The Present Status of Christian Union

AND THE CONTRIBUTION of THE DISCIPLES OF CHRIST TO PRESENT RESULTS

By M. E. Harlan

To the Disciples of Christ whose historic dream has been the reunion of Christendom, the present status in the problem of Christian union is strikingly portentous and prophetic of better things. In the process of evolution, the problem has reached that stage where its advocates are strong and numerous and its enemies few and antiquated. The danger, if any, now is not death in the open battlefield of polemic thought; but death because of its old-time champions taking too much for granted. There is danger now of shiftless sentiment and indefinite generalities being substituted for the definite purpose and virile thought of our fathers. To be smothered in the flood of complacent generalities and hysterical compliment may be a much more pleasant death than stabbing on the battlefield, but the former is just as sure death as the latter. It is a hopeful sign that the problem of Christian union has been taken from the field of polemics except as to details. No leaders of thought will now deny its benefits. But there is a vast difference between standing off and admiring in a convictionless way, Christian union in the abstract and championing its cause in a Christly spirit, even though it mean the smashing of much of our theological chinaware. Just here is the danger. The abolition of slavery was secured by patriots who threw their very lives into the enterprise; men who showed their love by a willing sacrifice and not by men who theoretically loved the cause abstractly, and so abstractly that they abstracted themselves over into Canada and, at a safe distance from the firing line, just loved and let the problem take care of itself.

I desire to discuss the subject from three angles: (1) What is Christian union? (2) What is its present status? (3) What have we contributed to it?

1. I do not mean by Christian union the federation of diverse ecclesiasticisms. Such federation is much better than open hostility, and if it does not limit the preaching of a full gospel, it should be hailed with delight. But such a federation is far short of Christian union and must not be substituted for it. Interdenominational fellowship is much better than sectarian pugilism, but undenominational fellowship is superior to either. By Christian union we mean the discovery and practice of the essentials of the apostolic church. It is the inevitable result of working out the New Testament ideal and being simply and only Christian. We will be united as Christians into the "one body" when the centripetal force of love for Christ will be a stronger tie to bind us together than is the centrifugal force of love for opinion to drive us into a

fragment for every opinion.

When Max Muller was talking with the head of the Indian Brahmo Somaj about the people of Calcutta becoming Christians, the puzzled leader said as he pointed to six denominational mission houses on the same street: "Into which of your religions am I to be baptized? I can not become simply a Christian."

We have "come into the kingdom for just such a time as this," not only to tell the people of India, but the whole world, that it is possible for people to become simply Christians. Christian union is a condition of the heart and not an abstract thing. No ecclesiasticism, be it ever so powerful, can bring about the result till the conditions are met. I fear there is some danger of working for the thing without meeting the conditions. Church federation is but the closing of the door of the closet to hide the sectarian skeleton for a time, while we work for some needed reform, but some eyes are keen enough to see through the denominational key hole and are horrified to find the skeleton still there. Christian union would forever remove the scarred skeleton. To cover up an ulcer does not relieve the patient nor stop the festering disease. To close the door of the hospital or the poorhouse so that the inmates may not be seen by the gaping crowd, does not cure the patients or remove the poverty. Division and denominationalism are blood diseases, and the spirit of Christ is the only germicide that will reach the case. Poulticing will not do the work. It is a question of bacteriology. There must not be any lowering of the standard till this end is reached, and it is still true that, "Eternal vigilance is the price of liberty." But may not the spirit of federation be a kind of divine discontent with present conditions and a struggling for better things? If so, then those who have seen the larger light and have caught the bold outlines of the boundary lines of Christian union should hail it with delight. And who knows but that annexation for some given work may be the first step in the divine order leading to the coalescence of all individual Christians into the "one body."

2. What is the present status of Christian union? Judging the popularity of a question by the number or the prominence of its advocates, we are safe in concluding that the question of Christian union is very popular to-day. That all its advocates do not mean the same thing when they talk about it, is of but secondary importance. When we all begin to desire

the spirit of union the details will adjust themselves. The leaders of sermonic thought represent to us the pickets and scouts on the thin firing line of God's army that will not rest content till the great army closes up its ranks and marches in solid phalanx. These leaders and specialists are engaged in a kind of a divine horoscopy, and they tell us that the whole theological heavens are lurid with signs of coming day. But not yet. We do not seem to be ready. I give this last, not as my desire, but as an actual condition. It is a condition, too, which should make our cheeks burn with shame, for our lips can not form into words an adequate excuse for our denial of the Savior's right to his dying prayer, "That they all may be one." The religious atmosphere echoes with the voices of the good and great that are melodious with their unison of praise. He is deaf who can not hear these voices. He is dead or hopeless who would not hear them. The very tendency of the
(Continued on page 311.)



FOUND OUT

What a Mother Found Out About Food.

A mother found out what a change of food can do for a whole family, from the nursing baby to the adults, in this way: "Twice during the summer months my baby was taken violently ill and was very slow getting over the attacks. His former diet of cow's milk alone ceased to agree with him, so I combined it with an expensive infant's food, but he soon became very much constipated.

"Then I shifted to Grape-Nuts food and found that this was just what baby needed, adding it to his milk after softening in hot water. Baby has thrived upon this food and is now healthy and strong and chubby as any mother could ask, which you know is saying a great deal.

"It did not take me long to find out that a saucer of Grape-Nuts and cream is just what is needed by the tired, nervous mother, and I have also proved to my own satisfaction that when the children are old enough to chew Grape-Nuts, it is far better for them than oatmeal or any other mushy foods, for it develops their teeth and helps their digestion, and their minds seem much brighter and more active too.

"Truly here is a wonderful food and one for the entire family." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

The Conqueror of Alpine

By Olive A. Smith

It was in the summer of '97 that I made my first trip to the Colorado mountains. The usual vacation at fashionable resorts had never appealed to me very strongly, and according to previous arrangement, I left my party near Colorado Springs and Manitou, and pushed on alone to the deserted village of Alpine. Fifteen years ago this hamlet was a flourishing town of several thousand inhabitants. Besides the saloons and other like features of a great mining center, it was the proud possessor of an immense silver smelter and two banks.

The first person I met after leaving the station was an old-timer known as "Uncle Pete," and the first information he imparted to me was that he had been there "since Uncle Sam committed the crime o' '73." I asked where I could secure board and lodging, and after surveying me with some degree of approval, he replied: "You don't look as white-fingered an' white-livered as some o' these tenderfoots; I guess ye can jest bunk with me, fer's I'm concerned."

I was grateful enough for the offer, and we carried my luggage to his cabin. Then he showed me over the town site, strewn with broken bottles and overgrown with quaking aspen, and told me many incidents of the early life of the town. I was too tired for genuine mountain climbing, but I begged him to go with me to the nearest hill, which would give at least a fair view of the adjacent valley. When we reached the summit I felt fully repaid, yet not very enthusiastic over the landscape. There were rocky cliffs, patches of green sward, beautiful wild flowers in profusion, and an occasional stream winding in and out among the rocks, and skirting the plots of green turf. I was not disappointed, but I began to realize that I was tired and was about to propose our return to the cabin when a glance northward caused me to grasp the old man's arm and utter an exclamation of delight. The two cliffs which I saw were much like the others; the tiny vale between them was not unusual, but the plot of artistic beauty in its center—that *was* unusual, even in this land of nature's own beauty.

The sun was sending its last rays through the opening between the hills,

and the golden glory rested like a benediction upon the low, white fence, the small evergreens arranged in the prettiest of curves, and the clusters of flowers—such flowers, I imagined that their perfume reached me—arranged about the center. And the center was the crowning beauty of all; a slender cross of vines in full bloom, and a laurel wreath.



"It's where we put the Conqueror."

"Do tell me what it is," I said, turning toward my companion. He, too, was looking at the spot of beauty, and his rugged features wore a soft, dreamy expression which would have seemed impossible half an hour before. "It's where we put the conqueror," he replied softly. "But come back now, young man." He started down the path. "I'm plum used up with your tearin' round. I'll tell ye 'bout the conqueror after supper."

When twilight had settled upon Alpine and we had drawn our chairs outside the door, I reminded him of his promise.

"Wall," he began, "'twas in the early times when everybody rushed out here to git rich in the mines. Amongst the others was a young col-

lege feller from Chicago, named Jerry Somers. He was put into law, but he insisted on marryin' a girl his folks didn't take to, and they cut off every cent of his income—disinherited him, too. But Jerry was all pluck. He said he'd git a start out here an' then they could settle down in the east agin; an' the girl was as plucky as he was. She vowed she'd come, too.

"They was a fine young couple. The boys all respected Jerry, though he was mighty different from the rest of us. And as fer his wife, every feller of 'em took off his hat to her 'cept when they was too drunk to know what they was doin'. He worked right along with the rest of us, but they lived out of town; 'long on the gulch road where 'twasn't quite so rough. For times was hard an' we was a pretty tough lot.

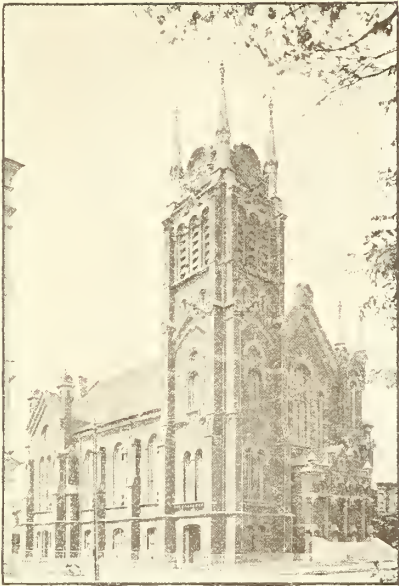
"One day there was some wonderful news come to our mine. There was a baby, a real live baby, at Jerry's! Alpine hadn't knowed such a thing as a baby before, and you oughter seen the stir it made! The first feller that was allowed to see that baby was a big man in Alpine. And after it got big enough to be put on exhibition, as the show folks say, a circus tent wouldn't have been in it by the side of Jerry's house. Every man of 'em 'cept one, Jim Orson, acted as if he owned a share of stock in that youngster. Jim never went to see him; he was a queer feller, Jim was; good enough, straight as a string, but so kinder cold an' stiff. He didn't have much to do with any of us;

used to brag that he wasn't sentimental. Well, the little rooster grew fat an' hearty, an' before we knew it, he was big enough to walk. Then he began to say words, an' sech fun as the boys had teachin' him to talk. It was the day he was two years old that his mother brought him down to where big Jerry was at work, and we was all coaxin' him when he happened to catch sight of Jim Orson, standin' off severe and stiff as usual. The baby stopped playing, opened his big blue eyes, an' looked straight into Jim's face a minute, then put one chubby finger in his mouth and looked around for his mother.

"'Why, that's Jim,' said Mrs. Somers. 'Jerry isn't afraid of Jim.'

(Continued on page 311.)

Detroit the Beautiful



One of Our Meeting Places.

The ancient gathering of the clans on Scotland's hills for action and for counsel, was the center from which radiated to the borders the marching orders of the race. Possibly less picturesque, but vastly wider in its scope, deeper in its spirit and more thrilling in its divinely inspired purposes will be the gathering of the Christian missionary "clan" in the great convention of 1903.

"Detroit the Beautiful" keeps open house the year round, and her hospitality has won for her the name "Convention City." Two hundred conventions are expected here during the present year. Twenty-eight thousand Epworth Leaguers have recently filled the city with enthusiastic Methodism, while simultaneous conventions numbering thousands of delegates, sent their varied influence from center to circumference of the city. Detroit expects the International Convention of

the Christian Churches to be one of large numbers and mighty power. It expects "a representative from every church."

Though possessing so many seductive powers to lure the beauty-loving soul from prosaic things, Detroit still seems admirably adapted for an assembly of the saints; for whose heart is so receptive to the eternal truths of God as he who refreshes his mind and spirit in communion with the Creator in the midst of his handiwork?

Detroit, with its twelve miles of water front, with its beautiful Belle Isle on the east, washed by the waters of Lake St. Clair; and its picturesque Bois Blanc on the west, whose pebbly beach is kissed by the swells from Lake Erie; its broad, clean streets and boulevards, its blooming inland parks, its clear atmosphere and its blue Italian sky, its mild days and cool nights—these are the physical influences that prepare the convention attendant to worship worthily, to resolve highly, to plan wisely, and to go out to execute energetically, from the great convention of 1903. To this we most earnestly invite a "representative from every church."

Detroit is justly proud of its magnificent system of boulevards and parks, which shower the city with

spots of beauty, from east to west, from north to south. A total of thirty parks are embraced within the corporate limits of the city, and a approximate a total of one thousand acres of ground. The boulevard stretch around the city from the north-



Scene on Campus Martius.

westernly end at the river to the eastern limit of Belle Isle bridge, and afford a semi-circular sweep of beautiful roadway, parked for almost their en-



Detroit River Scene.

tire length most pleasing to behold.

Belle Isle, that far-famed bower of beauty is, of course, the greatest of Detroit parks. In fact, it is the grandest park owned by any municipality in the United States, even Central Park being distanced, owing to the superb natural advantages possessed by Belle Isle.

This famous park is an island comprising 700 acres. Since its purchase a little more than twenty years ago, over a million dollars have been expended upon improvements which have transformed it from a tangled wilderness to a model park. The lower end presents a wide expanse of beautiful green, large enough for a parade ground for a regiment of men, while on the shore at its west side are handsome boat, yacht and bathing houses, and a spacious ferry landing. The marshy places have been excavated so as to make three large lakes, and these are connected by canals, making pleasant and perfectly safe places for boating and canoeing. The canals are spanned by steel and rustic bridges of varied designs.

Continued on page 312.



Central Christian Church

A Day's Work By Byron Chalmers Piatt

Mr. Emerson somewhere says that Hawthorne had a regal way of passing the bread, as he dined with his family and guests. He says again that a man of fine manners shall pronounce your name with all the ornament that titles of nobility could ever add. There is a teaching in these words that takes hold of the very heart of life and interprets the deepest significance of our homeliest experience.

The world in general seems to hold, that princely manners, gracious conversation and chivalrous conduct belong entirely to kings, knights and diplomats, or to those who move in high literary or social distinction. So long has this false idea overshadowed the great middle class, and so completely has the metallic atmosphere of the time stifled and atrophied the finer faculties of humanity, that the every day life of the average man has become almost destitute of an aesthetic impulse. Rather than one bar in a grand symphony, an ordinary day has become a cog in a wheel; instead of a sapphire, rich with warmth and delicacy, life has become sodden to a clod, more or less animated. This, to be sure, is said not of the rare exceptions, but of the rule. And this has come about not so much because it is natural for human life to reflect the conditions in which it is placed, as because social custom has withdrawn us so far from our birthright that we have forgotten we are gods. We need to be reminded that the existing order is not the natural one. Beneficent nature would ever have us know that she is not content with one beautiful life at the top and a thousand abortive ones at the bottom. Not so much a few elect mountain peaks as one sun crowned table-land is the final effort of her mighty energies.

However sore the need of redressing social and industrial wrongs to shield the people from the scars and ugliness which oppression brings upon them, nothing can enhance life but the right estimate of its meanest task. Not until we know that the infinite ideal labors to express itself in clay and iron and sackcloth, are we worthy of our high station.

If it is true that the ideal life is to walk with one hand upon the plow and the other upon the harp, we are found guilty of forsaking the orbit of all true inspiration. We are engaged in the grotesque but melancholy task of trapping out ourselves in the gewgaws of a life impossible to one in search of the "Blue Flower." A hundred divine instincts tell us that the casket of diamonds is under our doorstep, yet we will not have it so. The foot of the rainbow with its pot of gold is only a little way beyond the garden's end, we think, and on we rush into bitter poverty, while lo! already the yellow dust rains in gentle glory upon our slouch

hat and homespun! Day after day the gods of truth and grace and beauty descend to our hearthstones and always we cry, "Not for us! Not for us!"

Strange that we should forsake a primal life where every hour is eloquent with song, where we go out to work in purple and fine linen and banquet upon a crust of bread, where we get drunk on a gourd of water, and leap and laugh and shout for the very ecstasy of being. Pitious that we should trample sweet home flowers under our feet to clutch at sooty briers, all because the briers belong to a neighbor. When will we learn that life is not in migration, but in cultivation? God's Acre is beneath our own feet. For us its soil is pregnant with immortal possibilities. Why should we gape at the salams of driveling courtiers, when we may become blood royal in the mere passing of bread? Why should we skulk after the hard conventionalities of an unnatural life, when all nobility may be put into a simple name?

The high born have always placed their own estimate upon royalty by throwing about it a halo of splendid form and gorgeous coloring. The life of the common man has in it as fine texture. He, too, may take up his scepter and reign over the clods. The somber landscape that girts in the most hidden life may be made to glow and radiate and transfigure itself in the rosy dawn of a beauteous enchantment! The clam and the waterlily draw their beauty and delicate tints from the slime, and so may a human heart. The farmer boy, plodding all day in the lonely furrow, should cross and recross his field as a poet walks to and fro in his favorite haunt. He may make the tumbling of the clods from his plow-share rhythmic accents to the primitive poetry of his soul. A girl should speak her mother's name with such tender grace that angels would stoop to listen. A humble man of toil may sit with his family in such gentle, refined dignity that Arthur's court might not surpass him. A mother may preside over the petty disputes of her little children with such gracious, healing wisdom that an empress might look upon her estate with envy. An obscure young man should live so kingly before the modest girl who claims his heart and defend with such fine heroism the chastity of womanhood that the world would cease to prate about the knights of old and how they drew the sword of honor. Any young woman without wealth or position may sew a garment with such suave, sincere loveliness that all culture would do her homage. The poetry and chivalry and beauty that may be put into a day's work, the commonest conversation, the most informal social intercourse, surpass in simple

grandeur an audience with kings. A handful of roses, a rare book, a kindly deed by the way, a song, a tear, work well done, a perfect love, dreamless sleep, a simple faith—the sun of life is in these and they are within the reach of the lowest born creature.

Some distant day the royalty of character, the chivalry of purity, the aristocracy of culture and the gentility of untarnished love shall be the universal social code. Then monarchs shall live in lowly huts and sun-browned laborers dwell in palaces—all in the sweet communism of mutual worth.



You need God in the very things that seem to separate you from him. You must seek him in the very places where the misery of life seems to be that he is not. You must question the stoniest paths for streams of water.—*Phillips Brooks.*



A NEW ROUTE

The Road to Wellville.

It is by change of diet that one can get fairly on the road to health after years of sickness, for most ill health comes from improper feeding.

What a boon it is to shake off coffee sickness and nervous headaches as some can if determined upon.

One woman accomplished it in this way: "A few years ago I suffered terribly from sick and nervous headaches, being frequently confined to my bed two or three days at a time, the attacks coming on from one to four times in every month. I tried medicines of all kinds, but could get no real relief until my parents finally persuaded me to quit the use of coffee altogether and try Postum Food Coffee. It had come to a point where I was so utterly miserable that I was willing to make any reasonable trial.

"A person couldn't believe what followed, but the results speak for themselves; that was two and a half years ago, and I have never tasted coffee since. I use Postum not only for its delicious flavor, but more for the good it has done me. All of my troubles disappeared as if by magic, and I have for the past two years been doing all the work for my family of six. I seldom have even a slight headache, and I would not give up my Postum and go back to coffee now unless I deliberately intended to commit suicide.

"All of my neighbors, it seems to me, now use Postum in place of coffee, and some of them have been doing so for several years with splendid results from the health point of view." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

News From Many Fields

New York.

The writer, with his wife, has been spending two weeks of work and vacation combined in New York City. Never before has the rare opportunity of our people in the great centers of population been so impressed upon my mind. It has been the tendency of our brotherhood in the past to start work in small places where the whole community could be stirred by the simple message of the gospel. It is high time that our energies were being directed in a more systematic way, toward the large cities. There is where the people are, and there we ought to be. It is a sad fact, as well as an astonishing one, that in a mighty center like Greater New York with 3,000,000 souls, we have but six churches. Why is it that with a very few exceptions, there are no large cities in the Union where the Disciples of Christ are real strong? Is it because we have been following the lines of least resistance? If so, let us awake to the fact that in the field of religious truth, such should not be the guiding impulse. Should not the realization of the greatest need be the guiding thought in missionary work rather than the greatest ease? If so, the main watchword of our home work must be: "The great centers of population for Christ!"

There are two things which will make possible the planting of new churches in the great cities. First, the increase of missionary giving, and, second, but fully as important, what might be called *ecclesiastical unselfishness*. If our churches in all the great cities would only "swarm" a little oftener, the outlook would be far more encouraging. They must learn to give up a part of their membership to start new churches, then the work will begin to grow. In the great centers the population is coming to be increasingly centrifugal in its tendency. The people are living, not down town, but in the suburbs. Let the churches become centrifugal also. Let them release an increasing number of segments of their membership to form new churches in these outlying and rapidly growing districts, and the problem will be solved. Besides being located where the people live, these churches will have the advantage of being early on the field and developing with the growth of population. Sacrifice? Certainly. But the church which will not sacrifice for the larger good of the Master's kingdom, has not caught the real missionary spirit, and can hardly be compared with the grand but new brotherhood at Antioch, which sent forth the two strongest members, that new churches might be scattered throughout the Gentile world.

Bro. S. T. Willis' people are building a fine new church on 169th Street. The structure is of pressed brick and stone, and will be as fine a structure as we have in the city. The 169th Street church has a good mission work about half a mile from the church. The members are meeting in the mission hall while their building is going up.

The Second Church, Brooklyn, believes in innovations. Brother Keevil, the pastor, works on the principle that "if the mountain will not come to Mahomet, then Mahomet will go to the mountain." He has an improvised pulpit in front of the church and at 7 P. M. starts a service. The people sing lustily for about fifteen minutes while the crowd gathers, and then Brother Keevil preaches a street sermon to them. At the close the listeners are invited to join the people on the inside for the regular Sunday evening service. The result is a full house and continued interest. It works admirably in that community and probably would with many a church which is suffering from summer complaint.

We sincerely hope that the home board will reach the coveted \$100,000 before the fall convention. It is too bad that in our great and rich brotherhood they are obliged to set the stakes as low as \$100,000. The home board organized 101 new churches last year and had over 6,000 converts. There is no better or more fruitful work among the Disciples. We,

of New York, appreciate very deeply the work of the home board in this state, and trust that every church in the state will come to the rescue before Sept. 30.

Let every New York Disciple remember the state convention at Wellsville, Sept. 22-25. Each church should send their pastor or some other delegate and pay the expense. It is a good spiritual investment.

STEPHEN J. CORY, Cor. Sec.

Maryland, Delaware and District of Columbia.

I am spending a week visiting my mother and other relatives at Bellaire, Ohio.

The work of the church here is prospering under the pastorate of Sumner T. Martin, one of my collegemates at Bethany. They have a graded Sunday-school.

I dropped in on Bro. A. E. Zeigler, of the First Church, Wheeling. The old church is undergoing some changes that will be an improvement to it.

Work on the Second Church is reported prospering under Bro. Scholes' ministry.

In Martins Ferry Bro. Moffitt has cleared the church of debt.

Bro. V. Hayes Miller, one of our Maryland boys, is hustling at McMechen, but has resigned the work here.

The last Sunday of the assembly at Bethany Beach, Delaware, saw the largest audience of the season, and a good feeling manifested.

W. S. Hoyer baptized one at Ringgold, Md., Aug. 17, who made the confession at the close of a sermon by Herbert Yeuell.

A church formerly occupied by the Menonites was rented in Waynesboro, Pa., and a meeting begun on the evening of the 17th. A number of disciples live in and around Waynesboro. These are being gathered together and a meeting was held on August 23 to effect a temporary organization and a Bible school.

The new church at Beaver Creek, Md., is to be formally opened September 6. Herbert Yeuell, of Uniontown, Pa., is to preach the dedicatory sermon and follow it with a two weeks' meeting. They have a good substantial church building.

On Aug. 22, the Sunday-schools of Boonsboro held a union picnic. Lutheran, United Brethren, Reformed and Disciples. Some of the preachers remarked that you couldn't tell one from the other. So it ought to be, "That they all may be one."

Remember Oct. 6-9 is our next convention, at Vermont Avenue Church, Washington. Get ready. Especially let every church pay up their full apportionment before September 30. Bro. J. Irvin Bitner, our faithful treasurer, requests this in order that he may make a complete report for the year, to the convention. He can not do this if you wait till the convention to bring up your last payment. We need the money now. We pray for our best convention and hope to report new and interesting work for the coming year. It is little more than a month off. Get ready.

J. A. HOPKINS.

Nodaway, Mo., District Convention.

The thirteenth annual convention of the churches of Christ of the Nodaway Valley district met at Stanberry, Aug. 18-20.

There were two men from without the district. Frank Garrett, of LUhoh, China, gave an able address on our mission work in China, and W. J. Lhamon, of Columbia, gave four strong addresses on missions and preached one able sermon.

The committee on enrollment showed the following: Ministers present, 23; delegates, 114; attendance during daytime, 243; grand total attendance day and night, 1,100.

Result of nine months' work: Churches visited, 24; additions, 70; churches organized, 1; located pastors for 9 churches; money raised in the field for district work, \$601.30.

Of the 60 churches in the district, 25 have one-half time preaching, 10 have all time preaching, and 15 have no preaching. There are 25 preachers in the district.

Total receipts, \$524.36; total expenditures, \$486.15.

The committee on plan of work submitted the following: We recommend that, first, the counties be apportioned as follows: Worth, \$50; Atchison, \$100; Holt, \$125; Gentry, \$125; Andrew, \$150; Nodaway, \$250. Second, that contiguous congregations be grouped into pastorates as soon as possible. Third, that the district board be a bureau of information on ministerial supply. Fourth, that every church in the district having as much as one-half time preaching, permit its preacher to hold one meeting somewhere in the district under the supervision of the district board. All money coming from such meetings to be used for district board. Fifth, that we create a fund for life and annual memberships to assist new and weak churches in maintaining preaching. Annual membership to be \$2.50; life membership to be \$5 a year for five years.

The following were elected to the respective offices: President, Geo. L. Peters, Mound City; vice-president, W. A. Fite, Maryville; secretary, A. R. Hunt, Savannah; treasurer, I. R. Williams, Savannah; corresponding secretary, D. W. Conner, Savannah.

A. R. HUNT, sec.

St. Louis.

Brother Miller, a member of the First Church, preached at Old Orchard last Lord's day.

At the Fourth Church, E. T. McFarland, pastor, Sunday, Aug. 30, there were two confessions and one addition by statement.

The services of a good singer are desired for the Elledale meeting, which begins Sept. 1. Address G. A. Hoffman, 1522 Locust St.

Mt. Cabanne, F. G. Tyrrell pastor, reports five additions by letter and one from the Presbyterians last Lord's day.

There were two additions by letter to the Hammett Place Church last Sunday. Sam'l B. Moore is pastor.

Howard T. Cree, pastor of Central Church, is expected home this week from his summer vacation and will occupy his pulpit next Sunday.

Mt. Cabanne and Central Church will both resume the regular morning and evening services on Sunday, Sept. 6.

The Fourth Sunday in September will be observed as rally day and also as the day for the third quarterly missionary collection at the Hammett Place Church. The two branch schools will meet at their respective halls and go in a body to the church, where a joint service, beginning at 10 A. M., will be held. A missionary program is being arranged.

Dedication at Adrian, Mich.*

The formal dedication of the Church of Christ, Adrian, Michigan, occurred Sunday, August 9. The writer preaches here in the employ of the Sunday School Clarke Estate Fund, of Cincinnati, Ohio. The building was the original Methodist Episcopal Church and afterward was used as a courthouse and an opera house. The brethren at Adrian were able to secure this building by loans from the Board of Church Extension and the Michigan Christian Missionary Society. The property cost \$2,500 and is regarded as a great bargain. Nearly \$600 have been expended in improvements and we have now a handsome church building. It is built of brick, lighted by gas and electricity, with plenty of accommodation for church work, and is located near the center of the city.

C. J. Tannar, pastor of the Central Christian Church, Detroit, preached the sermons both morning and evening, and D. Munro, state secretary, assisted in the services. Dr. Post, of Detroit, presided at the Lord's table and on behalf of the Detroit Central Christian

Church presented the Adrian congregation with a handsome communion service.

Bro. Tannar's sermons were much appreciated. At the morning service he spoke on "The Church," and the mission and plea of the disciples of Christ in particular. His sermon at the evening service was on "The Plea of the Church to the World." Seven made the good confession and altogether nine have been baptized this month. An afternoon service was held at which brief addresses were given by local and visiting ministers. Pledges and offerings were taken during the day amounting to \$520. For the past five years the congregation has been meeting in different places, steadily gaining in favor with the people. The first year a few faithful disciples met in private houses, then G. J. Massey came, and during his ministry the church was incorporated. I took up the work in the month of August last year. Since then 12 have been received by letter, 3 by statement and 14 baptized. Adrain is the principal point in this part of Michigan and will be in the future the centre of a large number of flourishing churches.

The Michigan State Convention will be held here next June, which we anticipate will do great good for our cause in this city.

B. W. HUNTSMAN.



The Tornado in Jamaica.

The meager accounts which reached us through the daily press of the tornado which visited the island of Jamaica, caused us to fear great suffering for our people there and loss of church property. The letters which have, so far, reached Helen E. Moses, secretary C. W. B. M., confirm our worst fears, and as yet the outlying districts have not been heard from.

The storm commenced before midnight, the 10th of August, with rain and heavy wind. It increased in violence until about 2 o'clock A. M., and continued at its height for about three hours. Though hundreds of buildings were wrecked, they were not of heavy enough material to cause loss of life in falling. Had the storm occurred in the day time, no doubt more lives would have been lost.

C. E. Randall reports but slight damage to the buildings in Kingston. Part of the roof was torn off the chapel at Manning's Hill, and the house in which C. E. Randall was living at King's Gate was completely flooded, and the beautiful shade and fruit trees in the yard torn down and washed out in heaps by wind and water. A. C. McHardy reports but slight damage to the buildings at Kalorama, but from a messenger receives word that the Bloxburg chapel and house are destroyed, the chapel being carried away and strewed over a neighboring field. The Bible was found in a field under some boards, not even wet, and the communion service was safe. In the mind of the messenger, the Lord took care of these.

W. A. Meredith, one of our missionaries, says: "Our chapel at Providence lies scattered on the hillside and so does the one at Chesterfield, together with the teacher's cottage. I cannot get to Flint River on account of the swollen river, but both it and the Mamby Vale chapels stand, although damaged more or less. Oberlin chapel is uninjured, though the rest of the premises are damaged. Our house at Providence is spared and we are safe. Yesterday I buried at Mamby Vale a sister, and to-day a brother—both killed by the storm. Most of the houses and many of the places of worship around us are down. To-day the poor people are putting up little booths of bamboo and cocoa-nut leaves. The suffering will come after the fallen bread-fruits and cocoa-nuts and bananas are all eaten or destroyed. May the God of pity fill the hearts of the people at home with the spirit of generosity. The people here will look largely to us, and we will look to you for help in this time of terrible need."

From the island papers sent to me, I have gotten detailed accounts of the awful havoc wrought by the storm, yet it is almost impossible for us to realize what this means to that people. Around every little home stood clusters of bananas in every stage of develop-

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ment. The natives quite largely depended upon these for food, and they are almost entirely destroyed, and it takes eighteen months to grow a banana plant from the transplanting of the shoot to the ripening of the fruit. Again, the yam which is not like our yam or potato, but like a huge radish, is not soon grown. All the yam vines are prostrate and covered with earth. What will these poor people do when the fruit which is now scattered on the ground and the yams now on the hill, are consumed? There must, in the very nature of the case, be protracted suffering, if not famine.

Some of our brethren are trying to reconstruct their simple bamboo dwellings and hardly yet can understand the extent of their calamity. And some of our stations are not yet heard from. The latest word received was under date of August 17. The streams are impassable, the mountain roads are blocked with fallen trees, and it will be days before we shall know the extent of our loss.

This is a call from God to us for aid. Will not every one who reads this send a gift of money to Helen E. Moses, Sec., 152 East Market St., Indianapolis, Indiana, to aid the homeless and suffering ones in the island of Jamaica? Do not put it off, but send now. Already they are calling for aid. Can we refuse it? Chapels are to be rebuilt and repaired and soon the hungry to be fed. The C. W. B. M. treasury is now taxed to its utmost. Yet this call must be heeded. Send a gift and send it now.

C. C. SMITH.



Iowa Bible-school Work.

All eyes are turned toward the September rally. The special effort this year will be to reach "our folks and their families." The plan is to use the whole of the month in the campaign. A list of our church members, with every member of the family, is to be made; then all those now in the school are to be checked off, and those remaining constitute the list to be brought in. In many cases this list will be surprisingly large. On the first Sunday the "record of this church" will be filled up and posted in the church house. Those to be brought in will be classified and the number to be brought into each department will be posted. Each department will work to bring in those on its list.

On the second or third Sunday the pastor will preach a sermon on Bible-school work. On the second Sunday "class slips" will be distributed to each teacher, and subscriptions for Iowa Bible-school work will be taken, the subscription to be paid on Rally Day. An effort will be made to secure at least ten cents a member enrolled. A Roll of Honor certificate will be given each school which reaches its apportionment. On Rally Day, Sunday, Sept. 27, the closing exercises will be special. Reports from each class, giving enrollment Sept. 1, new pupils added since, enrollment on Rally Day and amount of offering for Iowa missions will be given. Also a message from the class to the school will be delivered, either in song or speech or Scripture selection. We are anticipating a great ingathering for our schools and the largest offering from our Bible-schools for Iowa missions in the history of the state.

J. H. BRYAN, State Supt.

Des Moines, Ia.

C. W. B. M. in Missouri.

The Nodaway district convention was held at the beautiful new church at Stanberry on Aug. 18, 19, and 20. The attendance was very gratifying; the interest in the condition of the Lord's work, in the district, keen, and plans for an aggressive future were laid with thoughtful care.

The C. W. B. M. period opened on Wednesday P. M., with district manager, Mrs. J. W. Ray, presiding. A tender little greeting by Mrs. M. A. Chilton, Stanberry's auxiliary president, was responded to by Geo. L. Peters, of Mound City, in absence of his wife.

Such reports as were rendered, were good, especially so in case of Maryville and Stanberry, but quite too many were conspicuous by their absence. A discussion on junior work, led by Mrs. W. D. Alkire, of Maryville, was participated in by Mrs. F. E. McFarland and others. Mrs. Mattie Richardson, of Stanberry, read an excellent paper on "Our Responsibilities," and little Maggie Chilton won applause by her recitation on "Company for Dinner."

The evening session was opened by song service and devotions, the latter led by Mrs. W. G. Saylor, of Burlington Junction.

Prof. I. E. Schneider, of Maryville, pleased the audience so well that it demanded an encore to his solo. Mrs. L. G. Bantz, state secretary C. W. B. M., gave the address. Miss Edith Boyer, of Maryville, gave a reading. The "flower" of the whole program was a drill by the Stanberry juniors; by 55 of the 76 members, led by the pastor, J. E. Davis. The leader, Mrs. A. C. Frisbie, who has so faithfully and carefully trained these children for "Christ and the Church," through two years, has been obliged because of ill health to partially turn the work into other hands, recently. She has found an able and willing helper in this young, consecrated pastor.

MRS. L. G. BANTZ.

5738 Vernon Ave., St. Louis, Mo.



Dedication at Freeman, Mo.

Aug. 23, at Freeman, Brother Abbott, state secretary, dedicated a neat little church house. It cost \$1,300 and seats 250 people; \$600 was provided for on the day of dedication. This work shows what can be done when there is a will. Only twenty-eight members to do this work and none of them wealthy. The women were the prime movers, and led by Sister Nora Strong, they know no such word as fail. Some preachers would have advised them to identify themselves with the denominations until a Church of Christ would materialize, but they chose to organize with few and then grow. This is the winning way.

T. W. COTTINGHAM.



Dedication at Bosworth, Mo.

The new congregation of Disciples at Bosworth, Mo., has just completed and opened for worship a new and modern house of worship, which it was our pleasure to dedicate to the worship of Almighty God on Lord's day, Aug. 23. The day was one of the warmest of the season, and as the house was densely packed with people, we had a very warm service. The little band of Disciples gave even beyond their ability; but their joy was correspondingly great. The house is a modern one that will seat 500 people. They have done a good work in building this beautiful house.

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The Sunday-School.

Sept. 13.

DAVID BECOMES KING.—

2 Sam. 2:1-11.

Read chapters 1-3.

Memory verses, 2:1-3.

Golden Text.—"Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1.

David's Lament:

The news of Saul's defeat and death was brought to David just after his return to Ziklag after the counterraid against the Amalekites. The messenger was a young man who claimed that he himself had slain Saul after his defeat. The claim was probably false, for it does not agree with the statement (1 Sam. 31:5) that Saul fell by his own hand. Probably the young man expected to win the favor of David by representing himself as the slayer of Saul. If so, he was disappointed. David did not exult in the death of his enemy, but gave utterance to a lament which is justly reckoned among the most beautiful and touching passages of Hebrew literature. It is not necessarily to be understood that David, in his first grief over the death of his friend Jonathan and horror at the fall of the Lord's anointed, gave utterance to his emotions extemporaneously in this beautiful and well ordered poem which is known as the Song of the Bow (2 Sam. 1:19-27). But this is the elegy which David the poet composed in commemoration of the sad event, and which he had the children of Israel learn. The author or compiler of 2 Samuel refers to the book of Jashar as his authority for the text of the poem. The poem should be read carefully in the Revised Version, which shows the proper division into lines.

David's Reign at Hebron:

Immediately after the death of Saul, David, moved by the advice of Jehovah, returned to his own country and established himself at Hebron. There he became king over Judah. There was not, perhaps, any very formal ceremony of election, for the old machinery of government had doubtless been destroyed with the fall of Saul's dynasty and the Philistine conquest. But it was well understood that David was to be Saul's successor. So he was chosen, as it were, by acclamation, and was anointed king over Judah, his own tribe. The stronger tribes were less familiar with David. His exploits had not been done in their midst and it was, perhaps, natural that they should uphold the dynasty of Saul. So, while David became king in the south, with headquarters at Hebron, Saul's son, Ishbosheth, became king over all the northern tribes, with his capital at Mahanaim. Between these two rival kingdoms there was bitter war. A hint of the conditions is given in the incident narrated in 2 Sam. 2:12-32.

David's Growing Power:

Forgetful of the dangers from without and of the especial peril from their common Philistine enemies, Israel and Judah carried on their bitter and destructive civil war, reviving the old cleavage between north and south, and preparing the way for the permanent division of the kingdom after Solomon's reign. The splendor and success of two great kings, David and Solomon, whose reigns were among the most notable in all history, held together the two parts of the kingdom for a time longer, but the seeds of division were already sown. But through the long civil war which now raged, "David waxed stronger and stronger, but the house of Saul waxed weaker and weaker." For two years Ishbosheth, by the aid of Abner, maintained his kingdom in the north. Then there was a falling out between Abner and Ishbosheth, and Abner went over to David. From this loss the feeble kingdom of the north never recovered, and when Ishbosheth ended his two years' troubled reign, all the tribes of Israel were ready to recognize in David their rightful king.

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Christian Endeavor.

Sept. 13.

FEASTING AND LEANNESS. Exod. 16:2-5.
Psalms 106:13-15.

(Temperance Service.)

There are certain paradoxes of the spiritual life which are of the greatest importance. For example: He that loathes his life shall save it. Or, There is that scattereth abroad and increaseth, and there is that withholdeth more than is just and tendeth to poverty. Or, Except a corn of wheat fall into the ground and die it abideth alone. The paradox of feasting and leanness is similar to these. Abundance of some things means poverty, and feasting may result in hunger and leanness. But what sort of feasting and what sort of leanness?

God expects no man to abuse his body. He is not pleased by voluntary suffering or by abstinence from innocent and enjoyable things. Since food is a necessity to the body, he does not require fasting, nor is any spiritual blessing conditioned upon it. But when the satisfaction of the bodily appetites becomes the object of chief concern, when it obscures all other interests, it becomes an evil.

An oyster is nearly all stomach. Man is not. That is the great difference between man and oyster. To an oyster, feasting is an unmitigated blessing because it is the satisfaction of his highest needs and desires. An oyster has a right to devote himself entirely to securing food, for he has no higher activities which can be interfered with by that occupation. A man who allows his best efforts and his chief interest to center upon the problem of food and drink, allies himself with the oyster rather than with man as God intended him to be.

The sort of feasting that produces leanness, then, is the feasting which is paid for by centering all one's thoughts on the satisfaction of the bodily appetites; starving the soul to feed the body. And the sort of leanness which follows is the most serious sort—leanness of soul. Of course the soul becomes lean. The poor, hungry, neglected thing is left uncared for and forgotten; the real man is treated as an outcast and a beggar, while the mere animal is feasted and feted.

This is intemperance: the habit of giving to one part of our nature more attention and consideration than it deserves, and to another less. To think too much about clothes and too little about morals, too much about food and too little about brotherly love, too much about vacation and too little about work, too much about the bodily pleasure of the day and too little about the eternal life of the soul—this makes an ill-balanced, disproportioned life, like a picture drawn out of perspective. This is intemperance in the largest sense.

It was because he recognized the great temptation to place too much emphasis on the bodily and visible things, while forgetting the things of the Spirit, that Jesus said: "Take no thought for the morrow saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" Provision for these wants is too dearly bought when it is paid for by such anxious and absorbing thought as blinds the eyes to the Father's goodness and to the spiritual blessings which he stands ready to bestow.

DAILY READINGS.

M. The Sinful Nation.	Isa. 1:1-18.
T. An Unheeding People.	Jer. 9:1-11.
W. Seed of Evil-Doers.	Isa. 57:1-12.
T. Unsound in all Parts.	Jer. 8:1-22.
F. All People Sinful.	Gal. 3:12-23.
S. The Duty of All.	1 Pet. 3:8-22.
S. A Castaway.	1 Cor. 9:24-27.



Go South, Young Man,

To Sunny Alabama and Mississippi, the Mecca of the Fruit and Truck Grower; 300,000 acres of good, fertile land for sale at wonderfully low prices. Write JNO. M. BEALL, A. G. P. A., Mobile & Ohio R. R., St. Louis, for full particulars.

Midweek Prayer-Meeting

By Frank G. Tyrrell.

Sept. 9.

CALEB: OR, COURTING DIFFICULTIES.—
Josh. 14:6-14, 15:13-17.

Biography is history teaching by example; and there is no more inspiring lesson. Every library might well find its beginning in a few well-selected biographies. The sturdy figure of Caleb stalks before us to-day, old enough, we should say, to retire from active service, and yet voluntarily choosing the most difficult task—the subjugation of walled cities defended by giants.

There is a dash of the dramatic and the heroic in this, and it is sadly needed now when men are forgetting the grandeur of moral qualities, and seeking by every sort of chicane short and easy roads to wealth and enervating luxury. Multitudes are failing in the struggle of life, for no other reason than that they shrink away from difficulties. It is the story of the spies over again—"There are giants in the land." Or, as the writer of Proverbs expresses it, "There is a lion in the way; I shall be slain in the street."

Admirable as the conduct of Caleb is in this instance, it is nothing new with him. When he first appears on the scene he displays the same courage, the same scorn of difficulties. He endangers his popularity, and all but imperils his life by joining with Joshua against the rest of the spies and declaring that they are easily able to go up and possess the land. Who can doubt that through all the years of the wilderness wandering, he had been a staunch supporter of Moses, a promoter of law and order and obedience to Jehovah?

But for this very reason one might expect the old hero now to ask for something easy. That is the way we moderns have. "I have stood all these years on the firing line; I have endured hardness as a good soldier; I have never murmured when difficult tasks were assigned to me; and now I think I've served my turn. Let some one else go up against the giants of Anakim. Besides, I am old, and entitled to a pension." That is practically what we sometimes hear from the lips of Christians who are still in their prime. All this is radically wrong. By having once done well, we are committed to well doing as the rule of our lives. Once a hero, always a hero! unless, indeed, the heroism be a mere stage dress—a mockery, and no true heroism.

How does it come that Caleb is still courting difficulties? He was a strong man; and a man possessing conscious strength delights in its exercise. He was conscious of stewardship; he knew that he would be held to account, that the requirement was fidelity. He must have been a man of temperate habits; else he would not have been as strong at eighty as at forty. That is, he had learned the secret of self-control; and the man who can control himself can storm victoriously the proudest battlement ever erected.

But all these virtues had their inspiration in his confidence in God, and implicit obedience to him. It was "because he wholly followed the Lord his God" that he found himself in vigorous health, with undiminished energies and unshrinking courage. There are difficulties enough in this land, advanced as we think we are. Christian, nominally, as we are, to make the boldest hesitate. Where are our Calebs? Where are the men to go forth and woo these defiant difficulties?

Mammonism, proud, ruthless tyrannical; Romanism, arrogant, threatening, impious; sectarianism, bitter, venomous, unyielding—here is a trinity of difficulties whose challenge of the armies of the living God never ceases. And then, the lurking passions of the human heart!

PRAYER.

Oh, God, the difficulties thronging us are apparently insuperable. We are girt about with enemies that would swallow us up. Disguised as angels of light, they enter our very hearts, and eat away our energy and courage.

Women as Well as Men Are Made Miserable by Kidney and Bladder Trouble.

Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased.



Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. If the child urinates too often, if the urine scalds the flesh, or if, when the child reaches an age when it should be able to control the passage, it is yet afflicted with bed-wetting, depend upon it, the cause of the difficulty is kidney trouble, and the first step should be towards the treatment of these important organs. This unpleasant trouble is due to a diseased condition of the kidneys and bladder and not to a habit as most people suppose.

Women as well as men are made miserable with kidney and bladder trouble, and both need the same great remedy. The mild and the immediate effect of **Swamp-Root** is soon realized. It is sold by druggists, in fifty-cent and one-dollar size bottles. You may have a sample bottle by mail free, also a Home of Swamp-Root pamphlet telling all about Swamp-Root, including many of the thousands of testimonial letters received from sufferers cured. In writing Dr. Kilmer & Co., Binghamton, N. Y., be sure and mention this paper. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



Deliver us, oh, God of battles, and enable many Calebs to overthrow them, through Jesus Christ our mighty Captain. Amen.

(Topic Sept. 16, "Ten Studies in the Sermon on the Mount." 1. Who are the Happy?—Matt. 5:1-16.)



A Constipation Cure

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is Vernal Saw Palmetto Berry Wine. It is not merely a relief. It permanently cures any kind of a case of constipation, no matter of how long standing. It is not a purgative nor an irritant cathartic. These simply lash and hurt the bowels, and bring but temporary relief. The condition left behind is worse than the first. Vernal Saw Palmetto Berry Wine does just the opposite. It is a tonic laxative of the highest order. It tones, strengthens and gives new life and vigor to the bowels. Only one small dose a day removes all the causes of the trouble, and leaves the bowels well and able to move themselves without the aid of medicines. It cures dyspepsia, kidney and liver troubles, indigestion, headaches, catarrh of the stomach, and all other diseases and conditions growing out of a clogged condition of the system. Try it, free. A sample bottle for the asking. Vernal Remedy Co., 19 Seneca Bldg., Buffalo, N. Y.

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MEN AND WOMEN

alike find pleasure in profitable investments. We have a number of interesting publications that tell of sections on the line of the M. K. & T. where the careful investor has an opportunity for placing capital profitably. Send two-cent stamp to prepay postage, to

"KATY,"

Suite B, St. Louis, Mo.

Our Budget

—All eyes should be turned toward Church Extension next Sunday.

—Upon what the churches do next Sunday, Sept. 6, in the way of raising offerings, will depend the life of many mission churches.

—If any one of our churches in the entire brotherhood were asked to give \$5 or \$10, which they knew would be absolutely necessary to save the life of a newly organized mission, not one would refuse the aid. Why cannot each church look upon our church extension fund as doing just that kind of work?

—Detroit is preparing for a great convention, Oct. 16-23.

—J. J. Evans began his work as pastor at Palo Alto, Cal., Sept. 1.

—L. A. Pocock, Lyndon, Kan., is ready to engage with some church.

—L. F. Davis, pastor at Gerlaw, Ill., has moved into a new parsonage.

—Milton, Ind., will build a new \$1,800 church to be dedicated about Oct. 1.

—W. W. Mower, of Iowa, spent his vacation at Ouray the beautiful, Colorado.

—R. H. Crossfield is assisting H. H. Lloyd in a meeting at Simpsonville, Ky.

—Harry E. Tucker has resigned at Murphysboro, Ill., on account of ill health.

—John Munro, formerly of Mt. Pleasant, Mich., began at Rudolph, O., Sept. 1.

—The Ministerial Association of eastern Ohio is in session this week at Hiram.

—Cephas Shelburne and family spent the most of August at Bass Lake, Indiana.

—The church at Corydon, Ind., S. R. Grubb, pastor, is erecting a fine new building.

—It is E. R. Childers, not Chilton, as the types made us say in last week's paper.

—E. A. Orr is succeeding at Sioux Falls, S. D. Plans for a parsonage are under way.

—W. B. Clemmer, of Des Moines, will take the work at Council Bluffs, First Church.

—Samuel Gregg, pastor, began a meeting with home forces at Elliott, Iowa, Aug. 23.

—A. W. Fortune has wisely concluded to remain with the First Church, Rochester, N. Y.

—W. Bedall, Mt. Vernon, Ind., hopes to celebrate Thanksgiving by paying off the church debt.

—Mark Collis helped J. E. Payne in a meeting at Boston, Ky., closing Aug. 16, with 14 added.

—J. Edward Donovan, of Paso Robles, Cal., is spending his vacation in Oklahoma and Texas.

—L. C. Howe supplied the pulpit for J. A. Wharton at Niagara Falls two Sundays in August.

—B. L. Allen, editor of the Indiana Christian, spent his vacation with Mrs. Allen in Colorado.

—T. J. Legg has moved from Logansport to Indianapolis, so as to be nearer the center of operations.

—T. A. Cooper has become minister of the church at Wellsville, N. Y. We shall expect good reports.

—Geo. Darsie has returned from his vacation at Boulder, Colo., and resumed work at Frankfort, Ky.

—David Millar will reside at Jonesburg, Mo., and preach for the churches there and at New Florence.

—The churches of Clay county, Ind., held their annual meeting at Brazil, E. L. Day, pastor, Aug. 30.

—Roy L. Brown commenced a meeting Aug. 24, at Cadiz, Ind., with Mrs. Mary F. Huff in charge of the music.

—H. S. Gilliam will close his work at Fairfield, Iowa, Oct. 15, when he will be open for engagements elsewhere.

—M. B. Madden sails for Japan, Sept. 29, and promises us an occasional report on Christian progress in the island empire.

—A. S. Morrison, pastor of Central Church, New Albany, Ind., has been granted a vacation on account of poor health.

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USE Pure White Lead and Pure Linseed Oil and you will know exactly what you are getting—absolutely the best and most economical paint in existence. Employ a responsible, practical painter to apply it and the result will be satisfactory.

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National Lead Co., Clark Ave. and Tenth Street, St. Louis.

—Church Extension has the right of way now until all have been heard from.

—Jas. E. Stebbins has moved to Centerville, Ind., and began work with the church there under favorable conditions.

—Two hundred and forty-six were added to the church at Steubenville, Ohio, the past year under the ministry of H. H. Moninger.

—We are informed that C. C. Redgrave will work under the auspices of the C. W. B. M. delivering his lectures on the pioneers.

—The First Christian Church of Keokuk, Ia., has called Bro. Lowe, of Ft. Madison, Ia., to succeed A. F. Sanderson as its pastor.

—Dudley Eshelman has been appointed superintendent of Bible-school and Christian Endeavor work for the state of Washington.

—G. B. Baird, of Shelbyville, Ind., will attend the Lexington Bible College this fall, and will be pleased to serve near-by churches.

—Harrison Jones, now in his 91st year, recently sang and preached for the church at New Berlin, O., in an "Old Folks' Day" service.

—R. L. McHatton is conducting a meeting at Auxvasse, Mo. He will return to his home work at Santa Rosa, Cal., at the close of the meeting.

—Wallace Tharp closed a most successful ministry at Crawfordsville, Ind., Sept. 1, to become pastor of First Church, Allegheny City, Pa.

—C. M. Drew, M. D., of Arlington, Texas, after some time spent in the practice of medicine, will again take up the regular ministry of the Word.

—S. M. Bernard, minister at Boulder, Col., desires the names of young people from Christian homes who will attend the State University this fall.

—Upon leaving Marshalltown, Iowa, W. H. Scott and wife were tendered a reception, at which they were presented with a handsome set of Haviland china.

—E. M. Flinn has resigned at Hopkins, Mo., on account of failing health. A good man is wanted at once. Correspondents address J. C. Pistole, Hopkins, Mo.

—Miss Gertrude, daughter of R. A. Omer, won first prize in the Adams county (Ill.) Declamatory Contest at Camp Point, Aug. 27, this being her third victory in such endeavor.

—J. D. Bobbitt writes us that any church wanting a good young preacher can secure R. A. Blalock, Rich Hill, Mo., who can furnish first-class recommendations.

—Evangelist C. G. Stout and Pastor M. C. Hutchinson have just concluded a fine meeting at Coon Rapids, Ia., with 50 confessions, 15 the last day. The official board passed complimentary resolutions, expressing their warm appreciation of the work done.

—J. B. Smith, who has served the church at Moundsville, W. Va., for eleven years, has been unanimously requested to continue. Why not make it eleven more?

—A beautiful new building is now under construction at Lynchburg, Va., auditorium and lecture room to seat four hundred each, basement under entire building for social meetings, etc.

—Sunday, Sept. 6, J. G. M. Luttenberger will dedicate a new house of worship at Elvins, Mo., sixty-five miles south of St. Louis. Hon. G. O. Nations, R. M. Talbert, and I. B. Dodson will assist.

—J. B. Boen reports the West Texas camp meeting, held in the Caddo Valley, a "glorious success." About 1,200 people were in attendance. There were 19 additions, and money raised for another year.

—H. G. Wilkinson writes us from Middle Grove, Ia., that he is on his way to Porto Rico to take charge of the Boys' Orphanage and Industrial School at Bagamon. Our best wishes go with him in this important work.

—Columbia will welcome the Missouri hosts this year in annual convention. Let every church send its minister and his wife, paying their expenses, and let the minister see that the church has paid its apportionment.

—Are we all ready for the Church Extension offering? Sowing and reaping find an illustration in every missionary collection. Sow careful preparation, reap generous contributions; sow indifference and neglect—reap a few coppers, more or less.

—We learn that W. E. M. Hackleman, Indianapolis, Ind., will re-enter the field as singer about Nov. 1. He would be pleased to correspond with churches who might need his services, and would prefer to go to Pennsylvania or New York for his first meetings.



Deafness Cannot Be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

—"The Story of the Denver Convention," being the official report of the 21st. International Christian Endeavor convention, has been received at this office. It is a neat pamphlet of 187 pages, including the index, and contains verbatim reports of every session. Published by the United Society.

—From C. C. Smith's report of the terrific storm in Jamaica, it is apparent that only immediate and generous aid to the stricken churches and population can prevent famine and death. Brother Smith writes with a personal knowledge of conditions there. We trust relief will be dispatched at once, through the C. W. B. M. treasury.

—The courteous attention of every preacher in Missouri is called to the earnest appeal of D. O. Smart, president of the board, in behalf of the Bible College at Columbia. Chas. M. Sharpe is a most capable representative, and will do good everywhere, aside from advancing our educational interests at this strategic point. Will not our Missouri ministers respond with the most cordial co-operation?

—A. M. Harvuot and some of his helpers recently invaded a saloon in the suburbs of Cincinnati and invited its proprietor and patrons to a tent meeting near by. An invitation was extended Brother H. to preach right there in the saloon, and after the tent service he complied, using a card table for a platform. This is "carrying the war into Africa" with a vengeance.

—J. M. Cobbs, of Windsor, Col., has made a direct gift of \$500 to the National Benevolent Association toward the erection of an orphanage at Loveland, Col. The great work of this association inures to our advantage in many ways, not the least being the wide favor it secures with the masses everywhere. For full information, address the secretary, Geo. L. Snively, 903 Aubert Ave., St. Louis.

—Having returned from a six months' tour through Egypt, Palestine and Europe, I am ready to resume work again, and would like to say to the brethren that I am open for engagements to conduct evangelistic meetings any time after the middle of September. I am also open to dates for lectures on Palestine. In either event I prefer to manage the music myself. May be addressed at any time. J. Elza Holley, Box 188, Everest, Kan.

—The Board has carefully apportioned \$30,000 among the churches known to our brotherhood as believing in missionary work done through the agency of our missionary boards. The apportionment is not an arbitrary thing, but is a suggestion and an urgent request which means that if each church will comply with the request the board will reach the \$400,000 mark by Sept. 30. Is this not a consummation devoutly to be wished? It is hoped that many churches will reach or go beyond their apportionments.

—T. N. Kincaid reports the contract made for a lot 60x130, costing \$5,000, upon which to build a church at Hot Springs, Ark. It is centrally located, on Onachita Street, near Central. The brethren there can raise \$2,000, and desire and deserve help in securing the balance. J. V. Updike's meeting closed with 64 additions; of this number, 34 took letters to unite with their home churches, scattered from New York to California. Brother Updike considers Hot Springs the greatest mission field he has ever seen.

—Nearly one appeal each day is coming to the Board of Church Extension for aid during these weeks before the September offering. This fact alone should insure a large offering in view of the fact that no appeals can be answered except in the negative until the Board of Church Extension realizes enough money from the September offering to answer these appeals favorably. It is believed that if our preachers and elders could be placed in the church extension office and asked to answer the letters of appeal that are coming in daily and say that we can give you no assurance of aid for the present because of an empty treasury, there would be no trouble to get these brethren to enlist their churches by taking the annual offering.

—Last week the Board of Church Extension received \$1,000 from a brother in Buchanan,

Mich., on the annuity plan, which makes \$3,000 contributed by this brother to the Church Extension annuity fund. This makes the eighty-eighth gift received on the annuity plan. There is such great demands for annuity money to help churches complete their buildings that this \$1,000 will go out at once on the first of September. Here is an opportunity for our church extension friends to help the board by sending annuity gifts of any amount from \$100 up to several thousand. Write to G. W. Muckley, Cor. Sec., Kansas City, Mo., for information, or send money directly to him and your bond will be promptly forwarded, paying you six per cent interest.

—At a time when Missouri is coming in for such a large measure of notoriety, and that not of a very desirable quality, it ought to be said that she has just held one of the cleanest and most up-to-date state fairs in all the country. It was absolutely free from every species of gambling. All the exhibits were splendid. On Thursday, Aug. 20, there were over 20,000 people in the grounds and I did not see one intoxicated man. This certainly reflects great credit upon the president, Mr. N. H. Gentry, who is an officer in the First Christian Church of Sedalia. He and his associates deserve the hearty thanks of the people of Missouri, for the manner in which they conducted the state fair. The ladies of the First Church under the leadership of the aid society furnished meals each day during the fair and took in over \$1,700. J. M. RUDY, pastor First Church.

—In behalf of the First Christian Church of Lafayette, Ind., we desire to make a request again of the parents and friends of the Church of Christ, whose sons or daughters expect to attend Purdue University this year, that they see to it that they bring their church letter and deposit it with us at once, as many did last year. Our congregation is growing and wide awake to the training and development of the spiritual life of the young people. We have not only the best Y. P. S. C. E. in the city, but among the very best in the state. This congregation exerted as great, and by many considered a greater influence upon the 1,200 students last year as any church in the city. Let parents and pastors take notice and write me concerning their coming. Some have already written me, and we are glad to serve in any way we can.—C. H. TROUT, pastor, 416 Perrin Ave.

—Brother C. H. Caton, who will be remembered by many as a minister among us, many years ago, and who, out of some misunderstanding and friction, left us, affiliating later with the Congregationalists, among whom he has labored as a preacher, writes us from Dallas, Tex., that after the experiences and reflections of many years, he is convinced that his proper place of work is with his former brethren, and that he feels in perfect sympathy with that conception of our plea represented by such papers as the CHRISTIAN-EVANGELIST, and that he can most heartily

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but, simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

co-operate with any church that is in sympathy with this view of our work. Brother Caton is a man of education and ability as a preacher, and we do not for a moment doubt the sincerity of his motive, nor the genuineness of his desire to resume his place among the Disciples of Christ. We sincerely hope that he may make satisfactory arrangements with some of our churches as a preacher of the gospel, and as a pastor. He will be able to furnish letters of commendation from some of our widely known ministers, who know him personally and his present state of mind and purpose.

—Brother Frank Fannon, who recently resigned his pastorate at Sedalia, Mo., on account of his health, has been spending the summer on his farm, "Idlewhile," Boyd, Ill., and reports himself quite well again. He writes that he has desired for many years to take up the work of special meetings, but has been hindered hitherto on account of his pastoral duties, until the present time. It is his purpose now to enter upon this work as a helper in our churches both with the pastor and the people in deepening the spiritual life of the churches in securing accessions to it, and in assisting in harnessing the unused and undirected power in the church for active work. We are sure that Brother Fannon has peculiar ability for this sort of work, and we are delighted to know that his health is in a condition to permit him to undertake it. There is a vast amount of such work to be done and we are sure that Brother Fannon will receive far more calls for his special meetings than he will be able to accept. He may be addressed at the post office above named by churches desiring to secure his services for autumn and winter work. He writes that Mrs. Fannon will travel with him as their two boys will be in college.

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"It's Non-irritant"; contains no narcotic or dangerous drug.

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Correspondence

Our Great Convention.

This seems to be a year of great things, especially great conventions, and like the "Star of Empire" it has been coming west. From your conventions about the lakes, then to that great Christian Endeavor meeting at Denver above the clouds, on like a tidal wave it came to the Pacific coast, as seen in the assembled multitude that gathered by the sea. It was the largest, the best. The evangelists had good reports, such as gladdened every heart, new buildings, memberships largely increased, larger contributions to every department of missionary work, and general enlargement all along the line.

Brother Dargitz as general field secretary, and Brothers Gallahorn and Carroll as evangelists, were started out into new fields at once. They begin their new year's work among the stately redwoods of Humboldt Co.

Judge McCoy, that fine parliamentarian, presided in the convention sittings as he has before, and there are none better. Brother McKeever was honored with the presidency of the State Board, and their work will be well done.

The C. W. B. M., the Endeavorers and Sunday-school parts were of the best. Bro. Nesbit, the music man, was ably assisted by Sister Cutler and her son and daughter. A part of the old Abingdon Glee Club appeared, Mrs. Mary Harris Thompson, Mrs. Annie Bradbury Fisher and J. Durham. Of course they can sing well after more than forty years' practice. That noted young evangelist, Bro. Allen Wilson, who preaches like a mountain torrent, did most of the preaching, and he did it well. The last evening there were seven confessions, two old men over 70, Bro. A. McLean's presence among us was a lovely benediction of good things which he knows just how to say. His addresses were highly instructive. Think he felt like he was on a mount of transfiguration, that he would like to have "built a booth," if he had some one to put in it besides himself. Come again, brother. Bro. A. M. Cowden, that hero of home missions, was brim full to overflowing, and he, too, gave us inspiration. A larger number of lot sales this year, new cottages going up, and the Christian city is enlarging on all sides. Nature has done more for our park surroundings than any other spot for church gatherings on the continent. A few rods to the south opens out the Bay of Monterey with all its abundant resources of health and pleasure. To the north, a mile distant, begin to rise the mountains with their rich mines of asphaltum and limestone. Back of the city like a vast amphitheater, crowned with the great sequoia, the valleys and hillsides, beautified with homes, fertile fields and gardens. From these mountains come a fine supply of soft water to the park. The church at Santa Cruz is moving on with great prosperity under the efficient work of Brother and Sister R. N. Davis.

It is no wonder so many of the good people of California are making summer and State meeting houses at Garfield Park.

The latest and largest of all conventions was the G. A. R. which just closed in San Francisco. The railroads gave over 40,000 outside the environs of the city. The presence of Generals Miles, Shafter, Smith and Stewart gave interest to the occasion. Seventeen years ago they were here, but in another such period they will not be here to carry the old tattered flags. They will all be mustered out. It will then be told how they have fought the great battle of life. This army was depleted last year by over 8,000. It was the delight of the California people to make it a visit of delight to the old veterans. The contiguous cities opened their doors, reached out their hands, excursions were on, tons and double tons of fruits, flowers, balmy air, sunny skies, cheers, waving flags, happy greetings of long separated comrades, all made them forget their scars, empty sleeves,

crutches and canes, simply the last mouldering fires "while tenting on the old campground."

I mention of the many interesting incidents that occurred: Two men passed each other on a hotel stairway. One hailed the other saying, "It seems to me I have seen you before." The other says, "Your face appears familiar to me." They clasp hands, "Oh, yes," says the first, "it was in Libby prison. You looked out of a window and a hole was shot through your hat." "Yes sir," was the reply, "I am the man."

A confederate in gray was met by the old soldier who had captured him in a southern scout. They called it a recapture, but it was a joyful greeting.

J. DURHAM.

Berkeley Bible Seminary and the California Convention.

The following is a synopsis of the report of the trustees of Berkeley Bible Seminary for year ending July 27, 1903, which was presented to the California convention at Santa Cruz:

The work of the seminary proper, for the year which has just closed, has been the most remarkable and successful in the history of the school. In addition to the regular seminary work, Dean Van Kirk came into contact with 143 different students of the University of California, to whom he gave systematic biblical instruction. Most of these were young men and young women of mature minds, who gave to this biblical work the same proportionate time and study that they devoted to scientific and other studies in the university, and passed like examinations in this work. No fairer opportunity has ever opened to any of the Bible chairs at our state universities than that which lies open to our seminary at Berkeley. Next year Dean Van Kirk will have double the opportunity to do work among the students, and it is confidently expected that from 250 to 300 students will be reached by his teaching in the holy scriptures.

Besides this important work, the following courses of instruction were given in the seminary proper: The Life of Christ; Harmony of the Gospels; The Teaching of Jesus; The Teaching of the Disciples of Christ; Survey of Old Testament Literature and History, and New Testament Greek. Dean Van Kirk also conducted a thorough course in the Bible, running parallel with the International Sunday-school lessons.

In the above courses, 35 additional students were enrolled, thus making a total of 178 different students who came under systematic biblical instruction during the last year. Surely the brotherhood has great reason for rejoicing over the auspicious work which Prof. Van Kirk is doing.

[Here follows a history of the recent controversy with the Christian Standard which we need not publish.—EDITOR.]

In conclusion the board recommends that the brotherhood of California set before itself a new ideal which shall contemplate nothing less than a fully equipped seminary with an adequate building, an adequate teaching force and an adequate endowment; and that our brethren, individually and collectively, plan and work and pray for the attainment of this ideal; and that to this end our rallying cry and our working motto be, "A quarter of a Million for Berkeley by 1909."

The report was received with the greatest enthusiasm, after which Bro. L. O. Ferguson moved that the report of this board be accepted, and submitted the following resolutions:

Resolved: 1. That we express our utmost confidence in the members of the seminary board, and point with pride to them as men of unquestioned moral character and superior intelligence, and that we commend most heartily their management of the affairs of the seminary, and especially in defense of its dean and financial secretary against a powerful antagonist in the late, long-continued and yet current controversy with which we are all familiar.

2. That we express our entire confidence in Dean Van Kirk as an able exponent of the



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principles of the current reformation, and a man of unsullied character and of robust faith in the divine Savior and the inspiration and authority of the holy scriptures, and as such we commend him to the brotherhood at large.

3. That we also recognize in Prof. H. D. McAneney a man of sterling Christian character and of distinguished ability, a most scrupulous and unselfish servant of Christ and the church, and as such, most heartily indorse him as financial secretary of the Berkeley Bible Seminary.

4. That we most earnestly recommend the churches of the state to open their doors to the financial secretary of the seminary, and that they strive by all reasonable means to realize the high ideal set forth in the report to which we have just listened.

Rounds of applause followed the chairman's announcement of the unanimous adoption of these resolutions.

A. M. MCCOY, Pres.,
THOMAS G. PICTON,
Sec. 46th Annual Convention.

Disciples at Columbia University.

In the interest of Disciples in attendance at Columbia University, an effort will be made this year to form a club for social and religious fellowship. If the parents and pastors who know of young men and women, present or prospective students at Columbia, will write the undersigned, it will no doubt be of advantage to the young people and a blessing to the church. Lenox Avenue Union Church of the Disciples of Christ is located at 41 W. 119th Street, in easy walking distance of the university. The church and pastor will do all possible for the good of the students.

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Kentucky State Conventions.

Our three conventions will be held at Paris, Ky., Sept. 21-25.

We are hoping that many of our people will be attracted by the strong programs to make determined efforts to attend. We ought to have a very general representation of our churches. Every congregation ought to have one or more there to enjoy this meeting and to carry back to the home church the enthusiasm that we hope may be kindled in all hearts.

Announcement cannot yet be made definitely as to rates. We get, of course, the usual one and one-third fare on the certificate plan. That has already been granted. We are working for a better rate and hope to be able to announce through next week's papers as well as by letters to all the churches a better rate.

If we could assure the railroads that we would have 500 people there who will travel by rail we could get a better rate. Unfortunately our preachers use their permits every year in attending the conventions and we cannot make a showing of tickets bought for the convention such as will convince the railroads that our meetings are as large as they really are. We hope that if we do not get the round trip ticket at less than one and one-third fare that our preachers will go on the certificate ticket and enable us to make such a showing for the future that we can easily get this lower rate.

If you have not done so send your name at once to Carey E. Morgan, Paris, Ky., if you intend to go. It is desired that all who expect to go send their names in promptly and thus facilitate the work of arranging for entertainment.

It is very late to do anything for the support of your state missionary work, my brethren. Still there is a little time left. Even at this last stage take an offering and send it to me here, or if you have not time to send it here send or take it to Paris. All contributions received by Sept. 17, will be included in the printed lists distributed at the convention. Such as may be received later than that and up to the evening of Sept. 22, will be read as a supplemental report with the annual report of our work.

Brethren in the ministry, we are at the point in our work when you and you alone can save us from a stinging defeat. We have made a creditable gain in number of contributing churches and the amounts given by them as compared with last year. We need at least \$1,200 in order to close the year with a creditable record. Twenty churches that I could name that have not given anything, or only a part of the apportionment can cover this and not pay their apportionment in full.

To the preachers of these churches and to any preacher serving a church large or small that has not given any support to our state work we make one more earnest appeal. Help us to close the year in a way that becomes a strong people such as ours in Kentucky. We have a report of work that puts to shame our support of it.

Surely we have many brethren and sisters who can and will help us individually. Will you not send us a generous gift now?

H. W. ELLIOTT, Sec.

Sulphur, Ky., Aug. 28, 1903.

Program of Nineteenth Annual Convention of the Kentucky C. W. B. M. of Missions, Paris, Sept. 21-22, 1903.

MONDAY EVENING.

- 7:30. Devotional Period, Rebel Withers, Fla.
- 7:45. Address, Mrs. Louella W. St. Clair, president Hamilton College.
- 8:30. Y. P. S. C. E. address, R. E. Moss, Maysville.

SOCIAL HALF HOUR.

TUESDAY MORNING.

- 9:00. Bible Study, J. W. McGarvey, president Bible College.
- 9:30. Welcome Address, Mrs. M. J. Thomson.
- 9:45. President's Address, Mrs. Ida W. Harrison.
- 10:05. Report Corresponding Secretary, Mrs. Sarah Yancey.
- 10:35. Report Treasurer, Mrs. O. L. Bradley.

- 10:45. Report Supt. Y. P. D., Mrs. M. S. Walden, Danville.
- 11:00. Report South Ky., Work, Mrs. Elizabeth Seargent, Hopkinsville.
- 11:10. Report Louisville Bible-School, Pres. A. J. Thompson.
- 11:20. Address, "The Negro Work," C. C. Smith, Cincinnati.
- 12:00. Announcements.

TUESDAY AFTERNOON.

- 1:55. Devotional Period.
- 2:00. Report Hazel Green, Prof. Wm. Cord.
- 2:10. Report Morehead, Prof. F. C. Button.
- 2:20. Address, "The Mountain Problem," H. J. Derthick.
- 2:50. Report District Managers.
- 3:20. Plan of Work.
- 3:30. Report of Committees.
- 3:45. In Memoriam, Mrs. Abner Hord, Weldonia.

EVENING.

- 7:30. Devotional Period, Mrs. Carey Morgan, Paris.
- 7:50. "The Consecrated Life," Miss Lillie Southgate, Covington.
- 8:10. Address, Wm. Forest, Calcutta, India.

Program Kentucky Missionary Convention, Paris, Sept. 23, 1903.

WEDNESDAY MORNING.

- 8:30. Bible Study, Pres. J. W. McGarvey.
- 9:10. Address of Welcome, Carey E. Morgan.
- 9:25. Response and President's Address, George Gowen.
- 10:00. Report of State Board and Treasurer, H. W. Elliott.
- 10:30. Appointment of Committees.
- 10:40. Address, Ernest W. Elliott, "The Spirit and State Missions."
- 11:15. Address, Carey E. Morgan.
- 11:50. Announcements.
- 12:00. Adjournment.

WEDNESDAY AFTERNOON.

- 2:00. Devotional Services, R. E. Moss.
- 2:20. Address, H. B. Philpott, "Ministerial Relief."
- 2:50. Address, Harry D. Smith, South Ky., Representative.
- 3:10. Reports of Committees: Nominations, Auditing, Future Work, Special Missions, Press, Enrollment.

EVENING.

- 7:30. Devotions, C. G. McNeil.
- 7:50. Report of Inter-Denominational Temperance Committee.
- 8:20. Address, N. B. Phillips, Augusta, Ga., "Church Extension."
- 8:45. Address, J. J. Haley, "The Great Commission."
- 9:25. Report of Committee on Obituaries.
- 9:30. Adjournment.

Program of the Sunday-School Convention, Paris, Sept. 24, 1904.

THURSDAY MORNING.

- 8:45. Bible Study, Pres. J. W. McGarvey.
- 9:15. President's Address, C. W. Dick.
- 9:40. Reports of the Board and Treasury, J. S. Carpenter; Of the Evangelist, R. M. Hopkins.
- 10:15. Committees Appointed.
- 10:25. Conference, "The Needs and Benefits of our District Conventions," conducted by G. H. C. Stoney.
- Three minute talks, Thad S. Tinsley, Z. T. Williams, Prof. C. W. Bell, H. B. Smith, W. S. Willis, B. M. Arnett, H. C. Bowen, Mrs. S. K. Yancey.
- 11:10. "Teachers' Meetings," W. F. Smith.
- 11:30. "Rally Day," B. L. Smith.
- 12:00. Noon Recess.

THURSDAY AFTERNOON.

- 2:00. Devotional Study, (Palestine), M. G. Buckner.
- 2:25. Business Session.

The Round Table

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- 3.00. Missions in the Sunday-School, F. M. Rains.
 3:25. Address, R. E. Moss.
 3:50. Symposium conducted by D. F. Stafford: "The Next Step Forward for the Sunday-School." N. C. Settle, J. T. Kackley, J. W. B. Birdwhistell, W. P. Coombs, W. S. Irvine.

EVENING.

- 7:30. Devotional Service, W. C. Morro.
 7:50. A Bible Study, Miss Nannie Lee Frazee.
 8:15. Address, H. D. C. MacLachlin.



**Program of Cane Ridge Centennial,
 Friday, Sept. 25, 1903.**

FRIDAY MORNING.

1. Past.
 10:00. "Cane Ridge and the Dawn of the Reformation." J. B. Briney.
 2. Present.
 10:45. "Our Movement at the Dawn of the 20th Century," A. B. Philpott.
 3. Future.
 11:15. "Down the Future," Burriss A. Jenkins.
 4. Reminiscences.
 11:45. In volunteer speeches by various brethren.
 1:00. Adjournment.



**Salem, Mass., Subject of Mormon
 Prophecy.**

In July, 1836, Joseph Smith, Hyrum Smith, Sidney Rigdon and Oliver Cowdery went to Salem, Mass., to find a treasure of which they had been told by a Mormon brother, Burgess:

Ever since the time of Captain Kidd
 The Yankees say, there are treasures hid.

On August 6, while at Salem, Joseph had the following revelation: "I, the Lord your God, am not displeased with your coming this journey, notwithstanding your follies, I have much treasure in this city for you, for the benefit of Zion; and many people in this city whom I will gather out in due time for the benefit of Zion, through your instrumentality; therefore it is expedient that you should form acquaintance with men of this city, as you shall be led, and as it shall be given you; and it shall come to pass in due time that I will give this city into your hands, that you shall have power over it, inasmuch that they shall not discover your secret parts; and its wealth pertaining to gold and silver shall be yours. Concern not yourselves about your debts, for I will give you power to pay them. Concern not yourselves about Zion, for I will deal mercifully with her. Tarry in this place, and in this region round about; and the place where it is my will that you should tarry for the main, shall be signalized unto you by the peace and power of my Spirit, that shall flow unto you. This place you may obtain by hire, etc. And inquire more diligently concerning the more ancient inhabitants and founders of this city; for there are more treasures than one for you in this city; therefore, be ye as wise as serpents and yet without sin. And I will order all things for your good as fast as ye are able to receive them. Amen."

It will be seen from this that Joseph was still a money hunter, but I really have not heard of his getting the gold and silver of Salem, not even one treasure; neither has the city been turned over to him or any of the numerous organizations of Mormondom. This was too slow a process for Joseph; the next year he organized his famous Kirtland Bank and went into the duping business at a gain to himself, but at quite a loss to those who had misplaced their confidence.

I want to recommend R. B. Neal's tracts in this connection, and especially No. 1, for the truth of Joe's prophecies. I defy Mormondom to show that Joe was a good guesser, saying nothing of his being a revelator.

Will the world ever cease to be humbugged? Remember, the National Anti-Mormon Missionary Association of the Churches of Christ meets at Detroit, Mich., Oct. 19, 1903, at 1 P. M., in the Central Christian Church, corner Second Avenue and Ledyard Streets.

McArthur, O. JAMES W. DARBY.

The Garth Educational Society.

It will be gratifying to all the brethren to learn that Bro. Claude L. Garth, of Scott Co., Ky., has appropriated \$20,000 cash to a fund, the interest on which is to be expended in helping young men to obtain an education for the ministry. The fund is to be administered by five trustees under title of the Garth Educational Society, and the beneficiaries are to be selected by the faculty of the College of the Bible. It is Brother Garth's intention, expressed in the deed of trust, to make additions to the fund from time to time during his life, and by bequest at his death.

As the money has yet to be put at interest, it will not be available for help to students during the first half of the coming session; but if any young brethren who may see this announcement desire to enter the college at the beginning of the session, and have means to pay their way only until the first of March next, I shall be glad to correspond with them with reference to help thereafter.

Lexington, Ky. J. W. MCGARVEY.



A Happy Announcement.

It affords me a great deal of pleasure to say to the brethren in Kentucky that Mr. Jos. Richardson, Chairman South Eastern Passenger Association, has announced a rate of one fare for the round trip, plus 25 cents, on account of the conventions at Paris, Sept. 21st to 25th. This announcement covers the following lines: Cincinnati, New Orleans and Texas Pacific, Illinois Central, Louisville and Nashville and the Southern Railway. We feel confident that the same rate will be given by other lines, and that such announcement can be made next week. Tickets will be on sale on 20th and 21st, and good until 26th for return trip. You will buy a round trip ticket from starting point to Paris. Unless you start to Paris on Sunday or Monday you cannot get the reduced rate, for tickets will not be on sale after the 21st. This is the first time we ever had any such rate, and except the Baptist Convention that met at Winchester in May, this is the first time that any one religious body has been given such a rate. We indulge the hope that a large representation of our people will go to Paris.

H. W. ELLIOTT, Sec.

Sulphur, Ky., Aug. 29, 1903.



To the Preachers of Missouri.

BRETHREN.—In behalf of the Bible College of Missouri I address to you these words of appeal. The only way we can succeed in this enterprise is by agitation and education. If you believe in this movement will you not give us an opportunity to come before your people with its claims? We will be brief, but we will be in earnest. There is no use trifling. Our plea wins wherever it is adequately presented. Bro. Chas. M. Sharpe, at great sacrifice of his preferences, has agreed to remain in the field for the present, pleading the cause of the Bible College. He will come to you on Lord's days addressing the people upon Christian Education or preaching as may seem best and visiting among the brethren of means during the week. It will be possible, perhaps, for him to assist in a few meetings also during the winter. Bro. Sharpe's address is 716 Orville Avenue, Kansas City, Kansas. Write him regarding the work. D. O. SMART, Kansas City, Mo. Pres. of Board.



All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

COLUMBIA, MO.
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WANTED—A carpenter, a dentist, a stenographer, and a hotel keeper, members of Christian Church to locate in good town. Address, Box 36 Oberlin, Kans.

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The Present Status of Christian Union.

(Continued from page 298.)

times is toward combinations and union in every department of our religious, social, industrial, and commercial enterprises. We have the W. C. T. U., the Y. P. S. C. E. unions in the religious world, the labor unions in the industrial world, trusts and corporations in the commercial. These few suggest to each of us many others. We never can go back to the old conditions of things, and we ought not to want to do so. These unions and combinations are powers for good if used properly. They are sometimes used for evil. But what we want is not to get rid of the power, but the evil. Electricity and steam are also powers, and their use kills more men than did the ox cart; but who will argue that we should return to the ox cart? Never before in the history of the world has there been such colossal union of capital to give us goods at such reasonable rates. Never has labor received such good wages. From the standpoint of territory covered the Standard Oil Company is one of the most gigantic unions known to men. As a result it pays the highest wages to its employees of any corporation, and at the same time it gives us oil at from ten to twenty per cent cheaper than it could be furnished before the combine. About the same thing might be said regarding the steel combine. Mr. Rockefeller says he can, because of the facilities furnished by this combine, furnish oil at our commercial centers cheaper than the merchant in the oil fields can furnish water after freight is paid to these same commercial centers. I name these things as incidental to show that in "union there is strength," and that union is the tendency in all things.

So that I may not seem to speak without authority I give a few of the many quotations that might be given from the leaders of sermonic thought.

Dr. Charles H. Parkhurst (Presbyterian), after saying that "denominationalism is false to Christianity, further says regarding the oft repeated assertion that we must have different denominations so that every one may be satisfied, that Christ kept together in one church "the intuitive John and the skeptic Thomas; the spiritualizing John and the matter of fact James" and "the impetuous Peter." "The mutual union of Christians is something which subsists entirely outside the jurisdiction of mental and temperamental proclivities."

Dr. S. D. McConnell (Episcopal, Brooklyn): "One thing is beginning to be strongly felt, and that is that there is practically no use for having different churches at all. . . The time is not very far distant when the churches and various divisions of Christianity will be forced to combine to save themselves from being effaced from off the earth. Protestantism is impotent to make itself felt because of divisions."

Dr. P. S. Henson (Baptist, Brooklyn): "We deeply deplore the existence of denominational divisions, and we do not believe the crowning triumphs of Christianity will ever be won till our Savior's prayer is answered that they all may be one."

Rev. Washington Gladden (Congregationalist): "The Protestant church which has been disintegrated through the right of private judgment, realizing that the foundation of the church is not rights but loyalty to Christ and the kingdom is tending toward a union of its long separated parts."

In England the recent writings of Bishop Boyd Carpenter, of Ripon, as these writings have appeared in book and pamphlet form have stirred the very heart of the church of England. Canon Henson's recent volume ("Godly Union and Concord") is a series of sermons on unity, preached in Westminster Abbey. He says: "A few weeks ago I sat in the Congress Hall at Brighton and listened to a series of speeches by prominent non-conformists. I reflected that by the current practice of our church all these excellent orators were spiritual outcasts; that if they presented themselves for the sacrament of unity, they would be decisively rejected; that

in no consecrated pulpit could their voices be heard. . . The conviction came home to my conscience as an intolerable outrage, and I determined here to-day in this famous pulpit, what I had long been thinking, that the time has come for churchmen to remove barriers for which they can no longer plead political unity, and which have behind them no sanction in the best conscience and worthiest reason of our times." Coming as it does from the most famous pulpit in England, the above can not be taken as the mere mouthings of a novice.

The following is an editorial in the December "Treasury": "It is probably too much to hope that the prayer 'that they all may be one' will be realized in Japan any more than elsewhere in the near future, but a very hopeful beginning has been made. Six Presbyterian and reformed societies have united in 'the church of Christ in Japan.'" "Six Episcopal bodies have united in the 'Nippon Sei Kowai' with 10,238 members." In the recent conference of the Methodists in Canada held in Winnipeg, the report of the committee sounded clear notes on "organic union" and expressed "regrets that hitherto all efforts and negotiations had failed," and declared it as their belief that the time had come for "organic union" amongst those people settled in that country. Such statements as the foregoing not only punctuate the religious literature of to-day, but make up a very large part of the main body of the literature. I have been more ready to give them because till lately for the past 100 years the people known as Christians or Disciples of Christ have been the sole denunciators of denominationalism. What may we not hope for the next 100 years?

(TO BE CONCLUDED.)



The Conqueror of Alpine.

(Continued from page 299.)

"The baby looked scared for a minute, then with his eyes fixed on Jim's face, he started for him, holding up his chubby arms with the order we were all so used to—'take Jerry.' But Jim didn't. He made believe he had to go to work all of a sudden. But it was the funniest thing the way that youngster would single Jim out and make love to him after that. We would any of us break our necks to get one of his smiles, but the minute he saw Jim he would leave us all and start for him as fast as his little legs could carry him. But Jim wouldn't give in.

"Then one day we heard that little Jerry was awful sick. They wanted two men to help with something at the house, and Jim and me was the only ones above ground just then; so we went. I didn't go in the house, but Jim had to go in to see Jerry. It was kinder hot, an' the baby's crib was out in the middle of the room, an' Jerry an' his wife sittin' by it. We had sent for the doctor, but there was no tellin' when he'd git there. I stood on the door step an' heard the baby cry out hoarse, an' cough like it was stranglin'. Mrs. Somers stood up to lift him, but just then Jim looked in the crib, and the baby saw him. The little fellow couldn't hardly speak, but he turned away from his mother and tried to lift his little hands to Jim. 'Take Jerry,' he whispered. 'Jerry sick.' There were tears in his big, blue eyes, and his lip trembled. He had tried it so many times and failed, but he never cried when he was well.

"You oughter seen Jim. He stood there lookin' so beat for a minute. Then his eyes got kind o' misty an' he stooped down, lifted the little feller an' carried him to the big rocker. The baby curled down an' went to sleep, an' we thought he would be better. But in the night he was took worse an'—well, you know the rest. But Jim wasn't the same feller after that. He went back home pretty soon an' settled down. Ye see now why I called the baby the conqueror. Jerry succeeded fine an' they went back to Illinois two years after the baby died. But we boys begged 'em to leave that place jest as we fixed it, an' they said they would. There used to be several of us to do it, but I'm the only one left now."

THE ROOT OF THE MATTER.

He Cured Himself of Serious Stomach Trouble, by Getting Down to First Principles.

A man of large affairs in one of our prominent eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee and even renounced my daily glass or two of beer, but without any marked improvement.

"Friends had often advised me to try a well-known proprietary medicine, Stuart's Dyspepsia Tablets and I had often perused the newspaper advertisements of the remedy, but never took any stock in advertised medicines nor could believe a fifty-cent patent medicine would touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained and they replied that the principal ingredients were asceptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach."

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the over-worked stomach a chance to recuperate and the nerves and whole system receive the nourishment which can only come from food; stimulants and nerve tonics never give real strength, they give a fictitious strength, invariably followed by reaction. Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums.

Although Stuart's Dyspepsia Tablets have been in the market only a few years yet probably every druggist in the United States, Canada, and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

The old man rose and went into the house. The desolate hamlet was very still. A solitary star seemed to keep its lonely vigil above that beautiful spot between the hills, the quaking aspens shivered as a breeze passed softly through their branches, and the waters of Chalk Creek murmured a requiem for the little conqueror of Alpine.



For Loss of Appetite

Take Horsford's Acid Phosphate.

Excels in treatment of women and children, for debility and loss of appetite. Supplies the needed nerve food and strengthening tonic.

Detroit the Beautiful.

Continued from page 300.

No expense and care have been spared to secure the most artistic effects in the massing of rare shrubbery and beds of flowers. But most delightful to many is the upper half of the island, which is left in its native wildness, and through it are walks and roads which are a delight to automobilists, cyclists and drivers. Park phaetons convey visitors around the island for a small sum, pony carts may be rented, and scores of delighted children may be seen capering over the island at all times in these tiny conveyances, while the most delightful outing in the world is a row through the beautiful canals which wind in graceful curves about the island, gladdening the eye with charming surprises at every turn.

It is our proud boast that no other city offers such enticing pleasure trips for sums which enable the rich and the poor to share them alike. Think of an all day's excursion on the river for ten cents! Incredible, yet this is what hundreds of people do every day in Detroit. Three fine steamers plying constantly between Belle Isle and the Woodward Avenue landing are loaded with happy children, invalids seeking the invigoration of refreshing breeze and beautiful views, tourists and citizens enjoying these river rides for ten cents!

A second part of unusual beauty on the mainland directly opposite Belle Isle is the Water Works Park, out Jefferson Avenue. It stretches from the avenue down to the river's edge, a large tract of ground, with a charming outlook upon the river and Belle Isle, its artificial lakes and fountains, flower beds in most unique designs, and, most fascinating of all, the fine buildings with their ponderous machinery never ceasing. A striking thing greets the visitor at the entrance, a clock with its works hidden underneath a mount of green and its hands creeping round a dial of greenery and flowers. From the top of the high tower is presented a view of the river with its traffic of pleasure and commerce, the island, the shaded city streets and the maze of roofs and spires, that well repays one for the labor of ascending the high, winding staircase. A wonderful co-mingling one beholds of the supreme achievement of God in the fullness of the beauty of nature, and the acme of the ingenuity of man in the busy whirl of life below.

This park is almost at the extreme east end of the city's possessions, and the tourist bent on "doing the town" most systematically will do well to board a Jefferson car returning, transfer to Woodward, ride out seven miles over paved streets, and past the most palatial residences and the finest business houses, the city hall, the Soldiers' Monument, and the handsomest churches, to Palmer, or "Log Cabin,"

Park. This tract of land was the gift of Ex-United States Senator, Thomas W. Palmer, and upon it stands the old log house in which the donor was born, with all of the old time furniture, rugs, chinaware, stoves, playthings, etc., most sacredly preserved and shown to the public.

It is not possible to enumerate within the limits of our space the points of pleasure and interest which Detroit possesses. The wonderful manufacturing alone could keep the sight-seer interested for days, and while she has so much to offer to her visitors, Detroit expects to receive much from the delegates to the great religious convention in October. The city expects an uplift, the cause of Christ in Michigan looks for a mighty impetus, the churches throughout the country should feel the influence, the missionaries in far lands are waiting for the blessing, and the realization of it all demands "a representative from every church."

Pictorial Glimpses of the History of the Disciples.

(Continued from page 296.)

Supper Table, April 18, 1891, gives the following interesting particulars concerning the first church building of this infant denomination: "It was built by John Boyd, and though small and cheap, the infant denomination was not able to pay for it. After waiting two years for his money, Mr. Boyd

brought suit before Squire Nire against George Sharpe, one of the deacons of the new church, and Thomas Sharpe, who made the contract for the work, for the balance due on it. On Aug. 11, 1813, judgment was entered on the squire's docket for \$93.60, debt and interest to date. On May 9, 1814, the money was paid. The entries on the docket are as follows: 'Debt and interest, \$93.60; justice, 30 cents; constable, 62 cents; interest for nine months, \$4.21; receiving, 25 cents; total, \$98.98. Pd. peff. \$97.81.' "

This building ceased to be used as a place of worship about 1828. In 1842 it was sold to George McFadden, who moved it to West Middletown, where for several years he used it as a blacksmith shop, and later, 1869, it was the village post office. The sketch accompanying this article was made by Miss L. Hodgens, of West Middletown, and shows "the hole cut in the old church door for dropping letters in."

Later the building was bought by Mr. J. E. Lawton, who, after fruitless attempts to convey the building to responsible parties in the brotherhood, gave it away to one of his neighbors, who in the spring of 1892 moved it to the rear of his dwelling, to be used as a barn and stable. It is now owned by Mr. Samuel Jameson, of West Middletown. A few of the larger timbers is all that remains of this historic building. Truly, "How are the mighty fallen!"

C. C. REDGRAVE.

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ST. LOUIS, MO.**

Evangelistic

Additions Reported Last Week.

Baptisms.....	1024
Letters and statements and reclaimed....	258
Methodists.....	17
Baptists.....	44
Catholics.....	1
Unclassified.....	11

Total..... 1355
Dedications, 2.

M. L. BUCKLEY.

Harrison, O., Aug. 27, 1903.

COLORADO.—Salida, Aug. 24.—Sunday, 16th inst., one confession; 19th at prayer-meeting one by statement; Sunday, 23rd, one by statement, making three in the last eight days. I hope to send in some names for the CHRISTIAN-EVANGELIST soon.—G. W. COFFMAN.

Trinidad, Aug. 23.—Five additions to the church at Trinidad, Aug. 23. Present membership 182.—DAVID C. PETERS.

INDIANA.—Cross Plains, Aug. 24.—Just closed great meeting at Middle Fork, Ind., resulting in 42 additions—all grown people except three; 16 heads of families and the most prominent people in the community. Bro. J. J. Taylor, North Vernon, did the preaching, and by his earnest, eloquent presentation of the simple gospel truth, won the hearts of everyone in the community. We only had 13 members when Brother Taylor came to us, but his three weeks' stay resulted in the above number of additions, a church thoroughly organized, good Endeavor organized and work begun in earnest in all departments. The additions as follows: 1 by statement, 1 from Methodists, 5 from Baptists, 5 from Catholics, 35 confessions. Brother Taylor is assisting me here now; 2 added to date.—F. E. HAMMEL.

Madison, Aug. 24.—Three accessions by letter yesterday. Everything in good condition. Audiences held up well for warm weather. I dedicate the new house of worship at Oakland, Ky., fifth Lord's day in this month. Expect to start for Palestine in February or March.—J. MURRAY TAYLOR.

INDIAN TERRITORY.—Nowata, July 27.—We have just closed a two weeks' meeting near Allvine, which resulted in 59 additions—50 by baptism and 9 reclaimed. From this there were 4 from the Baptists, 3 from the Methodists, 1 from the Latter Day Saints. We started in with an arbor annexed to a schoolhouse, but the crowd increased so greatly that we were compelled to enlarge the arbor 20 feet. The people here are anxious to do something. They have a membership now of about 90. They are going to build at once. There is no place in the United States that needs the Word of God more than the Indian Territory. The pastor, W. F. Flower, did the preaching. This meeting was one of the greatest victories I have ever seen won.—A. RECTOR, Singing Evangelist.

IOWA.—Coon Rapids.—Meeting here closed with 13 additions the last night—50 in all. Chas. G. Stout did the preaching and won favor through the whole community. "The Enterprise," a secular weekly, commented editorially on the great work done.—T.

Keokuk, Aug. 27.—Will close my work at Keokuk, Aug. 31, and begin the work at Houston, Texas, Sept. 1. Our seven years' work at Keokuk have been very pleasant, and we feel the church is one of the best in the brotherhood. Bro. E. E. Lowe, of Ft. Madison, will come to Keokuk and take up the work the middle of September. May God bless and prosper the work under his leadership.—A. F. SANDERSON.

Moulton, Aug. 28.—Meeting at West Grove continues; one confession; rained out two nights past week. Have closed work at Moulton; ready to take work with the first call that suits. Reference, Iowa State Board, Moulton, or any congregation with whom we have labored. Can begin Sept. 15.—S. B. ROSS.

KANSAS.—Herington, Aug. 24.—Seven by letter yesterday; two of them from the Congregationalists. Elder J. W. Bacon, of Delavan is now preaching for the Highland church near Latimer. He reports one confession yesterday.—F. M. McHALE.

Wichita, Aug. 24.—Four confessions at the S. Lawrence Ave., church yesterday.—W. T. McLAIN.

Lawrence, Aug. 18.—The church work here moves on slowly. The summer work has been good and we are in fine condition for the fall.—A. L. WARD.

KENTUCKY.—Elizabethtown, August 24.—Charles Richard Vawter closed a meeting for A. C. Tharpe at Sonora, Ky., on Aug. 19, which resulted in 5 confessions, 1 from the Catholics. On the 20th, Brother Vawter began a meeting at this place, and although the M. E.'s started an opposition meeting only two doors away with one of their big guns, we have had fine audiences, and in the four days have had five additions. Eld. J. M. Vawter, of Jeffersonville, Ind., will be on hand tonight to assist in the meeting, and we expect much good to result.—C. P. VAWTER.

Lexington, Aug. 24.—A two weeks' meeting has just closed at Barterville, Nicholas Co., Ky., with 19 additions. The writer did the preaching and Jas. Ogden, of Lexington, conducted the singing. The work at Barterville is encouraging. Several in that church expect to enter the ministry, and two will soon be ready to go out as missionaries.—W. A. BOGGESS.

MICHIGAN.—Saginaw, August 24.—Six months' patient labor and love for the Master resulted in victory by the confession and baptism of a worthy young man of twenty-three years, upon whom the world made strong claim. Services of the week have all been splendid, particularly the prayer meetings, in attendance and spiritual life.—E. E. C.

MISSOURI.—Seymour, Aug. 24.—Bro. R. O. Rogers, of Paragould, Ark., has been helping me in a tent meeting at this place for more than two weeks. The immediate results, thus far, are 34 additions, 18 by primary obedience. Many others are interested.—D. B. WARREN.

Appleton City, Aug. 23.—Just closed a 10 days' meeting at Montrose; interest was good; 3 added by statement, and arrangement made for hiring a minister for one-fourth time. Would like to correspond with some young minister who would be willing to labor in a growing field for \$450 or \$500.—FRANK JALAGEAS.

Belton, Aug. 19.—I have just closed a two weeks' meeting at Hickman Mills, 15 miles south of Kansas City, Mo. Bro. E. W. Kerr, of Gallatin, Mo., conducted the singing. We had splendid audiences, with good spiritual results; four by confession and baptism. This is one of the best churches in the state, and is growing in power and godliness. The CHRISTIAN-EVANGELIST is quite popular in this congregation.—M. F. REDLEIN.

Ravenwood, Aug. 25.—Two additions by baptism at Ravenwood recently. Conducted funeral of Paul Murdock, infant son of Brother and Sister Murdock, of Parnell, Sunday afternoon, Aug. 23. Begin a meeting at Gaynor City, Sept. 9. We will have a basket meeting at Gaynor City the second Lord's day in September—an all day session. Have recently organized a Y. P. S. C. E., also a Junior C. E. at Ravenwood. Both doing nicely. Our C. E. gave an ice cream social on lawn at parsonage recently. Cleared \$20.25, which amount will be invested in hymn books. My time is divided equally between Ravenwood and Gaynor City. Work moving along nicely.—J. H. KENT.

LaBelle, Aug. 25.—I closed a meeting of 21 days at Knox City Sunday night, with 40 additions to the church; 35 confessions. The majority of the confessions were adults and heads of families. Bro. C. E. Wagner, formerly assistant pastor of Kirksville, was with us two weeks as leader of song. He is among the best of our song leaders, and his labors were conducive to the success of the meeting. The preaching, with the exception of one sermon, was all done by the writer. Brother Nichols, of Dallas, Ill., came on a visit near the close of the meeting, and while with us, preached one sermon and had the pleasure of baptizing his brother and wife, and his sister.—J. H. JONES.

Pleasant Hill, Aug. 25.—Closed a ten days' meeting at New Bloomfield, Mo., Aug. 21, with 13 accessions: 8 by baptism. Seven of the eight were men. All of the accessions were adults.—J. D. GREER.

Williamstown, Aug. 23.—Meeting here now one week and two days old, with 16 additions to date. Have to close next Friday to begin a meeting at Golden Point Church, near Hamilton, Ill. My brother, Byron Ingold, labors for these brethren one-fourth time and has sown some good seed.—OSCAR INGOLD.

Leora, Aug. 27.—A year ago we took charge of four weak points in New Lisbon township. Over a hundred have been added, and among those who have grown in grace three have been found mature enough for eldership. One new house of worship is being erected, and by the end of another year we hope to report they are helping to establish the kingdom elsewhere.—CLARK WILLIAMS, evangelist.

St. Joseph, Aug. 28.—Since last report there have been additions as follows: Antioch, An-

drew county, two; Long Branch, one, and in South St. Joseph, two. My work is doing nicely at all points. Am preaching a few days for a small congregation west of Savannah, Mo. Hope to do good.—N. R. DAVIS.

Tipton, Aug. 29.—I am feeling quite well. Will begin our meeting here to-morrow. Expect to be able to fill all my engagements from this on. All churches wanting preachers and all preachers wanting locations are requested to write to me at once. Many have been supplied averaging about two per week. Our new circulars will be out soon, explaining the workings of the bureau. All evangelists should keep in touch with us.—H. C. PATTERSON, General Manager.

OKLAHOMA TERRITORY.—Quay, Aug. 24.—On July 29, Brother John A. Tabor, evangelist for the Christian Woman's Board of Missions in this territory, began a meeting at this place. There was no organization here, but a few scattered Disciples from different states, who had come here at the opening of this country for settlement and who were very anxious for a church home of their own faith. The meeting continued for two weeks and a half with forty additions; eight by confession and baptism and the remainder by letter and statement. We have our lots on which to erect a new church and most of the money raised with which to build it. Brother Tabor is a fine preacher and knows how to present the gospel so that it can be understood. We feel that his coming to this town has been a great blessing to the community. We will continue to meet in an arbor till our house is completed.—MRS. C. M. PROWANT.

Norman, Aug. 24.—Dear Brethren: At our prayer-meeting service last Wednesday night, I took the confession of a father, mother and son and baptized them "the same hour of the night."—J. G. CREASON.

Fallis, Aug. 26.—Held a two weeks' meeting at Luther, resulting in 23 additions to the church. The work here is in better condition now than ever before. Several new officers were selected, and the present pastor's salary doubled. Also, I preached a week at Gorden with 5 additions. I leave here to-morrow for Nashville, Tenn.—L. E. CROUCH.

OREGON.—Corvallis, Aug. 24.—Six have taken membership with the church since I began work here, Aug. 1.—T. S. HANDSAKES.

TEXAS.—Houston, Aug. 26.—Just closed a successful meeting at Smithville, Texas, in which the membership was increased 25 per cent. Of these accessions 10 were mothers and wives from the most select families of the town. It was considered a phenomenal meeting and genuine good fellowship prevails. Bro. Earnest J. Bradley is the noble and consecrated pastor, an indefatigable worker in the Master's cause.—E. W. BRICKERT, evangelist.

WISCONSIN.—Lynxville, Aug. 26.—Five additions last Lord's day. One baptism, one from Methodists, 3 by letter.—ALLAN M. LAIRD.

Changes.

Guy Hoover, from 4938 Calumet Avenue to No. 4, 4804 Indiana Ave., Chicago.
Jos. A. Serena, from Havana to Eureka, Ill.
L. S. Zider, from Tuxedo to 319 W. 3rd St., Joplin, Mo.
J. F. Floyd, Washington to Winamac, Ind.
M. D. Baumer, Holmesville to Cortland, Neb.
Carl C. Harl, Murray, Ia., to Healdsburg, Cal.
A. F. Sanderson, Keokuk, Ia., to Houston, Texas.
Milton B. Madden, Topeka, Kan., to Sendai, Japan.
Chas. M. Watson, New Haven, Conn., to Box 802, Connellsville, Pa.
A. B. Jones, Macatawa, Mich., to Liberty, Mo.
W. W. Pew, Ukiah, Cal., to Oroville.
George Darsie, Boulder, Col., to Frankfort, Ky.
A. O. Riall, Terrell, to Augusta, Tex.
L. E. Murray, 5456 University Ave., to 244 S. Ritter Ave., Indianapolis, Ind.



A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis Mo.

Current Literature

A Chinese Story-Teller, or the Changed Story. By William Remfry Hunt (Foreign Christian Missionary Society.) Author of "Facts about China," with a Foreword by W. P. Bentley, M. A. Illustrated. Christian Publishing Company, St. Louis. Price \$.75 post-paid.

This is an interior view of China and of Chinese life. It breathes the spirit of orientalism. It is a thrilling story of a heroic life. Evangelist Shi Kwei Piao, the Chinese story-teller, is a most interesting character, a genius in his way, an orator of native ability, and a shining illustration of the power of the gospel to redeem and purify human life. Mr. Shi was a Chinese story-teller, wandering from village to village, and a victim of the opium habit, who had experienced all the misery and wretchedness of that worst form of slavery. The gospel story touched his heart, aroused his better nature and led to a death-grapple with the opium habit in which, through prayer and struggle and conflict and defeats, he came at last to complete victory and to freedom, and is now a wise, able and consecrated preacher, laboring successfully in connection with our other missionaries in China. His picture, which is the frontispiece of the book, indicates a strong character. Incidental to the story of this remarkable life, there is much of Chinese history, customs and characteristics. The book is illustrated with pen drawings, is handsomely bound in yellow, and is one of the most valuable contributions to our foreign missionary literature. It is the latest book from the press of the Christian Publishing Company, and deserves a wide reading from the brethren in this country who wish to know how their brethren in China live and labor, and what is the outlook for their work. The author dedicates his work to "Dr. W. T. Moore, M. A., LL. D., from whom I first learned to interpret the story of the Christ."

Miracles and Supernatural Religion. By James Morris Whiton, Ph. D., New York, The Macmillan Company, 1903.

The object of this little volume, as the author explains it, is "to clarify current ideas of miracle and the supernatural, so as to find firm holding ground for tenable positions in the present 'drift period' of theology." The object is a most worthy one, and the work contributes some valuable thoughts to that end. The work bears evidence, however, that the author's thought is, itself, in a transition stage, and his thinking has not been properly correlated, one part being out of harmony with another. The author's contention that the miracle does not occupy the place which it once occupied among the evidences, is probably true, and that there has been a corresponding increase in the ethical value of the biblical content as evidence, is also true. When the author argues, however, that the immanence of God in nature should lead us to expect the miracle as much to-day as at any former time, he seems to us to leave out of the problem an important consideration, namely, that in the introduction of the supernatural as a new and higher cause into the sphere of what we call the natural, God has occasion or motive for such phenomena, and if such phenomena are not needed to-day, then we ought not to expect them. It is not a question of *possibility*, but a question as to the *divine method* which always adapts itself to human need.

The effort of the author to make the reported raisings from the dead, in the New Testament, more credible by treating them as resuscitations from apparent death, is, in our judgment, the weakest and most unfortunate part of the book, and is wholly unnecessary in view of what the author so well states in subsequent chapters. The argument to show that Lazarus was not actually dead, not only lacks cogency and convincing power, but we regret to say it seems to us to lack reverence for Him who wrought the work and whose whole character should relieve Him from the suspicion of playing a part in a sort of make-

believe domestic tragedy, which had no more solid basis of fact than a mere trance.

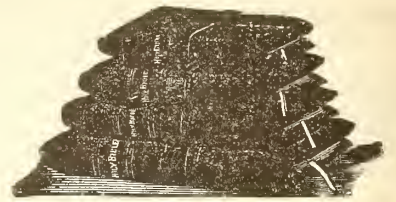
The strongest part of the book, and one which entirely supersedes the necessity for his chapter on resuscitations, is Chapter V, which treats of biblical miracles as "the effluence of extraordinary lives." "Now all of the inexplicable, inimitable reality that at any time has to be left by the baffled intellect as an unsolved wonder under the name of miracle, is just that,—the natural product of an extraordinary endowment of life. . . . The works of which any man is naturally capable are conditioned by the psychical quality of his life and its power to use the forces of nature." This is only saying that if the works of Christ are extraordinary, so is his nature and life, and that there is the same harmony between the wonders which he wrought and the life which he possessed, that there is between the works of an ordinary man and his ordinary life. Why, then, waste time and ingenuity in trying to make the reported miracles of Christ more credible by making them less wonderful? Was not his life more wonderful than any of his deeds?

The virgin birth of Jesus, and what the author calls his "physical resurrection," are held to be matters not of fundamental importance, since they are not essential to the belief in the incarnation and in the continuous life of Christ. Here again the author seems to do grave injustice to the New Testament record. On the whole we should say that the author's point of view, as relates to these doubtful chapters, is not likely to be permanent, for it is not satisfactory, and he is likely either to believe more or less than he now does.

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THE BEGINNER'S QUARTERLY.

*A New Lesson Help
on Entirely New Lines*

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EDITORS { W. W. DOWLING, Author International Lesson Annuals.
JENNIE C. TAYLOR, St. Louis Kindergarten Instructor.

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Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

The Quiet Hour

Dedication.

To Thee, our heavenly Father, do we dedicate this column to be devoted to the cultivation of a deeper knowledge of our relation to Thee and to a more vital experience of Thy presence and grace. May Thy Holy Spirit, our Helper and Guide, aid all who may herein seek to know Thee better and to love Thee more, to come into that fullness of joy and of peace found only in walking with Thee, through Jesus Christ our Lord.



It is not simply nor chiefly by what the editor may himself say in this column that he hopes to feed and nurture the spiritual life of the reader, but rather by choicest thoughts, culled here and there from those who have walked with God, and especially by leading the soul into the habit of meditation on the deeper things of the spirit, and of private prayer. If the early morning hour may be selected for this quiet meditation, before the mind is disturbed by the cares of the day, that is much to be desired. But by all means let there be some corner of the day in which you may shut yourself out from the world and have a little time to take your spiritual reckoning.



To Do My Best.

To love someone more dearly every day,
To help a wand'ring child to find his way,
To ponder o'er a noble thought and pray
And smile when evening falls.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when he calls.

—Maude Louise Ray, in *Harper's Magazine*.



Unconscious Signs.

Men carry unconscious signs of their life about them. Those that come from the forge, and those from the lime and mortar, and those from the humid soil, and those from dusty travel bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or grief. Tears and laughter tell their own story. Should one come home with fruit, we say: "Thou art come from the orchard;" if with hands full of wild flowers: "Thou art from the fields;" if one's garments smell of mingled odors, we say: "Thou hast walked in a garden." But how much more, if one hath seen God, hath held converse of hope and love, and hath walked in heaven, should he carry in his eye, his words and his perfumed raiment, the sacred tokens of divine intercourse.

—Henry Ward Beecher.



Where His Footprints Lead.

There are two sides of life's road—the side on which are lying the wounded, the suffering, the needy, the despoiled, the dying, and the "other side." The "other side" is a well-trodden side. It is the easier side to go on. There is nothing to interrupt us. We do not need to lose time in stopping to help people who are sick, weak, fainting, wounded, or in any want or trouble. We shall get along faster on this side and shall save ourselves a great deal of inconvenience and annoyance, and much uncomfortable feeling. But this "other side" bears none of the footprints of Jesus.

—Wellspring.



Peace! Be Still!

Peace! Be still!
In this night of sorrow bow.
O my heart! contend not thou!
What befalls thee is God's will—
Peace! Be still!

Peace! Be still!
All thy murmuring words are vain—
God will make the riddle plain;
Wait His word and bear His will—
Peace! Be still!

Popping of lamp-chim- neys is music to grocers.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

Hold thou still!
Though the good Physician's knife
Seems to touch thy very life,
Death alone He means to kill—
Hold thee still!



Give us grace, we beseech Thee, our heavenly Father to spend this day so as to meet with Thy approval. Help us to know our weaknesses in order that we may seek strength from Thee to fortify ourselves against the temptations of the day. Open our eyes that we may see opportunities for doing good and for blessing others. Keep us from idleness, from self-indulgence, from covetousness, from evil thoughts, from unkind words and from vain desires. When the evening shadows fall, may it be that we shall have made one day's pilgrimage toward our Father's house. And may the peace of God, which passeth all understanding, keep our minds and hearts, through Jesus Christ our Lord! Amen.



Pebbles From the Beach.

(Continued from Page 297.)

Any mosquitoes? No. They live in Jersey. It is said if you were to write the figure 1 in Philadelphia and then hitch a string of ciphers reaching all the way down to Atlantic City you would still be several myriads short of the actual number of these festive insects that prey this summer on Jersey boarders. Some one compares their midnight music to the roar of a railroad train.

Among a lot of inmates at the the asylum for the insane, they say the most conspicuous is a long-haired man who sits by the window drumming his fingers excitedly on the window sill as if playing a piano. "What was the cause of his aberration?" asked a visitor. "His is a peculiar case," answered the keeper. "He is a German musician. He was down at Asbury Park playing the piano. Mosquitoes were thick; they got on his music sheets and he unobservedly played the mosquitoes for notes. The harmonies resulting were more beautiful than any he had ever heard before. He became enraptured, but the mosquitoes flew away and a repetition was impossible. Ever since then he is seeking for the combination. It was 'the lost chord.'"

Miles and miles you may stroll along this beach at Bethany and never tire, so bracing is the air, so noble the outlook, so entrancing the sea. Here are pebbles of all sorts and sizes and colors and forms. Here are fiddlers and crabs and sea eggs and turtles and strange weeds and fish cast up from the deep sea caverns. Here are shells of great beauty and variety, univalves and bivalves, fossil and recent, spiral and plain, conchs and mussels of every hue and form. Take these home with you and they tell a story that never grows tame.

"Old shell of the sea, you that sing
Of the place of your birth and your
dreams,
I will hold you this day till you bring
A sea thought to cool Sol's fierce beams.

"Ah! The roar of the wind's in my ear,
And the beat of the sea's on my brain.
The dash of the surf I hear,
The hush and the rush of the rain.

"I can see the flash of its wing
As a white gull slants to the foam.
And the glint of the sails that bring
A ship to the port of home.

"What care I for hill or for stream?
What care I for dull hum of bees?
I will go with my shell, and dream
Of the laugh and the wrath of the seas."

Come over and see for yourself. Geologists tell us the Atlantic coast is slowly sinking. According to our United States Geological Survey the subsidence is about one foot in a century. It is operating like the force that hardens the ruby in a million years. You should see and enjoy it while you have opportunity, before it subsides utterly, or you go hence where "there shall be no more sea."



A Great Railroad.

It may be truthfully said that railroads, more than any other medium, make a great city. St. Louis is truly great in her railroads, having some twenty-one important lines terminating within her borders.

One of the most important of these roads to St. Louis is the WABASH LINE, from the fact that it draws the commerce of nearly all sections of the country to this metropolis, as a magnet draws kindred metals to itself.

The great arms of this growing system reach to Kansas City, Omaha, Des Moines, Albia and Ottumwa, Ia.; Chicago, Toledo, Detroit and Buffalo, and attract business from beyond these important gateways, even from the remote Pacific Coast, the extreme Northwest, the Great Lakes and the Atlantic borders.

It is commercially aggressive, and in its never ceasing activity is to-day reaching its great steel tentacles toward Pittsburg, Pa., and Baltimore, Md. In a little more than a year these two beehives of industry and all their tributary territory will be bound to St. Louis by the continuous rails of the WABASH.

Its through-car system is perfect, running solid, fully equipped trains for night and day service to Chicago, Kansas City, Omaha, Des Moines, St. Paul, Minneapolis, Toledo, Niagara Falls and Buffalo, and through sleeping cars to New York, Boston, Montreal, Denver, Portland, Ore., Los Angeles and San Francisco.

Its train equipment is modern in every particular, there having recently been placed in service many new passenger cars consisting of Observation-Cafe and Library Cars, Reclining Chair Cars, Dining Cars, Day Coaches and Combination smoking and Baggage Cars, which are models of beauty and neatness, representing the highest state of development in car building.

This road will be called upon to transport hundreds of thousands of visitors to the World's Fair in 1904, and its facilities will be found ample for so gigantic an undertaking.

THE WABASH is essentially a St. Louis line, having its General Officers, from the President down, located here, and has an army of employees, necessary to carry on this vast system, who are citizens of St. Louis.

It spends its money largely in St. Louis and it has the interest of St. Louis always in mind.

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Family Circle

Song of the Lightning.

By Walter S. Smith.

I have my home in the angry cloud,
I speak in thunder's roar.
I shiver at sea the mainmast proud,
And I rend the rocks ashore.
I tear and torture the stoutest tree
In all the woodland plain;
I dance and play in ecstatic glee
When heavy falls the rain.

I leave my home in the tempest car,
And visit the scenes of earth.
I speed the tidings of trade and war,
Of sorrow and pride and mirth.
I run the motor; I turn the wheel;
I light; I cook; I spin;
I play the wizard; I print; I heal;
The race with the light I win.

I stand for horses without their feed,
For steam power without its gear;
For wind, for water, and never need
A moment's rest a year.
I have no eyes, I could use no ears;
I suffer no heat nor cold.
I could work right on a thousand years
And grow not lame nor old.

Oh, I am a worker of wondrous mien!
No rival at all have I.
My service and usefulness are seen
In earth and sea and sky.
I own no master, confess no mate,
Obey no ruling will—
Save that of man, who on earth is great,
And God who is greater still.
—In *Woman's Home Companion*.

Roy's Gymnasium Ticket.

"Mother, can't I buy a ticket to the gymnasium for this summer?" asked Rob Royse.

"How much does it cost?"

"Four dollars; but that includes baths, and—and just lots of things."

"Could your little brother go in on your ticket?"

"No, course not, but—"

"Then I am sure we can't afford it, Rob," she said, firmly.

"But, mother, I need it so! I'm all stooped over and weak-armed, and thin as a rail," he pleaded.

Mrs. Royse sighed, for what Rob said was true, and her great anxiety was to see her two boys grow strong and straight. Still, they could hardly afford the four dollars just now, and she could not give to one and not other. So she answered quietly.

"Alden needs it, too, dear," adding after a pause, "I wonder if we could not have a gymnasium of our own?"

"If we had a big barn we could, but we can't stand up in our coal-shed."

"What about the back yard—an outdoor gymnasium?"

"That big, old bare lot!"

"Yes. It needs to be big and bare, and the high fence around it is just the thing. The dead apple tree will make a fine hold for our swinging ropes, and we can easily fix up the place for basket ball, horizontal bars, and all those things."

"And we'll have swinging ladders," put in Rob, suddenly all enthusiasm, "and Dollard Wright has a pair of saw horses he'll give us. Say, mother, wouldn't it be nice to have Dollard in our gym?"

Mrs. Royse looked dubious. "We don't want a crowd of boys—it would soon give us trouble; but three would make it nicer than two, so if you promise to ask no one else, you may have him in it."

"And between us we have money enough to buy our Indian clubs right off. Mayn't I go over and tell him about it?"

Away he bounded, leaving his mother smiling over her work and planning how to transform the ugly back yard into a first-class gymnasium.

"I'll make them a floor-mat by sewing together those two old mattresses in the attic, and covering them with denim. It can be kept in the lattice porch at night. The best thing about the plan is that the boys are developing their muscles and they are in the open air at the same time, and happy at home where I can be with them. Maybe I shall get a little physical culture myself!" laughed the wise little woman.

That night the charter members of the Royse gymnasium held a caucus as Rob called it, and the most enthusiastic member of all was Mr. Royse himself.

"The first thing we must do will be to rake and clean the yard till it looks like new," he said. "Then I'll see that the ropes are up good and strong. If a punching-bag doesn't cost too much, we will have one in the corner."

This was greeted with cheers, Dollard exclaiming: "Oh, let me buy that! Father was going to give me a gym ticket, and I'll just take the four dollars to get apparatus. We can invent so many nice games with the apparatus."

"I know one already!" cried Alden. "It's to put a tin can—an opened one—on the end of a pole, and see how many times you can throw it up and catch it on the pole again. It takes lots of practice."

The older boys smiled over this, but Mrs. Royse declared that it would be fine training for the muscles of the back. Although they tried it next day "just for Alden's sake," Rob and Dollard got plenty of fun out of the tin cans during that jolly summer.

Indeed the whole gymnasium was a grand success. To be sure no grass grew in the Royses' back yard that year; but there are many things better than grass. The boys developed some respectably big muscles, and became very skillful in their games. And since there were only three of them and it takes four to play most games, Mrs. Royse was often coaxed to leave her work and join them.

When she declared she was "getting more physical culture than the house-work could stand," the boys resolved to help. They washed dishes, made beds, swept rooms, and, in fact, as Dollard said, they "turned girl, so that she could turn boy when the work was done."

"We're a Mutual Aid Society," she explained to Mr. Royse, while Alden whispered, confidentially: "Do you know, father, I never used to love mother as much as I do now. She's so jolly and always plays so fair!"

When fall came, Mrs. Wright offered the use of her big attic for the winter, and here, though somewhat hampered by low rafters, the boys continued their muscle training.

"Are you satisfied with your summer's gymnasium ticket, Rob?" asked Mrs. Royse, with a smile, as she helped him gather up his schoolbooks on the opening day.

"Well, I guess so!" he exclaimed, heartily. "And it didn't cost four dollars, either, did it?"

"No. Do you notice how sturdy Alden has grown during the summer? He looks like a different boy."

"Sure enough! And Dollard and I have got biceps like a blacksmith's. Just feel that! I tell you mother, it's funny that every boy doesn't get up a gym of his own. Don't you think so?"

—*The American Boy*.

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The Lost Cap.

He hunted through the library,
He looked behind the door,
He searched where baby keeps his toys
Upon the nursery floor;
He asked the cook and Mary,
He called mamma to look,
He even started sister up
To leave her Christmas book.

He couldn't find it anywhere,
And knew some horrid tramp
Had walked in through the open gate
And stolen it, the scamp!
Perhaps the dog had taken it
And hidden it away;
Or else perhaps he's chewed it up
And swallowed it in play.

And then mamma came down the stairs,
Looked through the closet door,
And there it hung upon its peg,
As it had hung before.
And Tommy's cheeks turned rosy red
Astonished was his face;
He couldn't find his cap—because
'Twas in its proper place!
—*Youth's Companion.*

An Entertaining Evening.

There is usually a period in every young man's life when his idea of having a good time means being away from home. He forgets what the father of the young man in this story from the New York Times took effective means to make his son remember. The young man had to work till 6 o'clock, and had got into the habit of staying down-town to dinner and spending his evenings at the theatre or in calling on friends. One afternoon if father came to him and asked him his he had any engagement for the evening. The young man had not.

"Well, I'd like to have you go somewhere with me."

The young man himself tells what happened: "All right," I said, "Where shall I meet you?" "He suggested the Columbia Hotel at half-past seven; and I was there, prepared for the theatre and lecture on late hours. He had combined the two on several previous occasions. But when he appeared, he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained.

"We went out and started straight for home. 'She is staying at our house,' he said. 'I thought it strange that he should have made the appointment for the Columbia under those circumstances, but I said nothing.

"Well, we went in, and I was introduced with all due formality to my mother and my sister. struck me as funny, and "The situation I started to laugh, but the laugh died away. None of the three even smiled. My mother and my sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated.

"It wasn't a bit funny then, although I can laugh over it now. I sat down, and she told me one or two anecdotes of my boyhood, at which we all laughed a little. Then we four played games for awhile. When I finally retired I was invited to call again. I went upstairs feeling pretty small and doing a good deal of thinking."

"And then?" asked his companion. "Then I made up my mind that my mother was an entertaining woman and my sister a bright girl.

"I'm going to call again. I enjoy their company and intend to cultivate their acquaintance."—*Youth's Companion.*

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If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping Vigor, health and happiness result from its use.

feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to **Mrs. M. Summers, Notre Dame, Ind.**, for her free treatment and full instructions. Like myself thousands have been cured by it. I send in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

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Training His Mother.

We are told that now-a-days the children are doing their best to educate the parents. With his inimitable touch Mr. Barrie, in "The Little White Bird," writes these suggestive lines of the small boy who educated his mother in truth-telling:

Heaven help all mothers if they be not really dears, for their boy will certainly know it in that strange hour of the day when every mother stands revealed before her little son. That dread hour ticks between six and seven; when children go to bed later the revelation has ceased to come. He is lapt in for the night now and lies quietly there, madam, with great, mysterious eyes fixed upon his mother. He is summing up your day. Nothing in the revelations that kept you together and yet apart in play time can save you now; you two are of no age, no experience of life separates you; it is the boy's hour and you have come up for judgment. "Have I done well to-day, my son?" You have got to say it, and nothing may you hide from him; he knows all. How like your voice has grown to his, but more tremulous, and both so solemn, so unlike the voice of either of you by day.

"You were a little unjust to me to-day about the apple; were you not, mother?"

Stand there, woman, by the foot of the bed and cross your hands and answer him.

"Yes, my son, I was. I thought—"

But what you thought will not affect the verdict.

"Was it fair, mother, to say that I could stay out till six, and then pretend it was six before it was six?"

"No, it was very unfair; I thought—"

"Would it have been a lie if I had said it was quite six?"

"Oh, my son, my son! I shall never tell you a lie again."

"No, mother, please don't."

"My boy, have I done well to-day on the whole?"

Suppose he were unable to say yes?

—*Baptist Standard.*



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The Laughter of Fools.

Ecc. 7:6; Eph. 4:29; 5:4.

A cheap and easy sort of jesting is deplorably common, and the pity is that it is so mischievous. It degrades the Bible and robs it of its sacred efficacy. It is told of a sculptor that he once labored on a block of marble till he had carved it into the image of a Greek god. It was a masterpiece, and he surveyed it with just pride. In his absence a silly wag got into his studio and, thinking to be funny, put a slouch hat on the head of the statue and gave it a moustachion with a burned cork. The sculptor returned and, to his indignation and disgust, beheld his god transformed into a leering rake. Cursing the fool, he undid his idiotic handiwork; but his pride in the statue was gone. Whenever he looked at it, he seemed to see in it that silly disguise, its godlike smile transformed into a maudlin simper. And is it not thus that it fares with the Bible when fools lay their profaning hands upon it? There are passages which have been ruined for the sacred use of spiritual edification. The fool has handled them, and wherever one reads them, some inane witticism obtrudes itself. Let us resolutely refrain from this manner of jesting, and stoutly set our faces against it. It is reckoned a crime to poison the wells from which men drink; and surely it is a still greater crime to pollute with pernicious folly the sacred fountains of spiritual life.—*Current Anecdote.*

To Cure a Husband.

How to cure a husband. It is a question you hear put forth every day. A wife, if she be a wise woman, will set herself to find out her husband's best side, and, having found it, persuade the man to live up to it.

Set up an ideal before a man, let him think that to you he is that ideal, and the chances are a thousand to one that he will try to live up to it.

If he is mean and selfish, make him think he is generous, and you will have cured half his meanness before he knows it. If he is bad tempered and full of crochets, din it into him morning, noon and night that he is good temper itself, and (always supposing that the original bad temper does not arise from ill-health and physical suffering) it will not take very long to sweeten it.

If he is morbidly jealous, don't be a fool and show him that you are afraid to speak civilly to any other man in his presence. He will begin to think he has good grounds for his jealousy then. But let him see that in your eyes at least no man can possibly come up to him in point of physical and mental attractions.

Place him on a pedestal, make a hero of him, and in spite of himself he will be forced to live up to the character, and will feel himself, without any words of yours, how absurd his jealousy is. If a man's wife thinks him perfection, he need fear no envy of lesser mortals.

If he is one of those fussy, interfering, domestic sort of men, just try to make him feel that in your eyes he is the quintessence of everything manly,

and that such small details are quite beneath his notice. He will soon give up interfering.

If he is prodigal and reckless, coax him to save; don't always be taunting him with his extravagance.

Above all, if you are a wise woman, don't try to argue a husband—or, for the matter of that, anybody—out of any of the above or any other faults.

Moreover, let it not be forgotten that matrimonial arguing is but too apt to degenerate into nagging, and a nagging wife never had any real influence over a husband yet.—*The Welcome.*

Self-Irrigating Crops.

Prof. W. H. Wiley, of the Agricultural Department, is sometimes as great a wag as he is a chemist, as the following will show. In a recent speech he said:—

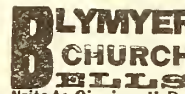
"I simply wish to mention, without exactly recommending it, this suggestion from an agricultural source. It comes from a man who proposes to plant onions with his potatoes, with the idea that the tear-making qualities of his onions may act on the eyes of the potatoes, and make the latter crop self-irrigating."

Photographs of Summer Resorts.

The Pere Marquette Railroad, the Michigan Resort Scenic Route, is sending out a handsome souvenir of the resort country in the shape of four photographs of beautiful scenes, each 6x8 inches, mounted ready for framing, and without advertising printed on them. These make a handsome reminder of the summer days and will be sent to any address on receipt of 25 cents. Address H. F. Moeller, G. P. A., Pere Marquette R. R., Detroit, Mich.



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CHRISTIAN PUBLISHING COMPANY

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With the Children

By J. Breckenridge Ellis

Clarence Per Lee, Grand Rapids, Mich.: "This year the newsboys went to Muskegon for their picnic. One division of 8 cars went over the Pere Marquette, that of 9 went over Grand Rapids and Indiana roads. At Muskegon they united, and two huge Pere Marquette engines hurried them to Lake Michigan Park, 5 miles away. They arrived at 8:30. Until 10 the time was devoted to bathing and playing in the sand. The beach was strewn with clothes for about half a mile. Then came the greased pole contest. A large pole was extended out over the water from a small bathing-pier. It was well greased. At its farther end was a small flag. The one who walked to the end of the pole and seized the flag was to receive \$2. After several failed, one reached the flag and seized it before he fell off into the water. Then one-dollar prizes were offered, and 9 out of the remaining 78 got dollar prizes." (Were you a niner, or seventy-eight?) "Next on the program was lunch. The beach was deserted as quickly as it had been populated. The count of tickets showed that 1,245 newsboys were standing in line. The lunches had previously been taken from the car to long tables. As they marched by each boy handed in his ticket and received his lunch and a tin cup of lemonade. Last of all was catching the greased pig, which furnished all kinds of fun. Imagine Mr. Taylor, the manager of the circulation department, holding a rope to the other end of which is fastened a greased pig. Problem, How can Mr. Taylor get the rope off Mr. Pig without getting some of that grease on his picnic clothes? The boys were so eager to capture the pig, they did not give him half a chance to show what sort of pig he was. They fell all over him in football fashion and downed him before he had gone 50 yards. It was decided unfair, and there was a third trial before his pigship had a good start for the timber. He made a fine run for it, but two boys captured him and split his cost. The chasers were a motley array. Some were in bathing costume, some in old clothes brought from home, others in their Sunday's best, much to the damage of the latter. After the pig chase there was another stampede for the beach. The more weary trailed through the sand to the track where the train was switched. By a quarter to one, when the first warning whistle blew, most were aboard. Quick time was made. The 40 miles were covered by the first section in about an hour. It was generally conceded that the 1903 picnic was 'the best ever.' My letter is so long I fear Mr. Ellis won't know what to do with it. But the subject of boys is a great subject; for boys are the stuff men are made of." (And mighty poor stuff some of it is. Boys who deliberately form evil habits are making it pretty hard for the men who are to come after them. I am glad there are so many boys in the Advance Society. When a plant is a weed in its youth, it is a weed when grown; it may be a horsetweed, but it can't become a

flower. But people aren't like plants; there is this difference—weeds are born weeds, but people make themselves weeds or flowers, according to the way they spend their youth. Get a little poetry, history, quotations and Bible on board while sailing along. And picnics? Go to every one you have a chance. I wish there was one tomorrow!)

Flossie Davis, Des Moines, Ia.: "Well, I had bad luck again. I had kept 7 weeks on my new quarter when I forgot to learn a quotation, but 'if at first you don't succeed' . . . so I've begun again. I think old gold and blue pretty society colors, though. I don't think I have seen that combination. How old is Maude Kelly? She and I are in the same boat, we have to cook. Really, though, I don't mind cooking except when we have company." (I'll go to the hotel when I visit your city) "for then, oh dear! something is just sure to go wrong. Well, I guess I had better quit and go to bed." (Good-night.)

Ada Miller, New Home, Mo.: "I have kept the Av. S. rules 12 weeks and desire my name on the Honor List. I have read the CHRISTIAN-EVANGELIST almost since I can remember. I like the Av. S. letters, but I like stories better. I would like to meet you all at the World's Fair, and be in that sleighride." (You come to the Fair, and we'll see about the sleighride later.) "I have never read less than a chapter in the Bible each day. I went to a picnic last Saturday near the New Home Shaft, saw many people we knew, and had a fine time." (We don't know anything about that shaft; won't you tell us about it?)

Grace Hord, Grayson, Mo.: "Since my last quarter ended, I haven't had time to keep the rules,—it is a busy time for housekeepers. I hope to begin again soon." (Hope you will, for we miss you.) "We had an old hen to go to sitting" (Now, where is Jessie Underwood? Let her be listening about this.) "and only two eggs hatched. We keep the little chicks wrapped up in a cloth in the kitchen, but they don't like to stay there very well. Can any one tell me what to do with them? (I suggest that the chicks be left in the kitchen while the family sleep outdoors.) "It is cold enough to have a pie here in August." (I never saw any day that wasn't cold enough for a pie. You couldn't heat a day so hot that a pie wouldn't be seasonable to my tongue. Custards are good; we had one to-day. An apple-pie is a reliable kind of a pie, you don't get sick on it, because you don't want too much of it. It goes well at supper, too, or even at eight o'clock in the night time. But a cold mince pie dents under like my teeth and melts up against the roof of my mouth like no other pie of my acquaintance. Almost as satisfying, in fact, more soul-uplifting, is a pumpkin-pie. If there is anything in a pie to make a person more religious, it is in a pumpkin-pie. As for peach pies— But I find I have made a mistake in Grace's sentence. It wasn't pie at all, she spoke of. I must give that line again, and stop talking.) "It is cold enough to have a fire here in August. Usually it is too warm to live in comfort." (I just use a sheet.) "I must close, as it is

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Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, I feel it my duty to tell all I can of the great virtue of Himalaya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalaya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick P. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, that Himalaya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, that Himalaya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Mr. Alfred C. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not be down for fear of choking, being always worse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalaya cured him of Asthma of thirty years' standing.

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time to prepare supper." ("Three in a Boat!"—any of you ever read that book, by Jerome?)

Edna Bear, Iberia, Mo.: "I have succeeded in keeping the 12 weeks' rules. I forgot to read my Bible verse one day, so had to begin over. I am sorry Donnie Swift got lost; I fear she will lose her sleighride. On Children's Day, Hickory Point Sunday-school carried out a very nice exercise prepared by P. H. Duncan. We raised \$8.20 for Foreign Missions. I am one of those who got left at home the 4th of July."

May Haymaker, Wichita, Kan.: "I have been reading John Lord's Beacon Lights of History. I think blue and old gold about the prettiest for the society colors, though I really think white goes better with blue than old gold; but I give my vote for blue and gold."

(Next week I think we can publish our new Honor List. We will have, also, a letter from Madge Masters, and one from Billings, Mo., with no name signed to it. Doesn't Donnie Swift live there? And I will tell how it happened that I forgot to keep one of the rules of the Av. S. last week.)

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The Christ in Modern English Literature, the new book by George H. Combs, is now being called for. Orders have been received and filled. The book is bound in purple colored silk cloth with title in white. The book contains 257 pages. An idea of the book can be learned from the following table of contents: The Scope and Significance of the Inquiry; The

New Feeling for Christ; The Literature of Silence; Voices of Revolt; Il Penseroso; Poets of Paganism; Redemptive Ideals; The Complaint of the Pessimist; Echoes of the Orient; The Vision; Faith's Chorus; The Outlook. The price is \$1.00, postpaid.

The Chinese Story Teller, or the Changed Story, by Wm. Remfry Hunt, is a new book just from our press. The introduction is by W. P. Bentley. An idea of the contents of the book may be gained by reading the following short extract from the introduction: "The aim of the author is just this—to give the reader a pen picture of the Chinaman in some of the every-day aspects of his life, and this all the more effectively by taking the actual experiences of a real hero." The book contains sixteen illustrations, most of them being full page. The book embraces 167 pages and is printed and bound in latest style. The price is 75 cents postpaid.

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THE CHRISTIAN EVANGELIST

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Vol. XL. No. 37. September 10, 1903. \$1.50 A Year.

The Lamp of Life.



No man lights a lamp for the sake of seeing the lamp. We should think him a singular student, who, lighting his lamp, should occupy himself in unscrewing it, and peeping in to see what was in it; with tinkering at the wick; with working at the shade; with taking it up and setting it down; with defending it from millers—thus devoting himself wholly to the lamp. On the contrary, he forgets it. He takes it, to read by it something that is not a lamp. It is the book, it is the picture, it is the room, it is the child, it is the friend, it is the life which is going on, that the light reveals. It reveals the nature that is outside of it; and its value consists in its giving a true interpretation. The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." What he means by that, it is easy to discern, when we see how the light of the Word—the Old Testament Scripture—judges of the affairs of nations; of the beauties of the heavens and of the earth; of the processes of the seasons; of the methods of divine providence towards animals and towards men. He is in living, vital sympathy with life everywhere in the great world outside of him; and he takes the Bible, as a man would take a lamp into a room to see what was in it.

—Beecher.

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CONTENTS

Current Events.....	323
EDITORIAL:	
Concerning Newspaper Controversy....	325
"Lost Disciples".....	325
Questions and Answers.....	326
Editor's Easy Chair.....	326
Notes and Comments.....	327
CONTRIBUTED ARTICLES:	
The Present Status of Christian Union.	
M. E. Harlan.....	328
Was His Message Really Gone? C. L. Garrison.....	329
John Wesley's Social Work. Alva W. Taylor.....	330
Out of the Depths (poem.) Mrs. Lisa A. Fletcher.....	330
Church Extension not Subordinate. A. B. Philpott.....	330
How a Child Built a Chapel. F. D. Power.....	331
Jesus and His Apostles in the Inquiry Room. W. T. Moore.....	332
Cæsar and Christ (poem.) Thomas Curtis Clark.....	332
Going to College. J. G. Waggoner.....	333
God's Three-Fold Revelation of Himself. J. M. Lowe.....	333
Like a Dove (poem.) R. H. McCandless.....	333
NEWS FROM MANY FIELDS:	
Indiana.....	334
Southern California.....	334
Jamaica.....	334
Nebraska.....	335
Church Extension in Oklahoma.....	335
Buffalo, N. Y.....	335
THE SUNDAY-SCHOOL.....	336
CHRISTIAN ENDEAVOR.....	337
MIDWEEK PRAYER-MEETING.....	337
OUR BUDGET.....	338
CORRESPONDENCE:	
Bethany Assembly.....	340
Church Extension Notes.....	341
Missouri Bible-School Notes.....	341
A Reminder.....	341
Dedication at Flora, Ill.....	341
Illinois State Encampment.....	342
St. Louis News.....	342
Kentucky Convention Announcement.....	342
Kansas Convention Announcement.....	342
Missouri Christian Convention.....	342
Program of the Detroit Convention.....	343
Wisconsin Convention.....	344
Obituaries.....	344
EVANGELISTIC.....	345
THE FORUM.....	346
THE QUIET HOUR.....	347
FAMILY CIRCLE.....	348
WITH THE CHILDREN.....	351
PUBLISHERS' NOTES.....	352

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Vol. XL.

September 10, 1903

No. 37

Current Events

We are always glad to welcome Labor Day and to pay our tribute to American labor—the best labor in the world,

the most efficient, because the most intelligent, the cheapest because it is the best paid, the foundation of the country's prosperity, the keystone of her strength and the capstone of her glory. Wherever the highest types of individual manhood are to be found, it is obviously true that the bulk of the country's intelligence and virtue is found in the men who wear caps and jackets rather than in those who wear silk hats and dress suits. Labor Day is pre-eminently the day when union labor celebrates its triumphs and its greatness. Its triumphs have been many and its greatness is real. The unions have performed most important service for the workingmen. They have raised wages, have improved the conditions of labor, and have enabled the laboring men, though weak as units, to deal on equal terms with the power of consolidated capital. That the unions have made pitiful mistakes, have been cruelly victimized by unscrupulous leaders, and in the heat of passion and the pressure of what looked like necessity, have sometimes placed the law of the union above the law of the land, is painfully true. But to make these misfortunes and follies the basis for attacking the principle of union, is both foolish and futile. If trades-unionism can take care of the enemies within itself—lawlessness, violence, love of leadership, dishonesty of leaders—it has nothing to fear from the enemies without.

The actual celebration of Labor Day is sometimes less admirable than its

purpose and principles. The two chief items of the festivities

are the parade and the picnic. The former is a harmless and interesting exhibition: the latter not infrequently becomes something of an orgy. Three things cause most of the trouble: first, beer; second, a special eagerness on the part of union men on this day to show their disrespect for non-union men; third, an antipathy to the police, as though the guardians of the peace were the natural enemies of honest workmen. Here is one incident, narrated in the St. Louis morning papers

the morning after labor day, which shows what happened when a non-union man strayed into the fold, even though he came in the popular role of driver of a beer wagon:

"A few minutes later a brewery wagon laden with beer arrived. It was stopped, but while the men were arguing among themselves whether to assault the man, he guided his horses through the excited throng and started toward the booths in the south side of the park. He had gone but a short distance when some one pulled him from his seat and a crowd quickly surrounded him. Then the general fight started, and in the excitement the men forgot the brewery wagon driver, who escaped."

A sergeant of police, at the request of the committee in charge, attempted to put a drunken man out of the dancing pavilion.

"There is a platform about 50 feet square between the dancing pavilion and the gate, and it was thronged with men, many of whom appeared to be intoxicated. As the sergeant passed, those gathered on the platform saw that his prisoner was a union man, and a cry of 'Let's rescue him' rose from a half-hundred throats. There were probably 500 people on the platform at the time, but before the crowd reached the sergeant, he managed to push his way toward a railing at one side. Then, backing against this so no one could get behind him, he drew his revolver and threatened to shoot.

"'He can't shoot,' said some one, and instantly the crowd, which had wavered at sight of the revolver, rushed at Deatherage, and at the same instant his prisoner turned on him. With a well-aimed blow the sergeant floored the prisoner and also struck the first man who reached him. Then the air seemed full of fists, and blow after blow rained down on the sergeant's head, face and body. One man managed to slip behind the officer and dealt him a blow on the head with a heavy cane. As he staggered forward he received another blow on the right temple.

"The crowd made an effort to block the way of the patrolmen who were trying to reach the side of the beleaguered sergeant, but the officers beat them back, and soon Patrolmen Smith and Bouchein reached Deatherage. The re-enforcement was the signal for another general outbreak, and in a few minutes 500 people were beating and cuffing each other in an effort to get to the police. Cries of 'Lynch them' filled the air, and attracted the attention of the police outside the grounds, who at once hurried to the aid of their comrades. After ten or fifteen minutes' fighting the police managed to mass themselves together and slowly but surely they bent the crowd back. A riot call was sent in and wagons filled with officers hurried up. They, together with several special officers from headquarters, then joined in the battle, and some of those on the outside of the crowd grabbed up bricks. Others followed suit and in a moment the air was filled with missiles of every description. Patrolman McMahon, in attempting to catch a man who had just struck him in the mouth, was hit on the right side of the head, just above the temple, with a brick, and fell with blood pouring from an ugly wound in his scalp," etc., etc.

This brawl, of course, is not a matter of national importance. But it is an illustration. Such an episode in

the Philippines or Macedonia would be taken to indicate unfitness for self-government. We are not laying this violence to the charge of the unions as a whole, but we are saying that the unions would consult their own interests if they would adopt the policy of instantly expelling any member who is guilty of violence or lawlessness whether at a picnic or in a strike. Such a course would greatly lighten the labors of those who try to defend trade-unionism as a beneficent institution.



Samuel J. Parks, the walking delegate of the New York Housesmiths' and Bridgebuilders' Union, who was sent to Sing Sing for extorting

The Case of Sam Parks.

\$200 from an employer by threatening to call a strike, has been released on bond pending an appeal. After he had been committed to prison the union which he represented, and which he had been treacherously exploiting for his own gain, passed a resolution of sympathy and voted to continue his salary of \$18 a week during his term of two years and a half in Sing Sing. On Labor Day Mr. Parks marched at the head of his union in the parade and was received with mingled hisses and cheers. Making all due and necessary allowance for the sentiment of loyalty which the union would naturally cherish toward a leader who has helped to secure an increase in wages from two to five dollars a day, still this attitude toward a convicted criminal is a most unfortunate revelation. At best it can only mean that honor and honesty are subordinated to the question of wages and that there is an element of trades-unionism which is prepared to pardon any crime in a leader who can help the men to get more pay. We cannot believe that such a position is held by the responsible labor leaders or by the mass of their intelligent followers. It is, as some of the labor journals have been pointing out, manifestly unfair to judge unionism by Parks, as it is to judge the church by its occasional hypocritical members. But in so far as unionism goes out of its way to honor and applaud the criminal, it assumes responsibility for his acts and must share the obloquy of his crime. There are doubtless many conscienceless and corrupt walking-delegates like Parks who use their influence with the unions as a means of levying blackmail. Several are now awaiting trial on similar charges. But this episode

of Parks and the persistence of his union in championing his cause shows that the needed reformation of trades-unionism requires more than the conviction and punishment of the criminals. That would be relatively easy. It requires the creation of a sentiment within the ranks of union labor which will not uphold these black-mailers under any consideration. Political purity in a community which is indulgent toward corruption is no more impossible than honorable and wise leadership of labor if labor complacently allows its cause to be identified with bribery and blackmail.



No issue of a daily paper during the past few weeks has been without its

The Open Sore of Europe.

story of murder and outrage in Macedonia. Every day brings a new tale of the burning of villages and the slaughter of innocent inhabitants. Sometimes the Turkish troops and sometimes the insurgents are the perpetrators of the crime. The bloody deeds of the latter have lost for them much of the sympathy to which, as the enemies of Turkey, they would be naturally entitled. The Macedonian insurgents are rough and savage. Their training through years of Turkish misrule and of guerilla campaigning among the mountains in their perennial revolutions, has not been conducive to the development of the finer graces of the quiet life. Just now their lawless activity is encouraged by the notion that their atrocities will show the inefficiency of the Turkish rule and will force the powers to interfere. Bulgaria, in spite of her profession of neutrality, has become so far involved with the insurgents that war between Turkey and Bulgaria is regarded as highly probable. As Bulgaria is nominally a part of the Turkish dominion, there will probably be no formal declaration of war. Turkey now has 175,000 troops in Macedonia ready to cross the line at any moment. An attack upon Bulgaria would be regarded as a movement upon the base of supplies of the insurgents. The only deterrent is the probability that this would provoke the interference of the powers.



The temporal sovereignty of the pope in the nineteenth century was an

A Phase of Temporal Sovereignty.

anachronism which was happily abolished. But what of the temporal sovereignty of the sultan, who is also in a very practical and potent sense the head of a religion? The indignities and oppressions which are visited upon the sultan's Christian subjects have their root in the religious question. Mohammedanism is, as it has always been, the religion of the sword. For the Christian powers of Europe to unite in maintaining the sultan in his dominions, is a thousand times more absurd than it would have been for the Protestant countries of Europe to unite in upholding the

pope's temporal sovereignty. It is still a matter of modern history when the Turk was thundering at the gates of Vienna and when the kings of western Europe dared not undertake any great military enterprise without first considering whether it would leave unguarded the road which the Turk was trying to find into Germany and France. Gradually the boundary has been pushed back. Servia, Roumania, Bulgaria and Montenegro have fallen away from the Turkish dominion. But the honor of Christian Europe will never be maintained, and her open sore will never be healed until the sultan's temporal sovereignty is taken away and the sword of Mohammedanism is broken.



There are persistent rumors of an impending revolution on the Isthmus

The Situation in Panama.

of Panama, and one report even goes so far as to give the exact boundaries of the projected republic of Panama, showing that it would be separated from Colombia by impassable swamps, so that the only approach for troops to put down the rebellion would be by water. These rumors lack official confirmation, but it seems inherently probable that the people of Panama will revive their recent unsuccessful attempt to secede from Colombia. They are very much in favor of the canal treaty which has just been rejected by the Colombian Congress. They would be still more in favor of an arrangement by which the ten million dollars of American gold would be paid into their own hands instead of into the general treasury of Colombia. If they can secede and establish themselves as an independent state, they can sell the canal privileges for their own benefit. It appears that there is in Colombia a considerable number of persons, even among those who opposed the canal treaty, who really want to see the canal built by the United States, and whose only motive for opposition was a conscientious conviction that the provisions of the treaty were contrary to the Colombian constitution. Movements are already on foot to negotiate a new treaty and to amend the constitution of Colombia, but neither of these projects is likely to prove popular in this country. If the new treaty lessened the guarantees of American control for the sake of avoiding the constitutional objections, it would be rejected by our Senate; and the proposal to amend the constitution would involve endless delays which the sorely taxed patience of the American public and Congress would not readily endure.



A noticeable fact in connection with the foreign commerce of the United States is the increasing distribution of exports as regards ports of shipment and the growing percent-

age of exports which pass through southern and Gulf ports. During the past decade the country's total annual exports have increased 67 per cent, while the exports through the ports on the Gulf of Mexico have increased 128 per cent. The growth of Galveston has been one of the principal features in this increase, and it has been rendered still more interesting and praiseworthy by the fact that the great storm, which practically destroyed the city, scarcely checked its commercial development. During the past year, Galveston's exports increased by three million dollars, though nearly every other port in the country showed a decrease, and the total decrease of the Atlantic ports was nearly a hundred million. As a point of export, Galveston now ranks a close third after New York and New Orleans. The great sea-wall which is now being constructed in the most substantial manner by the government, and the raising of the grade of the whole city, which is to be paid for in part by a rebate on the state tax for the next fifteen years, will guarantee the city against a repetition of the flood, and the future of Galveston as a great and growing city of the commercial New South is thus assured.



Brevities.

It is scarcely news to report that the Reliance won the third yacht race and thereby made her victory complete. Sir Thomas Lipton is not ready to say yet whether he will challenge again or not.

The written arguments of the attorneys in the Alaskan boundary case have been filed with the arbitration tribunal in London and after an adjournment for about two weeks the tribunal will meet to hear the oral arguments of the counsel on both sides. It is anticipated that a verdict will be rendered within six weeks.

A recent number of "Current Anecdotes" gives a list of the ministerial changes in several religious bodies, presumably for the preceding month. These lists are probably gleaned from the religious papers of the respective denominations. It is interesting to note the relative size of these lists. The Congregationalists have 22 changes recorded, the Methodists 15, the Baptists 43, the Presbyterians 47, the Disciples of Christ, 195. The small number of changes among the Methodists is of course easily accounted for, as they have their regular seasons for ecclesiastical migration, and this did not happen to be the season. Allowing all we modestly can for the greater completeness of the reports as given in the papers of the Disciples of Christ, and allowing also for the changes which represent only summer vacations, we still have an unexplained and unenviable pre-eminence in the frequency of ministerial removals.

Concerning Newspaper Controversy.

There is a very general dislike among the brethren of certain types of newspaper controversy, which is quite creditable to their intelligence and Christian culture. There is that kind, for instance, which grows out of an apparent fondness for faultfinding, a species generally known as "heresy-hunting." The idea seems to prevail, more or less, with a certain class of people, that if they attack certain others for alleged heresies in doctrine, they thereby establish, beyond controversy, their own soundness in the faith. This class of critics usually magnify mole hills into mountains, and any little infelicity in statement, or a statement entirely proper in itself when understood in the sense the writer intended, is seized upon and treated as a grave departure from the faith. Certain newspapers keep their columns full of this kind of matter, and there is no doubt but that upon a certain class of their readers it makes the impression that they are staunch defenders of the faith, and that without their watchfulness and faithfulness in rebuking error, the cause would rapidly degenerate and the reformation go to pieces. But among the most intelligent, the most spiritually-minded people among us, this sort of newspaper controversy and criticism is away below par, and is steadily declining.

And then there is a sort of controversy that has its roots in the spirit of commercialism, and exists more or less between rival editors or publishers. This kind of controversy is so much of the earth earthy, and is so identical in spirit and in aim with what we see in the world, that it inevitably lowers the influence of newspapers that engage in it. Closely akin to this species of controversy, and often in alliance with it, is that begotten by personal ambition, or the desire to rule and dominate things, and have one's own way. It was Luther who said that "every man has a little pope in him," and it ought not to be expected that editors are entirely exempt from this human frailty, seeing that they have better opportunities than most to gratify it. An editor may cherish this sort of feeling until it gets such control of him that he feels that missionary societies, colleges and all organized forms of work are, in a sense, his rivals, and any effort on their part to pursue their own way, independent of his counsel, is treated as a step towards religious despotism—so completely has he identified his own will and judgment with those of the brotherhood.

Now, we are willing and glad to believe that the great majority of the brotherhood are weary with all that kind of controversy. It is a hopeful sign that such is the case. We have always had a class of journals that de-

lighted in exposing the weaknesses and frailties of the brethren, according to their standards, to the public eye. They have been the "thorn in the flesh" of the brotherhood, which no amount of prayer has ever yet succeeded in removing. Perhaps we need this thorn to keep us humble, lest we be unduly puffed up with "the abundance of revelation which has been given to us." But we refuse to believe that there is any considerable number among us who are opposed to the dignified and fraternal discussion of living questions of the day with the sole view of reaching the truth, that we may be strengthened by it. We have often tried, both with tongue and pen, to enforce this distinction between newspaper wrangling, growing out of personal attacks by the use of epithets, and the fraternal comparison of views on questions of difference that effect the well-being of the brotherhood. There are those, however, who persist in ignoring such distinction, and who, if complaint be made of unbrotherly treatment of one whose view is new or unpopular, apologize for this sort of controversy on the ground that error must be refuted! As if the refutation of error necessitated the use of unchristian methods and the manifestation of an unbrotherly spirit!

It is possible for a newspaper, realizing that controversy is not popular with many readers, to assume a sort of neutral tint and ignore all questions of difference which assume concrete forms among us. Some newspapers and some readers, we think, have made this mistake. The CHRISTIAN-EVANGELIST has been criticised by this class of papers and readers for expressing itself very vigorously and decisively on questions which involve fundamental principles of right and wrong, or of truth and error. This is an extreme in the opposite direction. No newspaper, seeking only the highest good of the cause it serves, can afford to be silent on a great question affecting the welfare of the brotherhood because brethren are arrayed on opposite sides, and its opinion would excite some opposition. The principle by which we have sought to be guided, is to be neutral in nothing that is vital or important to the welfare of the brotherhood or to the advancement of the kingdom of God, but to express our convictions with due regard for the rights and the opinions of others, not dealing with personalities or motives, but with principles. We may err, in judgment, and doubtless do, but we believe that the brethren generally understand that this is the policy of the CHRISTIAN-EVANGELIST, and that it stands for peace and for unity, but that it does not shelter itself from criticism by refraining to express its convictions of truth when it believes the interests of the cause demands such expression.

The obnoxious kinds of newspaper controversy mentioned above cannot

be remedied except by spiritual growth and development. Like a thousand other errors and evils, they are to be removed, far less by argumentation, than by the gradual rising of the whole people to wider horizons of knowledge and of spiritual vision. The less the people want that sort of thing, the less there will be of it. The law of supply and demand is a powerful factor in molding the character of religious journalism. The offensive kind of controversy to which we have referred, would speedily vanish from our journals, if there was not a demand on the part of their readers for it. As a well-known brother wrote to us recently, this sort of malady "*cannot be cured as long as it pays to be sick.*"



"Lost Disciples."

A city pastor asks us to write something upon the above subject. It is not a theory but a condition that confronts us. It is not a theory about whether some disciples will be lost, hereafter, but it is the grim fact that they *are* lost, even now and here—lost to the church and to the interest of the kingdom of God. Thousands of disciples are moving every year into our larger cities or into new fields, and a large per cent of these fail to report themselves to the churches where they go, and are lost to the cause, being swallowed up in the world by its amusements, its pleasures, its gains, its ambitions.

This is a fact. How shall we account for it? How shall we remedy it? The first question is of importance chiefly as it may help to throw light on the latter. Why is it that so many who have come into our churches, in the smaller towns and in the country, have so slight a hold on Christ, and so little appreciation of the salvation which he offers, that on leaving their local environment and going into the larger cities, or out into the wilder west, throw off any feeling of obligation to their Lord and Master, and fail to identify themselves with his people and his work wherever they go? The question is worth serious consideration. It is one of those questions that has roots to it that reach down to the very foundation of things. Has the work of conversion been thoroughly done? Has the work of subsequent instruction and training been faithfully attended to? Have these disciples been faithfully warned against the danger of apostacy, and been made acquainted with the devices of satan for alluring them away from their allegiance to Christ to the world? These are questions that will force themselves upon the minds of candid preachers and church officials.

Then these primary questions are looked into, and have resulted in a determination on the part of ministers and other responsible leaders, to be more careful and faithful, both in the work of conversion and subsequent instruction, there are other questions

of a practical character to be considered. What means are used by the churches in granting letters of dismissal to departing members, to see that they are brought to the notice of the churches in the communities whither they go? Does solicitude for the welfare of these members end with their departure from the community? Does the responsibility of the church end with the removal of any of its members from the community in which it is located? Not until such members have identified themselves with some other congregation. All church letters ought to express that fact. In addition to the church letter there should be correspondence between the churches at the place of departure and the place of arrival of the moving member, that would acquaint the latter with the religious status and the needs of the departing member.

If these two points are well guarded—thorough work in conversion and instruction of members and due care on their removal to bring them to the notice of the churches in the communities where they go—and these be supplemented by proper diligence on the part of pastors in the cities in looking after members who move within reach of them, the number of "lost disciples" will be greatly reduced, and our churches correspondingly increased in membership and strength. Our growth cannot be what it ought to be until we are as zealous in *retaining* the members we secure, and preventing them from going back into the world, as we are in winning them from the world.



Questions and Answers.

Q. 1. Was the Jewish worship in the tabernacle, in the temple and in the synagogue identical?

2. Could a Jew legally worship in any other place?

3. Was instrumental music used in tabernacle and temple worship? If so, where do we learn that fact?

4. What is the strongest argument in favor of instrumental music as an aid in worship?
Sparta, Texas. STEPHEN COLLIER, SR.

A. 1. No, there was no doubt a development of worship in the temple service that was unknown in the tabernacle. The synagogue came in later in the history of the Jews, after their return from their captivity in Babylon, and the worship in these various synagogues must have been more simple than in the temple, consisting of reading from the Scriptures with explanation and exhortation, music and prayer.

2. A pious Jew could worship God privately in his home or anywhere else. The public worship and the offering of sacrifices was in connection with the temple, the central place for the religious life of the Jewish people.

3. Instrumental music was certainly used in the temple service, as frequent references in the Old Testament Scriptures show. No one, so far as we know, denies this fact.

4. If our querist refers to authority for the use of instrumental music,

we base it on the ground of Christian liberty, along with the use of hymn books, musical notes, meeting houses, etc. If practical utility is what is meant, then the argument must be its general use in religious service. This would not be the case unless it was found helpful.

Q. What is the teaching intended to be conveyed by our Lord in the parable of the tares recorded in Matt. 13:24-30? M. K. KIRK.
Nevada, Mo.

A. This parable is both an explanation of the presence of evil persons in the church and kingdom of God, and the manner in which they are to be regarded and treated. They are not the result of bad seed contained in the gospel as sown by the Son of Man. They originate from evil seed sown by the evil one. The disciples must not, in a mistaken zeal, seek to rid the church and the world of these evil-disposed persons to the injury of the church. This work of separation of the evil from the good will be attended to in due time by the Son of Man himself. This does not mean, as we understand, that the church is to exercise no discipline over its members, nor seek to rid itself of such obnoxious persons as are obviously out of sympathy and fellowship with the church, and whose presence in it is a menace to its welfare and power in the community. It means, rather, that after all our care and zeal for the purity of the church, we must have a great deal of patience with human imperfections and weaknesses, and leave a large part of this work of separation to the sifting process of time, and to the ultimate decisions of the judgment day.

Q. 1. What is meant by "unquenchable fire?" (Matt. 3:12.)

2. What did John mean (Matt. 3:11) when he said, "He shall baptize you with the Holy Ghost and with fire?"

3. What does our Savior mean (Matt. 6:6) by "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret?" E. F. STUART.

Prescott, Kans.

A. 1. The phrase is used in connection with the chaff which the winnowing teaching of Christ would separate from the wheat. It means, we think, the testing influence of trials and tribulations and whatever other means God may use for destroying evil and the worthless in our human nature. It cannot mean literal fire, but as the literal fire is a purifying and testing force, it is used here to indicate whatever agencies may be employed to exterminate the false and the injurious in our lives, in our doctrines and in our characters.

2. This verse prophesies what is fulfilled in the Christian dispensation, the promise of the Holy Spirit in a liberal measure to Christ's disciples, together with the purifying influence of trials, persecutions and suffering.

3. This is a rebuke of the Pharisaism of Christ's time, which offered its prayers in a spectacular manner to be

seen of men. It enjoins private devotion, the opening of the heart to God in secret prayer. It is a protest against formalism, and in the interest of genuineness and sincerity.



Editor's Easy Chair.

Or

Macatawa Musings.

Softly the moonlight falls to-night upon Macatawa, which sits enthroned on her emerald sand dunes, like some fair maiden whose lovers have deserted her. Few are the lights that gleam along the lake shore. The soft south wind, stirring the trees, and the monotonous lullaby of the waves have a soothing and half-melancholy influence on the mind. Only here and there a cottage sends out a cheery light, proclaiming life within. The great body of summer visitors have gone, leaving the park as green as they found it when the summer was young. After nearly two weeks of cool, wet weather, which sent the people home in boatloads and carloads, we are having some of the most delightful days of the whole season. It is cruel, perhaps, to say it, but fishing is better than it has been for a month, and fine strings of bass and croppie are brought in each day by the faithful few that remain. It is the *late* bird this time that catches the worm, and then uses it to catch a fish!



How quiet it seems to-night in Edgewood-on-the-lake! All the inmates have gone except the original pair—just we two, and no more. There is no patter of little feet about the cottage, no prattle of childish voice, and no riding down the stairway on grandfather's back at the sound of the dinner bell. Only just we two, living over again a prolonged honeymoon, walking the quiet woodland ways "thegither," and sailing and rowing over beautiful Macatawa Bay, when not more seriously engaged. There is only one cause for any friction in our relations, and that is, Mrs. G. persists of late in catching a larger number of fish than her husband, and sometimes even larger fish, which is her husband's stronghold. When she is reminded that President McKinley, in courtesy, always allowed his wife to win in any game they played, she is skeptical, especially as to the similarity of the two cases! But it will be comforting, we know, to our friends who left last week to know that the fishing and the weather are both very fine!



If it were not for visions of State and National Conventions rising before us, together with plans for a new and more commodious building for our publishing business, and preparation for the World's Fair and a score of other reasons, we would gladly spend the months of September and October here, by the lakeside, where autumn decks the woods in her most

gorgeous robes, and throws the spell of her beauty and peace over land and lake. But these beckoning hands of duty have an imperative force that overcomes any desire to linger in these restful scenes. As for the editorial work, we have carried it on from this study right through the summer without a break; but there are some things that we can not do so well here, among which is attending our conventions. So, as we have now planned, we hope to be in St. Louis by the middle of September, providence and the hay fever permitting.



Speaking of conventions, Detroit is an ideal convention city. The brethren there are most hospitable and enterprising. The other churches of the city will regard us as allies, not as enemies, and will treat us accordingly. Now if the railroads will do the generous thing by us which they have hitherto done, there is nothing to prevent a great convention. In any event, the action of the railroads can only affect its *size*. It is bound to be a great convention in the dignity of its great plans and purposes, in the spirit of consecration to the great ends for which we exist, and in the harmony which is sure to mark its deliberations. Whatever spirit of discord may manifest itself here and there in newspaper criticisms and controversies does not figure much in our great conventions, where it is overawed and ruled out by the broader aims, the wider vision, and the deeper religious life and unity of the representative men and women of our movement. Therefore we expect harmony and we expect also reports of substantial progress and the clear notes of a forward movement.

*Edgewood-on-the-Lake,
Macatawa, Mich.*



Notes and Comments.

Even in the strongholds of Protestantism there will occasionally break out the old, old longing of simple hearts for a visible symbol of the invisible reality upon which their faith is fixed. The following letter written in perfectly good faith to the official publishing agent of one of the Protestant bodies, is published in the *Herald of Gospel Liberty* and is a most naive and guileless expression of that same desire which made Israel demand a golden calf and which moves Catholicism to use images of the saints as "helps" to the faith of the weak. This is the letter:

"DEAR SIR:—I wish to teach about God in my work. In teaching of the Trinity, I want three pictures: One picture of God the Father, one picture of God the Son and one picture of God the Holy Ghost, for this purpose. I want one leaf, size of your cluster leaf chart, with three persons standing in a group. Three pictures of Christ will do. I want the one representing God the Father to be standing clad in white garments down to the foot; and the middle picture to represent Christ clad in

high priest's garments, with a crown upon his head; and the third picture to represent Christ clad in white raiment, just as the first picture is made that represents God the Father. And I want a halo of glory over their heads. Now if you will have this picture gotten up for me on a leaf the same size of the cluster leaf chart, and send me word you have it, and will let me know the price of it, I will send money by return mail," etc.



Our contemporary, which made such an outcry against the message of condolence sent by President Roosevelt on the death of the late pope, replying to our comment upon the matter, cites a personal letter from Theodore Roosevelt, written in July last to the Catholic Federation Convention at Atlantic City, in which Mr. Roosevelt expresses his regret at his inability to accept their invitation to be present, and adds: "I am well aware of what what your society has accomplished for the social betterment, not only of Catholics, but all our people, in promoting unification and naturalization of our country and in working for morality and decency, especially in the intimate home relations upon which rests the ultimate well-being of the entire state. Wishing you all success, and congratulating you on what you have done in the past, I am, with great regard, etc." It should be noticed that this does not express any sympathy with, or approval of, the religious work of this society, but confines itself to congratulations on what the society has accomplished for the "social betterment" of Catholics and others and for "morality and decency." Yet we must say that to our judgment it is more open to criticism than the formal message of condolence on the death of the pope. Our contemporary can have no issue with us in zeal for an intelligent and vigorous Protestantism, that is vigilant against all the aggressiveness of Roman Catholicism which looks to a usurpation of power, inconsistent with the complete separation of Church and State, in this country, nor that seeks to overcome by fair argument and by educational processes, the false teaching and superstition of the Roman Church. This involves a much more serious business than finding fault with a Protestant President for expressing condolence on the death of the pope and admiration for his personal character. The "spark of Protestantism" needed is one which will emit light to dissipate Romish darkness.



Some recent lectures, Bible studies, etc., which we have heard, have raised the question which we have often asked ourselves, whether it is possible for the average man to state fairly and correctly the view of another which he opposes. It is said of Alexander Campbell that he would state the position of his opponents with such fairness and fullness and clearness that by the time he had completed the statement one was ready to ask whether it

were possible to overthrow such a position. But this spirit of fairness gave all the greater weight to his arguments when he came to examine and defend an opposite view. The art of being candid and fair to a view of things which one does not endorse, if not a lost art, is certainly altogether more rare than it ought to be. We have all heard the view of the anti-evolutionist as to the origin of man, caricatured as that view which conceives God as taking mud in his hands and shaping it into the form of a man and then breathing life into it! Recently we heard the evolutionist's view of man's origin represented as "catching a gorilla and pumping a soul into him!" Of course nobody can be found to champion either of these absurd views, but they serve as straw men to be knocked over by a deft stroke that does not need to find the solar plexus. This may serve to amuse a crowd of superficial thinkers, but it does not deal with the real issues involved.



We are not a little surprised to notice a statement by Dr. W. T. Harris, made before the Educational Association recently held in Boston, and afterward published in substance in the *New York Observer*. He is reported as saying that "the analytic understanding is necessarily hostile and skeptical in its attitude toward religious truth," and that "even the attitude of mind cultivated in secular instruction is unfitted for the approach of religious truth." It is on this ground that Dr. Harris predicates his argument in favor of keeping religious instruction out of the public schools. But if his premise be true, we do not see why it is not a good argument for keeping it out of colleges and educational institutions of every kind. Dr. Harris is quoted as saying, further, that "the principle of religious instruction is authority; and that of secular instruction is demonstration and verification." "It is obvious," he says, "that these two principles should not be brought into the same school, but separated as widely as possible." The doctor's reasoning is not convincing. He seems to us to misconceive the nature of religion, as respects its relation to authority. Religion, as taught and exemplified by the Founder of Christianity, solicits investigation and urges men to "prove all things and to hold fast that which is good." Christ Himself constantly appealed to men to make a practical test of his religion, to judge the tree by its fruits—the scientific method. He never asked men to accept what he said on mere authority. There may be conflict between a false idea of education and Christianity, or between a false conception of Christianity and education, but there cannot be, in the very nature of things, any conflict between the methods of education and religion in their true sense, for truth is never in conflict with itself.

The Present Status of Christian Union

AND THE CONTRIBUTION OF THE DISCIPLES OF CHRIST TO PRESENT RESULTS

By M. E. Harlan

3. As a people we should rejoice that the fact of Christian union is appearing in bold outline above the horizon of the religious world. We have no need to be ashamed of the contribution we, as a religious body, have made to present results. Since men of all religious denominations are heralding the cry for a re-united church we should be pardoned, I think, if we would join in with the cry without telling them that they have been stupid not to have taken up with "our plea" before. We should at all times make apparent our interest in the fact of union without stopping to quarrel about who shall receive the honors. We want men to-day who will emphasize the plea and leave off the "our." We have been discoverers and not originators. The thought can best be illustrated by the following incident. A Methodist preacher was in attendance at a close communion Baptist service. The Baptist preacher turning to the visitor said: "We are now about to commune. If this were my table I would invite you to commune with us; but as it is the Lord's table, I have no right to invite any one." "Very well" said the visitor, "if it were your table I might not care to commune or to accept the invitation; but since it is the Lord's table and he has invited me, I shall commune whether you invite me or not." So if what we have been preaching is God's plea, then we should welcome every herald in the way without charging him with plagiarism. Yet without being in the least sectarian, it is but a historic fact when we say that for the past 100 years we have stood practically alone as the apostles and special-ists on the question of Christian union. Our fathers, including the Campbells and Stones, were pioneers in the bewildering forests of sectarian confusion. Their work was well done. Tiring of sectarianism they said "Schisms are sinful and an offense to the God of peace." For this and similar statements they were treated as heretics. In 1804, B. W. Stone started an undenominational church and called it simply "Christian." These men were the first to submit definite plans for the re-united church. They said any union not in harmony with the expressed will of our divine Lord as found in the New Testament would not please him. They insisted that the church should leave off all practices and usages not plainly taught in the word and enjoin nothing as tests of fellowship for which there can not be found a plain "thus saith the Lord" in expressed words or approved precedent. They insisted in rubbing out all denominational lines and criticised all denominational labeling of Christian work. They raised a serious question

as to whether men who refused to get together here would be permitted to be together hereafter. Coupling florid rhetoric with New Testament phraseology they made graphic appeals for loyalty to Christ. Their axiomatic sayings added a new power to New Testament Christianity and gave to modern religious literature eyes of fire to search the hearts of men. They said, "If a creed contains more than the Bible, it contains too much; if it contains less than the Bible, it contains too little; if it contains the same as the Bible, it is superfluous; if it differs with the Bible, it is erroneous, in either case it is useless." This plain, blunt way of stating things won its thousands to substitute the divine creed that needs no revision for human creeds. "Where the scriptures speak we will speak, and where they are silent we will be silent," is another axiom that for sweep of vision and loyalty of purpose has no superior in all Christian literature, apostolic and post apostolic. They believed that one of the chief causes of denominationalism was that many people see the truth only in segments. Thus prayer is often used as a cudgel with which to smite down obedience, and faith is used as a substitute for works in Christ. To know and to practice only a part of the truth is the very genius of denominationalism. To know and to practice the whole truth is certain death to all denominationalism. Universalism is but the undue and abnormal magnifying of the segment of the circle that relates to God's love till it leaves him helpless and impotent as an executive. To have seen the other segment of the circle that relates to the "chosen" and tells of the needs of penitence would have prevented the formation of a sect to magnify only one segment of the circle of truth. If our Calvinistic brethren had seen the whole circle instead of one segment that relates to God's sovereignty they had never formed themselves into a sect. Immersion only for Christian baptism, Christian union, what must I believe to be a Christian, weekly communion, etc., are all included in the circle of God's covenant relationships with man; but each of itself is but a segment of the circle. As important as these may be, any plea that would stop with any one of them or all of them combined to the exclusion of other segments named in the New Testament, is sectarian in spirit and divisive in tendency. It is the everlasting riding of hobbies and the undue and overdrawn adherence to pet theories to the exclusion of others that makes possible denominationalism. The kingdom of God is the do-

minion of God over the hearts of men and in it all Christ must be supreme—in rite and ceremony and life. To me "baptism is a picture that a clean soul wants clean surroundings." But it is more than that. It is the command of our king. We dare not change the terms of admission into the church even for the sake of union as dear as union might be. For union purchased at the enormous price of the sacrifice of Christ's expressed will could not possibly be Christian union. Our fathers insisted that in the apostolic church the divine order of admission was faith in Christ, repentance of sin and turning from it, a confession with the mouth the faith in Christ, and a burial of the candidate in the baptismal waters. Loyalty to Christ means that we follow the divine order.

The fathers were not mere iconoclasts. They were men of piety as well as men of faith and intellect. It is true that they went at their work in a little different manner from the way we go at ours to-day. But the age needed it and it does not follow that they were less Christly in spirit or more pugnacious than are we. If they used the saber stroke on those who should have been their friends it was because they were forced to do it in self defense. They may have occasionally used dynamite; but if they did it was because they thought it was more humane than to use turpentine balls as it would the sooner end the suffering. When we know how they were maligned and persecuted and misrepresented and locked out of schoolhouses and churches and public places of worship, we are ready to say that they were not only generous contributors to the thought of Christian union, but most generous contributors to its spirit, for they "suffered long and were kind." Our fathers by a strict adherence to the New Testament teachings set the outposts far in advance of the day in which they lived. A hundred years has witnessed great changes. This is no time to lose faith in the plea for the re-union of Christendom nor to cease our vigilance because others praise it in generalities. A lady said to Mr. Judson, "I would like to be a returned missionary." But you can not be a returned missionary unless you pay the price. It is not enough to admire the achievements of Christian union abstractly. If we ever have it we must pay the price demanded by Christ and the New Testament. We should be happy for any contribution we may make to that end.

Brooklyn, N. Y.



The wise do send their hearts before them to dear blessed heaven, despite the veil between.—C. G. Rossetti.

Was His Message Really Gone

By C. L. Garrison

A few days ago I heard a pathetic and suggestive story. Few words need be used in the telling of it. A young man, a college graduate, who had pursued further studies at several leading universities, went to a pastorate well equipped for its duties. After four years' service he returned to one of the universities from which he received a degree. In conversation with a professor and friend of his, the young man said: "I have lost my message. I have given up the ministry. I no longer believe in the Fall, the Supernatural, the Immaculate Conception, Supernatural Regeneration and the traditional authority of the Bible. I am going into sociology."

Is the situation really as serious as the young man evidently believes? Is it not barely possible that the kernel of the message lies elsewhere than in these articles which he enumerates only to reject?

In the first place, he lost interest in a purely scholastic problem based on a pre-scientific anthropology. This is inevitable to the man who once gets his lungs fairly filled with the exhilarating ozone of this new era: scholastic speculations go by the board. Did Christ or his apostles ever lay it down as a condition of salvation that a man believe in the *iustitia originalis* of the Adam of Genesis? Is this a thing which can be mediated by faith, which can be individually and subjectively worked over and appropriated? Sin is certainly something vastly more real and tangible than the hypothetical loss of an hypothetical quality about which we know absolutely nothing out of our own experience. We make too heavy a demand of religious symbolism if we require it to satisfy the cognitive bent at the same time with religious need. As a matter of fact, religious ideas, however serviceable and indispensable they may be to religious need, do not pass over into science with equivalent appraisement. Man's origin is a question of fact; therefore, a legitimate problem for science. But no scientist approaches his material with *apriori* theories. Since science is ever in a state of flux, continually changing, developing, progressing, is it a wise procedure to pin our faith to any scientific proposition, no matter how securely established it may appear to be? There is always the disquieting possibility of science moving on and leaving us high and dry. Thus there is a suggestion of comedy in that theological enterprise which follows in the furrow of science, trying to domesticate itself in the new, upturned loan. Suppose the young man did lose Adam; he had Christ left.

In the second place, he lost 'the "Supernatural." Not to enter into a lengthy discussion of this topic, his changed attitude practically amounts to this: he has ceased to think of God

as a Deity dwelling apart, conducting things here "below" by means of secondary agencies and forces, which he occasionally sets aside for some special purpose—breaking into the order of nature from a position without; that he had ceased to search for some obscure nook or corner (which by virtue of its very obscurity, evades scientific scrutiny), and lighting upon this as the arena in which the divine, supernatural irruptions take place—but that he had come to believe that God was in the whole series. Is the latter position less reverent, less fortifying and helpful than the former? "In him we live and move and have our being." It is this God-consciousness, this wonderfully acute and vivid sense of the eternally present God that accounts in no small measure for the divine unction and unapproachable kingliness with which the great originators of religion have ever spoken. Not simply *a, b, c, d, e* in the series, but everything is referred to God. Miracle? Yes, the world is full of miracle! Every blade of grass; every leaf that flutters in the breeze; every human personality, with its originality, its inherent power to disengage new influences; "this green, flowery, rock-built earth, the trees, the mountains, rivers, many-sounding seas; that great, deep sea of azure that swims overhead; the winds sweeping through it; the black cloud fashioning itself together, now pouring out fire, now hail and rain; what is it? Ay, what?" All this is miracle! Suppose science could explain it all by reference to her categories (which, however, science cannot do); what then? It is still miracle to the man of faith. Man is a composite being: there are two fundamental moments in his consciousness—the intellectual need, which seeks explanation; the religious need, which demands valuation. Educate a man out of religion? Not till his psychic life suffers a transformation for which there is no warrant at present. "Man is incurably religious," says Sebatier.

In the third place, he ceased to believe in the Immaculate Conception. Well, after all, this is merely a proclamation of Pope Pius IX, issued less than half a century ago—to be specific, Dec. 8, 1854. Christendom got on beautifully without it for nearly two thousand years! It is of a piece with the *iustitia originalis*. Pius was logically consistent. But does either doctrine belong to the essence of Christianity?

In the fourth place, he ceased to believe in Supernatural Regeneration. That young man might have become a Disciple if he had not appealed to Cæsar! Let us congratulate ourselves (in a modest and inoffensive way) that, in respect to this anti-psycholog-

ical bit of traditionalism, no reconstruction is necessary on our part; we are already reconstructed. The Simon-pure Disciple would be the last man on earth to admit that the young man had lost an integrant part of his message by this element of his heresy.

But, finally, he had lost faith in the Traditional Authority of the Bible. This means that he ceased to be satisfied with an external authority; a system of ideas—fixed, static, perennially normative—communicated to man, before which unreflective submission is the only proper attitude. (Is it not a significant fact that Christ never makes an appeal to an outer authority, but always to the inner imperative? This is the fundamental difference between Catholicism and Protestantism.) For psychological considerations, the young man found it impossible to believe that the treasures of Christian experience had been forever exhausted; that any new departure is, *eo ipso*, an anomaly, a pathological aberration. This means that he somehow felt the need—albeit that need was inarticulate—of an eternally present object of faith; a somewhat, which by its very nature, could be taken up into his life and incorporated with his own experience. Of such is the realm of revelation. Rich, inexhaustible, precious beyond all computation, as the veritable thesaurus of holy scriptures must be to every man who approaches them in the proper attitude, this young man (no less than many another devout and morally honest inquirer) found some things which failed to find him—things which could not be mediated by faith. But this seemed incompatible with the dogmatic and wholly gratuitous attitude which Protestantism has assumed toward the historic sources of her faith. Originality, freedom, spontaneity, moral honesty seemed imperiled by a claim which the scriptures themselves do not make, and which empirical study and Christian experience do not vindicate. What the young man really rebelled against was an alien authority in religion, a false one-sidedness, a tyrannical, objective norm, which reached its historic culmination when Protestantism swung loose from the authority of the mother church and instituted a search for a substitute for that authority. What the young man really lost was, not the Bible, but certain notions about the Bible, which are not an essential part of the faith once for all delivered to the saints, but rather intellectual concepts which grew up historically.

Such is the catalogue of the things which the young man lost. What had he left, out of which to construct his message? Just seven things, it seems to me: God, Christ, Immortality, Humanity, Sin, Man's Hunger and Thirst

(Continued on page 347.)

John Wesley's Social Work

By Alva W. Taylor

In the much writing brought out by the Wesley bicentenary, Wesley's social reform work has been inadequately noticed. It was his social conscience that led him to the poor miners of Cornwall and, indeed, to the poor everywhere, and not merely because they more gladly heard his voice. Indeed, they did not gladly hear it until convinced of his affection for them and made confident by his sacrifices for them.

We may well bewail poverty wherever found, and must needs seek to remedy its causes if we are to claim the mind of Christ; but withal we are spared the sight of such deplorable poverty as Wesley encountered in his day. In those days little children of five years managed traps in dark mines for long hours, and never saw light but on Sunday. They pumped water thirteen and fourteen hours per day, often standing in it ankle deep the while. Women worked as beasts of burden in these mines, harnessed to coal cars and drawing them through dark tunnels, bent to all fours. Men worked long hours for a pittance, and were compelled to spend that at the truck stores of the employer if they would live, and pay these, too, one-fourth above ordinary prices. Wesley made these people his converts, and others in London of like life, and to aid their condition inaugurated systematic plans long before the day of organized charities.

One of the rules of the "Holy Club" at Oxford was that all not necessary for a moderate mode of life should be given to the poor. Wesley practiced this rule all his life, and lived on one hundred and fifty dollars a year, even when his income reached five thousand. Of course a dollar went farther in those days than this, but Wesley lived most abstemiously, and gave his all in help of others. It is said his charities amounted to one hundred and fifty thousand dollars.

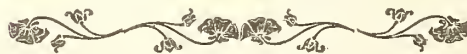
His teachings on money sound much like the Master's—at least they are a very good interpretation thereof. He said, "A Christian can no more lay up treasures on earth than he can take fire into his bosom. As riches increase the spirit of Christ decreases." Yet he taught frugality and industry, and recognized that those qualities must inevitably produce wealth. He held it not wrong to get and to save, but to hoard, and his rule was, "Gain all you can, save all you can, and give all you can." Money is good, he said, if honestly earned, and the earning of it is a great virtue, but "none can gain by swallowing up his neighbor's substance without gaining the damnation of hell!"

Beginning with these lessons of industry, economy and generosity among his societies, he made the stewards into Poor Committees and set them to

systematic oversight of the needy. He selected Friendly Visitors from his members and sent them on their mission of charity. The church supplied the funds from free-will offerings. Seeing the aged widows unprovided for in deplorably large numbers he founded a Widows' Home. Finding many without medical aid, he started a free dispensary, studied medicine himself, doctored common complaints and trained others in every community to do the same. Observing the way a hand-to-mouth existence put many in the pawn-broker's power, he established a Fraternal Pawn-broker's Shop, and impressed sadly by the moral surroundings in the primary schools, set up a free school in his own house, and was enthusiastic over the results. In all these things he anticipated modern methods.

His societies exerted great influence in the labor revolutions that soon came on. The leaders of the work people were half of them Methodist class leaders, and some became conspicuous in Parliament in that cause, exerting great influence for humanitarian laws on the government's part, and peaceful methods by the laboring folk. These men organized the workers, conducted innumerable strikes, and made the poor man's cause a matter of religion—as indeed it always should be if the Christian's commission and the Master's are the same. Green, the historian, said Wesley's social work was greater than his founding of the Methodist Episcopal Church.

To the great politico-social question of slavery, Wesley gave much attention. His work among the Indians in Georgia brought him into contact with plantation slavery and aroused his conscience to it. He was an uncompromising abolitionist, and the last letter he ever wrote was to Wilberforce on that topic, calling it "an execrable villainy which is the scandal of religion, of England, and of human nature," and reminding that splendid



Out of the Depths.

By Mrs. Lisa A. Fletcher.

From the deep, deep wells of sorrow,
From chill waters of the soul,
And the dark and angry surges,
Which athwart it darkly roll.

From the deep and awful midnight,
Which at times engulfs the life,
From the solemn clouds of anguish,
And the grief and gloom and strife.

Lift us with Thy strength all-saving,
May we feel Thy mighty hand,
Stretching forth into the darkness,
Leading to a sunlit strand.

May the sweetness of Thy presence,
Give security and peace,
Help us feel Thy strong upholding,
Till the surging waters cease!

statesman that "if God be for you, who can be against you?"

Canon Farar attributed no little to Wesley's influence in the organization of the Bible and missionary societies, and the extension of the Sunday-school. His hand was in every good cause for the bettering of humanity. He did more than teach a "spiritual" religion and convert people "by the power of the Holy Ghost." His characteristic work in his own times was rather that of practical Christianity and teaching his followers to emulate their Master in "going about doing good."

His warning that prosperity begets social indifference and tends to put the church off the plane of common humanity, needs a constant consideration by Methodism and all other great and prosperous religious bodies.



Church Extension not Subordinate.

By A. B. Philpott.

Church Extension is too important an interest to be forced into a subordinate place in the benevolences of the church. It is a mighty help and stimulus to struggling congregations and is making its power for good felt more and more every year. The special effort now being made to bring our churches into line with it, as they have been brought into line with home and foreign work, should receive the hearty support of every preacher.



DOCTOR SAID

"Quit Wrong Food and Eat Grape-Nuts."

An Illinoisan who has been through the mill says: "Last spring I was so bad with indigestion that I could not digest even soft cooked eggs, and doctor said I must eat predigested food and prescribed Grape-Nuts. I changed for the better before I had used one package, eating it three times a day.

"My improvement on Grape-Nuts food was so wonderful that I concluded to use your food, drink Postum in place of tea, and to make a long story short, I have not been without Grape-Nuts and Postum since, and my present health proves my doctor's wisdom in prescribing Grape-Nuts. I have got strong as a horse and well, and I owe it all to your delicious food and Postum." Name given by Postum Co., Battle Creek, Mich.

In the making of Grape-Nuts food, all the indigestible starches of the grain are transformed into Post sugar. Every particle of Grape-Nuts is digestible in the weakest stomach. Physicians have never found a stomach too weak to digest and assimilate it.

Look in each package for a copy of the famous little book, "The Road to Wellville."

How a Child Built a Chapel

By F. D. Power

We have a flourishing church in Washington City which owes its existence to an invalid boy. Little Gerard Smith, a cripple, may be called the real founder of the Whitney Avenue mission, now the Whitney Avenue Memorial Christian Church, which stands near the Whitney Avenue entrance to the Soldiers' Home near Brightwood Avenue northwest, in one of the most interesting fields for Christian work at the national capital.

Twenty-eight years ago, when I first visited that section, I saw the need of a mission there. It was very different then. Just this side was the German park, with its marble Steuben, given over to beer, and near by a nest of pool rooms and gambling dens, and along each side of the Seventh Street road for blocks were rum holes of the lowest character, and one could see scores of old soldiers reeling out of their doorways at any hour of the day. Beyond, some squares distant, lived Father Summy, in a curious octagon house, and Mother Tingle to the left on the Spring Street Road, and houses along the way were few and far between. A sleepy mule pulled a bobtail car up and down the street once an hour from boundary to the toll gate, and one met scores of hay wagons coming in from the country along the pike, whose drivers were often enticed into the open pits where the veterans met their greatest foe.

Little Gerard Smith lived out here, and being unable to go in to one of the city churches, expressed the wish that a Sunday-school might be started near by, which he might attend. In accord with his suggestion, his mother called a meeting of the residents of the neighborhood at her house, on Feb. 9, 1877, to consider the advisability of organizing a school. Some twenty-five persons responded, among whom were several members of the Vermont Avenue Church. Seven denominations were represented, but all agreed that federation was the only thing and consented to work together.

The Sunday-school was organized Feb. 28, 1877. H. C. Stier, an elder of the Vermont Avenue Church, was elected superintendent; William E. Gatley, a Presbyterian elder, assistant; Frank L. Summy, another Vermont Avenue member, secretary; Mrs. John Cammack, treasurer, and Mrs. C. B. Smith, organist. The first meeting of the school was held in a building on Seventh Street Road, near the toll gate, with eighty persons present. Of all these, little Gerard Smith was the happiest. Gradually the school grew in numbers, and a sewing circle and other organizations were started. Within two months a subscription was begun for the erection of a building. On April 30, 1877, the Whitney Avenue Union Mission was formally organized, trustees chosen, and a lot, which

is the present site of the church, was purchased.

It was decided to build a brick chapel. The money was provided by entertainments and by work done by the members of the school, and the donations of friends. Children did errands, and in many little ways, and by many little sacrifices, the money was contributed for the little chapel. Mrs. C. B. Smith, the little cripple's mother, saved the expense of an architect by designing the building, having had some experience in that direction. In many ways the members of the little mission got their funds together. Most enthusiastic among the workers was little Gerard Smith. Although he lived but a year to enjoy the Sunday-school, he spent that time in working faithfully for the chapel. He made toys and trinkets, which were prettily and skillfully wrought, that many sought to purchase them, and he turned the proceeds over to the treasurer.

Oct. 7, 1877, was a bright and happy day. The chapel was completed and to be formally dedicated. The people gathered from far and near. The new edifice could not begin to hold them. The President was there, and Mrs. Hayes and their daughter, all of whom made a donation toward the one thousand dollar indebtedness. The President's check was for \$25. F. D. Power preached the sermon from the text, "The Love of Christ Constraineth Us." If the question should be asked, "What mean these stones?" this is the answer. That was the happiest day in all the happy life of the crippled lad. It was the crown of his days.

The work of the mission was faithfully sustained and the little school grew steadily in numbers. It was a hard struggle to get rid of the small debt, but at last the last cent was paid, eleven years from the date of the laying of the corner stone. For twenty-two years the mission continued to hold only its Sunday afternoon service for children, and some of its faithful workers began to feel that a larger work was needed, a church, a pastor, the ordinances, the preaching of the gospel for the conversion of men. Several different religious bodies had sought to secure control, but the managers could not agree upon any one of them. None of the Vermont Avenue people had for some years been connected in any way with the work. We thought about opening a mission in that section, but I said, "We must not go near the Whitney Avenue mission. They are our friends, and we don't wish to encroach upon their territory." The superintendent, knowing of our desire to do something in that part of the city, came to me and said: "What

would you think of taking up our work? We can't agree upon anybody else. But if you, who were with us in the beginning, will take the school, we will turn it over to you. "We will do it!" I answered, and Ira W. Kimmel called to take charge of the mission; this was in June, 1900.

Ira Kimmel began with about fifteen members of the Vermont Avenue Church. So tactful was he and faithful and acceptable to the people that nearly all the old workers, though representing different denominations, came into the church. During his pastorate the membership increased to 200, and the school grew every way, in numbers and influence. The whole community was transformed. A man of strong personality and very pronounced convictions, an earnest and vigorous and truly gospel preacher, a lover of little children, a hard worker, and in all his principles and service broad, generous and thoroughly Christian, he wielded a most wholesome influence. Suddenly death claimed him, and his career closed in the midst of his useful labors. The little church was sorely stricken.

Without any delay a successor to the beloved pastor was called, and W. L. Harris, of Bristol, Tenn., a worthy minister of the same gospel, has entered upon the work. He is thirty-one years of age, has a wife and two children, was born in Normal, Ill., and educated at Cotner and Drake, is an earnest preacher and a diligent worker, and under his labors the little church promises to become a great one.

In all this, little Gerard Smith should not be forgotten. The crippled boy lives in the work that has so beautifully grown. The German Park is a thing of the past. The rum shops along Seventh Street are all closed. The electric cars run regularly now where the mule pulled the bobtail car which was half the time off the track and afforded a precarious transportation every hour. The gambling hells took flight across the Potomac years ago. The old toll gate is obliterated, and the city has grown up all around beautifully and far beyond. How much the little church has done toward changing the old order none can measure. The seed planted by the little cripple has performed its part in helping the Lord to his own.

Church extension, that is the next thing. Every dollar put in this fund means help not in building one chapel, but scores of chapels. It is loaned and returned every five years. That is, your gift aids some poor congregation every five years, twenty poor congregations in a century; and goes on helping long after you have gone to your rest. Every member of every church among us, every little child, may in this way share in the work and reward of little Gerard Smith.

Jesus and His Apostles in the Inquiry Room

XII. — Aftermath



By W. T. Moore

The address which *Christian* delivered at the meeting reported in number XI. made a profound impression upon all who heard it. Indeed, the influence of the address was so great that on the next evening the evangelistic services closed. The Evangelist himself admitted that there was no successful reply to be made to the case as presented by *Christian*, and as he was proceeding upon somewhat different lines, he felt the time had come when he ought to close the services. This he did, while, at the same time, intimating to his friends that he intended to reconsider his evangelistic teaching, and would probably in his future work adopt the course indicated by *Christian*. Before the meetings concluded, however, he thought it well to take the names of those who had raised their hands at former meetings and who were now satisfied that they were saved, and consequently were ready to join some of the churches. Evidently the audience was surprised when only about a dozen of those who had been conspicuous in nearly all the inquiry meetings were willing to trust the evidence that they then had for their acceptance with God. The difference between these and those who had been baptized was very marked. When the Evangelist called upon the latter to come forward, if satisfied with their religious position, everyone present who had been baptized during the meeting made immediate response.

This result gave a decided emphasis to the teaching of Jesus and His Apostles, which had been expounded by *Christian* during the entire series of meetings, and especially at the meeting when he summed up the whole argument.

It is well to state that the whole town had been deeply stirred by the evangelistic services. The preaching had, for the most part, emphasized very strongly the fact that men are sinners; it had also dealt faithfully with the second fact necessary to the preaching of the entire gospel, namely, that Jesus is the only Savior of sinners; but as the preaching had failed largely to deal with the third essential in the preaching of the gospel as revealed in the New Testament, namely, *how* this Savior saves the sinners, the sum total of the results of the meetings simply amounted to a profound awakening of the community to the importance of salvation, without the definite help for those who were awakened, to become absolutely sure of their religious position. Even those who expressed satisfaction with their experience, seemed to feel that they had been relying chiefly upon certain emotions which had been excited during the revival, and that, when the excitement died away, they had no substitu-

tion upon which they could implicitly rely for their salvation. They had believed in Jesus, and so far as this faith goes, they had acted wisely; they had also repented of their sins, and consequently, were most anxious to live the Christian life. But as they had never, by any overt act, placed themselves formally and constitutionally on the Lord's side, some way or other they felt that when their emotions cooled down, they had no very distinct promise in the word of God, upon which they could rely for their salvation.

Six months after the revival closed, these unsettled souls were still in doubt as to their religious position. It was found that everyone of them had been baptized (sprinkled) in infancy, and, consequently, they were not baptized in any form at the time of the revival. Through the revival they had claimed to be converted, but their after experience proved that this emotional conversion was simply the arousing in them of a consciousness that they were sinners and that Jesus is the only Savior of sinners; but as they had been calling Lord, Lord, without doing the things which he teaches, they found themselves, at the end of six months, practically without chart or compass with regard to their religious life.

Not so of those who had been baptized. It is true that some of these did not make much religious progress, and one or two apparently became indifferent to the whole matter that had been under consideration. However, nearly all those who were baptized during the revival took their places in some church and became active workers on

the Lord's side. Even those who became indifferent did not plead any want of definiteness in their religious position as an excuse for their present coldness. They said frankly that the difficulty was not with their religious experience at the time they were baptized, but on account of associations and circumstances, they found themselves driven away from what had been a very definite reality to them at the beginning. All of which shows that we must listen to Jesus and His Apostles if we wish the best results from a religious revival.

(Series Concluded.)



Accident does very little toward the production of any great result in life. Though sometimes what is called "a happy hit" may be made by a bold venture, the common highway of steady industry and application is the only safe road to travel.—*Samuel Smiles*.



TRIP THAT PAID.

Ten Miles to Get a Package of Postum.

Somes sufferers won't turn over a hand to help themselves, but there are others to whom health is worth something. A German woman living in the country made a 10-mile trip to get a package of Postum. She was well repaid, for it brought health and happiness in return.

A translation of the good frau's letter says: "From a child I had been used to drinking coffee daily, but the longer I continued drinking it the worse I felt. I suffered with heart trouble, headaches and dizziness. Then I had such an uneasy feeling around my heart that I often thought death to be near.

"I gave up drinking coffee and tried hot water, but that did not taste good and I did not get well. Then I read some letters from people who had been helped by Postum Food Coffee and I determined to try it."

"I had to go 10 miles to get a package, but I went. I prepared it carefully according to directions and we have used it now in our family for nearly two years, drinking it twice a day. It agrees well with all of us. My heart and bowel troubles slowly but surely disappeared, it is seldom that I ever have a headache, my nerves are steady and strong again and I am otherwise strong and well. My husband has been lately cured of his sick headaches since we threw coffee out of our home and have used Postum. Name furnished by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."



CÆSAR AND CHRIST.

Thomas Curtis Clark.

Proud Cæsar came in strength of steel;

The panoply of war was his;

At his command men poured forth life,

The cities perished, nations fell.

He left as heritage a blood-stained tide;

**He came, despised, and murdered,—
And he died.**

The meek Christ came,—his strength the true,

A heart of love His panoply;

At His command men found their life,

The cities flourished, nations grew.

As heritage, good will toward men He gives;

**He came, He loved, He pitied,—
And He lives.**

Going to College?

By J. G. Waggoner.

The young man, the young woman of to-day, the master and mistress of to-morrow! What kind of mastery? Shall it be the weak, uncertain plunge into the darkness of to-morrow, or the skillfully directed, trained power of broad intelligence? Youth, the seed-time, is prophetic of the man, the harvest; youth, is ours but once. In it often decisions must be made when priceless results are but dimly seen. Two uniform experiences impress us. The ceaseless regret of the ignorant, that they failed to get an education, and the constant gratitude of scholars that they were wise enough and able to get an education. It is a noble purpose to desire to make the most of life. Any power, physical or intellectual, is at its best only when trained. The college training is of untold value.

As a matter of business it pays to go to college. It is said that "one-third of the graduates of Harvard enter business." Prof. Judson says, "He (the graduate) has ready command of the tool which every business man must use—his head." "Higher education supplies both knowledge and power." "Education can not furnish the brains, but it can train them, and put the scholar in the first rank for business success. The possibilities of eminence are vastly greater to the scholar." President Bashford says, "It is estimated that one person in fifteen hundred in the United States, is a college graduate, yet over fifty per cent of the leading representatives of our government, congressmen, senators, supreme judges and presidents are drawn from the mere handful of our citizens." The same is true of eminence or distinction in any other field.

But these are by no means the highest motives. Prof. Barbe said, "The educated man or woman gets more out of life, is happier, than the uneducated; for we get out of life exactly what we put into it, no more, no less." Parents usually feel that they should give to the children at least some possessions. "But," says an eminent writer, "what are these intellectual possessions which are the rightful inheritance of every young man and young woman? Dr. Butler says that they are five-fold. The youth is entitled to his scientific inheritance, to his literary inheritance, to his esthetic inheritance, to his institutional inheritance, and to his religious inheritance. He has the same right to these possessions as he has to his physical inheritance, and unless he demands them, toils for them, and wins them, he is deprived of by far the nobler part of his birthright." In other words, he is entitled to know nature about him, he is entitled to know the great thoughts of the world's life, he is entitled to a cultivated taste of the beautiful, he is entitled to know government and society, he is entitled to know about God, his providence, his

own soul and God's dealings with it. To bestow such an inheritance the college joins hands with parents and pupils. Education is not like cash, or deeds, that can be laid into the passive hands of youth, neither can it be taken away as these can. It takes time and toil to make a man. There are no short cuts to the highest and best conditions. Says the president of Oberlin College, "If God wants to make an oak he takes a century, but he can make a squash in a summer." The great question repeats itself, the knocking, knocking at the door of the young heart, the possible destiny casts its shadow before, forcing consideration. What shall the answer be? Going to college?

J. G. WAGGONER.

Eureka, Ill.



God's Three-Fold Revelation of Himself.

By J. M. Lowe.

The universe is one because it is sustained by one God. Conversely, there is one God and not many, because the maturest study discovers the universe to be a unit. Indeed, if this were not true, there would be no foundation for scholarship, for knowledge would be guesswork. By a strange, onesidedness we have divorced God from everything but the Bible. If the Bible did not itself declare the universe to be God's own, a rational philosophy would compel such a conclusion. "In Him we live and move and have our being." In him also the flowers bloom and myriad forms of life exist.

God reveals himself first in the natural world. The first lines of Holy Writ declare that God created the heavens and the earth, the sun, moon and stars, the teeming life of sea and land, and finally man in his own image. Before man appeared, God revealed himself as a being of form, beauty and harmony. The heavens declare his glory and the stars his handiwork, and what a declaration it is! He who has an eye for beauty sees here a succession of wonders that outrun the wildest flight of the imagination and furnish a pattern for beauty that forever defies the most skillful touch of the artist. Such a revelation becomes more wonderful when we consider what a world is ours. All science is but an attempt to understand it. The crust below, the flowers above, the stars "scattered like diamonds upon the brow of night," the currents in sea and air—these furnish the material for all science, all philosophy, all art, all progress.

In the moral nature of man God writes himself more clearly. Before a line of the Bible was written, before a single prophet had spoken a word about a coming Redeemer, God revealed himself as a righteous being in the moral nature of man. In the story of creation we are told how the Creator bound certain limitations upon the actions of man. But these prohi-

bitions presuppose the moral nature. Here, in this distant age, before the Almighty had spoken a word of prohibition, had already been laid in the moral nature the foundation of all jurisprudence, for the moral nature is the basis of law, antedates law, sees the justice of law and responds to it. All courts, all law-making bodies are but projections, amplifications of this primeval moral nature; and the transgression of God's law is wrong not because the law is written in a book, but because it is embodied in the nature of man, and the infraction is at war with the nature of things and the progress of the world.

In the person of Jesus of Nazareth, God steps out of the shadows into the realm of human life, and with him comes the daylight. It is easy to see and to say that since man is the noblest work of God's creative hand, in man must be his fullest revelation. Jesus unlocks the heart of God and shows us the Father's wonderful love. Thus in an ascending scale do we see the disclosures that God has made of himself, his power, his wisdom, his love; the day streaks of creation's morn and the transfiguration; the glimmer, the gleam and the glory.

Think how natural is this process. God reveals himself as man reveals himself to man: first, his appearance to the eye; second, his mental characteristics; finally, upon acquaintance you catch a glimpse of his inner being. He lays bare his heart. What a sublime conception this is that God walks in human form to bear with us and share with us and tell us the secrets of his heart. And how faithful is Jesus to this conception! What man ever moved through the world as did he? What man could live as did he, and "die without weakness and without display," proof against both praise and blame? Is he the one that should come, or do we look for another? Could another live more grandly, speak more wisely, die more nobly? He is better than our sweetest dreams of life and love. We cannot come to our best without coming to him, and I think though our world may long neglect him, it will one day return with streaming eyes and cast a broken heart at his feet.



Like a Dove.

By R. H. McCandless.

O happy dove on snowy wing,
Thou canst unto thy fastness fly,
When stormy clouds their blackness fling,
Across the brightness of the sky

Thy whistling wings shall never lag,
Till from the tempest thou'rt secure,
Till in some lofty cloud-capped crag,
Thou find a cleft of refuge sure.

O that my soul might mount like thee
On beating pinion swift and strong,
To some vast wilderness I'd flee
And find the peace for which I long.

Far, far from sin and sinful strife,
Secure in haven deep and wide,
I'd spend the remnant of my life,
And dwell no more with care and pride.

News From Many Fields

Indiana.

The ladies of a rich church in this city have organized a needle society. They will try to "go through," notwithstanding their wealth.

Butler College opens Sept. 30. Extensive improvements have been made and others are under way. A new athletic field has been prepared by the addition of five acres to the grounds. It lies northeast of the college buildings. The Bona Thompson library building will be ready for books, Sept. 14, and will be a sub-station of the Indianapolis city library. Miss Retta Barnhill, librarian, will have an assistant. There has been no change in the curriculum, and only two changes in the faculty. Prof. W. Raymond Longley, of Noblesville, will succeed Prof. H. L. Rietz in the chair of mathematics. There will also be an assistant French teacher. The outlook for attendance this year is good.

In connection with the union Sunday-school work, Pastor G. W. Hemry, of Tipton, visited every township in Tipton county.

T. J. Legg, state evangelist, is holding meetings in a tent in Russellville. A persistent effort is being made to erect a house there, and the people of the village have subscribed \$2,500 for that purpose. With the aid of the Hebron church, they hope to make up \$5,000, and thus have a commodious house of worship.

P. M. Kendall, of Columbus, conducts the singing, and we have no hesitancy in saying that he has no superior. We heard him render the best solo we have ever heard in a protracted meeting. His voice was in good condition, and the selection was just the one for his gifts. Brother Kendall goes to Texas at once to fill a number of evangelistic engagements, but will attend the general conventions in Detroit.

The Jackson county annual meeting was held at Honeytown, Sept. 4, 5 and 6. The program was excellent throughout. Sermons were delivered on Lord's day by H. A. Wingard, of Brownstown, and Harley Jackson, of Seymour.

Remember Indiana day for state missions, first Sunday in November.

Indianapolis.

E. B. SCOFIELD.

Southern California.

Your correspondent has had special work on hands ever since the Long Beach convention; hence the delay in our report. It was called the best convention ever held by our people in southern California. The attendance was large from the first. One delightful feature was the attendance of a large number of business men.

Long Beach is a delightful place to hold a convention. The custom that prevails here to have no afternoon session made it possible for those in attendance to combine a pleasant outing with the convention work. The addresses were of excellent quality, and the sermons helpful and inspiring.

More money was raised for California work than ever before, and there is a determination to greatly enlarge the work the coming year. The work in the past has been confined almost exclusively to the aid of weak churches; but there is a strong sentiment now in favor of employing an evangelist or field worker in addition to the other work.

Bro. A. McLean received a warm welcome from our people who enjoyed his thoughtful addresses more than can be expressed. He will ever be a welcomed guest on the Pacific coast.

Bro. Jabez Hall was another welcomed guest. He was greatly enjoyed, and added much to the pleasure and success of the convention.

Dean Van Kirk's reception showed him to be a favorite. His studies of the beginnings of the Reformation of the Nineteenth Century were attended by a large and appreciative class. Whatever sentiment may have been worked up against him where he is not known, one thing is certain, no man is more

dearly loved and appreciated here on the coast where he is known than the Dean of the Berkeley Bible Seminary.

Prof. McAneney, of Berkeley, was greeted with enthusiasm when he appeared to give his address on the Berkeley Bible Seminary. We think it safe to say that the people of California are more enthusiastic over their seminary than ever before, and no unprejudiced mind doubts their confidence in its management and agent.

Bro W. H. Bagby, of Phoenix, Arizona, gave his illustrated lecture on the Mormons and their Zion to a large and appreciative audience. Those interested in the study of these people will find this lecture very comprehensive and helpful.

The indefatigable Grant K. Lewis made a good president. The people liked him well enough to elect him unanimously for another term. Mrs. Grant K. Lewis is not a whit behind her husband. She did her part so well as president of the C. W. B. M. that she, too, was unanimously re-elected.

Allen Wilson, the rapid-fire evangelist, gave some stirring evangelist sermons. We attempted to time his words for one minute, but soon found that it would require a lightning calculator to keep up with him, so gave it up.

Bro. A. C. Smither was much missed from the convention; his name was frequently mentioned and his absence regretted.

Word from the north assures us that the Santa Cruz convention was great in every respect. We were delighted to hear that our old-time friends, Brother and Sister O. P. Shrout, made most favorable impressions on the California people. Their addresses are reported as being among the very best delivered at Santa Cruz. We knew they could do it.

A charming feature about a coast convention is that so many people take the whole family, and get either a furnished house or a tent, and stay to the close of the meeting.

A shadow was thrown over the joy of our meeting when the announcement came that our dear brother, T. D. Garvin, had been called home. Brother Garvin has spent many years on the coast, and was dearly beloved by a host of people here. He has been feeble for some time, but remained at his post up to within a short time of his call home. A large number of us went up to Los Angeles on a special car to attend the funeral services. The Broadway Church was filled with people who not only sympathized with Sister Garvin, but who also mourned the loss of a brother tried and true. Brothers Utter, Dowling, Kirkham and Swindle conducted the services in a beautiful and touching manner.

Twenty-five years ago your correspondent decided to see his own country and study conditions from personal observation. He has lived from Massachusetts to California, and from Wisconsin to Texas. He has lived and labored among the people of the different sections. He has made a special study of social and religious conditions, especially among the Disciples. He has now completed the journey, and feels well repaid. The person who imagines that all of the world's beautiful scenery is abroad, does not know his home land. Carlyle was right when he told the American tourists to go home and see their own country before they attempted to do Europe. You who feel that you must go abroad to see beautiful scenery, have you visited Niagara both in winter and summer? Have you stood on the top of Pike's Peak, or visited the canons and waterfalls of Colorado? Have you seen the Grand Canon of Arizona? Have you spent a day on some of our lakes, or taken a journey of five hundred miles on the Father of Waters? Have you ever stood among the chestnut groves of New England, or the pecan groves of Texas, or the walnut groves of California? Have you been among the great trees of California, or gazed into the mirror lake of Yosemite? Have you taken a trip across from New York to San Francisco, or have you gone from Colorado Springs to Cripple Creek on the Short Line?

If not, I would suggest that you postpone your trip abroad till you see some of these interesting sights. Is it climate you are looking for? Well, we have it, too. Do you want a dry, warm climate? Go to central Texas. Do you want a dry, cold climate? Go to Colorado. Do you need a damp, medium climate where you may be in the snow three months in the year? Go to Massachusetts. Do you want an equitable climate, neither too hot nor too cold the year around? Go to southern California. Do you want a place where you may experience every climate on earth and every condition of thermometer and barometer every twelve months? Go to Missouri. That is where we are going. That is home. God bless old Missouri. Let it be ever so changeable, there is no place like home.

The last of September will close one of the most interesting and delightful years of our whole ministry. At that time we are to return to our native state and take up the work with the Compton Heights Church, St. Louis. Our stay in California has been one constant delight. We have renewed old acquaintances and made many new ones that we shall ever cherish with special pleasure.

When the people gather about us and cry like children over our going away, we can sympathize with Paul when he said to the brethren at Caesarea, "What mean ye to weep and to break my heart?" Such dear friends inspire one to live a better life, and to thank God more and more for the hope of a meeting where partings will never come.

F. N. CALVIN.

Jamaica.

I presume Jamaica has been brought more prominently to the notice of the civilized world during this month than in many years. Of course it is in the zone of hurricanes and cyclones; and its past history furnishes records of many disastrous visitations. Moreover, August is the month in which they most frequently occur, and often have caused wide spread devastation. We have been favored with comparative immunity from these dreaded disturbances for a number of years, the last having occurred in the year 1886, or seventeen years ago, when the writer passed a night never to be forgotten.

On the 16th of this month we were again visited with a hurricane of great force, the destruction resulting from which has been widespread. No estimate can be regarded as at all accurate with regard to the amount of property destroyed. There is a tendency to exaggerate in the first hours and under the excitement of disaster; and afterward to minimize the less keen but abiding suffering which results. In this case there can be no doubt that the results are very serious for the whole island. Houses, large and small, have been overturned or blown away, when the storm was at its worst. Soon after daybreak, the coming of the light gave some relief to the horror of such a time of confusion and conscious helplessness. The loss of life was not large. But many persons narrowly escaped, having only their night dress for clothing, and had to fly through the blinding wind and rain. The poor, frail houses of the peasantry were blown down by hundreds, and the inhabitants were left shelterless, and in many cases clothesless. The churches and school-houses, which were left standing, were turned into refuges; and many charitable persons have been making great efforts to procure old clothing and to make some new, and to send bales of bedding to supply some of the urgent need. Two days after the storm, when the roads were open (for they were blocked by fallen trees and landslides from the hillsides) I went to one of our distant stations to see the state of things. The scene of desolation was one to sicken the heart. Acre after acre, and miles of uprooted and branchless trees and prostrate cultivation, especially bananas, of which not one was left standing. Breadfruit trees, cocoanuts, orange trees, cacao trees, and others, covering all the ground in

wild confusion: houses and huts down, and here and there people picking out a few posts and sticks and broken boards to nail them together and try to make a shelter from the night. All this means that the food supply of the people is largely cut off, and destitution and famine are staring thousands in the face. The government and parochial boards are striving to provide some relief by giving charity in the worst cases, and providing work for the able-bodied. The wealthier inhabitants are also contributing to relief funds, and some help is coming from a distance. A few business firms in England have sent substantial gifts, and neighboring islands have also sent help: the island of Trinidad, to its credit, having cabled \$5,000. I am hoping that some of our Christian churches in the United States will hasten to come to our aid. The need is so great that they are not likely to do too much. Help at such a time is a valuable and eloquent auxiliary to mission work.

The various missions in the island have suffered severely, churches and schoolhouses and mission houses having been destroyed. Providentially, no life has been lost at any mission station. In our mission we have our full share of misfortune. Six of our church buildings have been quite destroyed, viz.: Bloxburgh, Bethel, Lucky Hill, Providence, Chesterfield and Airy Mount, and most of the rest more or less damaged. Our total loss I estimate roughly at \$6,600, taking the places as they were. To replace them will cost more, as the new must be better than the old. Of course we must have the buildings or our work will cease. I hope the C. W. B. M. will have the courage and the faith to make an earnest and prompt appeal, and that God will incline the hearts of the auxiliaries to respond liberally.

This great loss has come as a heavy blow on the whole island. The banana trade has assumed such large proportions as to have become the chief factor in the trade and resources of the island. In about three hours the whole crop has been destroyed, and the trade is stopped for months. It is perhaps hard to understand just what this means. At the same time all kinds of ground provision, on which the people so largely depend for daily food, has been cut off, and three months, at least, will be required before sweet potatoes and corn and peas, which are of the quickest growth, can come in. I am sure the executive board of the C. W. B. M. will be quite willing to receive any subscriptions in our aid at their office, 152 E. Market St., Indianapolis, Ind. Regarding the hungry multitude, our Lord said to his disciples, "Give ye them to eat."

C. E. RANDALL.

Half Way Tree P. O., Jamaica, Aug. 21.



Nebraska.

News matters have been allowed to drift for a few weeks. The secretary was ordered off on a two weeks' vacation after the state convention. The work is in hand again.

J. S. Beem has accepted a call to the Wilber work, and has begun it. J. E. Wilson, formerly of Wilber, has located at Beaver Crossing. A. G. Smith has resigned at Broken Bow to take charge of the Christian News of which he is now editor and proprietor. Miss Myrtle G. King is associated with him in this venture.

Five additions reported at York in three Lord's days. Three by confession and baptism. Ten confessions at Bradshaw where T. B. McDonald is preaching first half of August. Chas. E. Richards visited Douglas on Aug. 30. Had some to baptize. Number not given. He may locate there. F. F. Grim has been spending his summer vacation at Overton, and has preached for the church there. Had three confessions, one added by statement, and one from Baptists on Aug. 23. Has returned to Chicago.

A. W. Henry has moved to his field of labor at Nelson. His daughter May was recently married to E. T. Dimmick, and lives now at Wichita, Kan.

H. J. Young has taken work at Blair.

One of the life memberships taken at the state convention was by C. V. Allison for his 10 months old daughter, Helen Marguerite.

A Bad Stomach

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.

Accept no substitute.

The sad word comes to me that this little member of the N. C. M. S. has been called home. Brother and Sister Allison will continue the membership as a memorial.

The secretary preached at the First Church, Lincoln, Aug. 16, and in the morning of Aug. 30. There was one confession, a lady almost blind, at the first service. Geo. Lobingier, N. K. Griggs and W. M. Maupin also supplied at this church during the absence of Brother Haynes. A crowded house heard Brother Maupin in his lecture, "Wit and Humor of the Bible," on the evening of Aug. 30. Some important internal repairs are being made at the First Church.

Eastside church will serve meals at the state fair this year as usual. Brethren from over the state attending the fair will do well to remember this.

C. S. Paine, the treasurer of the N. C. M. S., spent a few days in Colorado.

We are now ready to plan for the national convention at Detroit, Oct. 16-22. I would like the names of all those who are planning to go or think it likely they may go. Let us get together on this matter and see if we can arrange a route that will make the trip delightful as well as profitable. Address all correspondence to me on this matter. The rates have not come to me as yet. Will advise as soon as I learn what rate has been granted. Detroit is a fine place to visit and the convention promises to be excellent as to the reports and, of course, the program will be good. Nebraska ought to send up a good delegation.

It will be a matter of interest to the many attendants at the state convention to know that the dining tent netted a profit of \$29.58. The necessity for buying everything besides an expense of over \$12 for utensils and material, much of which is yet good for further use, reduced the net proceeds. We are well pleased, however, that there is not a deficit. Will we have a frame dining hall next year?

W. A. BALDWIN.



Church Extension in Oklahoma.

There are three departments that we as a people should have an especial interest in, if we desire to be in line with the great commission, "To disciple men and teach them to observe what Jesus has commanded."

These are foreign missions, home missions and church extension. These funds, if the work progresses, must not only be kept full, but enlarged by the willing and liberal contributions of the individual Disciple, as a church, on the days set apart for this collection. Two of these funds should demand our especial attention in Oklahoma, viz., home missions and church extension.

There is no riper field for the growth of our cause than is Oklahoma, and none more needy, there being a lack of workers and homes for the Disciples.

I desire to appeal to not only the churches of Oklahoma, but to those all over the land, and not only to the churches, but to the individual member in behalf of church extension. I wish I could in this article impress on your attention the necessity of your contributing liberally to it, but also your duty to do so.

In my three years' work in the field in planting churches and building houses, I have

learned that there is no permanency in a congregation unless they are housed; and if housed, they will work in Bible-school, prayer meeting, social meeting, Endeavor, and grow without a regular pastor, and without a house go to pieces.

I further have learned that with a promise of aid from the Church Extension Board, we can stimulate the brethren to make an effort and build, that without such promise of aid, nothing can be done.

Last year the Church Extension Board only received the paltry sum of \$207 from Oklahoma with a reported membership of over thirteen thousand. This showing surely teaches us a lack of interest or not realizing the importance of it. My brother, the board has sent to Oklahoma over \$15,000, and the result of their liberality to us is church spires reaching heavenward, Disciples housed, and the cause permanently planted in the community. You are not only interested in this branch of the work, but it is your Christian duty to give, and willingly.

Allow me to say to the elders and deacons and official boards, as there are many of our churches without pastors, and where a preacher goes once or twice per month and preaches, going in on Saturday's train and out Monday morning, thinking more of his salary than the work, that church is in every sense of the word without a pastor, and it will be the duty of the official board to look after the church extension collection just to the same extent that it would be their duty if they had no preaching at all.

Brethren, do you love our cause? If so, give, and willingly. I reach congregations and find them dead, who have been meeting in halls, private houses and schoolhouses, that if they had had a home, been housed, our cause would have been in good condition, a lot of dead Christians that would be live stones, the Bible-school going and souls being won to Christ.

The cry goes up, not only from Oklahoma to you, my brother, and to the church, Give, give liberally to the church extension fund. I hope and pray that Oklahoma will acquit herself with more liberality this year than last.

R. S. SMEDLEY, Okla. Evangelist.



Buffalo, N. Y.

The Black Rock Church of Christ, Buffalo, has lately been transferred to new quarters. It began in August, 1897, with a Bible-school organized in a store on Niagara Street, with George R. Godfrey as superintendent, a position which he still holds. The church proper was organized in December, 1897, and began active operations in the building on Thompson Street, near Hamilton, originally occupied by the Salvation Army. The first lay pastor was Willis J. Benedict, followed, successively, by Reverends M. L. Jenny, H. E. Stafford and H. J. Aldrich. The writer has, at different times, occupied the pulpit once for several months. The church has recently purchased a house and lot on Dearborn Street at a cost of \$1,700, making a small payment down, the Bible-school having raised the amount. The house has been altered to suit immediate needs, and preparations are now making to build a \$1,500 front which it is hoped will be available by the beginning of the new year. The present membership of the church is about 50. The Bible-school roll contains 115 names. We all think the outlook is encouraging.

Richmond Avenue Church is undergoing extensive repairs and alterations, is to be newly decorated and furnished and will be immeasurably improved. Estimated cost \$2,200. Bro. Miller is daily emphasizing his influence and gaining strength.

Bro. J. J. Tisdale leaves Forest Avenue Church for a charge in the west. Sorry to lose him. Bro. Ferrall comes to Jefferson St. Glad to welcome him. ANSON G. CHESTER.



Prevents Heat Prostration.

Take Horsford's Acid Phosphate during hot weather. A delightful Acid Tonic that quiets and strengthens the nervous system and induces refreshing sleep.

The Sunday-School.

Sept. 20.

ABSTINENCE FROM EVIL.—

1 Peter 4:1-11.

Memory Verses, 1. 2.

Golden Text. Be not drunk with wine, wherein is excess.—Eph. 5:18.

The First Epistle of Peter.

This letter was written to the churches in Asia Minor by Peter probably from Rome (figuratively called Babylon, 5:13) or else from the ancient Babylon. It has to do largely with practical matters, with questions of morals and conduct. The writer is not answering questions of casuistry touching fine points of Christian propriety, but is laying down fundamental principles and essential precepts for the conduct of the Christian life. Since it is written to Jewish Christians ("sojourners of the Dispersion in Pontus, Galatia," etc. 1:1) the term "Gentiles" is used to signify the unconverted and sinful world.

Religion and Morality.

The epistle presents a view of religion and morality as being very closely akin to each other. Nobody now believes that a man can be religious without being moral, though some people act as though they believed it. But there is a popular fallacy that religion is about to be supplanted by morality, that the world can afford to forget about religion if it will only remember ethics. As a matter of fact, the world would not long think about ethics if it should throw religion overboard. But even if it did, the loss would be a fatal one. Peter takes pains to show how right conduct rests upon and grows out of right religion. After speaking of Christ and his death, resurrection and authority he adds: "Therefore since Christ suffered in the flesh, arm yourselves also with the same mind . . . that ye no longer should live in the flesh to the lusts of men, but to the will of God."

The Mind of Christ.

So the mind of Christ in us is to be our safeguard against the lusts of the flesh. It is to be our armor against the temptations that come at us like arrows. This is very different from being kept from sin by the threats of law and the fear of punishment. When one has the mind of Christ the things which the moral law prohibits are the very things which he does not want to do anyway, because he no longer takes delight in them. "Lasciviousness, lusts, excess of wine, revellings, carousings and abominable idolatries"—these things have no charm for the spiritually-minded man. He has a horror of them as a clean man has for filth and ugliness. For him the law of his own transformed nature is more effective than any external law with penalties attached could possibly be. But though the law which makes him hate these iniquities is now an internal law, it had its origin outside of man. It was the mind of Christ. And only when a person has received into himself the mind of Christ—has learned to love the things Christ loved and hate the things Christ hated, and to place upon all possible objects of desire the same estimate and valuation which Christ placed upon them—only then is he ready to meet temptation with safety; then he has the true guide to the conduct of life.

"Be of Sound Mind."

Peter exhorts his hearers to "be of sound mind," and in this he sums up the whole case regarding temperance and self-control. A mind is not sound if it cannot control the body which is its dwelling place and instrument. A mind is not sound if it allows the body to do things which are injurious to the best interests of both mind and body. A mind is not sound if it sells out powers of infinite and permanent value for a momentary gratification of some desire of the senses. To sacrifice the greater to the less is not a mark of sound mind. If a man sold a thousand-dollar farm for thirty cents his relatives would ask the courts to pronounce him insane and appoint a guardian. But it is an even worse bargain

when a man sells the steadiness of his nerves, the keenness of his eye, the clearness of his brain, the respect of his neighbors, his own self-respect and finally his own soul's salvation—all for the draught of fiery liquor which does not quench thirst, but rather makes thirst unquenchable. "Be of sound mind," and the problem of self-control will be solved.



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CHRISTIAN PUBLISHING COMPANY

St. Louis.

Christian Endeavor.

Sept. 20.

WITNESSING FOR CHRIST. Acts 5:27-32.

Every Christian must witness for or against Christ. Which shall it be?

Though your tongue be silent, your actions speak. You may bear witness against him without speaking a word.

Worse than that, you may bear witness against him though your voice is raised in praise of him. "What you *are* speaks so loud that I cannot hear what you say." Evil or frivolous conduct can drown out the most eloquent testimony of the tongue.

First, then, if you would witness for Christ, you must be Christlike; a living epistle which even the illiterate can understand and which can be read by those who are too busy or too indifferent to listen to sermons. Milton said: "He who would be a poet must first of all make his life a true poem." How much more is it true that he who would be a witness must first of all make his life a testimony.

But do not despise the testimony of the mouth. Words are arrows. They may have poisoned points and make incurable wounds in the heart of a friend if carelessly or angrily uttered. Or they may fly wide of their mark, only wasting the strength and depleting the store of ammunition of the sender. Or they may pierce to the heart like a surgeon's knife which wounds only to heal. "Faithful are the wounds of a friend." Testimony for Christ may wound those who are out of Christ, but it is a wholesome and health-giving wound.

But do not make the mistake of thinking that witnessing for Christ consists in saying unpleasant things. There is much well-meant blundering in this direction. Nothing requires more tact than personal and verbal testimony for Christ. It is an art far too little cultivated and practiced. Even the surgeon's knife may be made painless, and love and tact and patience are the anæsthetic which will take away the sting from the most pointed and personal testimony for Christ addressed to one of those who need it most.

A witness is one who tells what he knows at first hand. He is not expected to report rumors or to tell his guesses, his suspicions, but to tell what he himself *knows*. Witnessing for Christ must have this same quality of certainty derived from first-hand experience. To witness for Christ is to show forth what you *know* of him; not what you have heard or read or guessed, but what you *know*. Has he helped you? Has he given you strength against temptation? Has he brought peace and joy to your heart? Has he given you larger and higher ideals that make life better worth living? If so, then there is something to which you can bear witness. The world is shrewd. It can detect the false note of perfunctory testimony. It will not hear you as a witness unless there is a note of personal conviction, of certainty born of experience, in what you say. If the religion of Christ has become to you a real and vital blessing, you may depend upon it that all the tumult of the world and all the opposing outcries of men and demons cannot drown out the resounding testimony of your life and words.

How great is the obligation to bear witness for Christ! Loyalty to him demands it; love to men requires it. If Christ has brought real blessedness to me how can I fail to tell whom I love. We recommend to our friends the things which we have tried and found good—books, shops, foods, medicines. Why should we not be glad to bear witness to the source of our greatest blessings—Christ.

DAILY READINGS.

M. Through the Spirit.	Heb. 2:1-4.
T. Of Christ's Lordship.	Acts 2:32-36.
W. Of His Power to Save.	Acts 3:8-10.
T. Of His Kindness.	Psa. 63:3-8.
F. Of a Hope of Heaven.	Titus 3:7-11.
S. Rewards of Confession.	Luke 12:8, 9.
S. How We Should Witness.	Acts 5:27-32.

Midweek Prayer-Meeting

By Frank G. Tyrrell.

Sept. 16.

TEN STUDIES IN THE SERMON ON THE MOUNT. I. WHO ARE THE HAPPY? Matt. 5:1-16.

Blessed is a deeper word than happy, and therefore contains it; the happy man may not be blest, but the blest are happy. Looking at the beatitudes as a whole, let us try to get Christ's idea of a blessed life. He came to illustrate and to impart it. He came that we "might have life, and have it abundantly."

I. A CLEAN HEART.—"Out of the heart are the issues of life." Jesus touched the main-spring when he said, "Blessed are the pure in heart." There can be no enduring happiness without a mind and conscience undefiled. A few days ago the Master was saying, "Repent!" now he says, "Blessed!" Until the heart is cleansed by repentance and faith, there can be naught but a counterfeit happiness; after the cleansing comes the blessedness.

An Indian who had heard the gospel, prayed, "Give me clean heart, Lord, clear like glass." Every disciple would do well to repeat this simple prayer, and ask God for a transparent heart, for the tides of sin and corruption well up from many foul heart fountains. Do you seek lasting happiness? Do you long for perennial joy? Cleanse your heart until its every chamber is pure and fragrant.

II. A RIGHT DISPOSITION.—The poor in spirit, the meek, the merciful, are blessed. For most of us this kingly disposition must be cultivated, for by nature we have it not. Pride is sometimes nursed, as if it were a minister of good; and there are disciples that cherish anger. But Jesus does not say, "Blessed are the proud, the angry."

Think of the men he met, their narrowness, their selfishness, their earthiness. And yet in the midst of such men he talked of meekness, of mercy, of peace. He was an enthusiastic believer in the redemptibility of men; and therefore he set before his first disciples this glowing ideal of human life.

Who can suffer persecution unmurmuringly? Who can find happiness in it? Who will want to enter into the blessed life through those dark portals of pain? And yet Christ teaches that there is a gateway: "Blessed are they that have been persecuted for righteousness' sake." To be wrongly reproached, to be slandered—what teacher would ever think of these as means of blessedness? Surely, the fire is needed to purify.

III. RIGHT ACTION.—Desiring and doing are closely linked in this group of Christ's sayings. If you would be happy, be hungry! desire righteousness earnestly, and you shall be filled. The messengers of God will spread a heavenly banquet for you. And with a clean heart and a right disposition, you are equipped for glorious service. Go into a world all rent and torn, and make peace. Persuade men to be reconciled to God. Show them the divine art of beating swords into plowshares, and spears into pruning hooks. Turn them from fields of blood to fields of bloom.

As salt is pungent and purifying, so are you; as light is beneficent and awakening, so are you. Never was there greater need of moral pungency, or of moral illumination. There are towers standing in our midst whose light has suddenly been turned into darkness. Who will lay hold on this secret of the blessed life? The vision of God waits on purity of heart. And when once the heavenly vision is revealed, the life will be renewed and redeemed.

PRAYER.

Teach us, oh thou Savior of men, to seek moral strength and symmetry; to yield ourselves to the cleansing process. The stain and guilt of sin we cannot endure! Save us from the body of this death. Guide us to that gateway through which alone we can enter into peace, and give us courage to pass through, however narrow the way. Fill our hearts with the peace of God, and charge our depleted veins with the divine life, through Christ. Amen.

(Topic for Sep. 23, New Rules of Conduct.—Matt. 5:21-26; 38-48.)

Sunday-School Periodicals

WILLIAM W. DOWLING, EDITOR.

METTA A. DOWLING, ASSOCIATE.

THE SUNDAY-SCHOOL PUBLICATIONS issued by the CHRISTIAN PUBLISHING COMPANY of St. Louis, are in use in a large number of schools connected with the Christian Church, and there is no good reason why they should not be used in all, as they are almost universally conceded to be the most thorough and best in every important particular. The series consists, in part, of the following:

Five Lesson Quarterlies.

1. **The Beginner's Quarterly**, containing a series of lessons for the very little people who have not yet learned to read, arranged along Kindergarten lines. Price 10 cents per copy; per quarter, or in clubs of ten or more, 5 cents each.

2. **The Primary Quarterly**, containing a preparation of the International Lessons for the Primary Department in the grades above the Beginners. Price, single copy, 5 cents per quarter; five copies or more to one address, 2 cents per copy.

3. **The Youth's Quarterly**, designed for the Intermediate and younger Junior Classes. In this quarterly there is a new arrangement of the material, which it is believed will make it more acceptable and helpful to pupils and teachers even than it has been in the past. Price 5 cents per copy per quarter; in clubs of ten or more to one address, 2½ cents per copy.

4. **The Scholar's Quarterly**, prepared for the older Juniors and younger Seniors and members of the Home Department. There is a concise yet very full presentation of the lesson in the way of Analytical, Expository, Illustrative and Applicatory Notes which make teaching easy and study a delight. Price 5 cents per copy per quarter; ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, \$1.60; 100, \$3.00.

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1. **The Little Ones**, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than five copies, 25 cents a copy per year—6½ cents per quarter.

2. **The Young Evangelist**, for the pupils of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 32 cents per year—8 cents per quarter.

3. **The Round Table**, for the Boys and Girls who are a little too old for *The Young Evangelist*, and who have a taste for bright, entertaining stories and practical information. Price, single copy, one year, 50 cents; in clubs of ten or more, 36 cents—9 cents per quarter.

4. **Our Young Folks**, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 10 or more, 50 cents—12½ cents per quarter.

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Our Budget

—Church Extension is still in order.

—Every Lord's day in September is Church Extension day until the offering has been taken.

—The approach of autumn means the beginning of the busy season, both for business and for church work. Get busy!

—One of the best things about a vacation is getting back from it. How sweet it is to rest after hard work, but how much more joyful it is to work after refreshing rest!

—Now that the summer is almost over and the autumn days are at hand, a period of great evangelistic activity ought to begin. We hope to be deluged by a perfect flood of evangelistic reports this fall and winter. Let the watchmen upon the walls of Zion, and the men in the trenches, and the leaders of forlorn hopes, and the standard bearers in victorious assaults send in their reports for the encouragement and instruction of others.

—There are still a few vacancies in Professor Willett's "Palestine Tour Travel-Study Class. This is a splendid opportunity for persons properly prepared to make a studious tour of Egypt and Palestine. Professor Willett will deliver daily lectures, and regular work will be assigned to those who desire it, for which credit will be given by the University of Chicago. The tour will occupy about fourteen weeks, beginning Feb. 1, 1904. Those who wish to go should apply at once, as considerable preliminary reading is desirable. For information, address Prof. H. L. Willett, the University of Chicago.

—Charles M. Watson succeeds W. R. Warren as pastor at Connellsville, Pa.

—The new church building at Beaver Creek, Md., was dedicated Sept. 6 by Herbert Yeuell, of Uniontown, Pa.

—The church at Lynchburg, Va., has commenced the erection of a handsome new house of worship.

—Prof. Charles Louis Loos has returned to Lexington, Ky., from his summer home at Orchard Lake, Mich.

—The church at Union, W. Va., is preparing to build a new house of worship, and part of the money has been raised.

—Any church wishing a young preacher with small family and well recommended, may address R. A. Blalock, Rich Hill, Mo.

—Brother and Sister H. G. Wilkinson, of Nebraska, have taken charge of the C. W. B. M. orphanage at Bayamon, Porto Rico.

—John McLarty, formerly of Bethany College, has accepted a professorship in the Christian College at St. Thomas, Ontario.

—George W. Wise, after a pastorate of fourteen months at Plainview, Minn., has resigned to accept a call to the church at Rochester, Minn.

—George B. Evans, Box 62, Fairview, W. Va., wishes to correspond with evangelists with reference to a meeting in September or October.

—The church at Pleasantville, Ia., has secured J. N. Babcock as its pastor. He commenced his work Aug. 30, preaching to large audiences morning and evening.

—Robert Graham Frank has resigned the pastorate of the First Christian Church, Philadelphia, and accepted a call to Liberty, Mo., where he will begin work, Sept. 13.

—F. A. Hodge has resigned at New Martinsville, W. Va. He goes to Virginia this month to take charge of our academy, and will preach for neighboring churches.

—L. S. Zider, one of the faithful young men at Old Orchard, St. Louis county, is in Joplin and reports church work booming. W. A. Moore was to begin a meeting in South Joplin, Sept. 6.

—V. E. Ridenour, evangelistic singer, has room on his calendar for a three weeks' engagement in November. Otherwise his time is engaged until Jan. 1. He began a meeting, Aug. 30, with J. H. Wright, pastor at Woodbine, Ia.

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—Judge Scofield is writing a serial story for the Christian Century entitled "Altar Stairs," which is said to be very interesting. We are waiting for the book. It is a versatile sort of genius that succeeds equally in law, the ministry and in literature.

—Disciples of Christ visiting Denver will be interested to know that there is a first-class hotel in that city managed by a member of the Christian church—the Ellmore, kept by Arthur E. Pierce, who is an elder in the South Broadway Church.

—We see from the Congregationalist and Christian World that Prof. H. L. Willett recently delivered the address at the laying of the corner stone of a new hall of philosophy at Chautauqua, and also preached on Sunday to an audience of 6,000 people.

—The Sunday-school at Brush Creek, Randolph Co., Mo., is in a flourishing condition, under the management of Bros. Geo. Goodell and W. W. Jones, both of whom were formerly members of the church in St. Louis. A protracted meeting is being arranged to begin Sept. 27.

—A new edition has been published of Mrs. Laura Delany Garth's beautiful little pamphlet, "My Little Sister in Far-away China." The sermon is in the story and not appended to it. It is well worth getting and reading. The Christian Century Co., Chicago; 5 cents a copy, 50 cents a dozen.

—To the Christian Churches in Clinton, Missouri district: The M. K. & T. R. R. authorizes an open rate of one and one-third fare for the round trip to the convention which meets at Nevada, Sept. 15, 16. This applies to all points within 75 miles of Nevada, Mo. Tickets on sale Sept. 15, 16, good returning the 17th. Other railroads are expected to make the same rate. Inquire of your agent before you start.—W. F. HAMANN, Sec.

—The Ministers' Alliance of Sedalia, Mo., recently passed a resolution commending the management of the State Fair, which was held there Aug. 17-22, and congratulating the city officials on the success of their efforts in behalf of good order and morality. That's right. When the officials do well, tell them so. A little timely encouragement to the people who do right may make unnecessary a good deal of criticism of the people who do wrong.

—"Tell Mother I'll Be There," is the title of a song by Charles M. Fillmore which, although a recent publication has already had a remarkable history. Mr. C. M. Alexander, who accompanied Dr. Torrey on his recent evangelistic tour around the world, sang the song to immense audiences in all parts of the English speaking world with the greatest success. He writes: "It has been used to the salvation of hundreds, I believe, during our tour around the world." Published by the Fillmore Bros. Co., Cincinnati, O.; 25 cents.

—M. E. G. Bennitt has resigned the work at Tarkio, Mo., on account of his wife's health, and the church is now looking for a pastor, young married man preferred. Address, H. W. Hearst. The church passed very complimentary resolutions upon the work and character of Brother Bennitt.

—A friend in Palmyra, sends us the following newspaper clipping:

"STRANGE BEDFELLOWS."—Politics do indeed make queer bedfellows. Here is Dr. Boyd (Baptist), Dr. Garrison, (Campbellite), the Anti-Saloon League, all piled up with Tony Stuever, brewer and dance hall landlord, shouting for Folk! And the humor of the spectacle has struck none of them.—Paris Mercury.

Somebody ought to get out of that bed."

Where is "the humor of the spectacle?" We are sorry the Mercury doesn't point it out. Mr. Folk is prosecuting boodlers and bribers, and seeking to purify our city and state politics. We have given him our hearty approval in this good work, as we supposed every other honest citizen in Missouri was doing. No doubt Dr. Boyd is doing the same thing. We are glad to learn that even one "brewer and dance hall landlord," favors Mr. Folk's good work of civic purification. We should be pleased to know that they all did. It would show that in spite of their business they were not utterly depraved. Why should any one "get out of that bed?" Is there danger that Mr. Folk will have too much support in promoting civic purity? Or is it feared that Dr. Boyd and Dr. Garrison's reputation, together with that of the Anti Saloon League will suffer, because "a brewer and dance hall landlord" favors the same good work they are favoring? We do not see the humor of the situation unless it be that certain editors, presumably church members, seem to be jealous of the growing reputation of Mr. Folk, as a prosecutor of evil doers. That is strange, if not funny.

Deafness Cannot Be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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—Walter Scott Hayden, Jr., who took his degree at the Divinity School of the University of Chicago last June, has accepted the pastorate at Longmont, Col., where the high altitude and pure air are greatly benefitting Mrs. Hayden's health.

—Read the program of the Detroit convention published on another page of this paper. It is a strong program and well worth going a long distance to hear. Besides, if there were no program at all, it would be worth while to go to help transact the business of the convention, for there is joy and uplift in business when it is the business of saving men. And if there were neither program nor business, it would still be worth while to go for the blessing and inspiration of Christian fellowship. There are three good reasons for going to Detroit, and anyone of them is more than ample by itself.

—A brother in Arkansas sends this message which may be an encouragement to some preachers who think that their lines are not cast in altogether pleasant places: "I'm farming for a living, preach to anti-missionary and anti-pay congregations, and have never been offered one cent for my ministerial work. Am still trying to convert 'em, however, and making myself extremely unpopular thereby. Have never asked pay for myself, but induced our home congregation to begin to pay the district evangelist, and have some hope that they may some day awake to a full sense of their whole duty."

A Resolution and Some Comments.

The following is a copy of a resolution adopted at the Nebraska state convention, August 7, 1903.

"Whereas, We the members of the Nebraska Christian Missionary Society in convention assembled, contemplate with sorrow and humiliation the many compromising and unchristian controversies among our religious papers; and

"Whereas, These papers are the product of private corporations and the brotherhood is in no way responsible for them; and

"Whereas, This condition will likely continue while we have no co-operative publishing house; therefore

"Be it Resolved, That we recommend to the consideration of our brotherhood the establishment of a Christian Publishing Society after the manner of our other missionary enterprises; and

"Be it Resolved, That a copy of this resolution be sent to each of the state and general secretaries and to each of our church papers."

The first item in the preamble of the above resolution shows that the hearts of the Nebraska brethren are in the right place. We are in the heartiest sympathy with their denunciation of "compromising and unchristian controversies among our religious papers." Such conditions, in so far as they exist, certainly ought to be contemplated "with sorrow and humiliation." We cannot agree with our Nebraska brethren, however, that these unfortunate conditions are so general as the resolution would indicate. It is not true that our periodical literature in general is characterized by acrimonious controversy and an unchristian spirit. That such phenomena do exist in some places is too true, but to bring a sweeping charge against "our papers" is most unjust and unjustifiable.

We will not argue the case—lest the Nebraska brethren interpret our argument as a "compromising and unchristian controversy"—but we drop this one suggestion which we hope will be carefully pondered: to defend one's self against unwarranted attack and to defend the reputation of brethren who are assaulted without justification or proof, is not equivalent to engaging in "unchristian controversy." If you should see a foot-pad attacking a woman and should go to her defense, it would be a poor friend of virtue who would class the assailant and the defender together as common brawlers. Yet this is precisely what is done by those who indiscriminately lump together all of our religious papers as disturbers of the peace to save themselves the trouble and responsibility of

deciding the merits of the case. What a simple short-cut to justice it would be if the judge could always say to the two parties of a controversy: "You are probably both right and both wrong. We'll divide the honors and the blame, and save ourselves the trouble of examining the evidence."

As to the suggested remedy, a "co-operative publishing house," a "Christian Publishing Society," we are not much interested in that. With our people and our polity as they are, it it would not work. Which of our official missionary papers and magazines has ever been able to get enough subscribers to come anywhere near paying its way? To be sure, getting subscribers and paying its way is not the supreme test of a newspaper, but the paper which does not do that cannot do much else. Moreover, an official paper committed to the policy of keeping out of all controversies without regard to their merits or to the necessities of the case, would be a colorless sheet which would soon discover that it did *not* meet a long-felt want.

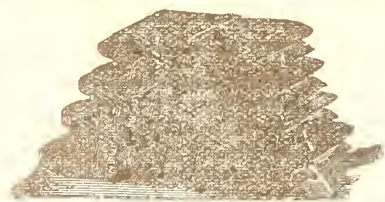
A few weeks ago our Cincinnati contemporary was hinting dark things about a threatened "trust" in our publication business, and, we believe, finally claimed to have "exposed" it. We were a good deal in the dark at that time, for we had heard nothing looking in this direction except a communication from a brother who publishes a little Sunday-school paper in Cincinnati, and in that scheme we had no interest nor was there the slightest reason why any sane man should take it seriously. But now we see it all. Our Cincinnati contemporary must have had advance information of the Nebraska resolution and based its surmises upon that. But even so we think its apprehension of an impending trust is quite out of proportion to the real danger. One more point. The statement of the Nebraska resolution that "the brotherhood is in no way responsible" for the papers which are published by private corporations, overlooks one important fact. These papers are supported by the brotherhood, and the brotherhood is responsible for what it supports. The best way to get rid of bitter, un-Christian and acrimonious papers is to stop taking them. When the people no longer subscribe for them, the publishers will no longer publish them. That is the easiest way out of the difficulty. "Mark them that cause divisions; cancel your subscription to any paper which is stirring up strife or engaging in un-Christian controversies. With such a policy the CHRISTIAN-EVANGELIST is in the heartiest sympathy, for it believes that the great mass of our brotherhood are capable of discriminating between the necessary defense of good men and right principles in a Christian spirit, and that spirit of acrimonious and uncharitable controversy which the Nebraska brethren so justly "contemplate with sorrow and humiliation."

Another View.

[We are permitted to publish the following letter which, as it happened, was received by the same mail which brought the Nebraska resolution. Our readers will be interested in what this well-known and widely honored brother thinks about one phase of a recent controversy.—EDITOR.]

MY DEAR BRO. GARRISON:—I have just read your editorial entitled, "Not a Question of Consistency, But of Charity," and I cannot refrain from writing you a personal note of hearty thanks for the *manner* and *spirit* of this reply to a most important editorial in the Christian Standard, bearing upon Brother Lord's unhappy position taken some years ago, concerning our accepting into our fellowship the unimmersed. I read his statement at the time, and have often thought of it since he became the editor of the Christian Standard. It has also caused me unhappy reflections upon the possible injury that the Standard might do in retarding the progress of the great movement in which we are engaged to restore the doctrine of Christ and teachings of the apostles to a sadly divided religious world. I think the CHRISTIAN-EVANGELIST has rendered an invaluable service to the cur-

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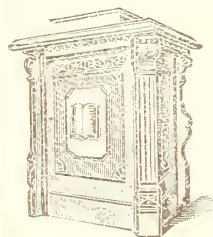


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rent reformation by calling this matter up and having it settled in the minds of the brotherhood, for it hung like a cloud over the Standard in the minds of tens of thousands who, like myself, had read and preserved in memory the occasion upon which Brother Lord contended for his *departure* from the organic principles upon which we claim to justify our separate existence among the many churches, composed largely of the best people in the world, at the time this restoration dated its commencement. A more timely and important service could not have been rendered our cause than the CHRISTIAN-EVANGELIST has done in this instance, and the spirit pervading your editorial endowed it with a persuasive eloquence that gave it a power and influence that gladdened my own heart and, doubtless, the hearts of many thousands of others. Then, too, the adherence and uncompromising devotion manifested in the editorial to our plea as a religious and progressive people, fell like sunshine and hope upon the sincere and devoted hundreds of thousands of our people. God bless the CHRISTIAN-EVANGELIST and its beloved editor.

Los Angeles, Cal.

DRAKE'S PALMETTO WINE.

For Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membranes. Every case is cured absolutely with one dose a day; gives immediate relief and cures to stay cured. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of the CHRISTIAN-EVANGELIST who needs it and writes for it. Address your letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

Correspondence

Bethany Assembly.

The National Chautauqua of the Christian Church.

The season of 1903 of "Dear old Bethany" has closed, and we are glad to be able to record, by far, the most successful year in its history.

1. The attendance was uniformly good; more people were on the assembly grounds on opening day than were ever there before on the first day of the assembly; while on the last day 5,000 people were present to hear the silver-tongued orator of the Platte, Hon. William Jennings Bryan, of Lincoln, Neb.

Not only was the general attendance large, but all the special days drew large crowds. Children's Day was one of the great days. The commodious tabernacle could not accommodate all with seats. Temperance Day was a red letter day. Butler College Day, Foreign and Home Missionary Day, Assembly Rally Day, all drew large crowds. From start to finish there was not a single day that had a small attendance. The gate receipts and the railroad admission coupons were very satisfactory to the managers.

2. The program all the way through was uniformly good. In other years old Bethany has had strong programs. It was the testimony of all that the "bill of fare" for the season of 1903 was by far the best one ever provided for the Bethany family.

Never before had there been such a great variety; never before had all the interests of the church been so carefully looked after; never before was there such a happy mingling of exercises, that all, old and young, seemed to be continually delighted. The Chautauqua exercises were so intermingled with the conventions and entertainments that there was not a dry session during the entire assembly. All of the old features that originally made Bethany so popular with the people were reinstated, and many new and very attractive ones were added.

There was not a dry or poor sermon or lecture during the entire sessions. On Monday, the closing day of the session, Hon. William Jennings Bryan, of Lincoln, Neb., twice candidate for President of the United States, addressed the largest audience of people ever assembled on the Bethany grounds. His theme, "The Value of an Idea," was handled in a masterly way, and was received by the great concourse of people in the most hearty and enthusiastic manner.

3. The conventions: All of the conventions of the Christian church in Indiana, except the state missionary, were held during the assembly.

The first one held was that of the C. W. B. M. The women have never yet held a poor convention in Indiana, and the one this year was fully up to the very best. Their very best workers were on the program. The presence of several of their returned missionaries, the careful manner in which they had arranged for all of their business, and addresses, their prompt and business method of conducting their conventions always, make it a great treat to attend one of their state conventions.

The state Sunday-school convention followed the ladies' convention. In other years the Indiana Sunday-school Association held the greatest religious conventions ever held in the state. Of later years they have not been so large, but more representative.

The convention this year was a good one. Brother McNeill, the Sunday-school revival man, was present and told about the great work that is now being done by the "Red and the Blue." The convention caught much of his enthusiasm. The business was attended to promptly, and the addresses were of a high order.

The convention of the Indiana Ministerial Association was really a continuance of the School for Preachers with the added business of the convention. President Frank's annual address was one of the strongest ever de-

livered before the association, and was received with great favor. The association is the second oldest one among the Disciples. It was organized with fourteen charter members. L. L. Carpenter, of Wabash, Ind., is the only charter member living.

The state convention of the Y. P. S. C. E. presented an exceptionally fine program, and should have commanded a much larger attendance than was present. The School of Methods, as well as the set addresses, was valuable.

The Endeavorers who spend time and money attending the union conventions would do well to attend our own conventions. We hope that the coming year will witness a great revival in Endeavor work in Indiana, and that at our next convention all societies in the state will be represented. Let us this year inaugurate a great revival in Endeavor work. There are thousands of young men and women who should be enlisted to work for "Christ and the Church."

4. The School for Preachers: Perhaps the most valuable and far reaching part of the assembly work was the ten days' School for Preachers. With a faculty composed of such ripe Bible scholars as D. R. Dungan, of Missouri, W. P. Aylesworth, of Nebraska, B. C. Dewees, of Kentucky, C. B. Newnan, and A. B. Philputt, of Indiana, our preachers, old and young, had such an opportunity for biblical instruction and ministerial education, as heretofore has not been provided for them by our assemblies. This was the second year that Bethany has given our preachers the benefit of such a school. Both years have been marked with such a large measure of success that it will be a permanent feature of the assembly.

5. The Assembly Lectures: This year the lectures were fully up to the high standard of other years. The eleven o'clock hour of each day is reserved for the assembly lecture. The Bethany platform has been graced with some of the finest orators in the country. We would like to speak in detail of each lecture, but space forbids. These lectures alone were worth all that it cost in time and money to attend the assembly.

6. The Entertainments this year were of a pleasing character. Six nights were given to stereopticon lectures, two to elocutionary, readings and recitations, four to concerts and one to a magician. Mingled with rest and solid instruction, these entertainments proved to be exceedingly acceptable to the great crowds who attended them.

7. The Lord's Day Services: Each of the four Lord's days were seasons of great spiritual refreshment from the presence of the Lord. At nine o'clock there was a Bible-school with officers and teachers from among the best of the brotherhood. Morning, afternoon and night the old gospel was preached in its primitive simplicity, beauty and purity. It is safe to say that no better sermons were ever preached at Bethany than the twelve preached there this year.

At half past three each Lord's day the Disciples gathered around the Lord's table and remembered their divine Lord by partaking of the emblems of his broken body and shed blood. The thousands of Disciples who gathered at this spiritual feast will never forget these sweet seasons and holy communions.

8. Morning Prayer Meetings: Each morning at six thirty o'clock, during the entire assembly, the Bethany family met in the tabernacle and spent one half hour in family worship. Never will the Bethany family forget the sweet, soul-inspiring songs, the precious Scripture texts quoted, the fervent prayers offered and the blessed words spoken. Like Peter on the Holy Mount, we all said, "Lord, it is good for us to be here."

9. While Bethany Assembly is located in Indiana, it is not a state, but a national, institution. Persons were present from lakes to gulf, and from ocean to ocean, while others came across the lines from the King's dominions, one from far off Germany, while returned missionaries were there from India, Japan, China, Thibet, etc. The following states were represented: Connecticut, New York, Pennsylvania, Virginia, North Carolina, Georgia, Mississippi, Texas, Louisiana,

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Tennessee, Kentucky, Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, North Dakota, Montana, Missouri, Nebraska, Kansas and California.

It was a great gathering of a great brotherhood.

10. The Future of this great assembly is assured. It has won its way to the hearts of our great brotherhood. They are giving it their money, and purpose in the year before us to so improve and beautify its grounds and to secure for its platform for the next year the very best attainable talent, that none can well afford not to attend its sessions.

Its central location, within a few miles of the center of population in the United States; its grounds, the most beautiful of any in the state; the fact that it is a church, not a private organization; its great success as a place for rest, recreation and religious instruction; its health-giving mineral water; the sacred associations that gather around "Dear old Bethany," make it a place where our spiritual Israel will delight to gather in the years to come, to sit together in heavenly places in Jesus Christ, our Lord, and to have sweet fellowship one with another. L. L. CARPENTER,

Wabash, Ind.

Pres. Bethany Assembly.

Church Extension Notes.

We trust that last Sunday was the beginning of what will be the largest offering ever received for Church Extension. Remit to G. W. Muckley, 600 Water Works Building, Kansas City, Mo.

Because of lack of funds, and because of so many loans having been granted which the board has obligated itself to pay, no loans were granted at the board meeting held on September 1.

On the first of September, the receipts for Church Extension since the first of October, amounted to \$28,807.34, which is \$1,682.15 behind last year's receipts for the first eleven months. The falling behind is in individual receipts. For the first eleven months of this missionary year, churches have sent \$2,083.25 more than last year.

On the first of September there was \$371.139.82 in the permanent Church Extension fund, including annuity money, named loan funds and the general fund. In taking collections through September, the churches should bear in mind that it will take about \$29,000 to reach the \$400,000 point. If the foreign society can pass the \$200,000 mark and the home society the \$100,000 mark for their receipts this year, and the board of Church Extension can reach the \$400,000 goal of a permanent fund, and the C. W. B. M. can reach its mark set, there will be nothing but rejoicing at the Detroit convention.

The board of Church Extension was besieged by numerous applications for help at their meeting on September 1. All applications, however, were laid over until the October meeting. At that time, the board will have heard from the September offering and will know whether these appeals can be answered. The board is asking for \$30,000. of an offering while there are more than enough appeals to exhaust \$60,000. What answer will the brotherhood give in the September offering to these demands?



Missouri Bible-School Notes.

Every Bible-school should have its fall rally and nothing will add more interest to such than the Boys' and Girls' Rally Day, usually on the Sunday before Thanksgiving, but in September, if you prefer it, or October, only write B. L. Smith, Cincinnati, Ohio, care Y. M. C. A. building, and he will send you all supplies free. You will thus rally the school and do a good deed for home missions.

The coming six months, our lessons are in the Life of Christ, and the wise worker is looking ahead by reading Lamar on Luke, McGarvey on Matthew and Mark and Johnson's New Testament, preparing yourself for good work when the time comes.

R. B. Havener reports the house at Franks as receiving the final touches, while Dixon will soon be ready for dedication and goes this month to hold a meeting and organize a congregation, and if possible build a house in Montgomery. Bro. T. J. Head is doing good work with his tent in Southeast Missouri, and the days are drawing nigh when our work will be established permanently in that territory, but we must learn patience and forbearance.

Senator Clay reports that the campaign was so successful and beneficial that they are to inaugurate another immediately, while Seymour is preparing to put theirs into operation and Huntsville is in operation, but all the schools should get right into it now, and the sooner the better.

The Howard County meeting, for numbers, just surpassed all expectations, though many feared the fair would interfere. The County Board made a good report and the brethren readily increased their giving to the work. While this county is good to our State Bible-school work, the congregations do not stand by their local work as they should and will some day.

S. G. Newland, so often our friend, will support the meeting to be held in Montgomery by Brother Havener, and we will report to him the results, and T. J. Head has fine opportunity to hold another, and if some one wants the pleasure of supporting him while

there, why not write me? It will do you good.

Audrain, with A. W. Kokendoffer and P. W. Harding, is in fine shape as manifested at the Farber county meeting; but this year, some work will be done that will increase the interest of the people in it as a good investment.

Pike, at Clarksville, was one of the best, while the entertainment, as at all our county meetings, was of the very highest class. But this year the co-operation will seek to make four of the congregations self-supporting, and that is the thing.

Little Rall is always to the front, and at New London, though a good town, the meetings are most successful, though not always the case, while the giving in view of the work to be done was the freest and most generous imaginable, the delegates announcing the amounts as soon as the congregation is called, and every church in the county gave liberally, all things considered. New London is at its best in entertainment.

Minister or not, S. D. Thompson and Cameron never fail in their duty, and this year, as usual, send in their pledge and half cash, with good words.

J. H. Jones has just held a fine meeting at Knox City, with over 4 additions, and the school sends its apportionment in full, and that was the preacher. H. F. DAVIS.



A Reminder.

The first Lord's day in September is past, but the opportunity to give for Church Extension is still yours. Every church that did not take an offering for this purpose last Sunday should do so as soon as possible. You speak much about home and foreign missions, but you say nothing about the work that the Church Extension board is doing. Nearly 1,500 churches give annually for home and foreign missions that continually neglect Church Extension.

Come, let us reason together. Every church, whether large or small, should take an offering for Church Extension for the following reason:

1. Because it is a business way of investing money for the Lord. Every dollar that you give is gaining interest continually and both the dollar and its interest will go on building churches years after you have gone to your reward. The money given through the Church Extension board has been handled with the best of business skill. During its fifteen years' history not one dollar has been lost. Experience has proven that it is generally better to loan a church money than to give it outright, hence the money not only comes back to be re-loaned, but it does a double service everywhere it goes, and the mission church, borrowing is stronger for paying back the loan.

2. Because it saves congregations. Several of our good congregations would not now be in existence had not the Church Extension board helped them in their infancy. Many of these churches have not only paid back their entire loan, but are yearly contributing to the Church Extension fund.

3. Because it works systematically. It carefully investigates all appeals and puts the money where it will do the most good. No church is helped unless it is worthy and really needy—one that has done its best to help itself.

4. Because the board has only enough money to say "yes" to about one-third of its appeals. The work is greatly handicapped because of the lack of funds. What a wonderful work could be accomplished if we would give our board enough money to answer favorably all the appeals that come to it.

5. Because each church that gives is itself blessed. It is better prepared for a larger work at home.

6. Because the board has no more income from the five year pledges. Heretofore these pledges have increased the annual offerings.

Finally, because God's blessing is upon the work. During the fifteen years of its history the board has helped build 716 church houses, or an average of nearly one each week.

Of the \$370,000 entrusted to its care, \$290,000 has been returned and has gone out again.

A Great Railroad.

It may be truthfully said that railroads, more than any other medium, make a great city. St. Louis is truly great in her railroads, having some twenty-one important lines terminating within her borders.

One of the most important of these roads to St. Louis is the WABASH LINE, from the fact that it draws the commerce of nearly all sections of the country to this metropolis, as a magnet draws kindred metals to itself.

The great arms of this growing system reach to Kansas City, Omaha, Des Moines, Albia and Ottumwa, Ia.; Chicago, Toledo, Detroit and Buffalo, and attract business from beyond these important gateways, even from the remote Pacific Coast, the extreme Northwest, the Great Lakes and the Atlantic borders.

It is commercially aggressive, and in its never ceasing activity is to-day reaching its great steel tentacles toward Pittsburg, Pa., and Baltimore, Md. In a little more than a year these two beehives of industry and all their tributary territory will be bound to St. Louis by the continuous rails of the WABASH.

Its through-car system is perfect, running solid, fully equipped trains for night and day service to Chicago, Kansas City, Omaha, Des Moines, St. Paul, Minneapolis, Toledo, Niagara Falls and Buffalo, and through sleeping cars to New York, Boston, Montreal, Denver, Portland, Ore., Los Angeles and San Francisco.

Its train equipment is modern in every particular, there having recently been placed in service many new passenger cars consisting of Observation-Cafe and Library Cars, Reclining Chair Cars, Dining Cars, Day Coaches and Combination smoking and Baggage Cars, which are models of beauty and neatness, representing the highest state of development in car building.

This road will be called upon to transport hundreds of thousands of visitors to the World's Fair in 1904, and its facilities will be found ample for so gigantic an undertaking.

THE WABASH is essentially a St. Louis line, having its General Officers, from the President down, located here, and has an army of employees, necessary to carry on this vast system, who are citizens of St. Louis.

It spends its money largely in St. Louis and it has the interest of St. Louis always in mind.

Truly this is "A GREAT RAILROAD," and above all things, it is a St. Louis railroad.

With the funds ever increasing a greater work will be done from year to year. The pound you gave ten years ago has already helped build two churches. Behold thy pound is gaining another pound. Christian, put a part of your earnings into the Church Extension bank and then when finally you shall receive your heavenly promotion you will have treasures in the eternal divine deposit bank.

H. H. MONINGER.

Steubenville, Ohio.



Dedication At Flora, Illinois.

The new house at Flora, Ill., is among the very best ones owned by our people in the state. Something more than a year ago we visited the church and raised some \$8,000 as a starter for this new church house.

They have built an exceedingly beautiful, commodious house, and on Lord's day, August 30, we met with the brethren and friends, dedicated it to Almighty God. We raised \$4,200, and was able to give the house to God with all of its debts provided for.

In addition to the church house they have built a fine parsonage. Bro. A. B. Cunningham is the hard working and very successful pastor at Flora. His work is being crowned with a large measure of genuine success.

L. L. CARPENTER.

Wabash, Ind.



The Mother's Friend

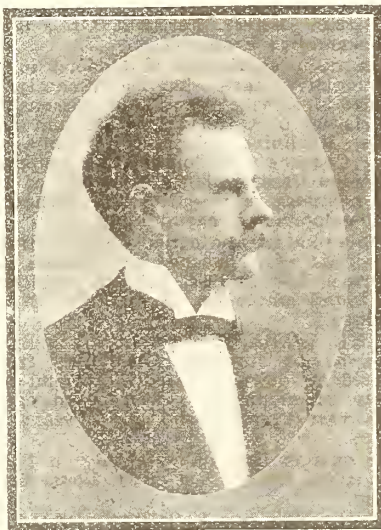
when nature's supply fails, is Borden's Eagle Brand Condensed Milk. It is a cow's milk adapted to infants, according to the highest scientific methods. An infant fed on Eagle Brand will show a steady gain in weight.

Illinois State Encampment.

The annual gathering of the disciples of Illinois occurred at Eureka last week, Aug. 31-Sept. 3. The encampment plan was resumed after two years' of holding the convention elsewhere. The classic shades of the college campus brought many an old student back to review the scenes of some of the happiest days and tenderest memories of life. To such the encampment was half begun with the sight of President Hieronymus and Prof. Radford upon the college campus.

The C. W. B. M. occupied the opening sessions of the convention. Anna M. Hale and her co-workers are leading the missionary forces among the women of Illinois unto greater and greater success. They undertook (above all state and foreign mission contributions) to raise \$4,000 for the Burgess Memorial fund. While that sum was not realized yet the half of it was. And during the session Bro. Forrest made an appeal, and \$200 more was pledged. This is a marvelous work, for the less than 350 auxiliaries of the state. More than \$8,900 was contributed by the C. W. B. M. of the state during the year.

W. M. Forrest, of Calcutta, India, gave two addresses. It was a rare privilege to hear a



J. E. Lynn.

man who combined such wide personal experience on the mission field together with such power as an orator. His lofty, eloquent and chaste appeal for a second Burgess Memorial was mightily reinforced by the one there standing on the campus. Brother Forrest brought us the philosophy of Indian mission work as well as the facts and incidents.

The motto for the new year among the auxiliaries is, "State improvement." There will be no relaxation in raising money, however, for the society has apportioned \$600 to support Bertha Lohr, of India, \$1,500 to Chicago, \$300 to Mexico mission and \$2,500 as a special fund.

The Illinois Christian Missionary Society had as its excellent president, Bro. J. E. Lynn, of Springfield. His gentle, yet forceful spirit tempered the entire convention. He justly deserved the unstinted praise he received for his courteous treatment of all and his businesslike procedure. The opening address on the convention was his upon "The Spiritual Life of the Church." And the lofty tone of this opening speech was continued to the end of the program. There were but two who failed to appear. Of those deserving especial mention are Bro. C. C. Morrison who preached the convention sermon on, "The Authority of Jesus;" W. H. Cannon, of Lexington, who always stirs a convention, on "The Old Paths;" O. W. Lawrence, of Rock Island, on "Church Methods;" Alva W. Taylor, the beloved pastor of Eureka on "Christ and Sociology."

Christian education received a larger share of attention than ever before. J. G. Waggoner and Prof. B. J. Radford kindled a sense of loyalty for Eureka. Delegates were appointed to assist in arranging a national day for the

observance of "Christian Education" at Detroit.

Bro. Benj. L. Smith, Bro. A. McLean, Bro. A. B. Phillips, of Augusta, Ga., and others represented our various missionary boards until it seemed a National Convention, slightly condensed.

The features of Illinois mission work, which are to be emphasized this year are: (1) Chicago work. The whole state is pledged to the fullest support to Chicago. (2) The evangelization of neglected fields by local pastors under the direction of the District Boards. (3) An attempt to foster and multiply our Bible-schools.

It will be of amusement to some and gratification to countless thousands of others to know that in convention assembled it was "resolved that we discountenance the use of tobacco upon the part of the ministry particularly."

About \$11,000 was raised during the year for state missions. It was impossible to get the exact increase in membership, because 400 churches did not make their reports.

The same officers were re-elected. W. W. Weedon as president; J. P. Darst as treasurer; J. Fred Jones as corresponding secretary.

W. H. Cannon, of Lincoln, was elected president of the I. C. M. C. The next convention goes to Champaign. FINIS IDELMAN.

St. Louis News.

The Hamilton Avenue Church took a collection Lord's day, Sept. 6, for home missions amounting to \$15.

At Old Orchard, the C. W. B. M. auxiliary held an open meeting at the Village Hall, Lord's day evening, Sept. 6.

Mt. Cabanne held morning and evening services in the renovated auditorium last Lord's day. There was one addition by letter.

Tuxedo Church observed Church Extension day, Sept. 6. The collection reached a total of \$33.

The contribution at the Fourth Church for Church Extension amounted to \$25. A collection of \$56 for a new baptistry was taken at the same time. A "gold and silver" contest has been inaugurated.

The church at Carondelet opened its new branch Bible school work at the Bellefontaine car sheds, Lord's day, Sept. 6. The school is held in the afternoon and the use of the room is granted by division superintendent Sparrow of the Transit Company. The attendance at the opening session was encouraging, the entire hall being filled. There is no church in the immediate vicinity and the school will supply a real need.

Kentucky Convention Announcement.

All things are now ready, as far as they can be, for the Paris conventions. Remember the time is Sept. 21 to 25. The brethren at Paris are preparing to entertain a great convention. We must not disappoint them. If you intend to go, notify Carey E. Morgan at once of this intention, if you have not already done so.

We have the best railroad rates in our history as convention goers. Tickets will be on sale Sept. 21 and 22, instead of 20 and 21, as previously announced. They will be round trip tickets, and will be at one fare plus 25 cents. No certificate to sign or be signed. This in itself will increase our attendance. Practically all the lines have agreed to this, and I think without question that all will in a day or two.

We have one more word to say to our churches that are yet on the delinquent list. Some of our strong churches have as yet given nothing for Kentucky missions, and others have paid only a part of the apportionment. Let us avert a disaster in the history of our work by prompt action. There remains enough time even at this late date to remedy this matter. Let every church that has not paid the full apportionment take an offering and send it in at once, and let us go to Paris with the best record we have ever made in every respect. H. W. ELLIOTT, Sec.

Sulphur, Ky., Sept. 3.

Kansas Convention Announcement.

Newton is the place, Oct. 58, is the time. The Western Passenger Association has granted a rate of one fare, plus fifty cents, for the round trip from all points in Kansas and from Kansas City and St. Joseph, except where one and one-third fare would be less. That is, those living within less than fifty miles of Newton will pay one and one-third fare. No certificates are required. The minimum selling rate is fifty cents. Tickets are good from the 4th to the 8th going, and including the 9th returning. Continuous passage both ways. This is a good rate, and we should have a large attendance. Watch for program. W. S. LOWE.

The Missouri Christian Convention, September 21-24.

Only a little more than one week from the time this appears in print till the workers from the different parts of Missouri will assemble in convention at Columbia. So far we have received not more than fifty names. This cannot mean the attendance will be smaller than usual; everything points to a large attendance; it means you have neglected to notify us of your coming. Will you, upon reading this notice, sit down and send us your name at once, and thus help the committee in providing you with a comfortable home? Send name to L. H. Rice, chairman of assignment committee, or to the undersigned. C. H. WINDERS.

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Program of the Detroit Convention, Oct. 16-21, 1903.

Christian Woman's Board of Missions.

FRIDAY AFTERNOON, OCT. 16.

- 2:00 Opening of Convention, Mrs. Fannie R. Thompson, Michigan.
- 2:15 President's Address, Mrs. N. E. Atkinson, Indiana.
- 2:30 Announcement of Committees.
- 2:40 Reports of Secretary and Treasurer of Board.
- 2:55 Report of Chairman of Committee on Literature, Mrs. Effie Cunningham, Indiana.
- 3:00 Song.
- 3:10 Report of Superintendent of Young People's Work, Miss Mattie Pounds, Indiana.
- 3:40 Address on the Work of the Children, Annie Agnes Lackey, Deoghur, India.
- 4:15 Song.

FRIDAY NIGHT, OCT. 16.

- 7:45 Praise Service, Mrs. A. E. Jennings, Michigan.
- 8:00 Address, Our Work in Calcutta, W. M. Forrest, Calcutta, India.

SATURDAY MORNING, OCT. 17.

- Period of Prayer and Praise, Mrs. Laura Gerould Craig, New York.
- 10:00 Report of Committee on Evangelization, Mrs. A. D. Harmon, Minnesota.
- 10:10 Report of Committee on Education, Miss Lora E. Squire, Kansas.
- 10:20 Report of Committee on India, Mrs. G. P. Coler, Michigan.
- 10:30 Song.
- 10:35 Report of Committee on Young People's Work.
- 10:45 Presentation and Addresses by Missionaries.
- 11:30 Address, Mrs. Jessie Borwn Pounds, Ohio.

SATURDAY AFTERNOON.

- 2:00 Opening Services, Prof. G. P. Coler, Michigan.
- 2:15 Report of Island Work, Mrs. Annie Davidson, Illinois.
- 2:25 Report of Committee on Mexico, Mrs. W. J. Russell, Pennsylvania.
- 2:35 Address on Mexico, Enrique Westrup, Monterrey, Mexico.
- 3:20 Report of Nominating Committee.
- 3:30 Report of Committee on Watchword and Aim, Mrs. Anna R. Atwater, Ohio.
- 3:40 Closing Address, Mrs. Louise Kelly, Kansas.

AUXILIARY CONFERENCE.

Monday morning, Oct. 22, 8 to 9 o'clock, Mrs. A. M. Harrison, Kentucky, presiding. A Study of the Auxiliary Constitution.

STATE OFFICERS' CONFERENCE.

Tuesday morning, Oct. 21, 8 to 9 o'clock, Mrs. Fannie R. Thompson, Michigan, presiding.

JUNIOR CONFERENCE.

Wednesday morning, Oct. 22, 8 to 9 o'clock, Miss Mattie Pounds, Indiana, presiding.

Foreign Christian Missionary Society.

(To be held in the Baptist Church.)

MONDAY MORNING, OCT. 19.

- 9:00 Devotional Exercises, Conducted by Russell F. Thrapp, Jacksonville, Ill.; B. S. Ferrall, Watseka, Ill., leading the music.
- 9:30 Appointment of Committees.
- 9:45 Annual Reports.
- 10:30 Introduction of Missionaries.
- 11:00 Address, "My Work in China," W. P. Bentley, Shanghai, China.
- 11:15 Address, "The Work in Japan," Miss Bertha Clawson, Osaka, Japan.
- 11:30 Announcements.
- 11:35 Address, "The Holy Spirit in Missions," J. J. Morgan, Kansas City, Mo.
- 12:00 Adjournment.

MONDAY AFTERNOON.

- 2:30 Devotional Exercises, conducted by J. L. Hill, Union City, Ind.; J. T. McGarvey, Carthage, Mo., leading the music.
- 2:40 Business.
- 3:25 Conference on Living Link Churches, conducted by F. M. Rains, Cincinnati, Ohio.

- 4:15 Address, "My Experiences in China," Miss Mary Kelly, Nankin, China.
- 4:25 Announcements.
- 4:30 Address, "The Chief Work of the Church," W. J. Russell, Pittsburg, Pa.
- 5:00 Adjournment.

MONDAY NIGHT, BAPTIST CHURCH.

- 7:30 Song Service, conducted by C. G. Kindred, Chicago, Ill.
- 7:50 Address, "The Outlook in China," Frank Garrett, Nankin, China.
- 8:05 Address, "Christianity Essentially a Missionary Religion," C. H. Winders, Columbia, Mo.
- 8:35 Address, "A New Sermon From an Old Text," J. J. Haley, Cynthiana, Ky.

DUPLICATE PROGRAM FOR MONDAY NIGHT, PRESBYTERIAN CHURCH.

- 7:30 Song Service, conducted by H. C. Garrison, Danville, Ky.
- 8:00 Address, "Evangelism and Missions," E. F. Mahan, Shelbyville, Ind.
- 8:30 Address, "The Horizon of Christ," I. N. McCash, Des Moines, Ia.
- 9:00 Address, "My Return to India," G. L. Wharton, Hiram, O.
- 9:15 Adjournment.



Program of the American Christian Missionary Society.

SATURDAY AFTERNOON, OCT. 17.

- 4:00 Congregational Church, General Board Meeting.

SATURDAY EVENING, OCT. 17.

GOOD CITIZENSHIP MEETING.

- 7:30 Address, Twentieth Century Crusades, Frank G. Tyrrell.
- 8:30 Address, The Greatest Governmental Problem, Oliver W. Stewart.
- Appointment of Committees.

LORD'S DAY, OCT. 18.

- 10:30 Preaching in all Offered Pulpits. For assignments see Detroit papers, Oct. 17.

COMMUNION SERVICE.

- 3:00 Baptist Church, C. J. Tannar, presiding. Address, Pres. Burris A. Jenkins. Leader of Song, J. H. Fillmore.
- Presbyterian Church, C. S. Paine, presiding. Address, Charles B. Newnan. Leader of Song, Mrs. Princess Long.
- Methodist Church, J. H. McNeil, presiding. Address, H. A. Denton. Leader of Song, B. F. Ferrall.

- 7:30 Preaching in all Offered Pulpits.

TUESDAY MORNING, OCT. 20.

- 9:00 Devotional Service, P. H. Welshimer. Leader of Song, Mrs. Princess Long.
- 9:20 Address, The Will of God Concerning America, R. P. Shepherd.
- 9:50 Report of Church Extension, George W. Muckley.
- 10:05 Report of Acting Board of Managers, Benjamin L. Smith.
- 10:25 Conference: How to Raise Money for Missions, A. M. Harvuot, leader.
- 10:50 Introduction of Missionaries.
- 11:10 Business Hour—Reports of Committees.
- 11:30 President's Address, The Church Face to Face with the Modern Spirit, A. B. Philputt.

TUESDAY AFTERNOON, OCT. 20.

- 2:30 Devotional Service, W. F. Smith; Leader of Song, J. M. Tallman.
- 2:45 Ministerial Relief—Report of Board.
- 3:00 Address, An Unpaid Debt, George Darsie.
- 3:30 Report of Committees.
- 3:45 Report of Statistical Secretary, G. A. Hoffmann.
- 4:00 Report of Superintendent of Christian Endeavor, R. H. Waggener.

TUESDAY EVENING, OCT. 20.

BAPTIST CHURCH.

- 7:30 Song Service, Detroit Chorus.
- 8:00 Address, The Upper Room, W. F. Richardson.
- 8:30 Address, Evangelization: How Preach Christ Jesus to this Age? James Small.

PRESBYTERIAN CHURCH.

- 7:30 Song Service, Detroit Chorus.
- 8:00 Address, Greater Things for Church Extension, George W. Mucklev.
- 8:30 Address, Evangelization: Our Glory and Our Hope, S. M. Martin.

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WEDNESDAY MORNING, OCT. 21.

- 9:00 Devotional Service, T. J. Legg; Leader of Song, De Loss Smith.
- 9:15 Report of Committees—Business.
- 9:45 Benevolent Association. Address, What the Benevolent Association of the Christian Church has Done, Mrs. H. M. Meier.
- Address, Christian Philanthropy—A Vision, George L. Snively.
- 10:15 American Christian Education Society.
- 10:45 Round Table—Advance Methods of Sunday-school Work, W. A. Harp.
- 11:30 Address, The Lion, the Lamb and the Child, H. D. C. MacLachlin.

WEDNESDAY AFTERNOON, OCT. 21.

- 2:30 Devotional Hour, W. T. Groom; Leader of Song, T. Dillwyn Thomas.
- 2:45 Unfinished Business—Report of Committees.
- 3:15 Students' Volunteer Mission to the Mountains of Kentucky.
- 3:30 Miscellaneous.
- 3:40 Pleading Voices.
- 4:00 Address, We Must Save our Cities or be Saved From Them, John L. Brandt.

WEDNESDAY EVENING, OCT. 21.

BAPTIST CHURCH.

- 7:30 Song Service, Detroit Chorus.
- 8:00 Address, Tendencies Toward Christian Union, A. M. Haggard.
- 8:30 Address, Our High Calling in Christ Jesus, Mark Collis.

PRESBYTERIAN CHURCH.

- 7:30 Song Service, Detroit Chorus.
- 8:00 Address, Our Duty to the Stranger, B. O. Denham.
- 8:30 Address, Walking in Harmony With the Purposes of God, C. S. Medbury.



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Wisconsin Convention, Milwaukee, September 15-18.

TUESDAY.

1:00 P. M. Meeting of the Executive Board of the W. C. M. A.
4:00 P. M. Meeting of the Executive Board of the W. C. W. B. M.

WISCONSIN CHRISTIAN MINISTERIAL ASSOCIATION.

(To Be Organized.)

TUESDAY, SEPT. 15.

2:30 P. M. Devotional, C. M. Kreidler. Address, "Ministerial Ideals," D. N. Wetzel. Organization of the Ministerial Association.
7:45 P. M. Devotional, W. H. Trout. Address, Rev. D. T. Denman, Milwaukee.

WISCONSIN CHRISTIAN MISSIONARY ASSOCIATION.

WEDNESDAY, SEPT. 16.

8:30 A. M. Bible Study, "First Steps in Bible Study," Knox P. Taylor, Bloomington, Ill. Report of State Board meeting, I. W. Davis, Recording Secretary. Report of Corresponding Secretary, C. M. Kreidler. Report of Treasurer, E. M. Pease. Report of Bible-school Superintendent, H. F. Barstow. Report of Christian Endeavor Superintendent, Miss Metta Monroe.

Field Reports.—Viroqua, T. H. Goodnight. Ladysmith, W. O. King. Manitowoc, H. F. Barstow and others. President's Address, J. C. Thurman.

C. W. B. M. SESSION.

1:45 P. M. Devotional. President's Address, Mrs. E. W. Tucker. Report of Secretary, Miss Ida C. Towne. Report of Treasurer, Mrs. Loraine Wright. Report of E. District Secretary, Mrs. H. M. Fessenden. Report of W. District Secretary, Mrs. E. M. Pease. Report of Secretary of Young People's Work, Mrs. Honeysett. Address, "Junior Work," Mrs. Louise Kelly, Emporia, Kansas.
7:45 P. M. Devotional, H. F. Barstow. Address, "Home Missions," G. B. Ranshaw, Associate Secretary, A. C. M. S. Cincinnati, O.

THURSDAY, SEPT. 17.

8:30 A. M. Bible Study, G. B. Ranshaw. Business. Address, "Essentials to a Larger Success in Bible School Work," Knox P. Taylor.

2:15 P. M. Devotional. National Organizer's Report of Work Done in Wisconsin, Mrs. Louise Kelly. Report of Committees, Election of Officers. Paper, Our Duties as Members of the C. W. B. M. Auxiliaries. Round Table—The Work of the C. W. B. M., Conducted by Mrs. Louise Kelly.

7:30 P. M. Praise Service. Address, Mrs. Louise Kelly, Emporia, Kansas. Offering.

FRIDAY, SEPT. 18.

8:30 A. M. Bible Study, "God's Purpose and How Accomplished," Knox P. Taylor. Unfinished Business. Address, "Christian Education," J. G. Waggoner, Eureka, Illinois. Address, "The Relation of the Churches to State Work," G. B. Ranshaw.

2:00 P. M. Devotional, T. H. Goodnight. C. E. Address, "The Work of the Hour," Rev. L. H. Keller. Music. Address, "Normal Work," Knox P. Taylor. Question Box.

7:45 P. M. Devotional, Milton Wells. Address, "The Bible Its Own Illustrator," Knox P. Taylor.

Entertainment will be furnished free to all delegates. Address I. W. Davis, 433 Grove St. Milwaukee.

Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

HORD.

Chas. Allen Hord was born in — county, Ky., and died at his home near Grayson, Mo., Aug. 29, 1903. He was baptized into Christ at the age of 17 by W. C. Rogers. He served as a deacon of the church at Gower, Mo., for several years. He had behind him a generation of religious ancestry. From his mother's side have come some of the ablest and most successful preachers of the Reformation—the Trices and Allens. Our brother possessed that human sympathy and good will which makes one beloved for his own sake. He was a friend to the poor, the widow and the orphan. Our Orphans' Home at St. Louis, Mo., often received kindly help from his hand. His devotion and zeal to preach the gospel to the "whole world" ever moved him to promptly respond to duty's call with an open hand and a generous heart. Here we have a practical object lesson exhibited in the devotion and liberality of Mrs. Lucy Bland Hord, his Christian wife, whose cordial co-operation with him in the good work is proverbial. The vast throng at

the funeral service was a grand tribute of respect, honor and love from his numerous friends and fellow citizens to his Christian character. His good wife preceded him to the better world about five years and now they are again united! May the noble Christian children, the loving mother, brothers and sisters and numerous relatives, in their sad bereavement, look up to God, their only refuge, and bow in sweet resignation to His will. Farewell, beloved father, brother, friend, till we meet in the mansions above, when "God shall wipe away all tears from their eyes, and death shall be no more; neither shall there be mourning, nor crying, nor pain any more; for the former things are passed away." JNO P. JESSE.

Gower, Mo., Sept. 5, 1903.

GARVIN.

Thomas D. Garvin was born in Pittsburg, Penn., Aug. 13, 1829. And after a life of almost 50 years of indefatigable study and work—preaching the pure gospel of Christ and thereby leading men and women to Christ by the hundreds and thousands; holding pastorates, doing evangelistic work, purchasing lots, repairing houses, building new ones in the country, towns, cities, in 24 states and territories, Canada and Islands of the sea, he fell asleep in Jesus at his late home in Los Angeles, California, Aug. 11, 1903, aged 73 years, 11 months and 28 days. His grand-parents James Hanan and wife were immersed the same time that the Campbells were. Later Bro. Garvin attended college at Bethany; having graduated at Bethany he then entered the Miami University at Oxford, Ohio, from which institution he also graduated. He was president of the Franklin College at Wilmington, Ohio, for some years and taught in the Oxford University. During his educational work he was also actively engaged in the work of the ministry.

He was married to Kate C. Craig, April 2, 1856, and to them were born four children: Samuel T., Harry B., Charles L. and Mary Alma; two of whom, Harry B. and Dr. Charles L. survive him.

From 1856 to within a few days of his death he devoted his time exclusively to the work of the ministry. In 1869 he was called to the Sixth Street Church in Cincinnati, Ohio, where he preached for three years. In 1871 he began his work in Columbus, Ohio, organized a church, built a house and preached for the congregation for ten years, leaving the church strong in every way. In 1881 he entered upon his work at Elyria, Ohio, organized a church, built a house and preached for the congregation three years. During all this time, in addition to his regular pastoral duties, he was preaching, conducting courses in Bible study, holding revival services here, there and everywhere as opportunity offered.

September 17, 1883 he lost his wife in Ohio, and in 1884 he came to California and was eminently successful in every work that he attempted. Such a thought as *fail* seems to have never entered his mind. He was determined to preach a pure gospel and he believed that he was sustained by Him who possessed all power in heaven and earth. He was married in San Francisco, Dec. 31, 1885 to Mrs. Sarah E. Price, who survives him. She is a sister to Bro. B. F. Coulter, of Los Angeles, California, and no wiser, better, more faithful, devoted and consecrated workers ever entered the vineyard of the Lord than Brother and Sister Garvin. Both being very strong mentally, socially and spiritually, their very presence was a benediction and an inspiration to all.

Bro. Garvin preached for the churches at Santa Ana and Orange, and when he went to Pasadena they had an old house that could not have been sold for enough to pay the debt on it and it finally blew down. He rallied the members, built a beautiful house of worship, preached for the congregation three years, and left them in fine spirits. While at Pasadena, he held two successful meetings in East Los Angeles. He went to San Francisco, soon organized a church, built a house and preached for the congregation for three years. His work here was not only a success, but an astonishment to all who knew anything about the conditions. At Santa Barbara he preached with great acceptance for two years.

In addition to the above, he held successful meetings all over Southern California and spent one year exclusively in evangelistic work, in which he was marvelously successful. He never failed in a single meeting.

In 1894 he went as an independent missionary to Honolulu, and, as was his custom, he organized a church, secured land and built a churchhouse, which property is now worth ten thousand dollars. And the work begun by him in the islands, now has missions for the Japanese, Chinese and natives. Bro. Garvin himself baptized more than a hundred Japanese while there. When he left Honolulu, he went to Clarksville, Tenn., where he remained one year, when, on account of the climate and failing health, he came to Los Angeles and preached for the East Los Angeles church for several months, and, notwithstanding his great age and his manly form tottering beneath the burden of years, his work there was so successful that the people were just as loth to give him up as he was to give the work up. He then received a call to do missionary work in Honolulu, which call he was considering, but decided to take the Vernon work, this city, a mission of the Broadway Church. He accepted this work and prosecuted the same with as much zeal and enjoyment as if it had been some great central church. The membership increased, they had a good Sunday-school, young peoples' society, and best of all, as perfect peace and harmony as was ever seen in any congregation. And now, with every pulsation of Sister Garvin's heavy heart, there comes a responsive beat from every heart in that entire congregation. Those who knew Bro. Garvin best say that he was one of the most perfect characters they ever saw.

He was a most devoted husband and father, a good citizen, a brother in Christ, a father in spiritual Israel. He was a scholar, student, worker,

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You can tell if you have consumption by the coughing and hawking, by continually spitting, especially in the morning when you raise yellow and black matter, by bleeding from the lungs, night sweats, flat chest, fever, weak voice, peculiar flushed complexion, pain in chest, wasting away of the flesh, etc. Find out how the Copper Cure kills the germs, then builds up the lungs, strengthens the heart, puts flesh on the body and muscles on the bones until the consumption is all gone and you are again a strong, healthy, robust man or woman.

Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley of Dingley Tariff Bill fame, who after going West and South for relief was benefited by "Antidotum Tuberculose" after all else had failed.

So don't give up hope and don't spend your money in travel. Attend to it right away, for consumption spreads to other members of the family. If you have consumption or fear you are predisposed to it, write to-night to the Kalamazoo Tuberculosis Remedy Co. (Ltd.) 1307 Main St., Kalamazoo, Mich., for the FREE Trial Treatment and the plain and comprehensive literature which they will gladly send you, all charges prepaid. Remember the trial treatment is absolutely FREE.

and as aggressive as a man could well be, never fearing or failing to declare the whole counsel of God, yet in such a way and manifesting so much of the spirit of Christ, that even those whom he opposed loved and honored him. If there ever was a ripe sheaf, a full corn in the ear; one who could look back over a life which had been well spent in the service of Christ; one who could say, I have fought the fight, I have kept the faith, I have finished my course and henceforth there is a crown laid up for me, it was Brother T. D. Garvin.

The funeral services were held in the Broadway Church, Friday afternoon, Aug. 14. Brethren Utter, Dowling, Dr. F. M. Kirkham, John C. Hay and the writer participating. Because of Bro. Garvin's having been so intimate with Brothers Dowling and Utter's fathers, they were requested to do the speaking, which they did. Sister Princess Long sang. There were at least a thousand people present and the most appropriate and impressive service that it has ever been our privilege to attend.

Los Angeles, Cal.

L. SWINDLE.

Evangelistic

Additions Reported Last Week.

Baptisms.....	1294
Letters and statements and reclaimed....	410
Methodists.....	18
Presbyterians.....	6
Baptists.....	33
Catholics.....	5
Unclassified.....	52
Total.....	1,818
Dedications, 3.....	

M. L. BUCKLEY.

Harrison, O., Sept. 3., 1903.

ARKANSAS.—Little Rock, Sept. 2.—I closed my first year's work with the N. Little Rock church here the middle of last month, while for some reasons I might have accepted another field, yet it seemed that I could not well let go of the work here at this time. An overruling providence seemed to bid me continue and so I have accepted their unanimous call for another year. We feel encouraged in the outlook for the coming year. Since August of last year our membership has more than doubled, our Sunday-school trebled. Our church building has been greatly improved both outside and inside; in nearly every way we are in a far better position to push the Lord's work than ever before. A few weeks ago I immersed a gentleman 76 years old. Next Lord's day I will immerse a gentleman over 50 years of age. How truly did Christ say, "And I, if I be lifted up, will draw all men unto me."—C. BURTON STEVENS.

COLORADO.—Longmont, Sept. 2.—We have had five accessions here lately; two by letter and three baptisms.—W. S. HAYDEN, Jr.
Trinidad, Aug. 30.—Two additions by baptism at Trinidad, Colorado, Aug. 26, Wednesday. Present membership, 184.—DAVID CARY PETERS, minister.

ILLINOIS—Murphysboro, Aug. 31.—Baptized one young lady at close of evening service. Have a good set of "Preacher's Home-letics" that I will sell cheap.—HARRY E. TUCKER.

INDIANA.—Angola, Sept. 5.—Having just returned here from spending the summer with the church at Grand Junction, Col., I have a word about last Lord's day service at the place: There were three added, making nine in the last few weeks. Our fellowship with Grand Junction brethren was delightful. I go next week to Lexington for a year in the university.—NEWELL L. SIMS.

INDIAN TERRITORY.—Nowata, Aug. 30.—Meeting closed last Tuesday night at Alluwe, Indian Territory, with fifty heads of families that had confessed Christ; thirteen by letter. The brothers there are going right ahead and build a church. In all, Brother Flowers had a grand, good meeting. We are going to have preaching half time.—W. A. ATKINSON, deacon.

IOWA.—Colfax, Sept. 1.—Two additions yesterday.—THOMAS H. POPPLEWELL.

KANSAS.—Horton, Aug. 31.—August has been a good month for the church here. One from the Methodists, three by confession, three by letter, three by statements. We have been having good audiences through August.—LEE H. BARNUM, pastor.

Cherokee.—Just closed a meeting at West Mineral, Kan., with 13 additions; only four by primary obedience.—W. C. WILLEY.

Wichita, Aug. 31.—One confession at the S. Lawrence Avenue Church yesterday.—W. T. McLAIN.

Winchester, Sept. 5.—Short meetings recently held by the writer at Mt. Olive, Jackson county, with one confession, and at Bancroft with three confessions and two added by statement.—WM. M. MAYFIELD.

KENTUCKY.—Lexington, Aug. 29.—The Pond church, near Richmond, Ky., recently closed a sixteen days' meeting with home forces. The interest throughout the meeting was good and results gratifying. There were 43 additions; 30 of whom were by confession and baptism.—O. N. ROTH, minister.

Owensboro, Sept. 4.—At the basket meeting at Powers Station Sunday, Aug. 30th, we raised in the afternoon a sufficient subscription to build a church. The house will be erected in the near future. We have about 30 members in the community and this house of worship will greatly strengthen the work. Two additions at the evening services.—R. H. CROSSFIELD.

Erlanger, Sept. 5.—Last services by Bro. E. D. Jones Aug. 30th. Crowded house morning and evening. Much regret at losing Brother Jones to Cleveland, O., but rejoice that a

larger field is opened to him. All lines of work here doing well. Five by letter and two confessions in past thirty days. Twenty dollars for state work, and new church being now roofed. Hope to dedicate before Thanksgiving.—L. C. YAGER.

MINNESOTA.—Eagle Lake, Sept. 4.—The good work continues, we thank the Lord. Three accessions last week at regular services and we will raise more than our apportionment for Church Extension.—J. P. CHILDS, Minister.

Ronneby.—Closed a two weeks' meeting here, resulting in 23 accessions, 15 by baptism. I organized this church three years ago. They now have a house of worship paid for, and 100 in the Bible-school.—H. E. RUSSELL.

MISSOURI.—Cobb, Aug. 24.—Having no house in which to worship at this place, we had a basket meeting in the woods near here yesterday, resulting in the confession and baptism of 6 persons.—A. CALHOUN.

New Franklin.—Bro. A. N. Lindsey recently closed a successful meeting with the church here, there being 40 additions; all men and women except three from the Sunday-school. In many respects this was among the best meetings in the history of the church. Brother Lindsey is an untiring worker, and his success is due to the fact that he preaches the gospel in its simplicity without apology. He has the love and esteem of the membership. We are now comfortably situated in our new church, recently completed at a cost of \$6,500. The church is progressing in all departments, with 200 members.—J. M. SETTLE.

Springfield, Sept. 4.—Our meeting at Calhoun closed with 20 accessions, 10 confessions.—JOSEPH GAYLOR.

Doe Run, Aug. 31.—We are in a great meeting, with four additions to date, the Hon. J. A. Hill, county judge of St. Francois county, being one of the number. The church is greatly revived. We have organized a Bible-school with bright prospects for continued success. Let the brotherhood of Missouri praise God for what has been done in the Master's name at Doe Run. The meeting still continues. I go from here to Bloomfield. Have had 17 additions since last report.—T. J. HEAD, Bible-school evangelist.

Auxvasse, Aug. 31.—Have preached here a week, with weather and other things against us. Six confessions.—R. L. McHATON.

Kirkville, Aug. 31.—There were three additions to the church here yesterday.—H. A. NORTHCUTT.

Moberly, Aug. 31.—One confession yesterday. I am helping G. L. Surber in a little meeting at Antioch church.—JAMES N. CRUTCHER.

Bethany, Sept. 1.—We had one baptism last Lord's day, and one addition by letter a week before. Getting ready for Church Extension.—O. ORAHOOD.

Liberal, Aug. 31.—Since last report we have had 20 additions at regular services—70 since coming in January. Have taken every offering so far this year, and in all have gone beyond our apportionment. Have organized a C. W. B. M. auxiliary of ten members, a Junior Christian Endeavor of 30 members. Among our recent converts was the banker's wife, the only daughter of G. H. Walser, the man who laid out Liberal as an infidel colony. The pastor acknowledges a surprise on her 40th birthday. More than 100 present; a beautiful dress and other presents; refreshments.—MRS. S. MCCOY CRANK.

Windsor, Sept. 1.—Just closed a two weeks' meeting at Franks, Mo., resulting in 12 additions, 9 by primary obedience. A new house is on the way, and the brethren say it will be ready to use by October; and their Bible-school is doing a good work, and the ladies have been working and have money to buy all the lumber to enclose the house.—R. B. HAVENER.

Dearborn, Sept. 4.—Closed a two weeks' meeting at Pleasant Grove, Kan., Sept. 1: 13 added; nine baptisms, two from Anti-Missionary Baptists and two from Missionary Baptists. The church at Bethel, Mo., where I have completed six months' work of my first year, has unanimously called me for second year.—R. E. CALLITHAN.

St. Louis, Sept. 7.—The ministers' meeting, which is held every Monday morning at the office of the CHRISTIAN-EVANGELIST, was resumed to-day after adjournment during July and August. The attendance was not large. S. B. Moore reported for Hammett Place 35 additions during the summer, and a new mission established. G. E. Ireland, pastor of Carondelet, reported 10 additions during the summer. A mission has been started by the Carondelet Church in the Bellefontaine line car barns, where the manager of the division kindly gives the use of his office for the service. There were 70 present on the opening day, yesterday. The West End En-

deavor Society is having a contest modelled after the Sunday-school contests which have been so popular. Tuxedo paid \$200 on its debt during the summer, and made an offering of \$33 for Church Extension. Ellendale gave \$10 for home missions. First Church, 1 addition by letter yesterday. S. M. Martin was present at the ministers' meeting and reported a good summer's work in Louisiana and Texas.

OKLAHOMA TERRITORY.—Weatherford, Sept. 1.—Last Lord's day was a great day for the church here. There were eight accessions, two reclaimed, one from the Baptists and five by confession. There will be many to follow, I am sure. We rejoice, especially in that these are all influential people.—FRANK L. VAN VOORHIS.

Lone Wolf, Sept. 4.—I have been doing mission work in this community for the last fifteen months. We have a noble band of brothers and sisters here, but the little organization is being badly depleted by removals. I baptized an excellent lady last Sunday, and others are ready to come if a good meeting were held. I am leaving here to locate in Guthrie, O. T. Brother Dunkleberger will probably take up the work at this place.—JOHN T. OWENS.

TEXAS.—Whitewright, Sept. 1.—During my vacation this summer, I held meetings at Bertram, Johnson City and Llano, in southwest Texas, giving in all five weeks to evangelizing. Total results: eighteen confessions, two from the Baptists and six by letter, twenty-six in all.—EDWIN C. BOYNTON.

Changes.

Robt. G. Frank, Philadelphia, Pa., to Liberty, Mo.
C. E. Pomeroy, Malvern to Murray, Ia.
Geo. W. Wise, Plainview to Rochester, Minn.
W. F. Smith, Newport, Ky., to 306 Sixth Ave., Slayton, Ky.
J. M. Morris, Walla Walla to Sumner, Wash.
J. C. McReynolds, Carmi, Ill., to Daytona, Fla.
Guy Hoover, 4938 Calumet Ave., to 4804 Indiana Ave., Chicago.
Jos. A. Sereno, Havana to Eureka, Ill.
John T. Owens, Lone Wolf to Guthrie, O. T.

Low Rates South and Southeast

On September 15th and October 20th THE LOUISVILLE & NASHVILLE R. R. will sell Round Trip Tickets from St. Louis, Evansville, Louisville and Cincinnati to the following points at the lowest rates ever named. Tickets will be good returning for twenty-one (21) days from date of sale, and stopovers will be permitted on going trip at points south of Kentucky-Tennessee state line:

FROM ST. LOUIS TO

New Orleans, \$12.00 Atlanta, \$13.00
Mobile, \$12.00 Montgomery, \$12.00
Birmingham, \$12.00 Pensacola, \$14.60

FROM CHICAGO TO

New Orleans, \$16.00 Atlanta, \$15.00
Mobile, \$16.00 Montgomery, \$16.00
Birmingham, \$15.00 Pensacola, 18.00

FROM LOUISVILLE TO

New Orleans, \$14.00 Atlanta, \$11.00
Mobile, \$14.00 Montgomery, \$14.00
Birmingham, \$11.00 Pensacola, \$14.00

FROM CINCINNATI TO

New Orleans, \$14.00 Atlanta, \$11.00
Mobile, \$14.00 Montgomery, \$14.00
Birmingham, \$11.00 Pensacola, \$14.00

FROM EVANSVILLE TO

New Orleans, \$12.00 Atlanta, \$11.00
Mobile, \$12.00 Montgomery, \$12.00
Birmingham, \$11.00 Pensacola, \$14.00

Rates to Intermediate Points to be the same.

Proportionately low rates to points west of New Orleans as far as Houston. To Jacksonville, Fla., and intermediate points, \$3.00 higher than rate to Atlanta.

Take advantage of these very low rates to make a trip through the South to investigate its wonderful resources and opportunities. Time tables, folders, maps and descriptive literature relative to lands, truck and stock farming along the line of the

Louisville & Nashville R. R.

will be sent upon application to C. L. STONE, General Passenger Agent, Louisville, Ky.

People's Forum

Riddles of the Bible.

One of the chief stumbling blocks in the way of wavering or fickle searchers after truth is the great collection of "hard sayings," or enigmas, particularly in the Old Testament—or rather, in the various and contradictory modes of interpreting them adopted by rash and opinionated, self-appointed oracles, who first evolve their theories (or inherit them), and then proceed to search out isolated texts to verify themselves, instead of studying the scriptures to start with and allowing the opinions to be formed afterward.

The outsiders and skeptics say, "The riddles are there; many of them seem to us like nonsense. There's no lack of interpreters, either, but your interpreters don't agree, sometimes holding even opposite views! The worst of it is, each one is dead sure he is right and all the rest wrong! Now, of course we know they can't all be correct. Then who or which, are, if any?"

Some of them add: "Just show us a man—or angel—who can make sense of these ambiguities, and we will believe and no longer resist you; aye, we will join the church: we'll roll up our sleeves and go to work to bring in everybody else!"

Our people usually answer: "There's no mystery about the plan of salvation—that is, no uncertainty, no inconsistency. That's plain enough. That's all you need to know."

Yes, but alas! this off-hand return seldom satisfies, as if some things in God's word were of no great consequence—might as well be left out! Of course our folks do not really take that position, but we do not always take pains to explain that we consider the mysterious passages important, nor why they seem mysterious.

This is going to the other extreme, although not so fatally as does the sectarian, who, at the first end, takes a riddle for the foundation of his creed!

The intelligent critic continues to question: he can't believe any portion of the Bible unless he can discover a reason for the existence of the whole; and a few demand very plausible reasons—no uncertain nor contradictory excuses for them, if you please.

Christ interpreted his own parables. Why didn't he (or some inspired disciple) unfold all the other enigmas, instead of multiplying them, as John the Revelator did, and as modern divines are doing! they exclaim. Or, "If the Bible is truly the word of God, and consequently perfect, and if there is a God, why doesn't he compel his ministers to give an exegesis that all mankind can accept—so clear and complete that no honest person can doubt or fail to comprehend—leaving not one aggravating puzzle for people to quarrel over, or to send them to the madhouse?"

Now, brethren of all denominations, what are we going to do about it? Is it not plain that we can never hope to lay the whole world at the feet of our Master while this condition continues—while we flatly contradict each other, and that, too, over passages that may not apply to our times?

"But," some one responds, "how can we better the matter? We must try to interpret those riddles. That's what they are for. It is our duty to do the best we can with them, whether we agree or not! Indeed, infinite wisdom cannot be expected to appear the same to every finite vision. If we are earnest in our opinions, we are guiltless."

Of course we all have a right to "our opinions," if only we would humbly acknowledge that they were not to be taken as convictions, and were entitled to no greater consideration than those of others. The trouble is in speaking authoritatively when we are merely guessing!

There would be more respect for the Bible, and for every professed servant of God, if we would practice even common politeness toward each other, and never contradict a man until we are sure the Bible contradicts him!

The proper thing, then, is to acknowledge that we don't know it all, that there are mysteries in the book which we do not understand, and which no man understands, and probably none ever will until the right time, in spite of such admonitions as "Blessed is he that understandeth," and "If any man have an ear, let him hear." And when the time comes, God will raise up one, most surely, who will make each riddle so plain that all our former guessing shall seem ridiculous.

"What, then, shall we cease to study them?" By no means. Some of them may apply to the present. Very likely so. Which of them? Let us try to find out. But, meantime, let us refrain from offering an interpretation until we can proclaim to the world, one that shall be in every respect sensible, reasonable, consistent with the love and justice and wisdom of God, and the needs of man!

Hot Springs, Ark. L. R. MORPHEN.

An Aged Man's View.

In my younger days I learned of A. Campbell, W. Scott, Jones Hartsel and the Haydens that Noah was saved by water in the sense of being pardoned, and that his salvation was "the like figure whereunto even baptism doth now save us," in the same sense; and I have presented the same thoughts hundreds of times during my ministry of more than sixty years; but in later years I have come to the conclusion, from the divine record that Noah was a righteous man and a preacher of righteousness for many years before the flood; yet he needed another salvation, which was effected by water. His salvation by faith saved him from sin. His salvation by water saved him from sinners. "The like figure whereunto even baptism doth also now save us," Peter, in his ever memorable sermon on Pentecost, in answer to the inquiry after duty, said, "Repent and be baptized, everyone of you, in the name of Jesus Christ unto the remission of your sins, and you shall receive the gift of the Holy Ghost; for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call; and with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Then they that "gladly received his word were baptized," and the same day three thousand were added to them. Now as Noah was saved from sinners by water, so were these saved from this wicked (or untoward) generation by being buried by baptism into death, wherein they were risen through the faith of him who raised him from the dead, forming "a chosen generation", (Peter) with whom Christ would deign to dwell by his Spirit, giving them power to endure, as seeing the Lord who is invisible. Now, if I am wrong in my conclusion, please set me right, and I will sit at your feet and learn, if I am 80 years old. Your brother in Christ,

Orient, Ia.

O. E. BROWN.

[Our correspondent, we think, is right in his present understanding of the sense in which Noah and his family were saved by water. We must think, however, that he misunderstood the venerable pioneers whom he mentions, in supposing they taught a different view of the matter. We must not infer that the 3,000 who were exhorted to repentance and baptism in order that they might be saved from an untoward generation, did not also receive remission of sins and the gift of the Holy Spirit. Those who repented and turned to Christ were saved, also, from the fate which overtook that wicked generation who rejected Christ. If this be our brother's meaning, we think it is quite correct.—EDITOR.]

The Tobacco Fiend.

The tobacco fiend damns the immaculate air for ten times the space of his own bulk. His eyes glare and glisten like the eyes of a jealous beast gnawing a bone, and the contortions of his face are quite as beastly and threatening. Try to look into his soul with the lamp of truth and you will feel like you are looking through smoked glass. The body of air on which we live momentarily, the



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creator has made invisible, but the smoker renders it visible, laden with tangible poison, offending the natural senses and veiling the crimped face as with an incense of Lucifer from the pit. It is a double offense, for we are both suffering from the smoke and also self-consciously we are breathing over again his baleful spent breath.

Behold his protruding mouth, his squinting eyes, his head turned to one side, and away from the eruptions of his own mouth with quick contortions of face like heat lightning, in short cursing the air with his stinking breath and making faces at you at the same time. How callous must one become to so disregard the natural rights of others who justly hold momentarily contempt of his vice. He must have gained it by losing so much of self-respect and continued by so many excuses and evasions, if we call them less than lies, that he can scarce ring true on any moral principle or urge any reform. I have just as good a right to throw a dead dog in your well for you to drink from as you have to pollute the air I am compelled to breathe. How can such a person truly believe in equal rights, or how be a genuine American? As to his belonging to church, his first allegiance is really with the smoking, chewing crowd that blows out and spits out more than five hundred million dollars annually. As to his being a Christian, it is the bitterest irony. The Christ he fain would follow lays it down as the first condition to enter His service, "deny yourself and take up the cross if you would follow me." "Look at me," says the tobacco man, "and see the self-denying Christ. I am His follower."

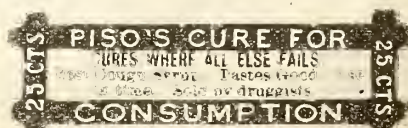
Weakly confessing his vice, but loudly professing his power to desist, it is yet a power he will not use, neither from self-respect nor the respect of others, nor respect for religion. Christ when tempted to do evil would not use His power to please Satan, but this man when urged to do good will not use his power to serve God. The seat of all sin is in the will. "If any man wills to do his will he shall know the truth and the truth shall make him free." The very last despair of the last evangelist from heaven closed his divine message heading the list of the hopelessly lost with this, "Let him that is filthy be filthy still, for without are dogs and sorcerers." J. S. HUGHES.

Home Treatment for Cancer.

Dr. D. M. Bye's Balm Oils, for cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles, and malignant diseases cured in the last ten years. If not afflicted, cut this out and send it to some suffering one. Address DR. D. M. BYE CO., Drawer 505, Indianapolis, Ind.

Go South, Young Man.

To Sunny Alabama and Mississippi, the Mecca of the Fruit and Truck Grower; 500,000 acres of good, fertile land for sale at wonderfully low prices. Write JNO. M. BEALL, A. G. P. A., Mobile & Ohio R. R., St. Louis, for full particulars.



The Quiet Hour

"He restoreth my soul." This is a universal human need. When the psalmist uttered the conviction that Jehovah, as his Shepherd, could be relied upon to meet this fundamental need of his nature, he gave evidence of his own profound religious experience. Who of us has not learned the power of the world to dampen our religious ardor and to weaken our religious faith? How comforting it is to know that if we turn to our Heavenly Father in penitence of spirit, he will restore our souls that we may go joyfully forward in Christian service.

It is one of the chief benefits of this Quiet Hour that it affords us opportunity of looking into our hearts and of noting the tendency of our lives. There are many nominal Christians, we fear, who do not take time to meditate upon their spiritual condition, and needs, and who therefore know nothing of that joy which the psalmist experienced in the restoration of his soul to the favor of God. They are sick, but do not know it. Their spiritual health is undermined, and they are unconscious of it. How much we all need to pray with the psalmist:

"Search me, O God, and know my heart;
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting!"

The eternal destiny is in you, and you cannot break loose from it. With your farthing bribes you try to hush your stupendous wants, with your single drops to fill the ocean of your immortal aspirations. Oh this great and mighty soul! were it something less, you might find what to do with it; charm it with the jingle of a golden toy, house it in a safe with ledgers and stocks, take it about on journeys to see and be seen. But it is the godlike soul, capable of rest in nothing but God; able to be filled and satisfied with nothing but his fullness and the confidence of his friendship. What man that lives in sin can know it or conceive it? O Thou Prince of Life! Come in thy great salvation to blind and lost men, and lay thy piercing question to their ear. What shall it profit a man to gain the whole world and lose his own soul?

—Horace Bushnell.

Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely
To trust in God and heaven securely.

—Henry Van Dyke.

How "Throw Out the Life-Line" Was Written.

"At Nantucket Beach, I one day visited the life-saving station," said Rev. E. S. Ufford, "and I had shown me for the first time a life-line with its silken strands, and had its uses minutely explained to me; the story of a wreck on this dangerous coast was at the same time related by a friend. These two incidents formed the basis of the song.

"A title, you know, has much to do, many times with the success of a composition. It not only impresses the author, but it catches the ear of the public. So in this case, when the four words, 'Throw out the life-line,' came to me, I had my inspiration. The sentence stayed with me, and I could not have thrown it off, had I been so inclined.

"On reaching home I took paper and pencil, and wrote down the words hurriedly; then, seating myself at the instrument, I seemed to play the tune without any effort. I do not think there was more than fifteen minutes consumed in the production of both words and music. They seemed ready. I had only to write."—John R. Clements, in *Christian Endeavor World*.

Another vision that the soul needs, that it may not be mired hopelessly in the slough of despond, is a glimpse of immortality. Men are so pressed about by the things of this world, the burden of this life so takes up their attention, that they lose sight of the endless life beyond. They come to be men who live without the sky of eternity, and you can make no great appeal to any man who has no vision of the world beyond this.

—Louis Albert Banks.

My God is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,
The hour of prayer?

Our Father in heaven, we thank Thee for this sweet hour of prayer and meditation. May it be that there shall come into our hearts that divine restorative power which will fill our souls with health and with life. If there has come to us the consciousness of added strength by reason of this communion with Thee, may we manifest that fact in the added helpfulness which we may be able to extend to others about us, both by what we are and what we do. In Christ's name. Amen!

Was His Message Really Gone?

(Continued from page 329.)

after Righteousness; and, finally, the classic sources of faith, in which these great themes of life and death are illuminated with that insight and originality which ever refresh the spirit of man—the Bible as it is.

Now, there is a certain type of mind—generally, though not always, young minds—which fills up to a certain point, then effervesces, naturally, inevitably. We expect these sporadic ebullitions as a matter of course; feel that we haven't got our money's worth if we don't see it once in a while. But the situation, as outlined above, is tragic: A young man in the very glory of his youth, magnificently equipped for his life's work, because of intellectual difficulties and moral honesty, somehow feels himself out of harmony with the church's idea of how that work ought to go forward in the world. Is the gospel to save men of culture in this new era? Then it must be domesticated upon the soil of the new life. Shall false issues be allowed to tyrannize over the minds of men, to drive them from the Master's vineyard? If so, then the outlook is precarious. Whatever worths religion may have—and I, for one, am old-fashioned enough to believe that her worths are unique and unparalleled by worths to be found elsewhere in the realm of psychic activity—can most assuredly not be conserved at the cost of moral candor. These be things upon which to meditate.

A Cheerful Giver.

We give away very cheerfully sample bottles of a constipation cure that actually cures. It is Vernal Saw Palmetto Berry Wine. It is not merely a relief. It permanently cures any kind of a case of constipation, no matter of how long standing. It is not a purgative nor an irritant cathartic. These simply lash and hurt the bowels and bring but temporary relief. The condition left behind is worse than the first. Vernal Saw Palmetto Berry Wine does just the opposite. It is a tonic laxative of the highest order. It tones, strengthens and gives new life and vigor to the bowels. Only one small dose a day removes all the causes of the trouble and leaves the bowels well and able to move themselves without the aid of medicines. It cures dyspepsia, kidney and liver troubles, indigestion, headaches, catarrh of the stomach and all other diseases and conditions growing out of a clogged condition of the system. Try it free. Not a patent medicine or liquor. A list of ingredients on every package. A free sample bottle for the asking. Send for the sample to-day Address, Vernal Remedy Co., 19 Seneca Bldg., Buffalo, N. Y.

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Opinions of The Christian-Evangelist

I think it is the duty of our preachers who love fair play and balanced editorial judgments on living questions, to use their influence in circulating THE CHRISTIAN-EVANGELIST. W. G. JOHNSTON, Roanoke, Va.

I like THE CHRISTIAN-EVANGELIST for the broad, sympathetic spirit it brings to bear in discussing the application of Christianity to human conditions and in dealing with the many problems of our age.

I. N. GRISSO, Princeton, Ills.

I am exceedingly pleased with THE CHRISTIAN-EVANGELIST and take great pleasure in recommending it to our people. You may depend upon a thorough canvass of the congregation. Thanking you for the many good things you are giving us in THE CHRISTIAN-EVANGELIST and for its Christian spirit, and assuring you of our support in every way possible, I am,

W. C. BOWER, North Tonawanda, N. Y.

I have been greatly delighted with THE CHRISTIAN-EVANGELIST this year. In my judgment it is the most spiritual, the most informing, the most thoughtful and helpful, the nearest ideal church paper we have.

H. L. ATKINSON, Geneva, O.

I have been reading THE CHRISTIAN-EVANGELIST ever since I entered the ministry. It has been of great help to me. It suits me. I approve its spirit. The character of its editorials, special departments, and contributed articles is far above the average. I like to have it read, not only in my study, but in my home.

CAREY E. MORGAN, Paris, Ky.

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The Christian - Evangelist,

But in order that you may determine for yourself whether we merit the good opinions so freely expressed concerning us we will send it on trial to new subscribers

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We solicit the aid of all interested workers in this effort to bring the merits of THE CHRISTIAN-EVANGELIST to the attention of thousands who are not at present readers.

May we have your assistance?

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SUBSCRIBERS' WANTS.

WANTED—To help cook at Dexter Christian College, Dexter, Mo., Christian widow, with children to educate. Address President Albert Buxton.

WANTED—About October 1st., 1903 a minister to become pastor of the new Church of Christ at Bristol, Tenn. Write J. W. Umstad, Bristol, Tenn.

PREACHERS! Attention! Engraved Marriage Certificates, Baptismal Certificates, Church Letters. Write for samples. Midland Specialty Company, 6032 Woodlawn Ave., Chicago.

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FOR SALE—A large Edison Concert Phonograph, with 16 choice selections of records and carrying case, also large horn. Price for complete outfit, \$97.00. Has only been used a short time and is in perfect condition. Address J. G. M. Lutenberger, 5104 Morgan St.

WANTED—Every reader of this paper to have a copy of that handsome and helpful little book, "A MODERN PLEA FOR ANCIENT TRUTHS." Send 35 cents for a copy, postpaid; or if you are a subscriber to THE CHRISTIAN-EVANGELIST, you may secure the book free of cost by remitting 75 cents for the paper for six months to a new subscriber. Christian Publishing Co.

Family Circle

Afterwhile.

Mary E. H. Blair.

A mother toils for those she loves,
The care lines deepen in her face,
With weary feet, alone, she moves.—
Ah! who can take a mother's place!
Our hearts are touched. We vow that we
Will sometime share that heavy weight.
But see! Her spirit's crushed! Soon she
At rest forevermore will be,
Sometime? It may be now too late.

A sister suffers bitter pain
And agony through months and years.
In loneliness of heart she's lain
And longed for sympathy, with tears.
She dies—and o'er her coffin-lid
Are spoken words she longed to hear.
How they'd have brightened days amid,
Her life's sad darkness. But we hid
In "Sometime" all our words of cheer.

A wanderer hears the Savior's voice
In tenderness and pity plead,
"Oh weary soul, make me your choice
The way is rough, your hand I'll lead,"
But Satan standing by his side
Says, "Afterwhile, but not to-night"
He heeds that voice, and Christ, denied,
In sorrow sees the last sands slide
Through his life's hour-glass, without light,

Oh soul, take warning while you may,
Ere for you too, the sands have run.
You're sure of life but for to-day.
It may be gone ere morning's sun.
The Savior's voice in love supreme
Pleads with you. See at Heaven's gate
His bleeding, nail torn Presence seems
To welcome you to Glory's beams.
Haste! Afterwhile may be too late.



May: A Story of a Western Girl.

(Founded on fact.)

By Alice Curtice Moyer.

"After a two years' residence on the plains, Aunt Amy, you ought to be able to tell us dozens of thrilling things. What was it that most impressed you while there?"

"Girls and cyclones, perhaps," replied Mrs. Maynard, whom Irene Daniels had addressed as Aunt Amy. She smiled as she answered Irene's inquiry, and this so roused that young lady's curiosity that she immediately demanded, with all the authority of a favorite niece, to know the why and wherefore of it. "I do not doubt," she added, "that the cyclones are interesting enough, but I suppose the girls are anything else. I have heard that they ride like Indians and lasso cattle like cow boys. I don't suppose there is a particle of style about them."

"That is one of the mistakes that eastern people make," replied the aunt, "especially those easterners who are born, brought up, live and die in their own little circle. You are a stylish looking girl, Irene, but you are not one whit more so than the girl of whom I was thinking when I said that girls and cyclones were two of the things that most interested me while in the great west. There are hundreds of others there just as interesting, but this one in my mind stands out clearly in the foreground. I think it will do you good to hear about her." Then, without further pleading from her niece, Mrs. Maynard began:

"Some of the pleasantest people I met while out there were the Right-mans. The parents are native Virginians, having moved to the plains when they were first married. Their

three children have been born there—a son, the eldest and a fine young fellow, May, the heroine of this story, and a dear little younger sister. They are children of the plains, every inch of them, and I think better representatives of the great west's young people could not be found anywhere.

"I was so fortunate at to have an occasional invitation to visit at their home, three miles from town. It was an invitation which I could never resist. At this particular time, of which I am telling you, May was to call for me in the late afternoon. All day it had been sultry, but I did not suspect that danger was close at hand. At the time of starting, there were nothing more than a few little innocent looking clouds sailing about, so far as I could see. We left the carriage top down so that we might have the benefit of any passing breeze.

"We had scarcely reached the edge of the town before the condition of the atmosphere seemed changed in some way. Not a breath of air was stirring. All nature seemed arming herself for something that was about to happen, and to hold herself in readiness for resistance. May understood it. After looking anxiously backward a number of times, she said: 'We shall have to run for it, Mrs. Maynard.' She said it as calmly as she said later in the evening, 'I'll play for you, Mrs. Maynard.' Her calmness reassured me. She gathered up the lines and said something to the horses. They seemed to understand the situation and to determine to do their best for us. I held on to the back of the carriage seat breathlessly, and looked back. Words fail me to describe what I saw. I had heard of cyclone clouds and what they look like, but never had it been my privilege to see one of the awful, twisting, writhing, swirling, funnel-shaped creatures before. It seemed to be not far beyond the town and traveling in our direction. I looked at May. She was a little pale now, but she held the lines firmly, and the horses, great, beautiful creatures, were reaching out with all their might. Even in the terror of the moment, I admired the evenness and ease with which they kept together in their run.

"I again looked back. The mist in the town told me, even in my inexperience, that there was havoc there. Then, in a time so short that it seemed but an instant, a farmhouse not far in our rear was lifted like a feather. Then, I do not know why nor how, the creature 'lifted,' as they call it, and we were safe, thanks to the coolness of May and the swiftness of the faithful horses.

"By this time the rain was pouring upon us. Sand and soil, lifted from the ground, pelted us as mud, filling our eyes, our hair, our mouths. We had only a quarter of a mile more to go, but when the horses dashed under the big covered shed and came to a standstill, we were dripping wet. My bran new frock was ruined, and our hats were unrecognizable, but we were saved and were too thankful to grieve over our loss in millinery.

"Now, to outrun a cyclone is only one of the things that May can do. She expects soon to graduate from the high school in the near-by town. She can play the piano, and she knows as

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much of society as a 16-year-old girl needs to know. She shares the household burdens with her mother, and she can ride horses and lasso cattle with her brother, if she wants to or if it is necessary. Now you, Irene, are as sweet a girl as one can find, I think, (favorite nieces always are) but you have a number of false notions. You imagine that it is pretty and ladylike to be horrified at the thought of a girl having independent ideas, fearlessness of action and self-reliance. I wish you could comprehend that the babyish, pouting, sickly creatures of a half-century ago are entirely out of date in this day and age of the world.

"The typical western girl is an all-around girl, and this does not make her one whit less womanly and sweet. She excels in everything she undertakes. Nobody is more level-headed, and nobody is ahead of her in any profession she may choose. And last, but not least, no girl in all the world makes a better wife or develops into a more devoted mother."



Story of the Telephone.

It was not beautiful; no telephone ever is, and Mrs. Harding declared that it would never pay for itself by proving useful, but when she made that statement she did not take into account the nature of the owner of the new telephone. That telephone had long been Nora's heart's desire, and now as she learned back in her invalid's chair and gazed at the little oak box from which hung the homely black receiver, her eyes were filled with happy tears.

How much it meant to her to know that she was really no longer alone! She had only to take the receiver into her hand, and somewhere from out the spaces stretching away toward Dalton she would hear a friendly voice in reply.

She turned in her wheeled chair and looked out of the window; the church spire of Dalton gleamed above the green trees and cultivated fields of the valley; smoke from huge factories and hundreds of homes lay in drifted masses toward the east. Down the road, a quarter of a mile away, the telephone men were speeding in their light wagon; along the highway, paralleled lines of poles hung with wires marked the friendly approach of the town to the country.

While she was gazing at the scene before her the telephone rang. The suddenness of the sound startled her. Her heart beat quickly; she took up the receiver: "Is that Markley farm? Is the telephone connection finished?" "Men are—" "Gone! oh, that's all right; your number's Pike 12. Better make a note of it until it's printed in the directory next quarter. Good-bye."

Nora hung up the receiver, turned back to the window, and said self-reproachfully, "I didn't really need it! Aunt was right; she said I'd nobody to call up, and as I am shut in for life, I'm not likely to meet many new people, but it makes me feel as though I had a real person right in the room!"

Aunt Alice came in, glanced at the unwelcome intruder hanging so near to the invalid's chair, and said, "A waste of money, Nora; you could have spent it doing better for yourself and your

family than that!"

Mrs. Harding, who had never been ill for a week during her whole fifty years of her life, hurried out of the room bent on an errand to town, a tea at the home of a friend two miles in the country and a week's mending all before ten o'clock in the evening. To be sure, it was not yet eleven in the morning, and if one lost no time—but, left to herself, Nora refused to follow her aunt's itinerary further. She returned to the contemplation of her telephone. "It's the only one in a half mile, and it may prove useful. Perhaps she may want to call me up when she gets to town!"

Taking the directory from its hook she scanned the names eagerly; there were not many of them familiar. She put it aside and restlessly took up some fancy-work, glancing often wistfully at the pleasant country scene spread before her window.

It was almost noon when her telephone rang sharply as though some one were in a hurry; she hastened to receive the message: "That you, Nora?" (It was Aunt Alice after all.) "I left my desk unlocked, and there is a large sum of money in it. As I am not coming home for several hours, I'd like to feel that all is right. Call down to Jane, tell her to lock it and bring you the key. I'll hold the line a minute to hear that she's done it."

Nora wheeled herself to the speaking-tube and whistled several times, then out into the hall and called loudly, but could hear nothing in reply. She began to grow frightened; Jane was a comparatively new servant, and the two were alone in the house. How her helplessness weighed upon her soul at this moment. She returned at last to the telephone.

"Aunt Alice, are you there? Well, I can't get Jane; I've called and whistled. Something's wrong; can't you come home?"

"I'll come at once!" and Nora heard her aunt ring off sharply.

After a few minutes the girl heard a footstep in the servant's room overhead, then a door opened somewhere, and presently the front door closed with a bang. From the window she saw the maid go out of the gate carrying a satchel. She followed the highway in the direction of a little station half a mile down the road, where the express trains would stop on signal. It was clear enough that she had rifled the desk and was running off.

With trembling fingers Nora seized her directory and turned its pages. Yes! the station had a telephone. Quickly she told her story, described the appearance of the servant, her baggage and her dress. She asked the operator to detain her, and he promised to have the policeman in charge look out for her. The girl's mind was working alertly now, and the telephone was rapidly proving itself an able assistant. She next called up the Dalton police station, again told her story, and asked that an officer be sent out on the express which would stop at Oakley, and would they please be quick about it, for the train was due there at one o'clock!

Then she leaned back in her chair

exhausted, and waited, as the smoke marked the pathway of the express along the valley. She saw her aunt driving rapidly down the road; soon she burst into the room in a whirlwind of excitement, "Child, we've been robbed! What shall we do?" and strong Aunt Alice sat down weakly in a rocker, actually on the verge of tears.

Nora turned to the telephone; "Wait, Aunt Alice, I'll see if she's caught!"

Mrs. Harding listened in bewilderment to the conversation that followed. Although it was one-sided she gathered from it that in some manner Jane had been apprehended before she had fairly started. Her niece turned to her after a minute, trembling but eager: "They've taken her, and she had a lot of things besides the money; the chief himself came out to arrest her and the whole party's coming here so she can be identified!"

Then Nora told the rest of the story, while her aunt leaned back on the cushions of the chair and tried to understand it.

Mrs. Harding started to her feet as the chief, Jane and the operator from Oakley, with a miscellaneous party following entered her front gate. "I don't know which to admire most," she exclaimed, your presence of mind and simple common sense, or that wonder of modern inventions, the telephone, but I believe I'll decide on the common sense. Man may invent all he pleases, but only the Lord can fashion a mind that works when the occasion demands it," and the aunt departed to interview her faithless servant, while Nora, through these rare words of praise, received an uplift that long afterwards bore her triumphantly through hours of loneliness and pain.—*Elizabeth Ferguson Seat, in Young People.*



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Hold Out Your Hands.**Mrs. Kate W. Searcy.**

My neighbor's baby went walking,
The daughter, just four years old,
Quite down to the corner of Broadway,
Well wrapped up to keep out the cold.
She called merrily back to her mother,
Her bright eyes like stars in Heav'n's
dome;
"Hold out your hands to me, mamma,
When you see me coming home."

"Wish you could go with me, mamma,
'Twould be safer than going alone.
Be sure to stand at the window
And watch for me while I'm gone
It's a long way down to Broadway—
Are you sure there's no horrid gnome?—
Hold out your hands to me, mamma,
When you see me coming home!"

* * * * *
Years have rolled by since that morning
Baby grown to womanhood's prime,
Has gone far down toward Broadway—
The broad—way that borders on crime.
Her story's too sad for singing—
Pitying hearts will understand—
Fallen, with no near protector,
Or loved one to touch her hand.

Bowed head, crushed heart has my neighbor.
She wails, "Oh, what shall I do?"
Quickly send your daughter a message:
Tell her your love is still true.
Tell her you're still at the window,
To watch, where'er she may roam;
And hold out your hands to her, smiling
When you see her coming home,
Elk City, Okla.

"Read the Bible First."**Kate W. Searcy.**

[Bring them up in the nurture and admonition of the Lord.—Eph. 6:4.]

"Oh, please mamma, read the Bible first; I always like to hear about God!"

Thus said the five-year-old to-night when called from her play at bedtime. It is the custom in this family to have a quiet talk, the telling of stories and reading from various books and papers when her "bedtime hour" approaches. To-night she came running, willingly as usual, for the "bedtime hour" is the goal of her day, brought the Bible, an illustrated story book and a child's magazine, and said, eagerly, "Please, mamma, read the Bible first; I always like to hear about God!"

Mothers, more than others, realize the swiftness of time and the rapid growth of the infantile body and mind, and the necessity of promptly teaching the important things of life before the dependent, trusting baby drifts beyond reach.

In this family, talks and story-telling mingle with religious instruction, the aim being to make it entertaining and informal as well as serious. It is a hard study in itself, this one of imparting religious information, instilling holy precepts in the child mind in just the way that will do good.

There are some who give it up in despair. They say, "It's no use. It's worse than a waste of time. The only way to get a child to do right is to make it do right. Religious instruction and love of right must come with maturer years. My child will actually hate the Bible if I keep on trying to teach him what it says about good and bad."

Such have our commiseration, if not our sympathy. We know how hard it is sometimes, yet it is worth while. It is a mother's priceless privilege. Do not give it up. Talk of Bible characters as of real people, people who lived and thought and felt and acted.

Define the big, strange words, explain and illustrate with present-day objects. Patient continuance, judicious choice of subjects, sweet interestedness of manner, thoughtful consideration of childish comments, and charming little dashes off into byways, these may not work wonders altogether, but they will bring good results.

And so, then, after many days though it be, a part of your reward will come to you, as it came to this other mother to-night, when your little one will surprise you and gladden your heart by saying, "Read the Bible first, mamma, I always like to hear about God."

*Elk City, Okla.***Nellie's Raspberries.**

Little Nellie was angry. She had some raspberry vines—her very own—and now the robins and other birds were picking the fruit as fast as it got ripe.

"If only they'd leave me just a few," she said, tearfully, to her mother, "I wouldn't mind it so much; but they won't; they just watch the berries all the time, and pick 'em even before they get ripe. I haven't had one, and they've been eating them two or free days."

"Oh, well, never mind," said her mother, consolingly; "papa's big patch will commence to ripen soon, and then the birds will go down there. You see, yours are on the hillside and get ripe first; that's what makes the birds watch them so eagerly. As soon as papa's are ripe, there will be enough for both of us and the birds."

"But it's the first ones I want," said Nellie, plaintively. "That's what makes mine so nice. After papa's get ripe, there'll be so many they won't be any fun. They'll be too common. If only the birds would scare; but they won't. I frowed sticks and stones, and shoo'd 'em and runned after 'em; and they only laughed at me. I know they laughed, 'cause a big robin said 'Chip, chip, chip,' and then picked a raspberry and flew right past. Well, 'taint any use," she added, resignedly; "but I'll go down and try to scare 'em once more."

Half an hour or so later she returned with a radiant face.

"I think you have succeeded in scaring them away," said her mother, smiling.

"Oh, no," answered Nellie, eagerly, and flushing a little. "I've just made friends, that's all. You see, I chased a robin 'way down to the orchard, clear to the quince bushes where the limbs grow low down; and I pulled the branches aside; and—what do you think, mamma?"

"I'm sure I couldn't guess."

"Well, there was the loveliest robin's nest, with free little baby robins in it. And they opened their mouths—oh, ever so wide! I s'pect they was hungry."

"Very likely. And what did you do?"

"Just slipped away, soft's I could. She paused a moment, then said: "Oh, mamma! I'm never going to frow anything at a bird again, long's I live! Maybe the mamma robin was getting raspberries for her babies."—*Churchman.*

The Round Table

A NEW WEEKLY FOR GIRLS AND BOYS

♦♦♦

EDITORS {W. W. DOWLING, Editor *Our Young Folks*.
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With the Children

By J. Breckenridge Ellis

Last week I promised to tell why I missed one of the Advance Society rules. It was this way: I went out to the country home of my cousins, whom you all know—Louise and Annie Laurie, you will remember—are the little girls who ride their ponies to school; and their sister, Susie Seare, is the one whose name now and then appears on our Honor List. While there I camped out with two boys and as many dogs, by the side of a large body of water—not exactly a lake, but not a cistern, either. There was a raft on it, which had been in existence and in the water nine years, so it was water soaked and could hardly keep itself afloat when all six of us were on it at once. That made it fun, because it might dip under at any moment, which gave us something to look forward to. We built an oven at the margin of the water, and again I tried cooked mussels which we found in the bottom of the fish pond. They tasted just as curious as ever, and I believe there is some part of a mussel that ought to be taken away from the rest of it before it is fried. I have read of people walking by the seaside and eating mussels as found in their wild state of nature; you have read about it. But I say, if they taste cooked as they do taste, how would they taste raw? There is a point of land that runs out into the middle of the stream. A few years ago I cut the tip end of the point away from the mainland, making an island. This summer I cut the channel deeper and wider, so to get to the island now, you cross a bridge (one plank) which I erected on a high pillar of dried mud. Next summer I hope to cut the mainland farther back, so the island will be more out in the water. I would hate to be an island and have people able to step on me from the mainland, with one step! At night we had a camp fire and there was no moon, and we sat and talked while the water looked solemn, and the lantern shone dimly from the tent, and the dogs curled themselves into balls, with their noses between their hind legs. And somehow or other I forgot one of my Av. S. rules.

Donnie Swift, Billings, Mo.: "In a late CHRISTIAN-EVANGELIST you inquired if I were lost. No, I am not lost, but I acknowledge I have neglected writing more than I intended when I joined. I am going to begin my 3rd quarter. A pretty quotation:

'Tis said and by most folks allowed
That the lining of every cloud
Is bright and shining;
So I'll turn my clouds about
And always wear them inside out
To show the lining.'

On my last birthday I was given 'The Wide, Wide World.' I have also read 'The Hoosier Schoolmaster.' (Both are splendid.) "Saturday we went to a picnic. It rained just before we started, but it stopped and we had a fine time. Our school began Sept. 1. I got two prizes in my class last year. Josie Lineberry will surely get 'The Red Box Clew' for the most interesting letter" (about the ghost march at school.) "I liked 'Pete' best of all

your stories I have read. I would like very much to read 'Adnah.'"

Madge Masters, Ozark, Ark.: "I hardly know how or where to begin, it has been so long since I have written. The week before I came home from school, I had the measles, and the fun I had playing flinch with the matron and another girl who had measles, too!" (Wasn't you glad she had it?) "Soon after I came home, I started to a teachers' normal. I took a third grade certificate. I intended to go to a picnic July 4, but it rained. My cousin, Will Saunders, was going to town for some ice, so we, Claire, Eunice Saunders, Vera, Virgil Norman and Nona West" (the children who got the hen out of the well, if I am not mistaken) "concluded we would go along. So Will put on the bows and wagon sheet and a lot of hay in the wagon, and away we went! Such fun as we did have! On the way home some were afraid the ice might jolt out, so they took turns sitting on it." (Must have been hard on the ice!) "I have only gone fishing once this year, but I had lots of fun then. Mrs. Quail took 16 of us in a big transfer wagon with four mules hitched to it. We had quite a time getting packed in. There were not many fish caught. I think old gold, dark blue and white would be nice Av. S. colors. Brother Martin held a meeting at Oak Hill in July; Eva Hawkins was one of the 7 additions." (Good for our Av. S. member!) "The other night I went to a camp meeting and a woman got to shouting and stepped on a dog, and you ought to have heard it howl. It almost broke up the meeting for that night." (What fun there is down in Arkansas! Our meetings never stop till the preacher does. Excuse my spelling your state 'Arkansaw.' There are so many people who don't know Arkansas is pronounced "saw," but think they must show it is kin to Kansas, that I want to make them call it right for once! They might look in the dictionary and see Arkansas is pronounced "saw," but they wouldn't do that for anything. They think they know already. That's the trouble with most people, anyway.) "Well, I will close for this time, as I hear Vera and Eunice laughing out on the porch, and I want to see what the fun is." (I wish I knew what they were laughing about!)

New Honor List: Mrs. F. A. Potts, Cartersville, Ga. (10th quarter); M. Emily Day, Sparta, Mo. (8th and 9th quarters); Mrs. Florence L. Smith, Pawnee, Okla.; Harry Cash, Hood River, Ore. (16th); Josie Lineberry, St. Catherine, Mo. (4th); Madge Masters, (19th quarter); Bernice Pickett, Denver, Col. (6th); Edna Shriver, Nebo, Ill. (1st and 2nd); Sarah Naylor, Waldron, Mo.; Nannie D. Chambers, Richwood, Ky. (18th); Ruth E. Day, Sparta, Mo. (2nd); Ada Miller, New Home, Mo.; Grace T. Hord, Grayson, Mo.; Bertha Beesley, Moselle, Mo. (19th).

Alta Tucker, Frankford, Mo.: "I am sorry not to have kept the Av. S. rules this quarter. I had the measles, and as soon as I got well, I went away on a visit. I was gone three months. I like the idea of having colors and the ones I vote for are old gold and blue. I wonder where Madge Masters is?"

HAY-FEVER AND ASTHMA CURED BY THE KOLA PLANT.

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THE KOLA PLANT. New Remedy that in the short time since its discovery it has come into almost universal use in the hospitals of Europe and America for the cure of every form of Hay-Fever and Asthma. Its cures are really marvelous. Men, women and children who have been given up as incurable are being restored daily to perfect health by the use of Himalaya. Thousands of letters attesting its wonderful cures have been written the importers, but limited space prevents a detailed list. Read what a few have to say, proving that Hay-Fever and Asthma can be cured:

Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, Himalaya permanently cured him of Hay-Fever and Asthma. He strongly recommends it to sufferers. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalaya on six different Hay-Fever patients last Fall with satisfactory results in every case. Mr. A. L. Clark, Springfield, Mo., writes Jan. 22d, was a sufferer of Hay-Fever and Asthma for thirty years and thought I would die every Fall but Himalaya completely cured me. Mr. Geo. C. Dye, Marietta, Ohio, writes Jan. 28th, I was cured after twenty years suffering with Hay-Fever and Asthma. Mr. J. B. Ayie, Estherville, Iowa, writes Feb. 28th, that he was cured of Hay-Fever and Asthma after severe suffering for 28 years. Miss Eva Preston, Petersburg, Ind., writes March 8th, that she suffered untold misery for 18 years with Hay-Fever and Asthma. Is completely cured, although her physician said that a cure was impossible. Mr. E. B. Hume, 1345 Arch Street, Philadelphia, Pa., a widely-known traveler, writes Feb. 28d, Himalaya cured me of Asthma when everything else failed. Dr. J. R. Duncan, the oldest physician of Crawfordville, Ind., writes Jan. 27th, it is my duty to tell all I can of the great virtue of Himalaya. Rev. J. L. Coombs, Martinsburg, W. Va., writes to the New York World, July 23rd, that it cured him of Asthma of 39 years' standing.

If you suffer from Hay-Fever and Asthma in any form, do not despair, but write at once to the Kola Importing Co., No. 1106 Broadway, New York City, N.Y., who in order to prove the power of this wonderful new botanic discovery will send you one Trial Case by mail, entirely Free. Remember it costs you absolutely nothing.

(She seems to have been in the measles, where you were.) "I am glad Bertha Beesley passed her examination. I wish I could go to school to her this winter."

Ethel L. Harpole, Nebo, Ill.: Our branch of the Av. S. all voted upon cherry and white, but I think blue and old gold pretty, too. A few weeks ago the annual G. A. R. reunion was held here. It lasted three days and rained two. Every one around here goes to it, drinks weak lemonade and rides in the merry-go-round. Sometimes they drink something stronger." (We are going to have one of those reunions this very week and they are putting up the merry-go-round this morning. If anything happens at it except old soldiers, I may tell you about it later.) "I know you think I write too often." (I know I don't.).

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human life. Mr. Shi was a Chinese story-teller, wandering from village to village, and a victim of the opium habit, who had experienced all the misery and wretchedness of that worst form of slavery. The gospel story touched his heart, aroused his better nature and led to a death-grapple with the opium habit in which, through prayer and struggle and conflict and defeats, he came at last to complete victory and to freedom, and is now a wise, able and consecrated preacher, laboring successfully in connection with our other missionaries in China. His picture, which is the frontispiece of the book, indicates a strong character. Incidental to the story of this remarkable life, there is much of Chinese history, customs and characteristics. The book is illustrated with pen drawings, is handsomely bound in yellow, and is one of the most valuable contributions to our foreign missionary literature. It is the latest book from the press of the Christian Publishing Company, and deserves a wide reading from the brethren in this country who wish to know how their brethren in China live and labor, and what is the outlook for their work. The author dedicates his work to 'Dr. W. T. Moore, M. A., LL. D., from whom I first learned to interpret the story of the Christ.'"

THE BEGINNER'S QUARTERLY.

*A New Lesson Help
on Entirely New Lines*

♦♦♦♦♦

EDITORS { W. W. DOWLING, Author International Lesson Annuals.
JENNIE C. TAYLOR, St. Louis Kindergarten Instructor.

♦♦♦♦♦

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THE CHRISTIAN- EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XL. No. 38. September 17, 1903. \$1.50 A Year.

On Growing Old.



IS it not sad to grow old? Say rather that it is a very difficult art, and one which few men have ever acquired. But where is he who understands his trade? Do the young know how to be young? The rich to be rich? Graciously to bear health is perhaps as rare as it is so to bear illness. Each one dabbles in the business of others and gives them advice. To grow old is sad indeed, if what you want is to hold back the receding years, to keep your hair from growing white, your eyes from becoming dim, and the wrinkles from chiselling their way across your brow. But if from all these vicissitudes to which life subjects you, you draw a bit of wisdom, of profit, of goodness, to grow old is to become free and large. One of the most beautiful things in the world is an old person who, made better by experience, more indulgent, more charitable, loves mankind in spite of its wretchedness and adores youth without the slightest tendency to mimic it. Such a person is like an old Stradivarius whose tone has become so sweet that its value is increased a hundred-fold, and it seems almost to have a soul.

—Charles Wagner in *"The Better Way."*

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The Christian-Evangelist

J. H. GARRISON, Editor
F. D. POWER, Associate Editor
W. E. GARRISON, Assistant Editor

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events..... 355

EDITORIAL:

An Ideal Church..... 357
A Suggestion to the Pulpit..... 357
The True Classification..... 358
Editor's Easy Chair..... 358
Notes and Comments..... 359

CONTRIBUTED ARTICLES:

A Prince of Science and Man of Faith.
Wm. Durban..... 360
Mrs. Wiggs' Philosophy. Cephas Shelburne..... 361
The Great Physician. S. S. Lappin..... 362
America Won for Christ. R. P. Shepherd..... 362
The Basis for "The New Evangelism."
Stephen J. Corey..... 363
One of the Mother Churches. F. D. Power..... 364
Little Lessons in Living. S. John Duncan-Clark..... 365
My Two Worlds (poem.) Thomas Curtis Clark..... 365
Suffering in Jamaica. C. C. Smith..... 365

NEWS FROM MANY FIELDS:

Denver..... 366
Kansas..... 366
Kentucky..... 366
Minnesota..... 366
Ohio..... 367
Virginia..... 367
Texas..... 367

THE SUNDAY-SCHOOL..... 368

CHRISTIAN ENDEAVOR..... 369

MIDWEEK PRAYER-MEETING..... 369

OUR BUDGET..... 370

CORRESPONDENCE:

Mississippi State Convention..... 372
Missouri Convention Notes..... 372
Kansas State Convention..... 372
Maryland, Delaware and District of Columbia Convention..... 373
Missouri Convention Program..... 373
To the C. W. B. M. Auxiliaries..... 373

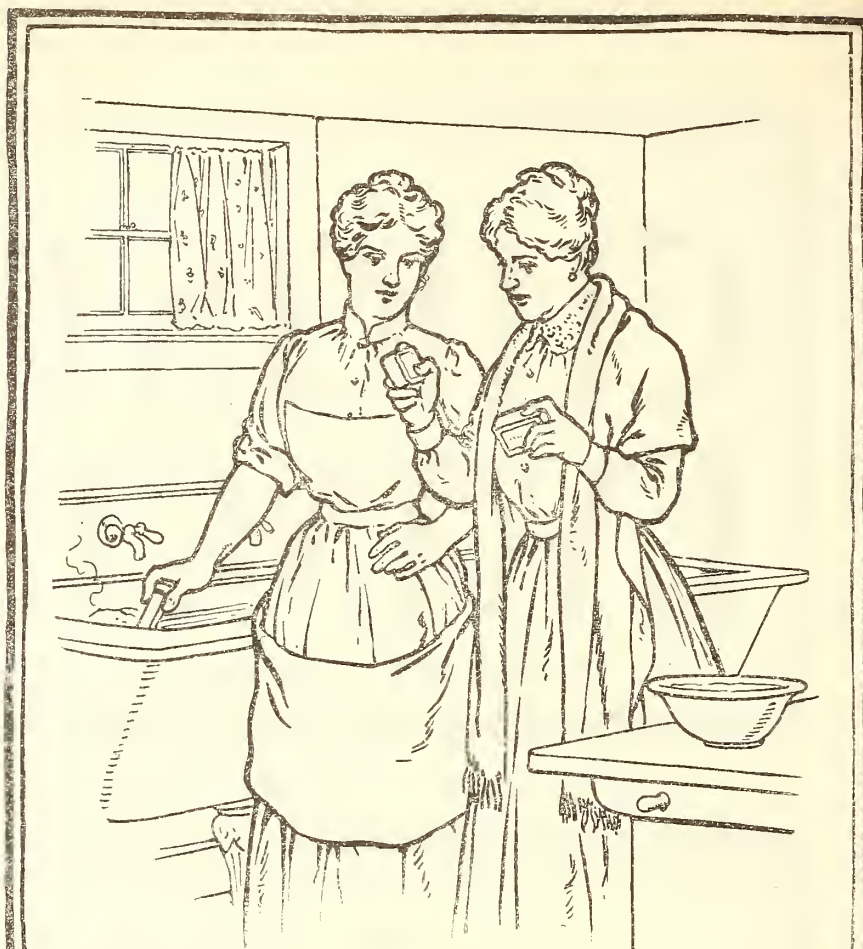
EVANGELISTIC..... 374

THE PULPIT..... 376

PUBLISHERS' NOTES..... 379

FAMILY CIRCLE..... 380

WITH THE CHILDREN..... 383



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The School of Journalism.

The announcement of Joseph Pulitzer's gift of \$2,000,000 to establish a School of Journalism has called forth many speculations as to what sort of course of study the new school will have. The following curriculum has been suggested by President Eliot, of Harvard, who is a member of the advisory board:

Newspaper Administration.—The organization of a newspaper office; functions of the publisher; circulation department; advertising department; editorial and "reportorial" departments; the financing of a newspaper; local, out-of-town and foreign news service; editorial, literary, financial, sporting and other departments.

Newspaper Manufacture.—Printing presses; inks, paper; electrotyping and stereotyping process; type composition; typesetting and typecasting machines; processes for reproducing illustrations; folding, binding and mailing devices.

The Law of Journalism.—Copyright; libel,

including civil, criminal and seditious libel; rights and duties of the press in reporting judicial proceedings; liabilities of publisher, editor, reporter and contributor.

Ethics of Journalism.—Proper sense of responsibility to the public on the part of newspaper writers; to what extent should the opinions of the editor or owner of a newspaper affect its presentation of news? relations of publisher, editor and reporters as regards freedom of opinion.

History of Journalism.—Freedom of the press, etc.

The Literary Form of Newspapers.—Approved usages in punctuation, spelling, abbreviations, typography, etc.

Re-Enforcement of Existing Departments of Instruction for the benefit of students of journalism: In English—Reporting of news, news letters, reviews, paragraph writing, editorial writing; In history—Emphasis on contemporary history, government and geography; In Political Science—Emphasis on contemporary economic problems and financial administration.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XL.

September 17, 1903

No. 38

Current Events

The presence of the American squadron under Admiral Cotton in the harbor of Beirut has had a most salutary effect upon the situation in that chronically turbulent town. Mr. Leishman, the American minister at Constantinople, demanded the removal of the incompetent and corrupt *vali* (governor) of Beirut, and the demand was complied with very promptly. The newly appointed *vali* is a man generally respected by both Mohammedans and Christians, and the foreign population at Beirut feels that the visit of the American squadron has been amply justified by the accomplishment of this change in the local administration. As further information is received, it becomes more and more evident that the attack on the United States consul was not the act of a drunken sailor or irresponsible reveler, but was part of a larger program of disorder. There has been considerable rioting between the Turks and the Greek Christians, beginning with the assassination of three or four Christians. Before the trouble could be gotten under control, the list of victims on both sides increased to about thirty. Some criticisms were passed upon the President's act in ordering the squadron to Beirut, on the ground that Turkey is a friendly power and should be given an opportunity to explain the attack on Consul Magelssen before a naval demonstration was made. The criticism is based on a disregard of certain well-known traits of Turkish character, namely, a peculiar fertility in explanations and promises, and a settled aversion to performance except under compulsion. The fact is that Turkey is not a civilized power in any reasonable sense of the term, and her technical status as a friendly government cannot be allowed to interfere with the necessary steps for the protection of American citizens. The diplomatic fiction that the Turkish government is responsible and civilized lies at the root of many of the anomalies in the treatment of the eastern question by the European powers. It is to be hoped that our own policy will not be vitiated by that same transparently false assumption. Facts are facts even in diplomacy, and calling a system of organized piracy a civilized government does not make it one.

The Premier of Bulgaria has informed the representatives of the European powers that unless there is such intervention as will effectually put an end to the Turkish atrocities in Macedonia, Bulgaria will feel compelled to declare war on Turkey for the protection of her Macedonian kinsmen. The reply, as informally given, was that in case of such interference by Bulgaria, the powers would not permit her to annex any Macedonian territory which might be won from Turkey. There is a strong suspicion that Bulgaria's interest is not wholly unselfish. In that case this assurance from the powers will be a strong deterrent. The worst feature of the attitude of the powers is that they appear to feel that there is some special merit in maintaining the present status in Turkey. The Turkish regime in Macedonia has a distinction of being the worst possible solution of a problem for which there exists at present no very good solution. Meanwhile the massacres go on. It is estimated that in the *vilayet* (province) of Monastir 50,000 men, women and children have been massacred by the Turks in the past few months, and it is said that every Bulgarian province in the *vilayet* has been destroyed.

Bulgaria's Threat.

An abuse, or at least a very questionable use, of federal patronage has come to light in a Delaware case which is the more noteworthy because the name of the notorious Addicks is indirectly connected with the affair. Miss Tod, postmistress at Greenwood, Del., suddenly found herself dismissed from office for no assigned reason. She went to Washington and interviewed the postmaster-general, who admitted that no fault had been found with her work and offered no explanation of the removal except that she was "personally obnoxious to Senator Allee." As Senator Allee is a very particular friend of Mr. Addicks and is commonly believed to be devoting himself rather largely to furthering Mr. Addicks' senatorial ambitions, the incident suggests quite too clearly that the federal patronage of Delaware is being used in the interest of the latter gentleman's political fortunes. This deduction may not be justified, but the best construction that can be put upon the facts leaves upon the postmaster-general the odium of permitting federal patronage to be

An Abuse of Patronage.

used in the satisfaction of personal dislikes and prejudices. Here is an excellent opportunity for the President to intervene. Is incompatibility of temperament between a postmaster and a senator to be considered a sufficient ground for divorcing the former from his office? When Mr. Payne entered President Roosevelt's cabinet, he brought with him a reputation for adroitness in the subterranean maneuvers of practical politics, inasmuch that his appointment was something of a surprise to those who had high hopes of a reform administration. We had hoped that, among new associates, Mr. Payne would break off his old habits. The only defense which we have seen offered is that the case of Miss Tod has plenty of precedents. This, very likely, is too true. But in that case the precedents also need explanation.

The Washington grand jury has brought in seven more indictments for postal frauds. The investigation is now in the hands of the department of justice.

A novel plan for disposing of the Philippine Islands with both honor and profit has been suggested by H. L. Atkinson, pastor of the Christian Church at Geneva, O. In brief, the suggestion is that the archipelago be traded to Japan in exchange for the service of Japanese coolies in digging the isthmian canal by either the Panama or the Nicaragua route. The argument is that the United States does not need the islands except for coaling stations, which could be reserved in case of the transfer; that Japan, with her population of 45,000,000 in a territory the size of California, needs room for expansion; that the climate of the Philippines is better suited to Japanese than to Anglo-Saxon inhabitants; that the islands would be sure of good government under Japan; that the Japanese laborers could endure the deadly climate of the isthmus and dig the canal with less loss of life than any other race; and that to be honorably relieved of responsibility for the Philippines would strengthen the prestige of the United States among the nations. This suggestion has been forwarded to the President. There are some points about it which are decidedly good. We would rather see the Philippines in the hands of the Japanese than under the control of any other Asiatic or European power. By vir-

A New Plan for Disposing of the Philippines.

tue of her location, Japan is forced to stand in the forefront of opposition to Russian aggression in the far east, and the peaceful acquisition of the Philippines would greatly strengthen her prestige.



We are pleased to note an increasing volume of sentiment among the Labor Unions. labor unions disapproving of the action and attitude of the New York House-smiths' and Bridgebuilders' union, who have determined to stick by Parks, guilty or not guilty. "Our delegate, right or wrong," is a poor motto for any union, and we are sure it will not be generally adopted. It is worth noting that the local union which stood for Parks has had its charter annulled by the international organization to which it belongs, not for this particular act, but for breaking faith with its employers and disregarding a contract.

Catholics are protesting against the oath of allegiance which is required of members of the Typographical Union. The objectionable part of the oath is as follows:

"I hereby solemnly and sincerely swear that my fidelity to the Typographical Union, and my duty to the members thereof, shall in no sense be interfered with by any allegiance that I may now or hereafter owe to any other organization, social, political, or religious."

The objection is well founded. No organization of this sort has a right to exalt its interests and its laws above all religious, social and patriotic obligations. It cannot make good such claims. Probably it never expects to try to, so there is no serious danger. But if the clause does not contain a menace, it is a piece of gratuitous and offensive arrogance. Bishop Scannel has declared that no good Catholic can take this oath and has refused absolution to all who will not renounce it. A meeting of Catholic printers at Omaha was called to protest against the Bishop's action. A prominent Catholic member of the union, whose attitude is believed to be representative, said: "I venture to say that not one Catholic printer in Omaha and few in America will give up the union for absolution."



The death of Thomas M. Clark, Protestant Episcopal bishop of Rhode Island, on Sept. 7, removes the senior and presiding bishop of this church. Bishop Clark graduated from Yale College seventy-two years ago, studied theology and became a Presbyterian minister, but a little later went over to the Episcopal faith, in which he lived to the good old age of ninety-one. According to the constitution of the Protestant Episcopal Church, the chairmanship of the house of bishops is vested in the senior member of that body—not necessarily the oldest, but the one who has been

longest a bishop. By this rule, Bishop Tuttle, of St. Louis, now becomes presiding bishop. The change raises again the old question, which has been up many times in recent years, whether this body needs an executive head. The presiding bishop is merely a chairman, and during the interval between triennial assemblies has no more authority or influence than any other bishop. Some of the leading Episcopal papers, notably the *Churchman*, are arguing strongly in favor of creating an office which will virtually make that church in this country a constitutional monarchy. At present each diocese is practically independent, and it is against the evils of "diocesanism" that they wish to provide by crowning their ecclesiastical structure with a "chief executive of the church."



A clear-cut and forcible statement of one proposed solution of the negro

The Segregation of the Negro.

problem was given at the University of Chicago convocation, Sept. 3, by Mr. John Temple Graves, of Atlanta, Ga. After reviewing the situation as it is, with the conflicts, inequalities and dangers, which all admit and deplore, he suggested what he called "the only remedy," namely, the separation of the races and the colonization of the negroes in some territory at present virtually unoccupied. The suggestion is not altogether a novel one, but we do not know that it has ever before found such ardent advocacy. Mr. Graves believes that the negro would be willing to go, that the white man both north and south would be willing to have him go, and that the expense, great as it would be, would not be out of proportion to the benefits derived. The negro, he says, is no longer an economic necessity in the south as he was in the past. Mr. Graves compares this plan with the scheme of the Zionists for taking the Jews back to Palestine. Even if these two cases were entirely parallel, the comparison would not altogether prove the practicability of the former. They are not parallel, however, for the negroes would lack entirely the historic and religious motive which actuates the Zionists in their desire to return to the land of their fathers. We cannot here discuss the practicability of the project. If it is practicable, it may be desirable. But what we do doubt most seriously is its necessity. To say that this is "the only remedy" is to say that the negro problem is susceptible of no solution at all, and that the only thing you can do with it is to give it up. The problem is, how shall two races as unlike as the negro and white races live together in the same country? Mr. Graves' answer is, they can't. By the Chinese exclusion act our government has recorded its inability to solve a similar problem as related to the Chinese. If, as Mr. Graves says, the

negro and white races are essentially "opposite, unequal and antagonistic," it is surely unreasonable to expect any solution of the problem. But if, granting their inequality, it should transpire that the antagonism is not essential, but is only an incidental consequence of mistakes that have been made on both sides, then it is not clear that we should be ready to give up the problem and set ourselves to devising methods for eliminating one of its factors.



Brevities.

The steamer *Deutschland* has lowered the record for the west bound trans-Atlantic voyage to five days, eleven hours and fifty-four minutes.

Archbishop Ireland says: "Capital is stored labor, the fruit and result of labor." True. But the man who does the labor is not always the one to whose credit it is stored up in the form of capital. Too often it is like putting money in a bank of which some one else holds the key.

Charles J. Bonaparte has been selected as special commissioner to investigate the alleged misconduct of federal officials in connection with Indian affairs. Mr. Bonaparte is a public-spirited citizen of Baltimore, who has devoted much time to reform work and has taken a prominent part in the work of the Indian Rights Association. His appointment to conduct this investigation is a guarantee that it will be honestly and efficiently done.

The rule against smoking at West Point has recently been revoked by order of the principal and with the consent of the Secretary of War. But cigarettes are still under the ban. In this connection it may be interesting to know that the new pope is the first incumbent of that office who smokes, though his two immediate predecessors used snuff. The Italian clergy, who look upon wine as a necessity of life but generally regard tobacco as a secular and sinful indulgence, are said to be considerably scandalized at the pope's habit, especially as he smokes a brand of cigars bearing the name of an Italian statesman who was largely instrumental in depriving the papacy of its temporal power.

There is a rumor that New York is being seriously considered as the place for holding the Republican convention next year. This would be somewhat remarkable, as Mr. Roosevelt, who will doubtless be the presidential candidate, is a New York man, and it is the custom to hold the convention in a city somewhat remote from the home of the probable candidate. If New York is being seriously considered in this connection, it means that Mr. Roosevelt is looked upon as in reality a western candidate, and that his cause needs strengthening in New York more than elsewhere. His exceptional hold upon the affections and admiration of the west gives good ground for at least the first of these suppositions.

An Ideal Church.

Perhaps we can sum up the remaining things we desire to say on the general subject of church organization and life in a single article under the above title. The ideal church has not been and will not be, probably, for a long time to come. But it is well to have the standard before us toward which to struggle. No great success in any department of life can be achieved without high ideals.

The ideal church is, of course, a church made up wholly of converted persons who have been brought into newness of life through the regenerative power of the gospel. Its members understand that to be Christians is to have the mind of Christ and to follow him. Their chief aim, therefore, is to advance the kingdom of God. The members do not "look each upon his own things alone, but also upon the things of others." They have a mutual care for each other. Love is the animating principle of their conduct in relation to each other. This enables them to "keep the unity of the Spirit in the bond of peace." They have their faults and weaknesses, as the best of people do while in the flesh. But they bear each other's burdens, and each judges himself severely and others charitably.

It goes without saying that the ideal church is a working church. It does not exist for its own sake. Its object is not to raise enough funds to meet its current expenses and feel satisfied with itself. It recognizes itself as a factor in all the great movements of the brotherhood, and joyfully bears its part of the burden in all educational, benevolent and missionary enterprises. It does this, no matter whether it be a poor church or a rich church. It recognizes that if it be poor, it is under the same obligation to give what it can as if it were rich. Besides participation in these general interests, the church does a local work in the community. For this purpose it is well organized. Its pastor is a bishop as well as a shepherd. At least the office of overseer is supplied in some part of the eldership. This means a distribution of workers according to their natural gifts, tastes and training to the different kinds of work to be done. No class of members is neglected, but all are made to feel that they have an important function to fulfill in the church.

The ideal church holds its preacher in highest and tenderest regard. They guard sacredly his reputation, and lay no unnecessary burdens on his time and strength. They recognize his hours of study and govern themselves accordingly. They do not expect him to be eloquent, nor demand that he shall always preach a big sermon. They only require that he be sincere, earnest, diligent in the study of God's word, and faithful in proclaiming the gospel of the grace of God. They do not lay the whole responsibility for the

success or failure of the church upon their preacher, but feel that quite as much depends upon the manner in which they discharge their duties. As one means of helping the preacher, they are conscientious in their attendance, as far as possible, upon all the regular meetings of the church. They worship in private as well as in public, and strive to live during the week so as to enforce the preacher's sermon on the Lord's day.

The officers of such a church have regular monthly meetings with reports from all departments of the work, and confer together as to how they may push the work more vigorously. All the members of the ideal church contribute something for the support of the church, and hence there is always money in its treasury and all bills are promptly met. There are no drones nor dead heads in the model church. The officers feel a fatherly care for all the members, and see to it that no root of bitterness springs up among them.

They do not put on the airs of authority or make their office a ground of haughty pride, but are the true servants of the church in counsel and performance.

Finally, the preacher or pastor of such a church gives himself, as did the apostles, to "prayer and to the ministry of the Word." He is a man of faith, of uncompromising fidelity to Christ, as his Lord and Master, a constant student of the Holy Scriptures, and a man who spends much time in prayer. He loves his church, and his constant thought is how he may increase its power and usefulness. He loves the individual members, rich or poor, learned or unlearned, and rejoices in nothing so much as in witnessing their growth in the spiritual life. Like Paul, he seeks not theirs, but them. He is among them as one that serveth, and his supreme desire and prayer is that he may be able to present them faultless before the throne of God. He does not think of himself, nor does his congregation think of him, as a preacher who has been hired for a year, but as a spiritual shepherd and leader who has come among them to live and labor with them, to build up the kingdom of God, and they expect this relation to continue as long as God gives it his divine sanction.

There is no more beautiful and tender relation in this world, outside of the home, nor one more sacred, than that which exists between pastor and flock in an ideal congregation. But there are mutual duties and obligations which must be observed and performed in order to the realization of the full benefits of this relation. May the great Head of the Church, the chief Shepherd and Bishop of our souls, fill all his under-shepherds with his own spirit and lofty ideals, until all their flocks may be brought under his direct care, in the green pastures and beside the still flowing waters of the life eternal!

A Suggestion to the Pulpit.

EDITOR CHRISTIAN-EVANGELIST: "What, in your judgment, are some of the truths which the pulpit of to-day should emphasize?"—*Timothy.*

We should mention the following:

1. The fundamental conception of religion, as having to do with the relations of man to God and to his fellowmen. This involves a profounder study of the being and character of God, and of the nature, needs and obligations of man. There is need of going back to first principles and to original and basic ideas of religion. This will require a more earnest, systematic and independent study of the Bible in the light of all that science, history and philosophy can contribute to a better understanding of it.

2. The doctrine of the divine immanence, or the truth that God is present in his world to-day as really and truly, and probably to a greater degree, than in any former age of the world. There is no truth that has more vitality in it, more power to renew the spiritual life of man, than that of a present God, working to-day as of old in human history, through all the forces of nature, and in the human heart, revealing Himself and seeking to fill the world with his life and light. All reformations, whether individual or collective, have their origin in the recognition, with more or less distinctness, of this great fact. No "absentee God" can meet the demands of men in this strenuous age.

3. The need of a deeper and profounder spiritual life growing out of, and based upon, the recognition of these fundamental truths, freed from artificiality, pretense and meaningless formality; and manifesting itself, not in a monastic separation from the world, but in loving service for the world. The feeling of obligation to minister to the world's needs is the great need of the Church to-day. As Professor Coe has said, "What the Christian world needs is a new sense of guilt, a realization on the part of each of us that I am taking part in the sin of the world, that I am responsible for its misery to the extent to which I might prevent the one and relieve the other. Is there evil in my family? I cannot help bearing the burden of it. We must come to a similar sense of solidarity with respect to all the larger groups to which we belong. Is the government of my city corrupt? I must carry the burden of this corruption on my own soul."

4. *The unity of the Church.* The fact that Jesus Christ has established on this earth but one Church, and that that Church exists to-day in a divided condition, which is an abnormal and unnatural condition, needs continued emphasis. It is only the recognition of this fact that can give to the various religious movements, known as denominations, a true conception of their relation to each other and to their common Lord and Master. Among ourselves there is special need

of a better conception, on the part of many, of our relation to the religious bodies about us. This is the real problem underlying the question of Church Federation, to settle which is to settle the question of federation. If our rightful relation to the other Christian forces of the world is that of enemies, and our proper attitude toward them one of hostility, then of course federation with them is out of the question. But if these religious neighbors be our brethren, differing from us on some questions of doctrine, as we do from them, and yet holding the common faith in the common Lord, and our relation is that of friendly allies, with differences which seem to make necessary for a time, our separate existences, but making war meanwhile against the common enemy, then federation is the natural and common sense policy as well as the Christian course for us to adopt, both for the purpose of overcoming our common foes and in hastening our complete unity.



The True Classification.

Some one has kindly sent us a neatly printed tractlet containing an able article by Prof. Willis J. Beecher, of Auburn Seminary, entitled "The Old Tradition and the New," the substance of which appeared in a recent issue of *The Congregationalist*. Prof. Beecher quotes two paragraphs from a recent author, whose name he does not give, defining the two methods known as higher criticism, or the modern view, and its opposite. Following are the statements defining the two methods:

"And what are these two methods? That of the higher criticism is—that the Bible shall be interpreted by a devout study of its various parts, with all the light that can be thrown upon it from all sources. Its concrete purpose is to ascertain its full and exact history. It has no theory of inspiration; it simply investigates and reports what it finds.

"The method of the other side is based on an unquestioning assent to the Bible as a miraculously inspired book, every word literally true, every event historical, without myth or legend—infallible—the whole being the product of the direct inspiration of God, and therefore equally authoritative in all its parts. Such and so unlike are the two methods."

Now no one need be told on reading these definitions that the man who framed them is himself either a higher critic or accepts the view of at least the evangelical wing of higher critics. His statement of what higher criticism is, rightly conceived, may be unobjectionable, but when he comes to state the opposite view he puts it in a form that hundreds of Christian scholars can not accept, even among those who reject, in the main, what is known as higher criticism. There are possibly a few extremists who would affirm all that is stated in this definition of "the other side;" but, as Prof. Beecher points out, there are very many higher critics whose views and methods do not agree with the definition of the Modern View, and there are many

opposed to the Modern View who do not accept the author's definition of the method of "the other side."

The truth is, you can not divide the Bible students of to-day into two classes, except on the broadest lines, for there are many views and many schools of thought which have their advocates, and these shade off from the most ultra conservative to the most ultra radical. If we should attempt to divide the Bible critics of to-day into two classes, we would say that one class enters upon the investigation of the Bible with the presupposition that there is no supernatural or miraculous element in the Bible, or in Bible history, and that all that we find there must be accounted for on naturalistic principles, and the rest rejected. The other class enters the investigation without any such presupposition, with minds open to accept the evidence of supernatural forces and agencies when the events narrated or the history recorded can not be accounted for on any other hypothesis. Each of these two general classes may be subdivided, but here is the main line of cleavage.

Prof. Beecher, who classes himself with the conservatives and against the modern view, calls on those who favor the modern view and who yet hold to evangelical views, to make it known that their views are different from those rationalistic critics with whom they are aligned. This they certainly ought to do, but it must be remembered that there were rationalists and infidels and enemies of the Bible before there was any higher criticism, in the modern sense of the term, and that it ought not to be laid to the charge of believing critics that some rationalists and skeptics are using some of the principles of higher criticism to further their destructive ends. It must be remembered, also, that many of the worst enemies of the Bible to-day are those who hold to the ancient traditions, and to the most ultra-conservative view, believing that by doing so they can make the Bible appear more incredible. Biblical investigation, according to certain well-recognized, legitimate rules, such as the historical and inductive methods, is something entirely apart from agnosticism or rationalism. In strict accuracy, no rationalist, whose philosophy compels him to reject supernatural events, or the presence of a supernatural agency, is a legitimate Bible critic, and such an one ought not to be classed with them. Any presupposition that closes the mind against the inductive method of reasoning, bars entrance to legitimate Biblical criticism. The man, for instance, who has fully made up his mind that God must have revealed Himself in a particular way, and according to a particular plan, and who is unwilling to accept evidence showing a different method, rules himself out of the real and genuine class of

Bible critics who are searching for the truth as for hidden treasures, and whose minds are open to all the evidence which they find. We believe the time is coming when the line will be drawn more distinctly between legitimate and illegitimate criticism, and when it will become more manifest to the popular mind that they are not guides to be followed, whether they be named radical or conservative, who are not willing to make room for all the facts, in their theories, and to be governed by the tested and generally-accepted rules of scientific investigation.



Editor's Easy Chair.

Or

Macatawa Musings.

Whoever studies the lake region of the north and understands how, in the glacial epoch, these great lakes and the innumerable small ones had their basins scooped out by the agency of glaciers and icebergs, will be impressed anew with that wise prevision that marks all the creative acts of God. These great inland seas and bays perform a most beneficent function in modifying climate, and hence in determining the productions of the soil and hygienic conditions. An interesting feature of this lake system are the numerous bays, which are but arms of these lakes, but more sheltered by their land-locked situation. One of the most remarkable of these bays is Grand Traverse Bay, extending from Traverse City on the south to the Light House on the extreme northern point of the peninsula, a distance of about 40 miles. The peninsula thus formed between Lake Michigan and the bay is Leelanau County, whose capital is Leland, located at the point where Leelanau Lake—once called Carp Lake—a long slender sheet of water, lying between Lake Michigan and Traverse Bay—joins the great lake.



About twenty-five miles above Traverse City, a point of heavy-timbered land projects out from the west side for a mile into the bay, saying to the waves that sweep down from the north out of the great lake, "thus far and no farther." In the sheltered nook of this point of land, in a beautiful cove, is located the picturesque little town of Omena. Here is a deep harbor where the largest lake vessels may land. Here are two churches teaching the Indians and whites the way of life—the one a Presbyterian, the other a Congregationalist, and they are in a stone's throw of each other and neither able, alone, to properly support a pastor—a good place for Christian union to be put into effect. But thereby hangs a tale, which we will not tell. One mile south of Omena village, on a beautiful slope running down to the bay, and under

the sheltering wings of Omena Point, is "The Clovers." And what is "The Clovers?" It is a quiet, orderly, well-kept little hotel, that is beginning to take on the character of a resort because the people will go there. They love its spirit of restfulness, its great orchard, its clover-scented hill-sides, its crystal bay, its genuine hospitality. For these reasons, the editor and his wife returned thither for a few days during the past week, having made a brief visit there in July.

"The Clovers" is owned and conducted by Mr. and Mrs. Sidney Algeron Keyes, and they are the kind of *keys* that unlock people's hearts and make them feel at home. The hotel has already overrun its original capacity, and two large and handsome cottages have been erected for the accommodation of its guests. Sitting on the vine-covered veranda of the hotel, or of either of the cottages, one looks east across as beautiful a sheet of water as ever delighted the heart of man, to Old Mission Point, and beyond to Elk Rapids, while to the north is New Mission Point, and far to the south lies Traverse City. Immediately in front of the hotel and cottages and all around, are bending fruit trees, laden with apples, pears, hyslop crabs, plums. Such luscious plums! A trip around Leelanau Lake to Leland, and back by way of Provemont and Fountain House, and another down Traverse Bay to Traverse City in a little steamer, will be cherished in memory forever. The Traverse City branch of the Grand Rapids and Indiana railroad, has recently been extended along the west coast of the bay as far as Northport, five miles beyond "The Clovers," where the Chicago steamers land. This road has done much for the development of this region, and has opened up some of the finest resort property in the state. If ever conditions require our removal from dear Macatawa, we should like, with the bees, to share the sweets of "The Clovers."

Returning from our northern trip we spent a few hours very pleasantly at Traverse City, where by the kindness of Brother Ullom, pastor of the thriving Christian Church in that city, we had a drive through the city, and an opportunity of seeing evidences of its thrift and growth. It is a city of 12,000 population and is growing rapidly. The church, under Brother Ullom's labors, has made an equally remarkable growth, now numbering about 300 members, with a new and handsome \$10,000 church approaching completion. One of the members from the country, Brother Dobbins, told us what a great work Brother Ullom was doing.

But now we are back at Macatawa Park, and this is our last night in "Edgewood-on-the-lake" for this season. A cricket is chirping his only

note, as we write, and aside from that the low swish of the waves on the beach is all the sound we hear. This morning we gathered some fern roots and hepaticas to ship to the home at Rose Hill, St. Louis. This afternoon we caught a few perch for breakfast, after which the blinds will go up till the "dear old summer time" comes again. Till then, and if forever, still forever, dear old Macatawa, fare thee well!

Notes and Comments.

"Baptists not only want to make Christians, but Baptists as well," says the Word and Way (Baptist). That is just the difference between them and us. If we can make Christians only, we are quite satisfied. And this is our justification for claiming that we do not occupy a denominational position.

A commercial report in a recent paper says, "Whiskies are quiet." Glad to hear it. In this region they are still uproariously and riotously active. A really quiet, peaceable and law-abiding whisky would meet a long-felt want—but then, nobody would use it.

The laments of the liquor-dealers over the increase of temperance are edifying and encouraging. The Boston Liquor Dealer makes moan as follows over the decreasing profits of the business:

The younger generation is not drinking as the old did in the past. No matter how good socially men were, they thought nothing of setting in for drinking bouts at tables or at the bar. Now the average man, if he drinks at all, either has it at his house, bought in bulk, so that the retailer is out, or else he drops in for a drink in a hurry and gets out again.

A liquor-dealers' trade-paper called "Beverages," pays this genuine, though unintended, compliment to the Anti-Saloon League in its issue of July 4:

"Here is a band (Anti-Saloon League) of mere apologies for men—fanatics, cranks, bigots, if you please—with not a cent of vested interests, but possessed of conviction that only by thoroughly concerted, united action can they hope to accomplish anything at all, and for this reason they have an organization, built upon lines of constant activity, which means worrying and harassing the liquor dealer.

"Why not every liquor dealer be as loyal to his trade organization as are these fanatics and cranks? That is the burning question, not of the hour, but all the time."

This "burning question" shows that, when it comes to a moral fight, vested interests are no match for convictions, if they are *real* convictions, and the vested interests know it. Let the burning question continue to burn.

The Herald and Presbyter of Cincinnati is greatly bothered about how to designate the people whom other religious journals belonging to the civilized class find no trouble in designa-

ting by the name Disciples, or Disciples of Christ. It says: "Being a large and influential body of Christians, it is sometimes necessary to refer to their special work and doctrines, and in order to do this intelligently some name must be used which distinguishes them. The name 'Cambellist,' or something like it, is not a discourtesy, but a necessity." Our contemporary can hardly be candid in this statement. The name Disciples of Christ referring to a religious body, as clearly distinguishes the people whom it would call "Campbellists" as the name "Presbyterian" distinguishes the body with which the Herald and Presbyter is connected, and more so, because one does not feel certain which branch of the Presbyterian Church, out of a dozen or more, is meant by the simple term "Presbyterian." No such ambiguity attaches to the name Disciples of Christ, and other religious journals which have outgrown the narrow, sectarian stage of journalism, have no difficulty in designating us without resorting to names which we do not accept.

How grievous a thing it is when the means overshadow and obscure the end, instead of ministering to it. Especially sad is it when the means and the end are so ill-assorted as are the real purpose of the church and the catchpenny devices which are too often depended upon to keep the church going. The following poem by Caroline A. Walker, in *Life*, has not only the exaggeration, but also the truth that goes with satire:

O Lord, I come to thee in prayer once more;
But pardon that I do not kneel before
Thy gracious presence—for my knees are sore
With too much walking. In my chair instead
I'll sit at ease, and humbly bow my head.
I've labored in thy vineyard. Thou dost know
I've sold ten tickets to the minstrel show.
I've called on fifteen strangers in our town;
Their contributions to our church put down.
I've baked a pot of beans for Wednesday's spree—
An "Old Time Supper" it is going to be—
And made a cake which we will raffle there.
Now, with thy boundless wisdom so sublime
Thou knowest that these duties all take time.
I have no time to fight my spirit's foes;
I have no time to mend my husband's clothes.
My children roam the streets from morn till night,
But thou, O Lord, considering my cares,
Will count them righteousness, and heed my prayers.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce all visitors to patronize
The men who in our program advertise,
Because I've chased those merchants till they hid
Whenever they saw me coming—yes, they did.
Increase the contributions to our fair,
Bless thou the grab bag and the gypsy tent,
The flower table and the cake that's sent.
May our whist club be to thy service blest;
The dancing party, gayer than the rest.
And when thou hast bestowed these blessings—then
We pray that thou wilt bless our souls, Amen!

A Prince of Science and Man of Faith

By W. Durban

There is in this country of England, and also, I understand, in America, an almost universal impression that genius is divorced from Christianity. Nothing is further from actual fact. We have amongst us in Britain an illustrious proof of the power of the Christian religion to capture the allegiance of the greatest of intellects. Whenever I have had opportunity during recent years to ask scientific students whom they consider to be the foremost scientist in the world, the reply has invariably been, "Lord Kelvin, undoubtedly." The importance of this verdict is supreme, because this wonderful master is neither materialist nor agnostic. His faith in God has remained constant during a long life, and in the spiritual as in the material world he sees, and rejoices in finding, a revelation of the divine glory.

The World's Greatest Investigator and Inventor.

Lord Kelvin, more than any other man, has investigated the mysteries of matter. And he has returned from the search to put his immense stores of knowledge to practical and beneficent use. It is to his genius that we owe the connection of the old world with the new by the submarine cable. And his discovery of the oscillations caused in the other by the spark of a Leyden jar led to the demonstration by Clerk Maxwell that electro-magnetic waves in ether are the same as light, and thus prepared the way for wireless telegraphy. He has also been a brilliant inventor. But the crowning distinction of Lord Kelvin is this, that he has shown to an age which has been too ready to assume that between religion and science there is a fundamental antagonism, that the profoundest knowledge of the physical universe is not incompatible with the Christian faith. In his case no reconciliation has been necessary, for there has been no divorce or feud.

A Wonderful Student.

Lord Kelvin comes of a Scotch-Irish family, and is now in his 80th year, having been born at Belfast in 1824, where his father, Dr. James Thomson, was the first professor of mathematics in the newly established college. William Thomson entered Cambridge University as a student. Here he won fame through a series of brilliant and original papers contributed to the Cambridge and Dublin Mathematical Journal, of which he was shortly afterwards appointed editor, though only 18 years of age. Great things were expected of him in the tripos of 1845, but to the general surprise he came out as second wrangler, being beaten by Mr. Parkinson. Pace is a great element in Cambridge examinations, and Parkinson's "pace" has passed into a proverb. It is said that for six months

before the tripos examination he practiced writing against time merely to secure speed, and proved prodigiously rapid in solving problems. But Thomson was a most versatile genius, and was immensely popular. He was president of the Musical Society; rowed in the Peterhouse boat, and had won the Colquhoun sculls, competing for them in a light craft of his own design. At the examination for the Smith's prize, always regarded as a severer test than the tripos, he beat the senior wrangler by three to one. On leaving Cambridge Mr. Thomson entered the laboratory of M. Regnault, at Paris, and after spending a year there, and when only 22, was appointed professor of natural philosophy at Glasgow University, a position which he filled with the greatest distinction for the long period of 53 years.

At the outset of his work in Glasgow, William Thomson began to make researches in electricity. He was obliged at first to use an old wine cellar as a physical laboratory for his students. There was in those days no idea of providing for experimental investigation, and still less of giving the students opportunity for any practical work. Such apparatus as existed consisted of worm eaten mahogany, and suitable merely for lecture illustration, much of it being fifty and even a hundred years old. Lord Kelvin soon brought about a happier state of things. He revolutionized the whole conditions of university study in the physical sciences. It is interesting to know that three-fourths of the students under his instruction were looking forward to entering the ministry of the different denominations. Doubtless these theological students found their scientific training under such a master a splendid training for their life work.

The Man Who Joined England and America.

America has a peculiar interest in Lord Kelvin. It was in connection with the laying of the Atlantic cable that the name of Professor Thomson first came prominently before the public on both sides of the Atlantic. The late Mr. Cyrus Field had conceived the idea of uniting Europe and America by means of a submarine cable, but when in 1856 his dream seemed on the point of realization, a difficulty arose which threatened to disappoint all his hopes. It was found that the electric signals dragged when they were passed through a long electric cable, and it was questioned whether they would pass between the continents fast enough to prove a financial success. By his discovery of the law of retardation, Prof. Thomson was able to show the engineers how to construct a cable

which would give the necessary speed. The directors secured him to accompany the various British and American expeditions which left England to carry out the great enterprise. The romantic history of these expeditions is well-known. Two disastrous failures discouraged many observers, but the third attempt to lay the cable was a perfect success. But once more failure happened, for the cable leaked and there was silence between the two continents. It lasted seven years, and most people regarded the scheme as impossible. Not so the directors and Prof. Thomson. The Great Eastern was purchased and started in July, 1865, with Prof. Thomson on board. But the wire snapped when a thousand miles had been laid, and final success only came after another attempt the following year. Then the great scientist was promoted to the peerage as Baron Kelvin. His was the superb skill which had triumphantly carried out the idea.

A Great Genius and a Simple Christian

In a presidential address at Edinburgh, Lord Kelvin said, "I feel profoundly convinced that the argument of design has been too greatly lost sight of in recent zoological speculation. But overwhelmingly strong proofs of intelligent and benevolent design lie all around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come back on us with irresistible force, showing to us through nature the influence of a free will, and teaching us that all living things depend on one ever-acting Creator and Ruler." The faith which Lord Kelvin professed in 1871 he adheres to still. Only last May he declared he could not admit that science occupies neutral ground by neither affirming nor denying creative power. This wonderful man is a simple and devout Christian. He regards religion as prior to science, just as God is prior to religion. He maintains that science, so far as it goes, is a help to religion; not the ultimate basis, but a support.

London, Aug. 21, 1903.



Resurgam.

By J. H. Rockwell.

Withhold Thy wrath, Almighty God—
Stay Thine uplifted hand,
And spare for yet a little while
This richly favored land.

Pour out upon Thine own elect
A pentecostal shower,
And make the church, as ne'er before,
The vessels of Thy power.

Smite hard the agencies of sin—
Thy halls of judgment set—
Let fierce Thy indignation burn.
Oh, Lord, lest we forget!

Make ours once more a godly land—
A land of flowing wells,
Where greed of gain gives place to love,
And peace with plenty dwells.

Mrs. Wiggs' Philosophy By Cephas Shelburne

Alice Caldwell Hegan, an unsophisticated but cultured southern girl, has written, from her own life experience, a modest little volume, "Mrs. Wiggs of the Cabbage Patch." Almost at once the little story began to be read and talked about. The first edition of a thousand copies was quickly sold. New editions were soon exhausted—five, ten, fifteen, twenty, forty, sixty, a hundred thousand copies! And within a year's time this Kentucky girl found herself one of the most popular writers of the day. What is the secret of its success? Its perfectly natural and delightfully optimistic spirit. It is full of human sympathy, kindness, love. There is not a despondent note in the whole book. The home of Miss Hegan is one of those fine, old, generous, hospitable southern mansions, which are becoming too rare since the passing of the old ante-bellum and colonial days. Over the dining room fireplace of this southern Kentucky home is painted this motto:

"He who a cheerful nature owns
A palace rears from hovel stones."

This sentiment, woven into the life of the author and into the story of the Cabbage Patch, gives the secret of its success. This is the philosophy of Mrs. Wiggs, the leading spirit of the Cabbage Patch. The philosophy of helpfulness, good cheer, looking on the bright side of things; of don't worry, that

"Grasps the skirts of happy chance,
And beats the brow of circumstance."

An old philosopher has expressed it by saying: "There is a soul of good in things evil;" and one of the poets in words: "There is a silver lining to every cloud."

You and I have seen a few of these happy, cheerful, hopeful souls, if not many of them—people who carry smiles and benedictions, and make this old world of ours a better place to live in. They are in my church and yours, and it would be a calamity to lose them.

While at the World's Fair, walking leisurely through the French section of the great Art Gallery, surveying the marvelous paintings and sculpture of this people who excel in art, my attention was called to a more beautiful and realistic picture. It was that of an old lady, pushed along by her manly son in an invalid's chair. Her hair was white, her face pale and wrinkled, showing that it would not be long until the silver cord should be loosed. But she wore a delightful smile; her countenance beamed with heaven's light. She stopped in front of a marble statue, threw up her withered hand and exclaimed: "Beautiful, my son, beautiful! How can the French make such lovely things out of marble and paint?"

This is Mrs. Wiggs' philosophy, the

spirit, life and redemption of the Cabbage Patch—everywhere God's true, beautiful and good, if we but have the eye and spirit for it.

"In the mud and scum of things
Something always, always sings."

Mrs. Wiggs was one of those rare souls of the Good Samaritan kind, who made it easier for others to live and do right, and harder for them to go wrong. "For many years Sunday afternoon was a trying time in the neighborhood, so Mrs. Wiggs had organized a Sunday-school class, over which she presided." The little, dirty-faced urchins, the bad and unruly boys and girls, were assembled at her home, and after trying her patience—plying her with rude questions and silly answers, paper wads, fussing, pinching and sticking each other with pins—Mrs. Wiggs, ever patient and kind, lifted her hands for silence and closed with this benediction: "Oh Lord, help these children to be good and kind to each other and to their mas and pas. Make 'em thankful for whatever they've got, even if it ain't but a little. Show us how to live like you want us to live, and praise God from whom all blessings flow. Amen!"

When the severe winter came on, the thermometer of the Cabbage Patch below zero, and the meal sack empty and the last potato gone, and the coal hod low, Jim, her boy and only dependence, lay dangerously ill of a fever. Twelve o'clock in the night the boy grew feverish and then cold. "Could you find a little something more to put over me, ma?" Three little girls lay huddled under one quilt, their faces pale and sunken. Billy slept on a pallet under one cover. She put her hands over her face, and for a moment dry sobs convulsed her. When she went back to the bed she had a smile ready for the sick boy: "Here's the very thing," she said; "it is my dress skirt. I don't need it a mite. See how nice it tucks in all round!" Mrs. Wiggs' hands were rough and knotted, but love taught them to be gentle and kind, as she tucked in the covers and smoothed the hot head of Jim, her boy, and soothed him into gentle sleep.

This is the blessed gospel, the hand and kindly touch that the world needs. This is what the great, suffering, sinning, heart-broken mass of mankind needs—the sympathetic touch, the kindly deed, the smile, the two mites, the cup of cold water. Give us a positive religion, the religion that helps. Instead of so much theology, dogma, orthodoxy from the pulpit, and so much of emulation, envy, rivalry from the pew, let us have a little more of charity and manifest love. We have tears and shadows and struggles and rivalries and doubts enough; we need a little more sympathy, love and the milk of human kindness.

We may live and live; we may preach

and preach; we may bow at altars and take communion and sing song upon song; but if one be Christian, touched and filled with the Spirit of the blessed Master, there comes ringing through all his life and deeds a diviner, sweeter spirit which says: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness," and all the rest.

You may often learn a very deep, sensible and of-the-gospel-type of philosophy from the humbler walks of life. The best that is in man and in the soul does not flourish in the gardens of affluence, ease and wealth. This southern girl, brought up in affluence and every indulgence, learned her best and truest lessons from the Cabbage Patch. "The friendships of these simple people opened her eyes to the great problems of humanity, and as she worked among them and knew life as it was, the hard little bud of her girlhood blossomed into the great, soft rose of womanhood."

"It is easy enough to be pleasant
When life flows along like a song,
But the man worth while is the one who
will smile
When everything goes dead wrong."

No man has a right to lie in his silken abode or to be absorbed in his own piety, or selfish schemes. He must consider himself from the standpoint of the welfare of those about him. George Eliot says, "My own experience deepens every day my conviction that our moral progress may be measured by the degree in which we sympathize with individual suffering and joy." And Emerson says: "There is no beautifier of complexion or form of behavior like the wish to scatter joy and not pain around us."

"Oh give me the joy of living,
And some glorious work to do!
A spirit of thanksgiving,
With loyal heart and true;
Some pathway to make brighter,
Where tired feet now stray;
Some burden to make lighter
While 'tis day."

This was Mrs. Wiggs' philosophy. "It was an unwritten law that no guest should depart from her humble home without a gift of some kind." And when the neighbors came bringing a nice treat on her fiftieth birthday, she said: "Somehow, I never feel like good things belonged to me till I pass 'em on to somebody else. And for this reason looks like nice things are always coming my way." It is the bread cast upon the waters, the reflex of a good deed—the cup of cold water in the name of the Master never goes unblest. It was the Christ spirit truly lived. When Mrs. White had treated Mrs. Wiggs badly she said: "When I don't like folks, I try to do something nice for 'em. Seems like that's the only way I can weed out my own meanness."

(Continued on page 364.)

The Great Physician.

S. S. Lappin.

A certain man was afflicted with a severe illness. In his extremity he finally secured the services of a great specialist from a distant city. A very difficult surgical operation was performed, and when the patient had rallied the case was left to the care of local nurses and physicians. By strict adherence to the instructions of the specialist the man was at last restored to health. The local treatment in the case was most delicate, so as to be impossible to the ordinary practitioner, but the constitutional treatment which followed could be safely administered by any one willing to follow the instructions of another.

Jesus Christ is the great physician, the specialist from afar, who proposes to heal the ills of a suffering race. We hear him say as he walks among men, "Thy sins are forgiven thee;" "Take up thy bed and walk." We see him touch the blind eyes and they see, the deaf ears and they hear. These are the deeds of a specialist—the local treatment of acute cases by which useful members of the race are saved from death or suffering. The great physician could not be forever present; in physical presence he is gone, but he is here in the directions he has given, and the healing processes still go on under his instruction. The work of the specialist was needful because of the extremity of the case, but it has been done. The constitutional treatment committed to his disciples is of more importance to the world now, for by it the race is to be lifted to a higher state, where the disease will be entirely eliminated to return no more. He who remitted sins by a word does the same thing still, but by a different process and by use of common means ever at hand and within the reach of all. He who said to the leper, "Be thou clean," has started humanity in a course of life by which leprosy shall sometime disappear. He who bade the hopeless paralytic take up his bed and walk has assailed the whole catalogue of nervous disorders in his call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest to your souls." As men learn his plan of life more perfectly, afflictions common to-day, and consequent upon our mad manner of living, will become less frequent and finally cease to fret and torture mankind.

Though the comforting presence of the great Healer is ours no longer, and the calm voice of authority does not speak away the pains of suffering men, yet he is healing more sick to-day than ever before. The triumphs of science are due, in large measure, to the coming of the "Light that lighteth every man," so that the Master's touch is given to-day by a Mitchell or a Senn or a Lorenz. But above and beyond

and superior to these opportunities for the immediate relief of the distressed, is the fact that Jesus with his divine insight has attacked disease from another and surer ground; a healthy soul and mind life, while not immediate and marvelous in its operation, is, nevertheless, certain to lead the race to final and complete emancipation from disease. Is it too much to believe that he who employed special means in dealing with the sinner and afterward established a general and universal law of pardon, had it in his great heart, when he healed the sick, to prescribe a course of life which would lead to heights where perfection of physical life may be enjoyed?

We have seized eagerly on a few of the principles of his kingdom and taken much else for granted or deemed it of little importance. We have builded our poor systems too much by ourselves. We have been content to lay bricks burned in the heat of controversy with a series of proof texts to hold the superstructure together. Jesus cannot be studied and comprehended in that way. The gospel is not a patchwork to be admired piece by piece. The Christian system is a unity so large and so complete in itself that no point of human life and human need can be found where it does not touch, and that to heal. We have learned much, it is true, from each other, but too little at first hand from the Great Teacher.

"So many churches and so many creeds,
So many paths that wind and wind;
And the thing the old world really needs,
Is just the art of being kind."

So many doctors of so many schools,
So many drugs that cure or kill;
And the thing that's needed among us fools
Is just the art of being still.

So many systems made by men
To rid themselves of guilt and sin;
And all that the Master asks of them
Is just to arise and follow him.

America Won for Christ!

By R. P. Shepherd.

What more inspiring and inspiring slogan than this for that body of Christians who are proving themselves the most effective evangelists in America to-day?

We have reason to glory in what the gospel has done for us. Who is there more blessed in precious opportunities than are we? And once the idea becomes inwrought in the fibre and grain of our proclamation and practice of the gospel that the gospel will do for us precisely in proportion as we do for others less blessed than ourselves, we shall make yet more astonishing advances.

Word comes to us that with a continued gain for the next thirty days in gifts for home missions, the Detroit convention shall have reason to wax enthusiastic, and to disperse only for greater accomplishments. Why not make vigorous use of the period too often devoted to *ennui* and lassitude? Why not lay the burden to heart and

make a heart to heart canvass for home missions during August, and close the year in a grand finale of accomplishment?

If our message of undiluted gospel works no magnificence of transformation in us until we lead the host of christendom in gifts of money and men for Christian service, the reproach will be upon us more than on others. The proof of our ministry is identical with that of our Christ, "Believe me for the work's sake." When our works shall testify of us, when by our good works we commend ourselves to the good conscience of every man, we shall have little need to fear misrepresentation from without. God speed ye Brother Smith! Keep our pure minds stirred up by way of remembrance, and may larger harvests gladden your spirit and ours.



The Play.

From dusk to dawn the stage is strangely still;

The actors, pale, unmasked, await the day.
Then the first fiddles in the hedge sing shrill,

Night's curtain lifts, and lo, we view the play!
—Louis Dodge.



FORCED TO RESIGN.

Lost a Good Position Through Bad Food.

"I felt immediately better after my first meal on Grape-Nuts, which I began to use after my health had broken down and I was a nervous wreck.

"My stomach was in such a condition that I could eat nothing and trying to eat was a burden to me.

"My pulse ran up to 115 and my weight fell 21 pounds. I got so I couldn't work and was forced to resign a good position. I took milk punches between meals and quit meat altogether, but nothing improved my appetite and the condition of my stomach. I finally went on one meal a day and had to force myself to eat that and was rapidly starving, until one day a friend suggested Grape-Nuts.

"Although my palate and stomach had rebelled against all other foods, Grape-Nuts agreed immediately and I really relished this food, while the changes in my condition have been wonderful. My weight increased from the start and I have now regained 12 pounds, while my pulse is normal and I am a new person all over. Life seems worth living and I enjoy all my meals.

"To make sure that this change was due to Grape-Nuts I made the experiment of leaving off the food for five days, but I began to go backwards so rapidly that I concluded I had satisfied my curiosity in this respect and I went back to Grape-Nuts again in a hurry and began to pick up again. Grape-Nuts certainly touched the spot and did the work." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

The Basis for "The New Evangelism"

By Stephen J. Corey

One would almost think from the hue and cry that is raised concerning "New Thought," and "New Theology," "New Conditions" and "New Evangelism," that the time had come for a new revelation, and that the "Truth once delivered unto the saints," was very much out of date. While the statement of truth may constantly change, and the methods of evangelism adjust themselves to present conditions, yet truth is as unchanging as Deity, and the basis and spirit of evangelism must ever be the same. Whenever the evangelistic spirit has waned in the history of the church, it has been due to the abandonment of some vital truth. If there is to be a real evangelism which shall stir America to its depths, it must be based upon old truth, no matter what the methods are.

It has been said many times that the Jews did not want and were not looking for a Savior. It is a great mistake. The Jews, of all people who inhabited the globe at the coming of Christ, were longing for and expecting a Savior. But they were not longing for and expecting a Savior from *sin*. They were longing for a political adventurer with divine power, who would overturn their enemies and make Israel the prince among nations. Because Jesus offered to cleanse their hearts instead of dynamiting their enemies, they rejected him. This was not alone the error of Israel, but ever has been, and is now the fundamental error of the world. There is not a nation nor an individual on the face of the earth that has not the longing for a Savior, but the scandal of the ages lies in the fact that there is not a burning desire for a Savior from *sin*. Until preaching can arouse that desire there can be no evangelism either "new" or old.

Every citizen of our commonwealth longs for a Savior of some sort. The capitalist longs for one who will conserve the interests of wealth; he may embody his conception in a J. Pierpont Morgan. The "organized" laboring man longs for a man who will redeem toil, and his heart throbs at the name of Mitchell. The socialist would redeem society through the leadership of a Debbs. The suffragist would elevate woman to her proper sphere through a Susan B. Anthony. The sick would carry the banner of some great savior from disease. The poor would bow the knee to him who abolished poverty. But society is on the wrong track. It is the preacher's business to convince the world that its supreme need is a Savior from *sin*. Jesus Christ is that Savior from *sin*, and no substituted panacea for the world's disease has a moment's right in the preacher's message.

The one universal, overwhelming, astounding fact of the world is *sin*. A

fact which needs no more argument than human experience, and no more proof than man's consciousness, and yet a fact which ten thousand whittlers are always trying to reduce to the "fine point of nothingness."

The evangelism of to-day needs enlivening by an overwhelming consciousness of the awfulness of *sin*. The fact of the curse of *sin* runs through the books of God's word like a crimson thread. It is never absent from a single page. The very necessity of the Father's revelation of himself to the world is based on the fact of *sin*. Without the fact of *sin* the story of these sacred pages is absolutely inexplicable, and the crucifixion of Jesus Christ is a grotesque travesty. *Sin* is here. *Sin* is rampant. *Sin* is the curse of the earth. How shall we be freed from the thralldom of *sin*? is the strategic question of the

Any system of thought which would minimize the awful fact and consequence of *sin*, is not only an enemy of Christianity, but a menace to the race. The spirit of universalism (and it is by no means confined to the Universalist church) cuts the nerve of spiritual life and world-wide evangelism, not simply because of the abandonment of the doctrine of future punishment, but because the great fact of *sin* is lost sight of. The danger of falsely so-called Christian Science, lies not in the hobby of mental healing, which is rather harmless, but in their fundamental teaching that *sin* is a delusion. If *sin* is not a tremendous fact, then the need of a Savior is not apparent.

Sin brought the son of God to this earth. *Sin* caused this birth in a cold stable in Bethlehem nineteen hundred years ago. *Sin* compelled the son of God to wield the saw and plane at the carpenter's bench in Nazareth. *Sin* wrote the pathetic story of a homeless and unappreciated Christ. *Sin* bled that sacred brow in dark Gethsemane. *Sin* betrayed him, crowned him with thorns, spat upon him and nailed him to a rough wooden cross on criminal hill, outside the respectable limits of Jerusalem to die, to suffer and die like a murderer, to writhe and agonize under the most exquisite torture, with the fierce heat of a Syrian sun above, and the devilish gibes and sneers and blasphemies of a fanatical, demonized horde beneath.

It is the legitimate business of *sin* to crucify Jesus Christ, and *sin* is doing it to-day. *Sin* is an awful thing! Every tear, every sob, every pain, every headache of this old world to-day is caused by *sin*. The man who does not realize the everlasting ruin that *sin* is working in the hearts of men, may have a legitimate place on the lecture platform, but not in the Christian pulpit. The only evangelism which can transform the hearts of men

is the evangelism which has for its basis the lost condition of man in *sin* and the redeeming power of Jesus Christ, man's only Savior.



ART OF REST.

May Be Acquired and Used With Great Benefit.

Complete and restful poise of the body and mind is an art not easily gained.

Perhaps nothing brings one as much content, comfort, happiness and pleasure as those conditions of easy, restful, resourceful and well-balanced mind and body, that make of work a pleasure and the daily life happy and peaceful.

The nervous housewife, busy with a hundred duties and harassed by children; the business man, worried with the press of daily affairs, debts, etc., cannot enjoy the peace and restful repose and healthful nervous balance unless they know how.

There is a way. First and foremost, the stomach must be consulted. That means leaving off coffee absolutely, for the temporary stimulant and the resulting depression is a sure ruin to the nervous system, and the whole condition of health and happiness rests upon stomach, nerves and mind.

Start with the stomach, that is the keystone to the whole arch. Stop using things that break down its power, upset its nervous energy and prevent the proper digestion of the food and the consequent manufacture of healthful blood and nerves, brain and tissues.

When you quit coffee, take on Postum Food Coffee. That is like stopping the payment of interest and starting on a career where you are loaning money and receiving interest. The good results are double. You stop poisoning the system with coffee and start building up the broken down nerve cells by powerful elements contained in Postum. These are pure food elements ably selected by experts for the purpose of supplying just the thing required by Nature to perform this rebuilding.

These are solid, substantial facts, and can be proven clearly to the satisfaction of anyone, by personal experience. Try the change yourself and note how the old condition of shattered nerves and worried mind changes to that feeling of restful poise of a well-balanced nervous system.

The managing physician of a hygienic sanitarium in Indiana says that for five years in his practice he has always insisted upon the patients leaving off coffee and taking Postum Food Coffee, with the most positive, well defined results, and with satisfaction to the most confirmed coffee toper.

The Doctor's name will be furnished by the Postum Co., Ltd., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

One of the Mother Churches

By F. D. Power

Beaver Creek, Maryland, is a modest little country village, straggling along the bank of the beautiful stream of clear spring water, a few miles from Hagerstown, in Washington county. A magnificent wooded mountain rises a few miles to the east, in the midst of which is Black Rock, and the rich valley far and wide blossoms like the rose with fertile farms and gardens and fruitful orchards. It is only a few miles away from Antietam, where just forty-one years ago Sept. 17, was fought the bloodiest battle of the civil war. Who does not know of the old Dunkard church and Bloody Lane and Burnside's blunder and Franklin's Crossing and the Stone Bridge and McClellan and Lee, and the most terrific and bloodiest battle of the whole struggle, leaving in a few hours 20,000 brave men wounded and dead? Gettysburg was greater; twice the number bit the dust; but there the Titans wrestled for three days. Now the Antietam flows peacefully on through smiling fields, as if never stained by the blood of brothers, and all is quiet along the Potomac into which it empties.

Beaver Creek is so called because once the resort of these oval-tailed, webbed-footed, toiling rodents of the olden time. It flows from a splendid spring near the village, in whose head waters now is a cress farm, from which hundreds of barrels of this delightful plant are shipped all over the United States. Here is a charming country—one of the richest parts of the Cumberland valley. No depression of the earth's surface of equal area, productiveness of soil and beauty of scenery exists in our eastern states. Standing in front of the Beaver Creek church one of the fairest visions on God's footstool is before you, with the sweep of South Mountain, forest crowned, and the blooming valley, and picturesque homes and winding stream. One about to go blind might well pray that his calamity might befall him as he watched the sun rise above the wooded heights, or the moon lifting her silvery disk over the wall of green, or as he views from Black Rock the noble panorama of fields and gardens and villages and streams and distant mountains.

The congregation of Disciples here started in Feb., 1833. It met in an old schoolhouse till 1845. Alexander Campbell preached for them in a tent and in a large barn. The first evangelists were Webb and Jacobs, and Webb's preaching caused such interest that S. K. Hoshour prepared to answer him, and in his investigations was led to accept the position of the Disciples of Christ. In 1847 they organized with Daniel Alabaugh as evangelist, John Funk, John Flaughner and Benjamin Witmer as elders, and Michael Newcomer, Daniel Young and

David Witmer, deacons. "Having been immersed on public confession of our faith in the Lord Jesus Christ at various times and places, and in the dispensation of the providence of God finding ourselves thrown together on Beaver Creek and vicinity in the county of Washington and state of Maryland, and desiring to walk together in observance of all the commandments and ordinances of the Lord, did meet together to set in order as a church of the true and living God; and being assembled, we chose," etc. Then follows the list of officers and of the members, with such names in addition as Wolfinger, Landis, Gantz, Rohrer, Wagner, Tailor, Krotzer, McComas, Middlekauf, and others whose descendants are still here. Backary McComas, grandfather of the present United States senator from Maryland of that name, was one of them. Serving as pastors were John D. Ferguson, Enos Adamson, Jesse H. Berry, John P. Mitchell, Samuel Matthews, S. F. Fowler and W. S. Hoyer, who has just closed his twentieth year. Of these, Mitchell and Matthews served until they died, and are buried here. Benjamin Franklin, Isaac Errett, D. S. Burnet and John O'Kane were among the many that held meetings for them.

The most familiar name on Beaver Creek is "Newcomer." If one can not remember a name, in nine cases out of ten he will strike it by using this one. Wolfgang Newcomer, a Swiss emigrant, came to this region, and his descendants are scattered far and wide, and as far as known to me, he did not have one too many. As far back as 1730 German, English, Scotch and French people settled here, and fought the Catawbas and Delawares, sat upon three-legged stools, ate out of wooden trenchers, used bears' grease for lard, and cut their food with the same knife with which they dressed their deer killed by their rifles. To-day there is not a more interesting community in the east, and "Beaver Creek" in Disciplesdom is almost as well known as "Dutch Fork" or "Cane Ridge." Many churches have grown out of this one: Hagerstown, Downsville, Boonsboro, Waynesboro, Ringgold, Martinsburg; and colleges and missions and benevolent enterprises of every kind have felt the influence of this dear old mother church. Its gifts to all causes for twenty years past have averaged *eight thousand dollars a year*. B. F. Newcomer, William Newcomer, Alexander Newcomer and Ellie Newcomer have been the great givers, the last two of whom have been blind from babyhood. Alexander Newcomer, "Uncle Aleck," as the children knew him, fell asleep on Thursday, Sept. 3,

at noon, and we buried his body on Saturday, the day before the dedication of the new sanctuary. It was the first service in the new house, and forever more sanctified and hallowed it. Sunday, Sept. 6, was a perfect day, and the people came from everywhere to the feast. Three services were held. Herbert Yeuell preached the dedicatory sermon, and H. C. Kendrick, J. A. Hopkins and W. S. Hoyer assisted. Not less than a thousand people gathered at each service. The new edifice cost \$14,123.24, of which amount the Newcomers gave \$10,000; \$1,456 was to be raised, and William and Ellie Newcomer gave two-thirds of that sum, and the church was dedicated free of debt. It is of Gothic design, and seats 500, has a large Sunday-school room which can be thrown into the main auditorium, is well lighted with gas and heated by steam, and is one of the most beautiful and best arranged I have seen. The old house, built in 1845, was torn down. William Newcomer has been treasurer 42 years, Henry Hill, sexton 30 years and W. S. Hoyer, pastor 20 years. The pastor is a Virginian, a graduate of Bethany College, a man of high character and good ability as a preacher, a faithful and devoted pastor, a wideawake missionary man, a thorough Christian. The church has a present membership of 200. Herbert Yeuell is engaged in a protracted meeting, with Hez. Trail leading the music. This blessed mother church has yet a great work to do.



Mrs. Wiggs' Philosophy.

(Continued from page 361.)

Mrs. Hegan said to Mrs. Wiggs: "You have taught me lots of things. You are one of the best and happiest women I ever knew." She replied: "Well, I guess I ain't the best by a long sight, but I may be the happiest. An' I got cause to be; four of the smartest children that ever lived, a nice house, fair to middlin' health, when I ain't got rheumatiz, and folks always goin' clean out of their way to be good to me. I just do the best I can where the good Lord put me at, and it looks like I've got a happy feelin' in me most all the time."

So this simple story ends with music and laughter, good cheer and happiness—the philosopher of this humble folk teaching the lessons of the sublime, simple gospel, closing with this beautiful picture: "She stood smiling out across the moonlit Cabbage Patch. Her face still held the reflected happiness of the departed lovers, as the sky holds the rose tints after the sun has gone, and summing up her blessings she whispered softly to herself: '*Looks like everything in the world comes right, if we just wait long enough!*'"

Little Lessons in Living.

By S. John Duncan-Clark.

1. What is life?

"Ye will not come unto me that ye might have life. . . . I am come that they might have life. . . . I am the way, the truth and the life."—Jesus.

"For me to live is Christ."—Paul.

The problem of being has baffled the wise men of all ages. With keen interest and eager mind, the bold investigator has pursued the mystery only to find the solution vanish as it seemed almost within his grasp. In technical terms that serve well to clothe his actual ignorance, the biologist can furnish you a definition of life, or the physiologist may write on the cryptic symbols of organic chemistry a hypothetical formula, which, however, in actual experiment always fails to live. The great error which invalidates all their calculations is the omission of the essential factor—God. One modern philosopher of giant intellect has given us a definition of life that we shall find at least suggestive. Herbert Spencer, in his "First Principles," declares that life is "the continuous adjustment of internal relations to external relations." A little thought will serve to show how truly comprehensive is this definition—even more so, possibly, than the great philosopher himself realized. Upon its evident significance when applied to our physical life, we do not stay to comment; it is rather our desire to emphasize its bearing upon the question of man's spiritual being and destiny. The universal appeal and inquiry of the human soul for some greater power and intelligence external to itself, is, according to this definition, testimony to the existence of such a power and intelligence. The fact that in all periods of human history, and in all races of our kind, the individual has ever sought some adjustment of himself to the invisible and the unknown, is, if the philosopher's definition of life be accepted, proof that the invisible and unknown hold something to which adjustment is required.

We may not now pursue this argument further. To this groping instinct of the human heart, the only satisfying answer is—God. Paul declared in Athens the existence of this impulse was divinely implanted in the soul of man, "that they should seek God, if haply they might feel after him and find him, though he be not far from every one of us; for in him we live and move and have our being." And to this impulse it is the message of the gospel that God has responded. It was necessary that he should. The requirements of the case demanded from God a response; for man could not possess life in its fullness unless able to rightly adjust himself to what may be shown is the chiefest of all his external relations. So it is recorded, "God hath spoken by his

Son," and in Jesus Christ we have God revealed in his relation to human life. The fact of Christ, then, is that external fact to which man must make internal adjustment in order to possess life in its full and final significance and possibility. This is the meaning of those sentences quoted from Jesus, and the marvelous statement of Paul, which head this little lesson. Adapting the language of science to the fuller knowledge of revelation, we may then say in answer to the query with which we began, "Life is the continuous adjustment of internal relations to the being and will of God as revealed in the person and work of Christ."

Throobsville, N. Y.

MY TWO WORLDS.

By Thomas Curtis Clark.

Give me the lonely mountain-path

'Mid forest deep,

Where I may breathe, with open soul,

The taintless air;

Where roars the lofty cataract

Down mountain's steep.

Give me the lonely mountain-path,

For Thou art there.

Give me the busy thoroughfare,

With turmoil rife,

Where toil the busy multitudes

In anxious strife;

Where learn the souls of men

Their life to share.

Give me the busy thoroughfare,

For Thou art there.

Suffering in the Island of Jamaica.

By C. C. Smith.

We have now heard from all our districts in the island of Jamaica, and know the extent of the loss to our buildings caused by the tornado of the night of the 10th of August. An estimate from C. E. Randall, superintendent of our missions there, places this loss at about \$6,000. Six of our chapels are entirely destroyed; namely, Bloxburg, Providence, Chesterfield, Highgate, Airy Mount and Lucky Hill. Also part of the roofs are torn from the chapels at Mannings Hill and Oberlin. At some of the above places the mission houses and the buildings connected with the missions are also totally destroyed.

The personal effects of our missionaries and members of the churches are also, in many instances, either lost or ruined. Buggies, harness, clothing, and all household effects, were either carried away by the wind or covered by the landslides which swept down the mountains. Hundreds of our brethren are homeless, and C. E. Randall, speaking of his desolate ride to Mannings Hill, says: "It made me simply heartsick to see the miles of havoc and desolation. It appeared as if almost every thing of value in growing trees and cultivation was swept away. Here and there people were getting out some of the posts of their ruined houses from the mud and debris, to try to

nail them together to give them a little shelter for the night. In many places the people took refuge in the chapels and mission houses that were left standing."

One of our missionaries writes to C. E. Randall: "Advise me what course to adopt to get help for the people here. I have been out among them all day, and the misery and wretchedness one sees is appalling. My brain is in a whirl. Help us all you can." In another letter: "We are building a booth in which to worship until our chapel can be rebuilt."

John Randall, under date of August 22nd, writes: "Truly our island has fallen under a terrible calamity, and our hearts are bleeding and sore for thousands of sufferers. The damage is estimated at about \$10,000,000. We are doing all we can ourselves, and appeals have gone out to America and England for help. The whole situation is truly heartrending."

W. A. Meredith writes, August 7th: "We are now starting to erect a temporary place inside the mission yard at Providence, out of the ruined chapel. At Chesterfield yesterday we met among the ruins under a temporary shelter a sad and desolate band of people, ninety in all, and held the Lord's supper. I wanted all the time to sit down and weep. It was heartrending. Some 150 families around the Providence district had their homes destroyed. Some of our members were killed. Now we will not be able to ask our suffering people for a penny for many months. The people are looking to us and we have no money to help them. A large family of little children are living with us, their home having been destroyed, and all eyes are turned to us for advice and aid."

The above truly appeals to our whole church, and we will meet it as befits the followers of Christ. At least \$10,000 will be required soon to meet the demands.

In view of the above we earnestly request the following: That every pastor read this account to his church and emphasize the call. That he make public announcement of the name of some person in his church authorized to make a canvass of the church for this relief fund.

That the officers of the auxiliary in each church see to it—where the matter may have been overlooked by the pastor—that one of their officers or members is selected to bring this before the mind of the pastor, asking that this account be read to the whole church and the members urged to contribute and a canvass made.

That in all prayer-meetings the people of Jamaica be made a special subject of prayer.

What is done should be done quickly and the need is great.

Send all funds to Helen E. Moses, Secretary, 152 East Market St., Indianapolis, Indiana.

News From Many Fields

Denver.

W. Bayard Craig resumed the pastorate of the Central Church, Lord's day, Sept. 6. The prospect is encouraging. The church has a superior house of worship free from debt and in a good part of the city—Sixteenth and Lincoln. It is the Central Church, it is also the mother of our churches in Denver.

The Highlands church, J. E. Pickett, pastor, now occupies its new house as far as it is completed. There is the beginning of a good church edifice.

The South Broadway Church, B. B. Tyler, pastor, elected officers the first Lord's day in September, listened to financial reports for the year ending August 31, and received four new members, and one on a confession of the Lord Jesus. The last year, financially, has been the best in the history of the congregation. The panic of '93, left the church in a financial hole \$22,000 deep. In a few days the debt will be down to \$6,000. The interest has also been reduced to five per cent per annum.

The Berkeley church under the pastorate of Mrs. F. D. Pettit, is free from debt, owns a good house of worship and parsonage, and occupies a commanding position in the community. When Mrs. Pettit became pastor the congregation seemed to be hopelessly in debt.

The East Side Church, T. T. Thompson, pastor, meets in a hired hall. Lots have been purchased and paid for on which, in course of time, a house of worship will be erected. This church moves steadily forward.

J. W. Maddux preaches at Golden, where is the oldest congregation of the Christian church in the state. For some time its strength has been greatly diminished. Under the leadership of Brother Maddux, the church is coming into a better condition. There are no better workers in Colorado than J. W. Maddux and wife.

Miss Rose T. Ambruster is in Denver, September 7, enroute to Osaka, Japan, in the employ of the foreign Christian missionary society.

Dr. and Mrs. Pickett are expected in a few days on their way to the Philippines, to do the work of medical missionaries. Dr. Pickett is a brother of the pastor of the Highlands church. A missionary mass meeting will be held in the Central Church, Lord's day September 13, at three o'clock in the afternoon to welcome Dr. and Mrs. Pickett and to speed them on their way.

Miss Effie D. Kellar will, in a few days, return to her work in China. She has been in Denver during the last year.

The work in Denver has an appearance of solidity that is encouraging. W. Bayard Craig, J. E. Pickett and B. B. Tyler, own their homes. The Berkeley church owns a parsonage.

The annual meeting of the Colorado Christian Missionary Society will be held with the Broadway Church in Pueblo, Sept. 28, to Oct. 1, Leonard G. Thompson, 212 East Ellsworth street, Denver, is the corresponding secretary and state evangelist. R. E. PORTER.

Kansas.

It is now, at this writing, barely three weeks until our missionary year closes. The returns from "Kansas Day" (August 23) were disappointing. So far comparatively few churches have reported. We have received some very cheering reports and remittances, but there are at least one hundred and fifty churches that have not contributed anything this year to state work.

Brethren, it is only a matter of a few dollars to each church, but a matter of several hundred dollars to the cause of Christ in this state. Our receipts should be \$1,500 during the month of September. This amount is absolutely necessary in order to place our work in proper shape by the time of our state convention, Oct. 5-8. We have \$500 of this already provided in good pledges. It now remains for the churches, Bible-schools, C. E.

societies and C. W. B. M. auxiliaries to do their part.

The missionaries, fifteen in all, have done faithful service, and you will rejoice to see and hear them at the convention. There should be a still larger number of individuals contribute to state work. Some contributions of this kind are coming in voluntarily. They should come thick and fast. Join the "One Dollar Brigade." If you should receive one of these cards, be sure to sign your name and return the card to the office.

You have seen that we have a splendid railroad rate to the convention. One fare and fifty cents for the round trip on all the roads in the state. A large attendance is expected. The churches in the southern part of the state especially, should be well represented. Did you notice that the Nebraska brethren had 900 people in attendance at their convention on the encampment plan? If they have such an attendance when they have but 18,000 members in the state, what should Kansas do with 40,000 members?

Remember, Brother Hackleman, of Indiana, conducts the music for us this year. He will use "Sing His Praise." A trio of girls from Paola will delight us with several selections of music. Look for the program next week.

And now, brethren,

"Lest you forget

We say it yet,"

We need a dollar plus 1,000.

Topeka, Kan.

W. S. LOWE.

Kentucky.

This is the last issue of our papers before the Paris conventions. Monday, Sept. 21, the C. W. B. M. will begin the sessions of that body and adjourn Tuesday night.

Wednesday morning the Kentucky Christian Missionary Convention will begin the day's convention, closing with the Wednesday night session. Thursday will be devoted to the state Sunday-school convention. Friday it is expected that a large crowd will go to Cane Ridge, about six miles out from Paris, for the Cane Ridge centennial. The latter, by mistake of the printer, was announced for Sept. 2, whereas it is Sept. 25.

If you have not done so, send your name at once to Carey E. Morgan, Paris, Ky., and he will see that you are provided with a home. We owe this to our host, and as far as possible we ought to indicate the time of our arrival.

As previously announced, the railroads have granted a rate of one fare plus twenty-five cents for the round trip. Tickets will be on sale only on the 21st and 22nd. After that date you cannot buy a ticket at the above rate. The tickets will be good until and including Sept. 26.

The C. & O. R. R. has not as yet granted a lower rate than one and one-third fare on the card plan. I am still hoping that they will give us the same rate as that given by the L. & N., I. C., Lou. Hen. & St. Louis; Q. & C., Frankfort & Cincinnati, Lex. & Eastern, Southern Railway. You buy a round trip ticket from starting point. If any agent refuses to sell you a ticket according to the above, pay your full fare for one way, demand a receipt, and you will get your money back. I am sure, however, that all agents will be fully instructed.

This is the last word that can reach the people through the papers. We are doing very well these days as to receipts for our state missionary work. If we continue as well until the convention, we will be able to make a creditable report. Unless we do, I am sure that some of us will be ashamed of what has to be made public. A number of our big churches have not yet taken an offering, and some promise that even yet the offering will be taken, some say on the Sunday before going to Paris. We are hoping that a considerable number will do this. Unless this is the case we will have a number of churches that ought to be on our contributing list entirely delinquent.

It is within the power of brethren who preach for churches that have not given us any help to come to the rescue of our state work at this last hour. In some instances those who can thus help are preaching for churches that sent an offering just before the convention, and in others the offering was neglected by a predecessor. In some instances, the preacher was forced by local needs to put it off, and it has been put off to this late date. In any case, help us now. Let this last Sunday be used to put us on a good financial footing in our report for Sept. 23.

H. W. ELLIOTT, Agt.

Sulphur, Ky., Sept. 10.

Minnesota.

H. E. Russell, of Missoula, Montana, has just closed a meeting at Ranneby, with 26 additions. This was a great meeting for Ranneby. They are rejoicing over their victory. They need a pastor now and their joy is full.

W. W. Divine has left us for the more sunny clime of Kearney, Neb. He has been at Rochester two and one-half years. He did there a splendid work. He found the work discordant and left it harmonious. He found them all but crushed financially and left them with debt as good as paid. It is with serious regret that we see him go from our midst.

G. W. Wise leaves Plainview for Rochester. Brother Wise was doing a good work at Plainview. We have not learned how his place is being supplied there.

C. C. Davis, of Davenport, Ia., has taken the work at Central, St. Paul. This is a cause of great rejoicing to all friends of Minnesota work. Brother Davis is well-known among us, and to know him is to love him.

R. W. Abberly is doing a fine work at Portland Avenue, Minneapolis. Portland Avenue was fortunate indeed in securing his services.

The new building at the First Church, St. Paul, is nearing completion. They hope to dedicate in October.

Concord has called a pastor, B. Frank Lynn, of Waterloo, Ia. He began his work Sept. 1. We welcome him to our state.

B. V. Black closed his work at Truman and Horicon, and is now located at Garden City. Garden City was fortunate, but who will fill the vacancy at Truman and Horicon?

Brother McCarthy, of Albion, Ill., has been visiting his sister, Mrs. Treloor, at Cleveland. While there he filled the pulpit at Redwood Falls. And now Brother McCarthy thinks of moving to Redwood Falls. Everybody who comes to Minnesota falls in love with the state and wants to stay.

Lewisville and Willow Creek are still looking for a pastor.

The work at Mankota has grown in spite of vacation dilapidation. There have been additions at almost every service for the last two months. One baptism to-night at prayer-meeting. The writer has been on the field eight months and is only beginning to know it thoroughly. Here as everywhere the opportunity is great.

Bro. Frank Watts, one of our Mankota boys, took unto himself a wife (Miss Frances Thompson) Sept. 3, and then went to Des Moines to finish his course in Bible College. He expects to do some preaching while there.

F. H. Marshall has returned to his post as dean of Bible-school at Texas Christian University. He spent his vacation on his farm at Spencer Brook. Preached three times every Sunday and had 16 additions during the summer.

The program for the mid-year ministerial association of Minnesota is in preparation. It is to be a study of the mission question. A strong program is being prepared. We hope to have Prof. W. J. Lhamon with us, during the entire session.

The writer is no longer state corresponding secretary. Therefore can not speak ex cathedra. But the work of state missions seem hopeful. Wenona is still waiting to be taken

up, and many other opportunities are open. God send us men and means!

We must congratulate the CHRISTIAN-EVANGELIST on its splendid issues. It is getting better and better. Each number is better than its predecessor. And each time we feel that it has reached the climax. It brings a spirit into the home that is refining. One reads it and feels as if he wanted to go out and do something noble. This is not true of every paper that comes to our desk. Some, when read, make us feel like stamping the earth, gritting our teeth, clinching our fists, and then going out into the alley and getting mighty ashamed of ourselves. I thank our common Father for the refined, uplifting, ennobling, cultivated spirit of the CHRISTIAN-EVANGELIST. May its tribe increase.

J. K. SHELLINGER.

Mankato, Minn.



Ohio.

He that getteth a wife getteth a good thing, and obtaineth favor of the Lord, says the Scripture. So says H. M. Garn, pastor of the church at New Antioch. He was united in marriage to Miss Woodward, of Hiram, Thursday, Sept. 3. May happiness and prosperity attend them.

T. L. Fowler, of Canada, and a brother of George Fowler, of Lisbon, has been called to the church at Minerva, recently made vacant by the removal of Guy Hoover to Chicago.

E. K. Van Winkle has bid farewell to New Vienna and accepted the work at Mungen.

W. P. Murray, who left Ohio over a year ago for Canada, has repented and come back to his first love. He began preaching last Sunday at Southington.

The fall conventions are now on. The first one was in District No. 8, at Bellefontaine. The attendance was not so large as usual, but the quality and spirit of the program was first class. The Ohio man made the closing address.

J. S. Ross will move to Hiram and assume the leadership of the Hiram Church. He will fill the pulpit one-fourth time, the rest being supplied by members of the faculty. No man could be a more helpful spirit among students than Brother Ross.

The prospect for Hiram this coming year is exceptionally bright. Every room in Bowler and Miller Halls has been engaged, and still they come. The old hill was never more beautiful, the faculty never stronger and more united, the equipment never so generous. Truly, the outlook is most hopeful. Send hither your sons and daughters.

L. L. Carpenter Sundayed at Chauncey, O., Sept. 6. He was to take a \$1,100 collection and set apart a new structure to the service of the Lord. J. E. Hood, late of Garden City, Minn., will preach for the brethren at Chauncey.

Chas. Darsie gives a good report of things in and around Paulding. He recently baptized 8 and reclaimed two in a country district where he did some preaching. The Paulding county yearly meeting will be held Sept. 20. There are thirty new subscribers to the CHRISTIAN-EVANGELIST in Paulding.

Ohio has captured one of Pennsylvania's preachers. This time the man is T. E. Winter, who has agreed to preach for the people at Greenwich. We welcome Brother Winter to the Buckeye fellowship, and congratulate Greenwich.

W. G. Walters will go south from Toledo to Fostoria.

S. H. Farrer leaves Fostoria to go to Harvard University.

The fortieth annual meeting of the Eastern Ohio Ministerial Association was held at Hiram, Sept. 1-3. There were about 50 preachers in attendance. The program was well carried out and well prepared. This is the oldest association among the Disciples of Christ. F. M. Green has served it as secretary for about 30 years of its history. The leading addresses were made by Percy Wilson, M. G. Gabriel, P. H. Welsheimer, L. I. Mercer and Joseph Garvin. The fellowship meeting at the close was one long to be remembered. J. N. Scholes presided with grace and dignity. The next meeting will be presided over by

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

W. L. Hayden. F. M. Green is secretary. The executive committee will name the place later.

There are places in Ohio for some good preachers who can accept from \$600 to \$700 as a salary. Address this scribe.

Did you take the offering for Church Extension last Sunday? If not, do so this month.

Collinwood, O.

C. A. FREER.



Virginia.

The work of the Disciples in the Old Dominion, in spite of many and varied troubles, continues to move on toward the achievement of greater and yet greater victories.

We have had a great number of resignations this year, but the vacancies are being filled one by one. We hope very soon to have every place filled with a good man.

C. O. Woodward, who has already made for himself a splendid name in Virginia, has resigned his work at Petersburg. He will begin at Manchester the second Sunday in September. We are looking for a good work at Manchester, under Brother Woodward's able leadership.

C. B. Richards, who took Brother Woodward's place in Petersburg, has already made a splendid start, and is making friends for himself and the cause.

Wm. Phillips, at Fredericksburg, is another new man. He is said to be the right man for that field. It is an important point, and we confidently expect better and better reports.

The scholarly J. K. P. Dickson has resigned at Rappahannock to accept work at East Radford and Pulaski. The brethren at these places are greatly pleased with their new man.

The home board is in sight of \$100,000 this year. The books close Sept. 30. If you have not sent an offering to B. L. Smith will you not do so at once, and have a part in this grand victory? Now is the time to rally to the home board. We trust no Virginia church will fail.

Every church in the brotherhood should take an offering for Church Extension this month. This is one of our most important calls. We cannot afford to neglect it.

A new church has been recently organized near Newport, in Giles county. Their new house, which is almost finished, will be dedicated in November. This is a good mission point and will soon grow into a fine church. There are 100 children within walking distance of the church who have never gone to Sunday-school.

The district conventions of Virginia are all past but one. It was my privilege to attend nearly all these meetings. Every convention was well attended, and in every one was manifested the desire to do more and better work than formerly. This speaks well for our future. There was also considerable enthusiasm shown. We are hopeful. In every case plans for enlargement were made. We expect greater things.

The state convention will be held in Richmond, Nov. 4, 5, 6. We expect a large gathering and a splendid convention. We will try to make this our best convention.

C. O. Woodward has recently held a meeting at Chase City, one of the mission points in the state. We have not learned the result.

R. Lin Cave is, now holding meetings with Richard Bagby in Louisa county.

Virginia Christian College, at Lynchburg, Va., expects to begin its first session with 150 students. This is certainly a flattering beginning. The president, Josephus Hopwood, has long since made a reputation as a successful trainer of the mind of youth. His past success insures a large patronage.

H. C. COMBS, Fin. Sec. V. C. M. S.

Richmond, Va.



Texas.

E. V. Spicer, of Indiana, has accepted the ministry of the church at Ladonia—a good church and an experienced pastor.

L. D. Anderson, of Ennis, has been called and has accepted the work at Palestine. Bro. A. has made a good record and will find an agreeable fellowship with the Palestine church.

A. F. Sanderson begins work with the Central at Houston with flattering prospects. Houston church, planted a few years ago by the aid of our mission funds, has now two self-sustaining churches, owning property worth \$20,000—churches which, under the right kind of ministry, pay regularly and liberally to the call of missions.

D. F. Sellards is likely to locate as minister of the Second Church at Houston. These two, to be, Houston ministers are both from Iowa, as was also Brother Sanderson's immediate predecessor.

Talbert F. Weaver, who has for a few years been teaching and preaching, will enter Texas Christian University to more fully prepare himself for the active ministry of the word. He will probably preach for the mission at Mart, eighteen miles south of the university.

Joe H. Douthit, formerly of Texas, now of Seattle, Wash., has accepted the work of Texas Sunday-school evangelist. He is well known and loved in Texas, and we consider that we are fortunate in securing him and his accomplished wife once more in the Texas field.

The fifth Sunday meeting in Collin county was held this quarter with the church at Bethany, five miles out from Plano. The meeting was well attended by the ministers and other members of the churches in the county. Dinner and supper were served on the ground. The hospitality was ample, and the social feature was delightful. Bro. R. C. Horn, corresponding secretary, the veteran of this region as a plain Christian preacher, is much beloved for his work's sake and is a great power for good in all this region. Geo. L. Bush presided over the meetings, which were missionary in spirit. The reports indicated faithful and successful work.

B. B. Sanders, though past his three score of years, is still one of the most successful and popular evangelists in the state. He has just closed a three weeks' meeting at Grafado, with seventy additions. Of these, fifty were men full grown, an unusual percentage, and the heretofore weak church at this point is now well able financially to go forward. A minister was secured to continue the well begun work.

We are glad to learn that the prospect is that Texas Christian University will open this week with the largest attendance in its history. This is as it should be. This school has been, and must more and more become, a large and potent factor in the success of the plea of the Disciples of Texas. Parents will make no mistake when they commit to President Zollars and his co-workers the care of their sons and daughters.

A goodly number of Texans expect to attend the international conventions at Detroit, Oct. 16-22. The route chosen is the Cotton Belt to Memphis, L. & N. via Louisville and Cincinnati. We are to leave Dallas on Oct. 14. For particulars address the writer.

J. C. MASON.

467 Cole Ave., Dallas, Tex.



Serious Indigestion

Cured by Horsford's Acid Phosphate.

It relieves quickly, and then gradually restores the stomach to perfect health. A permanent cure and a most excellent Tonic.

The Sunday-School.

Sept. 27

THIRD QUARTERLY REVIEW.

Golden Text: The Lord is my light and my salvation.—Psa. 27:1.

The lessons of the quarter tell of the beginning of the Hebrew monarchy and of the first, or experimental, period of the monarchy. It was a thrilling epoch in the history of a wonderful people, and the narrative is full of historic interest and still fuller of great religious truths. Never has God's watchful care for his people been more signally exhibited. Not even in the escape from Egypt and the journey through the wilderness was his providence more clearly shown than in leading this turbulent people through the labyrinth of difficulties and dangers which beset them in the process of organizing a stable government.

This story of the rise of the Hebrew monarchy occupies thirty chapters, beginning with 1 Sam. 8. The whole story, from the first demand for a king until the establishment of David as king over Israel and Judah, would not occupy more space than forty pages in an ordinary novel. Some evening, when you are sure you will not be interrupted for two hours, sit down and read the whole narrative at one sitting, from 1 Sam. 8, to 2 Sam. 5. It will be found as interesting as a novel and far more profitable.

The following outline will be found useful in reviewing the history of this period. The general theme is

THE BEGINNING OF THE MONARCHY. I. Prelude to the Monarchy.

1. *Israel's Demand.* The motives: to escape the rule of Samuel's sons; to be like other nations. The prophet's objection.

2. *The Choice of Saul.* Anointed by Samuel; chosen by lot; proves his title by battle; made king at Gilgal.

3. *Samuel's Farewell.* The prophet's vindication; warning; farewell.

II. The Reign of Saul.

1. *War with the Philistines:* A chronic condition; Saul's harshness toward Jonathan (1 Sam. 14:43, foll).

2. *The Rejection of Saul:* An unacceptable sacrifice and the first warning (1 Sam. 13:9-14); the case of Amalek and Samuel's rebuke; Saul's affliction, the evil spirit.

3. *The Choice of Saul's Successor:* David anointed.

4. *The Rise of David:* Saul's companions and musician; armor-bearer to the king; the slayer of Goliath; a popular hero; a warrior and commander of the army; the friend of the king's son; the king's son-in-law.

5. *David's Perils:* The beginning of Saul's jealousy (1 Sam. 18:8); first attempt on his life (18:10); an unsuccessful treachery; second attempt (19:10); sought by hired murderers (19:11); saved from arrest by the spirit of prophecy (19:18); Jonathan's vain intercession (chap. 20).

6. *David a Fugitive:* At the sanctuary at Nob; in Gath feigning madness; at the cave of Adullam with 400 men; in Moab; in the wilderness south of Judah; spares Saul twice, at Engedi and Ziph; at Carmel; among the Philistines.

7. *The Fall of Saul:* The attack of the Philistines; Saul's appeal to the witch of Endor; death of Saul and his sons; the conquest of Israel by the Philistines; David's lament.

III. David Becomes King.

1. *King over Judah at Hebron:* Abner makes Ish-bosheth king over Israel in the north; war between the northern and southern kingdoms; the revolt of Abner to David; the murder of Abner by Joab; death of Ish-bosheth.

2. *David Becomes King over Israel and Judah.* (2 Sam. 5:3).

Review Questions.

Why did Israel want a king? Was it a natural demand? Is there any evidence that the demand was intended as a rejection of Jehovah?

What was Samuel's objection to this demand? Was this protest justified by the subsequent history of Israel under the rule of kings? How? Compare the protest of Samuel against the establishment of a secular government with the protest of Isaiah against the proposal to strengthen Israel by an alliance with Egypt (e. g. Isaiah 30:1-5). What was there in common between the desire for a king and the later desire for this alliance?

Who chose Saul to be king—Jehovah, Samuel or the people? What kingly qualities did he show.

What great principle of life did Samuel lay down in his farewell address? How did he vindicate himself as a righteous judge?

What were Saul's chief faults which led to his rejection? What bad results followed from these faults? David, later in life, committed serious sins; how was Saul worse than David?

Who chose David for the kingship? What were his qualifications for the office? Mention the steps by which he rose to prominence. Mention some of the perils which he had to undergo. In what places did he seek refuge? Why did David's six hundred followers join him? What did his flight signify, in addition to Saul's personal jealousy?

Tell the story of David's sojourn among the Philistines and of his fight with the Amalekites. What do you think of the witch of Endor? Did she really have the power of calling up the spirits of the dead in visible form? By whom had the practice of necromancy been forbidden?

How did David receive the news of Saul's death? How did he treat the messenger? Why? At what place did David first make his capital and what was the extent of his kingdom? Who was king over the northern tribes? How long was it until David became king over all Israel?

Truths Illustrated.

Find, in the period of history covered by this quarter's lesson, illustrations of the following religious truths: that the highest loyalty is due to God, and that even patriotism cannot conflict with that; that any organization or arrangement which obscures man's personal responsibility to God, is an evil; that a just judge has nothing to conceal and that a righteous man need never be afraid of his record; that obedience is better than sacrifice; that great powers and talents abused make the greatest and saddest of all wrecks; that a forgiving spirit is a kingly quality; that jealousy does more harm to the subject than to the object of the passion; that faithfulness in small things fits one for the mastery of great things; that greatness of soul avails more than greatness of body; that true prosperity comes only through loyal obedience to God.



Your Physical Salvation.

Never neglect constipation. It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poison through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Your physical salvation lies in using Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum nor a liquor. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Send for the sample to-day. Address, Vernal Remedy Co., 19 Seneca Building, Buffalo, N. Y.

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On September 15th and October 20th THE LOUISVILLE & NASHVILLE R. R. will sell Round Trip Tickets from St. Louis, Evansville, Louisville and Cincinnati to the following points at the lowest rates ever named. Tickets will be good returning for twenty-one (21) days from date of sale, and stopovers will be permitted on going trip at points south of Kentucky-Tennessee state line:

FROM ST. LOUIS TO

New Orleans, \$12.00	Atlanta, \$13.00
Mobile, \$12.00	Montgomery, \$12.00
Birmingham, \$12.00	Pensacola, \$14.60

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New Orleans, \$16.00	Atlanta, \$15.00
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Birmingham, \$15.00	Pensacola, 18.00

FROM LOUISVILLE TO

New Orleans, \$14.00	Atlanta, \$11.00
Mobile, \$14.00	Montgomery, \$14.00
Birmingham, \$11.00	Pensacola, \$14.00

FROM CINCINNATI TO

New Orleans, \$14.00	Atlanta, \$11.00
Mobile, \$14.00	Montgomery, \$14.00
Birmingham, \$11.00	Pensacola, \$14.00

FROM EVANSVILLE TO

New Orleans, \$12.00	Atlanta, \$11.00
Mobile, \$12.00	Montgomery, \$12.00
Birmingham, \$11.00	Pensacola, \$14.00

Rates to Intermediate Points to be the same.

Proportionately low rates to points west of New Orleans as far as Houston. To Jacksonville, Fla., and intermediate points, \$3.00 higher than rate to Atlanta.

Take advantage of these very low rates to make a trip through the South to investigate its wonderful resources and opportunities. Time tables, folders, maps and descriptive literature relative to lands, truck and stock farming along the line of the

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will be sent upon application to C. L. STONE, General Passenger Agent, Louisville, Ky.

Christian Endeavor.

Sept. 27.

AN EVENING WITH JAPANESE MISSIONS.

Matt. 4:2, 3.

Japan is one of the most promising and interesting, though perhaps also one of the most difficult, of all foreign mission fields. It is interesting because of the charm of this wonderful people with their highly developed civilization, their keen sense of beauty and their open mindedness to new ideas. It is promising because the nation is undergoing a rapid transformation from medievalism to the conditions of modern life, and is eager to imbibe the influences and ideas of the western world. Nowhere else has Christianity an opportunity to be so quickly and thoroughly woven into the fabric of a people's civilization. But it is a difficult field because, with the enlightenment of the people and the casting off of old superstitions, there has come in a spirit of skepticism toward all religions. The evil influences that have been imported from so-called Christian lands are also a stumblingblock, and the wonderful material advances of the past half century have busied the minds of the people to the exclusion of the things that are unseen and eternal.

Japan is sometimes called the Great Britain of the Orient. Its insular position, just off the mainland of the continent, its area, its population, 45,000,000, and its development of naval power giving promise of an influence out of proportion to its size, all support this comparison. On account of the aggressiveness, the quickness to learn and to apply new ideas, which the Japanese have shown in the past fifty years, they are also called the Yankees of the Orient. Both comparisons show their strength and importance.

Christianity was first introduced into Japan in 1549 by Francis Xavier, the great Jesuit missionary, who spent two and a half years there. The work grew amazingly, and sixty years later there were, it is estimated, two million Catholic Christians in Japan. Then persecution arose, terrible and fierce. Thousands were killed and other thousands fled into exile. By 1637, Christianity had entirely disappeared, and for more than two centuries there was not a Christian in Japan. It was a hermit nation, absolutely cut off from intercourse with the western world.

In 1854 the awakening of Japan began. In that year Commodore Perry made the famous treaty by which certain ports were opened. Soon the whole country was thrown open to foreigners, and Japan found herself in the full current of modern civilization. The first Protestant missionaries in Japan were Episcopalians and Presbyterians. The first Protestant church was organized in 1872 and was called "the Church of Christ in Japan." Denominational names and the sectarian spirit have never flourished in Japan.

Japan has been one of the most important mission fields of the Disciples of Christ. We have nearly twenty missionaries there, besides native evangelists and helpers.

There are now about 133,000 Christians in Japan out of a population of 45,000,000. There are 900 Christian churches, against 56,000 Shinto shrines, which are largely devoted to ancestor-worship and emperor-worship, and 70,000 Buddhist temples. Yet the results of Christianity in Japan are much greater than mere statistics would show. There has been an uplift in the moral tone of society through its influence. Moral obligations are recognized even among those who do not observe them strictly. Many of the leaders in official life have been trained under the influence of Christian missionaries. The whole empire is being leavened with Christian influence.

DAILY READINGS.

M. Power of the Gospel.	Isa. 41:2-5.
T. Need of the Gospel.	Rom. 40:1-8.
W. Privileges of the Gospel.	Luke 10:17-24.
T. Preaching the Gospel.	Acts 16:5-15.
F. The Great Commission.	Mark 16:15-20.
S. The Followers of the Lord.	Ps. 84:1-12.
S. Messiah's Reign.	Psa. 72:1-19.

Midweek Prayer-Meeting

By Frank G. Tyrrell.
Sept. 23.

TEN STUDIES IN THE SERMON ON THE MOUNT. 2. NEW RULES OF CONDUCT.

Matt 5:21-26; 38-48.

New rules—of course; why not? Should we not progress? Are we content to remain forever in the kindergarten or in the primary department? And as sure as we go on, we shall encounter new rules; that is really just what we are looking for.

It is well enough to begin low with children; and when the race was in its infancy, God began at a very low point. Do not kill; do not commit adultery; do not lie; these direct commands were uttered to hold back the surging passions of men. Now higher ground has been gained. The heart must be probed. The religion of Jesus Christ is not a law over us, but a principle of life within us. We will give this new Teacher a royal welcome, and we will give heed to his wise words.

Reconciliation is better than ritualism. You who have been harboring hateful thoughts, you who have gone through the midst of men, dropping burning words like firebrands, go back, and quench the fire. Even if you are at the altar offering your gift, quit the altar; first reconciliation, then oblation. Forgiveness on the part of men paves the way for God's forgiveness. We can never enter with great joy into the sanctuary unless we are living in peace with our fellowmen. We cannot offer an acceptable offering, if we harbor hatred.

And then this Teacher tells us that when we are smitten, we must turn the other cheek; when we are imposed upon, we must submit. Is not this an echo of that beatitude—"Blessed are the meek?" The words here are not to be taken literally. Jesus is quenching the fires of revenge. Suppose when a man strikes you, you strike back; then both are disturbers of the peace. We are advised not to take the law into our own hands; that may be the only law possible in a semi-savage state, but the world is ripe and ready for a better law. And be assured, as fast as we are ready for it, the new rule comes.

Be accommodating. Go two miles with a man to show him the way if he asks for one. Outdo yourself in kindness. Serve with a surplus of energy and devotion that will convince the gainsayers. You know how sometimes we do good in a miserly, porcupinish fashion; that must be changed by the new rule of philanthropy. As a sample of bald literalism defeating itself, take the rule, "Give to him that asketh thee, and from him that would borrow, turn not thou away." Suppose we were to do just that; why, the foundations of society would be removed.

Test the saying in the larger way. Have we not asked God for many a gift which he has denied? Why the denial? Is it not always because he sees that we ask amiss; that to grant the petition would be to hurt the petitioner? And do you think God wants us to do with one another what he will not do with us? The gift outright is often blessed, and yet it is the most difficult of all charitable acts. Many a gift injures the recipient. To give to an able-bodied person is always measurably to pauperize him. If you are tender-hearted, devoted, kind; if you are charitable, and find yourself growing in these directions, rejoice, for you are obeying the new Teacher.

And the purpose of it all—"Ye therefore shall be perfect, as your heavenly Father is perfect." Not in the same degree, but in the same manner. This is a high and glorious standard.

PRAYER.

We give thee thanks, O God, for the lessons taught; for the perplexities that have yielded to our anxious inquiry; for the golden grain of wisdom garnered. Incline our hearts to heed these precepts; enable us, above all, to enter into the very spirit of Christ, in all our behavior, for his name's sake. Amen.
(Topic for Sept. 30: "Ostentation in Religion."—Matt. 6:1-18.)

A CHOICE INVESTMENT.

Over 600 people, bankers, doctors, business men, women and children scattered all over the United States, now own shares and have sheep, cattle, hogs and Angora goats on the Montana Co-operative Ranches. This is the fourth successful year of this company. Illustrated paper showing the Ranches mailed free. Address

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Great Falls, Mont.

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(edition limited) picturing and describing the greatest Fair in history, its points of interest, amusement features, etc., and the plan and scope of the "V. W. F. Club," organized by prominent citizens of St. Louis to solve the hotel problem. You will be interested in this organization and in knowing YOUR HOTEL ACCOMMODATIONS AT THE FAIR ARE ASSURED. In the most refined and convenient surroundings at reasonable rates. Write to-day.

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W. J. SEMILROTH (Editor *Sunday School Evangelist*), member Advisory Board.
W. H. McCLAIN (Treasurer *Sunday School Evangelist*), Chairman
2032 E. Grand Ave., St. Louis.

A Great Railroad.

It may be truthfully said that railroads, more than any other medium, make a great city. St. Louis is truly great in her railroads, having some twenty-one important lines terminating within her borders.

One of the most important of these roads to St. Louis is the WABASH LINE, from the fact that it draws the commerce of nearly all sections of the country to this metropolis, as a magnet draws kindred metals to itself.

The great arms of this growing system reach to Kansas City, Omaha, Des Moines, Albia and Ottumwa, Ia.; Chicago, Toledo, Detroit and Buffalo, and attract business from beyond these important gateways even from the remote Pacific Coast, the extreme Northwest, the Great Lakes and the Atlantic borders.

It is commercially aggressive, and in its never ceasing activity is to-day reaching its great steel tentacles toward Pittsburg, Pa., and Baltimore, Md. In a little more than a year these two beehives of industry and all their tributary territory will be bound to St. Louis by the continuous rails of the WABASH.

Its through-car system is perfect, running solid, fully equipped trains for night and day service to Chicago, Kansas City, Omaha, Des Moines, St. Paul, Minneapolis, Toledo, Niagara Falls and Buffalo, and through sleeping cars to New York, Boston, Montreal, Denver, Portland, Ore., Los Angeles and San Francisco.

Its train equipment is modern in every particular, there having recently been placed in service many new passenger cars consisting of Observation-Cafe and Library Cars, Reclining Chair Cars, Dining Cars, Day Coaches and Combination smoking and Baggage Cars, which are models of beauty and neatness, representing the highest state of development in car building.

This road will be called upon to transport hundreds of thousands of visitors to the World's Fair in 1904, and its facilities will be found ample for so gigantic an undertaking.

THE WABASH is essentially a St. Louis line, having its General Officers, from the President down, located here, and has an army of employees, necessary to carry on this vast system, who are citizens of St. Louis.

It spends its money largely in St. Louis and it has the interest of St. Louis always in mind.

Truly this is "A GREAT RAILROAD," and above all things, it is a St. Louis railroad.

Our Budget

—The church at Knoxville, Ia., A. R. Adams, pastor, raised its apportionment for church extension.

—Business college for sale to member of Christian Church. Address S. A. Nesbit, Napa, Calif.

—It is reported that B. S. Ferrell, of Watseka, Ill., has received a call from the Jefferson St. Church, Buffalo, N. Y.

—J. W. Paine, of Valley Falls, Kans., would like to correspond with churches needing pastors. Eight years' experience.

—J. L. Haddock, of Baton Rouge, La., is returning home after a six weeks' vacation of hard work in Texas and Oklahoma.

—A. R. Hunt, of Savannah, began a short meeting with the Union Chapel Christian Church in De Kalb county, Sept. 2.

—Last week the Foreign Christian Missionary Society received two gifts on the annuity plan, one of \$500 and the other of \$2,000.

—B. B. Sanders has closed a meeting at Athens, Tex., with 52 additions, 33 by baptism, 6 from other religious bodies, 13 by statement.

—Robert J. Burdette was ordained to the ministry on Aug. 13, and has been installed as pastor of the Temple Baptist Church, Los Angeles, Cal.

—The church at Russellville, Mo., will dedicate its new house Oct. 11. Pepsin, Mo., will dedicate Oct. 18. These are both state mission churches.

—W. S. Johnson, who has done successful work both as pastor and as evangelist, has been employed as a Bible-school evangelist for Iowa, to begin about Oct. 1.

—Roy Handley, who has been studying at Butler College, has accepted a call to the Second Church, South Bend, Ind., and will continue his work in the University of Chicago.

—E. C. Harris has been called to the pastorate of the church at Shreve, O., where he will succeed L. W. Spayd, who is to devote himself to independent missionary work in South Africa.

—Work has been begun on the new building of the Central Christian Church, Wichita, Kan. It will be of pressed brick and terra cotta, with an auditorium seating 1,200, and will cost \$25,000.

—I. N. McCash recently celebrated the tenth anniversary of the beginning of his pastorate at University Place, Des Moines. The church gave a reception to Brother and Sister McCash on the occasion.

—Wm. Ward, formerly pastor at Harvel, Ill., but who has accepted a unanimous call from the church at Fairbury, Ill., favored this office with a brief visit last week. He will begin work in his new field Sept. 20.

—A special issue of the Christian Courier of Brooklyn, N. Y., is a memorial to the late C. C. Martin, who was a leading member of the Sterling Place Christian Church, Brooklyn, and was one of the foremost civil engineers in the country.

—H. G. Hill, of Omaha, has traveled as far east as Pennsylvania, this summer, with "The Wandering Jew" and "One Sided People." On the last trip east Bro. Hill gave seven addresses, and is to give "One Sided People" in South Omaha, immediately on his return to Nebraska.

—Reports of Church Extension day are coming in. Rudolph, Ohio, John Munro pastor, exceeded its apportionment. Earlington, Ky., W. R. Jinnet, pastor, raised its apportionment of \$50. In fact, all real live churches have taken or are about to take an offering for Church Extension.

—W. E. M. Hackleman, who has been devoting his time to the interests of his growing music-publishing business and also serving jointly with T. J. Legg as corresponding secretary for Indiana, will spend the fall and winter largely in his old vocation as singing evangelist, beginning about Nov. 1.

—A. F. Sanderson will be missed in Keokuk, Ia., after his successful pastorate there. He has accepted a call to Houston, Tex., and has already taken charge of that work.

—Churches within a hundred miles of St. Louis desiring preaching once or twice a month may be put in correspondence with a minister by addressing G. E. W., care of the CHRISTIAN-EVANGELIST.

—The books of the Foreign Christian Missionary Society close Sept. 30. Let friends make a note of this and see that their offerings are in the hands of F. M. Rains, corresponding secretary, before that date. It will require all the delinquent offerings to assure the \$200,000.

—F. M. Green, of Kent, O., has celebrated his semi-centennial. He writes: "Fifty years ago last Sunday I was baptized by Dr. W. A. Belding. B. F. Perkey preached the sermon and J. H. Jones took the confessions. I am enjoying myself this summer among the churches for which I preached many years ago."

—The New York Convention will be held at Wellsville, Sept. 22-25. This promises to be one of the best yet. A large number of delegates have already reported as intending to go. Be sure and get certificates with ticket which will entitle you to fare and one-third rate, providing one hundred purchase tickets. Let every church, C. E. and Sunday-school get their offering for state work in at the convention, at the latest." S. J. COREY.

—We call special attention to the article by C. C. Smith on page 365 regarding the calamity in Jamaica. Six of our churches were destroyed by the hurricane and thousands of people are homeless and starving. They need help at once. Read the article and enclose a contribution to the address there given. The act of Christian people in relieving suffering may open a door for the entrance of the gospel when everything else fails.

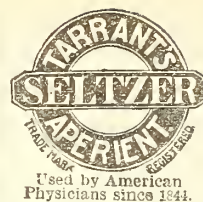
—Bro. Ernest H. Boyd, gospel singer of Creston, Ia., whose mail miscarried during the flood season, has changed his plans and is open for a meeting at once. He is a singer of considerable repute, and has spared neither himself, time or means in his musical education. He is well recommended by his teacher, Dean Howard, also by Dean Haggard and Dr. McCash. Brother Boyd will assist either a regular pastor or an evangelist.

R. H. INGRAM.

—The South Broadway Christian Church, Denver, Col., according to the reports presented at its annual meeting a few days ago, has had the most prosperous year in its history. The amount raised for current expenses was \$4,097, and in addition to this amount the debt on the church has been reduced by \$6,000 since the rally day, nine months ago. B. B. Tyler is pastor of this church, and if you should say "dead-line" to any member of this congregation he wouldn't know what you were talking about.

—A blind broom-maker has started a church in Fort Wayne, Ind. George Somers handed a twenty-dollar gold piece to Bro. E. W. Allen, who is holding a tent-meeting in the east end of that city, and said he wanted it to be a nest-egg for a fund to build a church in that district. When the story was told, others pledged freely, and the building is assured. Brother Allen, who is pastor of the West Jefferson St. Church, will organize a mission church, which will start with fifty members. A Sunday-school with 100 members has already been organized.

—Sumner T. Martin, who has been doing a remarkably successful work at Bellaire, O., writes: "With genuine regret and sorrow on both sides, we have been obliged to take steps to get my oldest boy into a higher and drier climate on account of weak lungs. On this account alone I have resigned here after one of the most fruitful and delightful years in my whole ministry. God has showered His blessings on our labors and the people have been so kind. Over 300 have been added during the year. There are few better churches than this and I love it dearly." Bro. Martin's many friends will join us in regret for the cause of this enforced removal. He goes to the Central Church, Pueblo, Col.



Best by Test

FOR
disordered stomachs,
aching heads
and constipation.

"It's good for children too"

50c and \$1.00 at druggists

—The Christian church at Gas City, Kan., dedicated its new building, Sept. 13. The services were conducted by J. J. Lockhart, assisted by Hon. G. H. Lamb. Their motto is, "To the stars through difficulty," and, with their fine new house, they feel that they have made the journey and are now inhabiting celestial places.

—We are to have a Christian College in Australia for the training of ministers and evangelists. At the recent Jubilee Conference at Victoria a committee was appointed to consider the advisability of this step, and the committee recommends that a college be established at Melbourne to train young men and women for church work and that the course of study be laid out with this end strictly in view, leaving the Australian universities to provide the necessary courses in liberal arts.

—Daniel Trundle has accepted a unanimous call to the pastorate of the church at Springdale, Ark., where he was pastor three years ago. This, he says, is the third instance in which he has returned to a church for a second pastorate. The frequency of such returns in this case and in many others seems to indicate that churches and pastors often sever their relations on too slight provocation and are sorry for it afterward. One preacher who was asked for the secret of his twenty years pastorate said: "Whenever I wanted to go, the church wouldn't let me; and when the church wanted me to leave, I wouldn't go."

—"The opening of Texas Christian University, Sept. 9, realized the expectations of her hopeful friends. The attendance is about 100 in excess of the opening of last year, a gain of at least 75 per cent. The very ample provision made for boarding students has proved inadequate, and new quarters are being prepared to relieve the crowded condition. It became necessary also to employ additional teaching force. The new professors are giving excellent satisfaction, and the institution doubtless has before it the most prosperous year of its history. The patrons are enthusiastic and President Zollars is happy."

FRANK H. MARSHALL.

—The Christian Observer (Presbyterian) of Louisville, Ky., celebrated its ninetieth birthday on Sept. 4, and now claims to be the oldest religious newspaper in the world. So far as we know, this claim cannot be disputed. The Christian Observer, like the CHRISTIAN-EVANGELIST, is the product of many converging streams of journalistic enterprise. It was founded in Philadelphia in 1813, under the name "The Religious Remembrancer." It has been published under its present name for sixty years. We congratulate our monogenerian contemporary upon its length of days, and wish for it a prosperous future and an ever-increasing knowledge of the truth.



Deafness Cannot Be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed. Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous services.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

—Missouri readers will not fail to observe carefully the program of the state convention which is published elsewhere in this paper. It is a splendid program and the convention will round out a splendid year's work. The corresponding secretary informs us that the report which will be presented is the best in years. There is an increase of 500 in number of additions and other items are in like proportion. A small matter of \$300 is yet needed to enable the board to close the year out of debt. Surely it will come and the convention at Columbia can be made a great and joyful celebration of a great year's work, without the chilling shadow of a single unpaid obligation. Missourians, remember Columbia, Sept. 21-24.

—The Church Extension receipts for the first nine days of September, 1903, are \$1,050.02, which is a gain of \$200 over last year in contributions from the churches. Nearly every church thus far reporting has either reached its apportionment or gone beyond it, and many have doubled their apportionment. The church at Beckley, W. Va., raised five times its apportionment. Virdon, S. D. doubled its apportionment. Every report is encouraging. Beckley, W. Va., and Virdon, S. D., are mentioned because they are in mission territory. Quite a number of churches are still ordering supplies. If churches continue to do so well, we are sure of the \$30,000 in September. Remit promptly to G. W. Muckley, corresponding secretary, 600 Water Works Bldg., Kansas City, Mo.

—"W. A. Meloan, one of our best known and ablest ministers, has just become the general representative of our National Benevolent Association for Illinois. Pastors desiring his services in presenting this important phase of gospel ministry to their congregations may write him, until further notice, at 903 Aubert Ave., St. Louis. That men like Brother Meloan are devoting their energies to the up-building of the cause of Christian philanthropy among us, is a sure prophecy of the early restoration of the practice of apostolic benevolence by the Church of Christ. We bespeak for Brother Meloan a cordial greeting by our Illinois churches, and wish for him the largest success in this holy ministry."—G. L. SNIVELY.

Brother Meloan was for some time pastor of the church in East St. Louis, and is widely and favorably known.

—"The Christian Churches of Tippecanoe county, Ind., held their first annual mass meeting in the First Christian church at La Fayette, Aug. 30. Representatives from each of the six congregations of the county assembled at 9:30 for Bible-school, one of the congregations sending its entire Bible-school membership fifteen miles. A. L. Orcutt, pastor of the Sixth Christian Church of Indianapolis, and a man of deep convictions and plain, strong arguments, delivered three excellent discourses during the day. Basket dinner was served in the church parlors at noon. Following the communion service in the afternoon reports were submitted showing every congregation in the county, with the possible exception of one, to be in a decidedly progressive condition. The mass meeting was a perfect success, and C. H. Trout, the president of the co-operation, has every reason to feel proud of the showing made. The experiment has proved its value and will hereafter be a strong factor in the county for Christ."—BYRON BURDITT, Sec'y.

—Visitors to Salt Lake City know how skillfully and shrewdly the representatives of Mormonism endeavor to create favorable impression on tourists and convince them of the harmlessness of their religious system. Perhaps they do not know that the Mornton Church makes this a distinct department of its propaganda and spends thousands of dollars in insidious missionary work under the guise of courteously furnishing interesting information to Gentile tourists. The object is not so much to make converts as to create a public sentiment indulgent and complacent toward Mormonism. Such a device can be met only by a similar counter-influence. The Woman's Missionary Union of Salt Lake City is therefore preparing to publish and distribute literature giving more accurate in-

formation than that dealt out to the trusting tourist by the courteous Mormon elders. Contributions to this "Gentile Bureau of Information" and application for its literature may be sent to Richard Wake, cor. sec'y., Box 772, Salt Lake City.

—The following telegram is received just as we go to press and will be read with deep regret by many in Indiana and elsewhere: E. F. Mahan, pastor Shelbyville, died to-day of typhoid. We all loved him and feel the loss greatly.—W. E. M. HACKLEMAN, secretary.

—On his return trip from the lake side the Editor spent a Lord's day with Bro. J. H. Smart at Waukegan, Ill., where he has been pastor since last May. We had the privilege of hearing Brother Smart in the morning and of occupying his pulpit in the evening. It had been several years since we heard our former co-laborer, and we were glad to see that he has not crossed the "dead line," and seems to know nothing of it. We were pleased with his order of service, and mention two features which we have not noticed elsewhere: the use of the Lord's prayer by the whole church in the opening service, and a junior choir, balancing the senior choir on the opposite side of the pulpit. The church numbers about two hundred members. Brother Smart and his wife, and his niece, who lives with them, are all active workers in the church. Waukegan is a city of 15,000 population, an hour's ride north of Chicago, on the lake shore.

—By previous engagement the Editor addressed the Chicago Ministerial Association on Monday on "The Message for the Ministry of To-day." By some misunderstanding as to time and place of meeting, some of the preachers were not present, but there was a good representation, and, it was felt, a profitable meeting, followed by a luncheon and informal discussion. We visited the Christian Century office, and found Brother Young and his assistants hard at work. In the evening we dined at Prof. Ames', where we spent a delightful evening until train time with his family, and Bro. Oliver W. Stewart and wife, and Bro. C. A. Young and wife. The Chicago ministers feel encouraged at the outlook for their work in that city.

—The Hyde Park Church, of which E. S. Ames is pastor, contained in its last Lord's day printed notices the following item:

"We have reason to be proud of our gifts to missions since last October. We give \$45.00 this month for church extension, and have given \$60.00 to the city, home and foreign societies. The Sunday-school gave \$25.00 for heathen missions, and \$30.00 is given each year for the education of a native girl in India. These gifts aggregate \$280.00, and the contributions through the C. W. B. M., and otherwise, would make the total at least \$300.00, or an average of two dollars for each member of the church."

As this church is a child of our American Christian Missionary Society, and it was felt by some that it was hardly a legitimate use of home mission funds to aid in establishing a congregation under the shadow of the University of Chicago, the foregoing item is of special interest.

—"Milligan College opened Wednesday, Sept. 9. The first day's enrollment surpassed that of any previous year in the history of the school, being even 100. This indicates that the enrollment for the year will be considerably over 200. Milligan College has done an excellent work in the past, and with the great interest now being manifested, the future gives promise of still better things. A movement is being made to endow the college, and it is hoped that the friends of Christian education will come to the assistance of the institution liberally and promptly. Its past record, its present success, and its future purpose give it the very strongest claims to a place among our permanent institutions."—G. H. EASLEY, Milligan, Tenn.

—Dr. Susie C. Rijnhart and Dr. A. L. Shelton and wife sail for Tibet Sept. 29, from San Francisco on the steamship "China." This is the first company of missionaries ever sent out by any church to that strange and distant land. Dr. Rijnhart's tragic experience a few years ago in Tibet is well known through her

book, "With the Tibetans in Tent and Temple." She has been anxious to return to that land, and the Foreign Society has been fortunate in securing Dr. and Mrs. Shelton to accompany her. They will go out from Kansas. Dr. Shelton was graduated from the medical college at Louisville, Ky., and has practiced medicine at his home, Mound City, Kan. F. M. Rains says: "He is a splendid type of man, strong and vigorous physically and intellectually, thoroughly consecrated to the work. He is one of the best men we could have found to pioneer the way into the strange and exclusive land of Tibet. His wife is a woman of education and culture. She has been teaching a number of years. They are both good students with a wide range of information, with a clear and definite purpose in life, genial, warm-hearted and enthusiastic for the conversion of the whole wide world. The mission in Tibet will prove one of the most popular in the hearts of our people."



Dedication at Elvins, Mo.

The dedication of the First Christian Church at Elvins, Mo., occurred last Lord's day. It was a day of great rejoicing on account of the great success achieved. Our pastor, J. G. M. Luttenberger, of St. Louis, has been busily engaged in lifting the church debt. The new church is a handsome and commodious structure, and one of the finest houses of worship in the lead belt.

Over two years ago the work was started by Bro. G. B. Gale, a clever and successful business man, and with the assistance of the writer and a few other Disciples, ways and means were provided to have the gospel preached. This being done by faithful ministers and active workers, we soon created an influence for good in the community. Now we see that our labor has not been in vain in the Lord.

Brother Luttenberger preached in the morning. There were six additions. At 2:15 p. m. he preached the dedication sermon and raised the necessary \$600 to free the church from indebtedness. There was an immense audience at the dedication and at all the services. Bro. R. M. Talbert, Hon. G. O. Nations, I. B. Dodson, J. Robertson and Rev. C. Velvic, the pastor of the M. E. Church, spoke words of cheer and encouragement after the dedication. Bro. Talbert delivered the dedicatory prayer. We had people from different parts of the state. In the evening we had two more additions. One excellent young man who made the good confession, wished to be baptized the same hour of the night, was buried with the Lord in baptism by Brother Luttenberger in the Flat river, in the presence of a large assembly, while the beautiful moon shed its rays on the baptismal waters. Another bright young man was also baptized this morning. This makes eight additions yesterday. All the departments of the church are in good working order. We are thankful to all who assisted us, and wish them the blessings which God alone can bestow.

Elvins, Sept. 7.

J. B. McDANIEL.



THE WHEEL OF FORTUNE

Revolves for all at some time in their career. We have attractive pamphlets that tell of opportunities for placing capital in the gas and oil regions of Missouri, Kansas and Indian Territory. Write for them, enclosing two-cent stamp for postage. Address.

GEORGE MORTON, G. P. & T. A.,

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Missouri Christian Missionary Convention

Columbia, Mo., Sept. 21-24.

For the above occasion

THE WABASH LINE

Will sell round-trip tickets at specially
reduced rates

This is the only direct line to the Convention.

C. S. CRANE, G. P. & T. A.

Correspondence

Mississippi State Convention.

One of the most delightful, but one of the poorest attended, state conventions of the Christian Church ever held in Mississippi has just concluded its sessions here.

There were but few ministers and proportionately fewer delegates attending this convention than usual, and but for the fact of visiting preachers from other fields than Mississippi, this convention would doubtless have been a miserable failure.

It is claimed in explanation that Mississippi during the past few months has been so absorbed in state politics that religious questions and spiritual matters have been side-tracked, and this explanation is indeed a reasonable one, but there are other reasons quite as potent, if not more so, than the above, which may be surmised by reading between the lines.

Mississippi, during the past few years, has had four different state evangelists, each of whom, after brief trials, gave up the work and quietly moved away to other fields, and this state of affairs has rather created the impression abroad that this is an unfruitful missionary field, not worth the cultivation; and, on the other hand, the constant changing of evangelists has seriously dampened the religious ardor of many of our most faithful brethren.

The first service was a splendid sermon from the talented young pastor from the West Point Church, Bro. J. L. Greenwell; subject, "The Church of the Twentieth Century," which he handled in an able and scholarly manner.

On Thursday morning Bro. J. D. Adcock, our worthy president, called the convention to order, after which Bro. R. W. Wallace, pastor of the Meridian church, extended the hospitalities of our brethren and friends to the convention in a few well-timed remarks, which were appropriately responded to by State Evangelist W. A. McLean.

The program as printed thus far was literally carried out, but there being so many absent ones whose places had to be supplied, much of the remainder was, therefore, informal.

There were many fine speeches made and sermons preached, and the writer would very much like to dwell more at length in noticing particularly these splendid addresses, but time and space forbid; suffice it to say that on Thursday evening Bro. O. P. Spigel, pastor of the New Orleans Church, in behalf of our General Home Missionary Board, gave us a most excellent address on the subject of Missions. On Friday evening Bro. George L. Snively, of St. Louis, Corresponding Secretary of our National Benevolent Association, entertained the convention in a masterly manner, his subject being, "The Gospel of the Helping Hand." This was decidedly one of the most appropriate speeches of the convention, and is a subject worthy of our highest consideration, and the pity is that more of this gospel of the helping hand isn't taught and practiced.

Brother Snively is the right man in the right place, and we very much hope he will make us other visits from time to time.

The convention finished its labors on Saturday and formally adjourned to meet next year the first week in August at Utica, Miss., having elected a new board for the ensuing year and a new state evangelist, viz., Bro. W. W. Phares, recently from the evangelistic field of Tennessee, but who was formerly the pastor of the church at Fayette, Miss.

Brother Phares is a splendid young minister, strong, vigorous and magnetic, both mentally, physically and spiritually, and his selection to guide, direct and foster our evangelistic forces during the next year, gives promise and hope of splendid results.

The writer is tempted just here to draw the curtain and conclude this prolix account of our recent convention, but there was one visitor and minister attending this conven-

tion whom our Mississippi brethren at least will deeply regret miss seeing, viz., Bro. John A. Stevens, our former state evangelist, who was looking as young and vigorous and was as full of religious enthusiasm as ever, and we were all delighted beyond measure to meet and greet him again. He is a full convention himself, and can put as much spiritual life and enthusiasm into an audience in as short a time as any speaker the writer ever knew. He spoke to us and preached for us several times while here, and on Sunday evening his sermon and audience deserve special mention. His subject, "The Spirit of Our Plea," he handled in his inimitable style, holding his audience spellbound from start to finish. The audience, notwithstanding the extreme warm weather, packed the house, being the largest we have had for years.

The writer would like to give a more detailed account of this splendid sermon, but has already trespassed too long upon the patience of the reader, and so will forbear. In conclusion, however, he indulges the hope that some day in the near future the churches of Mississippi will earnestly seek and secure the services of this worthy servant of God to lead them as of yore. We are constrained to think, judging from the hearty and cordial greetings exchanged between him and the good people of our city, and of those that attended the convention, that this would not only be a "consummation devoutly to be wished" by our people, but likewise a possibility on the part of Brother Stevens.

B. H. GINNES, V. P. State Board.
Meridian, Miss.

Missouri Convention Notes.

What about those "three things," to which we called your attention? 1. Railroad rates. All lines have given the one fare round trip rate plus 50 cents. You can huy Sunday, Sept. 20, Monday and Tuesday, but you cannot huy Wednesday. Come Monday; get there in time for the first song at 2:30 and stay till the last word is spoken.

2. Did you send your name to Brother Winders? If not, do it now.

3. If your church has not lifted that offering, now is your last chance. Bring it to the convention with you. Your board is going to need every dollar it can get in order to pay all indebtedness. Our receipts show an increase of \$1,000 more than last year, but we need an increase of \$1,500 to make all clear. We have depended on you all the year and you must not fail us. Remember this is no more *our* work than it is *yours*. The State Board is but your committee to carry out your instructions, to obey your commands.

The report to be made at the state convention will be the best ever. Nearly 2,000 souls have been garnered by the work of the men directly in the employ of your board. We show better returns for money invested than any other mission enterprise known to us. This is not boasting, but the statement of a matter of fact.

The convention at Columbia should be full of thanksgiving. Its very note should be one of joy, its every determination for larger and better things. Never had we cause for greater thankfulness, never more reason for pressing forward in the good work. The work that we have done this year has been so graciously blessed of God that we would be churlish if we were not inspired thereby to larger and more efficient service.

It is a sad thing that some of our churches are not in full fellowship with us in this work. If they knew what use is made of this failure they would fall in line with an alacrity and unanimity that would be delightful. Our "loyal" brethren are out for numbers; they must have them; they need them in their business. The poor dupes who are being gulled by the leaders would forsake them with a rush if they knew how few they really are. But these leaders mark every church that does not contribute through the "societies" and claim it as on their side. This is not a joke, but an actual fact. Every church that gives not to the work of missions through the organized forces is counted as on their side. Now, brethren, if that does not move

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but, simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

you to action, immediate, earnest, unanimous, we despair of ever moving you at all.

Matters of the most vital interest to the church at large will come up at Columbia. Every interested follower of the Lord Jesus should be there and help by presence and prayers to make the meeting a great success.

Our last word before the convention is *come*.
T. A. ABBOTT.

Kansas State Convention.

BRETHREN OF KANSAS, GREETING: The time of our state convention is almost here. The church at Newton is planning for your convenience. We are expecting a large attendance and a splendid program.

Are you getting ready to attend? Let every church in Kansas be represented at this convention. Make your plans to come for the beginning and remain through the sessions, Oct. 5-8.

Delegates expecting to attend this convention will aid us greatly by sending their names to L. M. Wiles, 606 East First St., Newton, Kan.

L. M. WILES.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing, can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

Maryland, Delaware and District of Columbia Convention.

VERMONT AVENUE CHRISTIAN CHURCH,
WASHINGTON, D. C., OCT. 79.

PROGRAM.

WEDNESDAY—PREACHERS' DAY.

W. H. Schell, Chairman.

10 A. M. Devotional Service. The Preacher and His Limitations, H. C. Kendrick. The Preacher and the Spiritual Life, F. B. Sapp. The Preacher and His Recreations, Peter Ainslie. The Preacher and the Country Churches, W. S. Hoyer. The Preacher and His Books, J. R. Gaff.

12 M. A Bible Study, B. A. Abbott.
2 P. M. D. E. Motley, Chairman. The Preacher and Protracted Meetings, J. O. Shelburne. The Preacher and His Bible, C. C. Jones. The Preacher and the Lion in the Street, W. F. Sinnall. The Preacher and Temperance, P. P. Hasselwander. The Preacher and His Finances, Jacob Walters. The Preacher and His Prayer-meeting, W. H. Dickerson.

BUSINESS SESSION.

Enrollment of Delegates. Report of the Board. Report of the Treasurer. Report of the Committee on Education. Appointment of Committees.

7:30 P. M. Song and Prayer Service. Silver Anniversary Historical Address, F. D. Power.

THURSDAY.

10 A. M. Devotional Service. Reports of Churches. Reports of Committees.

12 M. Bible Study, B. A. Abbott.
2 P. M. C. W. B. M. Session, to be supplied.

7:30 P. M. Praise Meeting. Addresses by Representatives of the National Missionary Societies.

FRIDAY.

10 A. M. Devotional Service. Reports from Sunday-schools. Illustrated Lesson for Primary Department, Miss Lena Summy. Address by Hon. Chas. D. Wagaman. Open Parliament: How to Make a Sunday-school Go and Grow, Preston Fiddis.

BUSINESS SESSION.

2 P. M. Report of General Committee. Unfinished Business.

CHRISTIAN ENDEAVOR SESSION.

7:30 P. M. Song and Prayer Service. Address. Open Conference: When I Go Home.

It is necessary, in order to make the best arrangement for their entertainment, that all persons coming to the convention notify the Committee on Entertainment, Mrs. J. G. Thompson, 1641 13th St. Delegates are requested on arrival at the convention to register and pay \$2, for which board and lodging during the convention will be furnished them.
J. A. HOPKINS, Cor. Sec.

Missouri Convention, Columbia, Mo., Sept. 21-24.

MONDAY.

C. W. B. M. PERIOD.

2:00 P. M. Devotional, Mrs. C. H. Winders, Columbia. Chorus, by Columbia Juniors. Address, "Welcome," Mrs. W. J. Lhamon, Columbia. Reports of District Managers. News from the Field Workers, Mrs. J. L. Moore, Palmyra. Mrs. H. E. Monser, Speed, Address, "Am I my Brother's Keeper?" Mrs. J. R. Blunt, Richland. Report of Secretary, Mrs. L. G. Bantz, St. Louis. Report of Treasurer, Mrs. J. P. Pinkerton, Kansas City. Report of Y. P. Dept., Miss Mollie Hughes, Independence. Miss Martha Stout, Kansas City.

STATE MISSION PERIOD.

7:30 P. M. Thanksgiving Service of Song, W. E. M. Hackleman, Indianapolis, Ind. Thanksgiving Service of Devotion, J. D. Powell, Troy. Address, "Missouri's Claim Upon the Disciples of Christ," W. F. Richardson. Adjournment and the Social Hour.

TUESDAY.

8:30 A. M. Devotional Study, Dr. W. T. Moore. Business Session. Columbia's Greetings, C. H. Winders. Missouri's Response, D. W. Moore, President of the Convention. Report of the State Bible-School Board, H. F. Davis, Cor. Sec. Report of State Board, T. A. Abbott, Cor. Sec. Treasurer's Report, J. P. Pinkerton. Sermon, Howard Cree, St. Louis.

C. W. B. M. PERIOD.

1:45 P. M. Scripture-Prayer, Mrs. J. H. Garison, St. Louis. President's Address, Mrs. M. M. Goode, St. Joseph. Address, "Garrison Duties," Mrs. Bettie G. Mackey, Bowling

Green. Address, "Our Young Women and Their Place in our Work," Mrs. W. T. Moore-Columbia. Reports of Committees. Address, "Young People's Work," Miss Mattie Pounds, Indiana. The Quiet Hour, Mrs. Virginia Hedges, Warrensburg.

7:30 P. M. Song Service. Devotional, Mrs. A. B. Jones, Liberty. Special Music. Address, Mrs. Catherine Lindsay, Illinois. Adjournment.

WEDNESDAY.

STATE MISSION PERIOD.

8:30 A. M. Devotion Bible Study, Dr. W. T. Moore. Business Session. Reports of Committees: Ways and Means; State Missions-State of the Cause; Nominations; Foreign Missions. Address, "Worldwide Missions," F. M. Rains, Cincinnati, O. Report of Committee on Home Missions. Address, "My Country, 'Tis of Thee," G. B. Ranshaw, Cincinnati, O. Church Extension, G. W. Muckley.

2:00 P. M. Praise and Prayer, M. A. Hart-Fulton. Reports of Committees: Schools and Colleges; Students' Aid Fund; National Benevolent Association. Address, George L. Snively, St. Louis, National Secretary. Literature and Colportage Joint Memorial Service.

7:15 P. M. Devotional Hour, Columbia Y. P. S. C. E. Address, "Jesus of Nazareth as a Man," Hon. Wm. H. Wallace, Kansas City.

THURSDAY.

8:30 A. M. Devotional Bible Study, Dr. W. T. Moore. Report of Committee on Resolutions. Unfinished Business. Y. P. S. C. E. Hour; Address, "The Greatest Problem of the Church," J. M. Rudy, Sedalia; Question Box, R. H. Waggener, Kansas City. Consecration Sermon, J. T. McGarvey, Carthage. Final adjournment.

To the C. W. B. M. Auxiliaries.

Our national convention at Detroit is not very far away. We should all be planning for its success. The motto chosen for the gathering is "A representative from every church," and may we not add "A delegate from every



EXECUTIVE COMMITTEE.

75 HOME BANK BUILDING,
DETROIT, MICH.

auxiliary and organization of young people." We need such a representation. There is hard work before us next year. Plans should be made for its prosecution. There will also be interesting things to tell of what has been done this year. These, with the plans for future work, should be repeated by some living voice, as well as by our printed reports, to every one of our auxiliaries. If this could be done what an inspiration would come to all our workers, what an impulse to the work itself! That this convention may be great in itself and great in what it shall accomplish, your auxiliary should have a representative there. Will you not try for this?

NANCY E. ATKINSON.

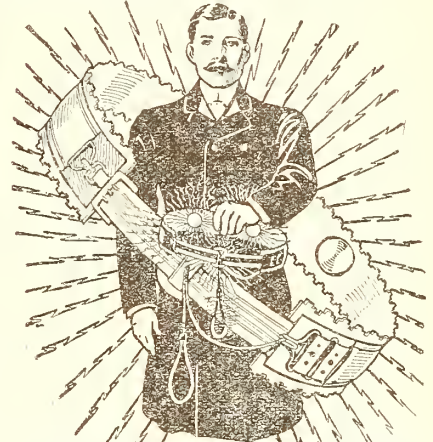
Indianapolis, Ind.

A great many of those who are able to afford it spend a summer vacation some where on the shores of our great inland seas. Now

An Electric Belt Free

Send Your Application At Once To
The Physicians' Institute.

They Will Send You Absolutely Free One of Their 100 Gauge Supreme Electric Belts, the Belt Which Has Made So Many Wonderful Cures—You Needn't Send Even a Postage Stamp, Just Your Name and Address.



Seven years ago the State of Illinois granted to the Physicians' Institute of Chicago a charter.

There was need of something above the ordinary method of treatment for chronic diseases, something more than any one specialist or any number of specialists acting independently could do, so the State itself, under the powers granted it by its general laws, gave the power to the Physicians' Institute to furnish to the sick such help as would make them well and strong.

Ever since its establishment this Institute has endeavored in every possible way to carry out the original purposes of its establishment under the beneficent laws of the State.

Three years ago, the Physicians' Institute, realizing the value of electricity in the treatment of certain phases of disease, created under the superintendence of its staff of specialists an electric belt, and this belt has been proved to be of great value as a curative agent. From time to time it has been improved until it reached that stage of perfection which warranted its present name of "Supreme."

This belt is the most effective of all agents in the cure of rheumatism, lumbago, lame back, nervous exhaustion, weakened or lost vital functions, varicose, kidney disorders and many other complaints.

This "Supreme Electric Belt" is made in one grade only—100 gauge—there is no better electric belt made and no better belt can be made. Whenever in the opinion of our staff of specialists the wonderful curative and revitalizing forces of electricity will cure you we send you, free of all cost, one of these Supreme Electric Belts. It is not sent on trial, it is yours to keep forever without the payment of one cent. This generous offer may be withdrawn at any time, so you should write to-day for this free "Supreme Electric Belt" to the Physicians' Institute, at 1974 Unity Building, Chicago, Ill.

the next national convention at Detroit in October is not in the usual vacation time, but a visit to these beautiful lakes will be rewarded abundantly by the delightful autumn scenery. Put off your vacation till this convention time, and have a double enjoyment, the convention furnishing the greater share. There is great power in numbers; besides your presence increases safety, for Solomon says, "In a multitude of counsel is safety." A great convention is a foretaste of the great gathering of the saints on the last day. Be sure to take it in.

Cleveland, Ohio.

DRAKE'S PALMETTO WINE.

The wonderful tonic medicine that removes all congestion and disease from vital organs, tissues and blood. One tablespoonful, once a day, immediately relieves and absolutely cures Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membranes. It is a positive specific for Congested Liver and Kidneys and Inflammation of Bladder, tones the Appetite and Nervous System, and purifies and enriches the Blood.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of THE CHRISTIAN EVANGELIST who needs it and writes for it to Drake Formula Company, Lake and Dearborn Sts., Chicago, Ill.

Evangelistic

Additions Reported Last Week.

Baptisms.....	1159
Letters and statements and reclaimed....	276
Methodists.....	38
Presbyterians.....	1
Baptists.....	55
Catholics.....	5
Unclassified.....	33

Total..... 1,567

M. L. BUCKLEY.

Harrison, O., Sept. 10, 1903.

Special dispatch to the CHRISTIAN-EVANGELIST.

AT WAYNE, IND., Sept. 13.—Forty members received into West Jefferson Street Church to-day.—E. W. ALLEN.

COLORADO.—Paonia, Sept. 5.—Evangelist Clarence A. Hill and wife are spending the month of September at Paonia. This place is located in one of the valleys of the western part of the state, and among the finest fruit regions of the United States, notwithstanding we are in sight of snow every day. The trip across the Rockies was most delightful. Seven additions at first service with more to follow.—CLARENCE A. HILL.

ILLINOIS.—Mt. Sterling, Sept. 7.—Four more additions to the church here.—N. E. CORY.

Mackinaw, Sept. 7.—The church at this place reached its apportionment, \$50, for Church Extension yesterday. This is nearly double the highest amount ever given to this fund before. It was raised easily. H. H. Peters, of Eureka, is our pastor, and gives the church royal service. One young man of promise recently made the good confession. Our Christian Endeavor will give the town a lecture course this winter.—EMILE L. PATTERSON.

Dorchester, Sept. 10.—Brother Groner, of Litchfield, held his annual basket meeting with the Ridgley Church last Sunday. Large crowd present. After the morning sermon by the pastor, a collection of \$44.13 was raised which will be equally divided between four departments of our work. Brother Groner has been preaching for this church for 24 successive years, and has trained them to give regularly to our different departments of work. The day was an ideal one for a basket meeting. Brother Groner will visit for a month with his daughter at Kansas City and other places.—J. E. MASTERS.

Waverly, Sept. 10.—Our first meeting of the fall is with our home congregation. Thomas J. Shuey, of Rock Island, is our evangelist and every one is delighted with his work. Charlie Hill is our pastor, and is highly appreciated by the people. We are helping in the meeting and have charge of the music.—GUY B. WILLIAMSON AND WIFE, Song Evangelists.

Chicago.—Bro. J. V. Updike, one of our leading evangelists, has accepted a call to the pastorate of the Garfield Boulevard Church of Christ, Chicago. The church has moved to more capacious quarters at 5852 South Halsted Street (corner of 59th street). Brother Updike preached his first two sermons on Sunday last. There were three additions to the church during the day, and the outlook for a strong and prosperous church is certainly very encouraging. The members of the church are making a grand effort to assist Brother Updike, and the results of their efforts are plainly manifest in the increased congregation. Brother Updike has with him, to assist with the music, Bro. H. A. Easton, who was his traveling companion and assistant in his evangelical work for some six years. Brother Easton is a vocalist and chorister of rare ability. We are now expecting grand results from the Garfield Boulevard church.—W. R. LOVE, S. P. KENNEDY, Elders.

INDIANA.—Franklin, Sept. 3.—During a short meeting at Braytown, including the fifth Lord's day in August, eleven were added. Eight confessions and three by statement. One young man is prayerfully considering the ministry.—WILLIS M. CUNNINGHAM.

North Vernon, Sept. 10.—Closed a meeting at Salem church, Cross Plains, Ind., Sunday night, with 19 additions; 1 reclaimed, 2 by statement, 7 from Baptists, 9 confessions. Besides this, a good Christian Endeavor Society was organized. A better feeling prevails since the meeting and the brethren are happy over the results. I have resigned at North Vernon and will devote some time to evangelistic work.—J. J. TAYLOR.

Angola, Sept. 10.—I have just closed a short meeting with J. H. Mavity at Pine Village, Ind., with 29 additions. Orville Harrold, of Muncie, Ind., led the singing. We begin a meeting at Oxford, Ind., Sept. 20th. We have one open date yet before the holidays. Oct. 25—Nov. 22. Should be glad to hear from churches wanting a meeting about that time.—W. F. SHEARER.

IOWA.—Moulton, Sept. 7.—One more baptism at West Grove, Ia., to night, making five added in all. Ladies' aid organized.—S. B. ROSS.

Nora Springs, Sept. 6.—Three additions here yesterday, four since last report; all excellent. Begin our third year here Sept. 15.—G. A. HESS.

Avey, Sept. 8.—I filled my regular appointment at Hedrick, Keokuk Co., Ia. Large crowds at each service. Results, six by confession, five young ladies and one young man. All departments of church work doing fine.—A. PIERSON.

Sac City, Sept. 7.—The work here is starting off nicely with increasing attendance at all services. We have divided the work, and a country mission which has been served in the afternoon by former pastors, has now, through the influence of the writer, employed a student from Des Moines for half time. Recently a joint reception was given at our church to the new Baptist pastor and myself, and our wives. By invitation, the president of the Baptist College presided, and the pastor of the M. E. Church gave the address of welcome. Although it was a stormy night there were about four hundred present. The outlook for the work here is very good.—E. N. TUCKER, pastor.

KANSAS.—Wichita, Sept. 7.—Two confessions at the South Lawrence Avenue church yesterday.—W. T. McLAIN.

Council Grove, Sept. 7.—One by baptism last Lord's day.—D. S. DOMER.

McPherson, Sept. 8.—I have resigned my work here and will close it next Sunday and take our departure next week for Waitsburg, Wash., having accepted a call from the church there. We have been in this field for nearly two years, and during that time there have been 110 additions to the church, and we find it no easy matter to leave our many friends here, but we trust another more capable will take up the work where we are laying it down in our weakness, and carry it on to greater victories. The church is in good condition for my successor, and he will not find the members so wedded to their former pastor that they cannot work with him, but our friends here are many and true. Five of the best years of my life have been spent in Kansas, and I am glad to have had some small part in advancing the cause we love in this favored state. But in my new home I will need the dear old CHRISTIAN-EVANGELIST more than ever, so send the best paper on earth to me at Waitsburg, Wash., instead of McPherson, Kan.—W. T. ADAMS.

KENTUCKY.—Walton, Sept. 7.—Bro. D. T. Buck, of New Liberty, Ky., closed a few days ago a fine meeting at Republican church, Kentucky. The preaching was strong, convincing and helpful, especially were the morning services helpful; and invigorating. The results were 31 additions; 26 baptisms, five from the Methodists, who had previous been baptized. All church work prosperous.—J. W. ROGERS.

Elizabethtown, Sept. 6.—The regular minister, C. R. Vawter, assisted by J. M. Vawter, of Jeffersonville, Ind., has just closed a two weeks' meeting at Elizabethtown, Ky., with nine additions. The meeting was a success in every way.—O. P. VAWTER.

MISSOURI.—Stanberry, Sept. 7.—We had ten additions here yesterday. This is the second time we have had ten additions in one day at regular services since Feb. 1. We have had in all 39 additions since I came here in February, about 20 of which have not been reported. We begin a meeting here with home forces, Sept. 12.—J. E. DAVIS.

Tipton, Sept. 7.—Am assisting H. C. Patterson in his fourth meeting here. Great interest; many turned away for want of room. The churches of the town are working with us. We have a large chorus, also a children's chorus. I am arranging for fall work. Churches and Evangelists may address me here.—C. M. HUGHES, Singing Evangelist.

Oseola, Sept. 5.—The Seymour, Mo., meeting closed with 51 additions. Bro. R. O. Rogers, of Paragould, Ark., is a faithful minister of the Word. He was engaged to hold another tent meeting at Seymour in August, 1904. The church at that place is improving their place of worship at an expense of \$600.—D. B. WARREN.

Elvins, Sept. 12.—Eight additions last Sun-

NO ALCOHOL.

A United States District Marshall in Kansas recently raised a storm of both applause and abuse about his head by confiscating a number of dozen bottles of well-known proprietary medicines from the shelves of the leading drug store of the town on the plea that they were simply alcohol under other names and that the druggist, according to law, had authority to sell whiskey only upon a prescription from a regular practicing physician.

There is no question but what the Marshall was correct regarding the whiskey being sold as medicine, as it is a fact now well-known to the reading public that over 90 per cent of the advertised remedies contain alcohol as one of their constituent parts and in a number of notable cases as THE PRINCIPAL INGREDIENT, and that many a poor sufferer has gained his first taste of, first desire for whiskey, cocaine, opium, morphine, etc., from just such a source.

The Theo. Noel Company, whose announcements regarding Vitæ-Ore appear in these columns from time to time, desires to offer as a strong argument in favor of the use of this natural remedy the plainly established fact that it CONTAINS NO ALCOHOL.

Vitæ-Ore, as prepared for market, is in the dry form, the original ore, the purchaser mixes it with water, makes his own elixir from the Ore, and knows when he is drinking it that it is absolutely free from alcohol as well as the narcotic drugs which are used so extensively in the manufacture of many "patent medicines," and knows that he can safely give it to his young sons or daughters without running the risk of giving them a pernicious appetite which might bow his gray hairs in sorrow for the deed.

Read the Vitæ-Ore offer in this issue.

dry, six of them men, two by baptism. The congregation is now in its new church and is in a prosperous and active condition.—J. G. M. LUTTENBERGER, pastor.

Dexter Christian College.—Three additions to church Sunday, Sept. 6.—ALBERT BUXTON.

Kirkville, Sept. 8.—We had 10 additions to the church here last Sunday.—H. A. NORTH-CUTT.

Platte City, Sept. 7.—Two added at regular services last night, one by letter. \$50 for church extension; all apportionments raised. O. E. Hamilton and singer will hold us a meeting in October. We will have a good delegation at Columbia.—LOUIS S. CUPP.

Schell City.—Just closed a two weeks' meeting at Rinehart, Vernon County, with 29 additions, 23 conversions.—H. R. PRICE.

Dearborn, Sept. 9.—I baptized 3 young men and received 1 lady by letter at Pleasant Grove, Sunday, Sept. 6.—R. E. CALLITHAN.

Olean, Sept. 12.—Three weeks' meeting closed last night. 31 additions, of whom 14 were men and 3 were boys. 26 were adults. 15 by letter and statement, 2 reclaimed, 1 from Baptists, 1 from M. E., 14 by primary obedience. I begin meeting at Lawson, Missouri, with my father on Sunday, the 13th.—HAROLD E. MONSER.

Bowling Green, Sept. 10.—I closed my labors for Mount Zion Church, Marion County, last Lord's day. Had fine audience; one confessed Christ and I baptized her that afternoon. Now one-half of my time is open to hold meetings or take work elsewhere. I am pleased with THE CHRISTIAN-EVANGELIST.—E. J. LAMPTON.

Norborne, Sept. 9.—County Evangelist, J. B.

CALIFORNIA HOMES.

Located in Tehama County—a land of Sunshine, Fruits and Flowers. Sunstrokes, cyclones and blizzards are unknown. Both citrus and deciduous fruits grow and mature to perfection here. Tracts from ten acres up, at \$40 to \$85 per acre. Terms one-half cash, balance in easy installments.

Address,
STICE & GARDNER CO., Red Bluff, Cal.

COLUMBIA, MO.

ACCOUNT GENERAL CONVENTION CHRISTIAN CHURCH

SEPTEMBER 21-24, 1903,

Rate of one fare, plus 50 cents, from points in Missouri via M. K. & T. Ry., with return limit, Sept. 25, 1903.

GEORGE MORTON,
G. P. & T. A., M. K. & T. Ry.,
St. Louis, Mo.

Lockhart, held a two weeks' meeting for me at Pleasant Hill, beginning fourth Lord's day in August: 14 additions, 1 from Baptists, 5 by statement, 8 by confession. Good crowds, splendid interest and the true gospel preached with zeal and earnestness.—C. C. TAYLOR, pastor.

Pickering, Sept. 11.—The writer visited the church at Sheridan, Wyoming, the fifth Lord's day in August and preached to appreciative audiences in the Y. M. C. A. hall. There were five additions to the church: 1 by letter, 1 by statement, 2 reclaimed from the Methodists, and 1 from the Presbyterians, who was dissatisfied with her baptism and desired to yield to a fuller obedience, by being buried with her Lord in baptism. The church at Sheridan is less than one year old, but now has a membership of 114; they have a new church building almost completed, and there seems to be bright prospects for the future of the congregation. The first Lord's day in September I tendered my resignation to the church at this place to accept a call from the church at Sheridan. I will begin work there about the middle of October, if the Lord wills. The church here is looking for a good man to take up the work about that time, and I trust they will succeed, as this is a splendid church, in perfect harmony, and they know just how to treat a preacher. I never worked for a church in which there was more of a brotherly spirit prevailing than has been manifest in this, and I trust that my successor will receive the same hearty support, as he goes in and out among this people.—F. E. BLANCHARD.

Hinton, Sept. 5.—I closed a 16 days' meeting last Tuesday night at Old Pertle Church, eight miles west of Sturgeon, in Boone County, with 61 additions; 46 confessions, 2 from Baptists and 13 by statement. Pertle is one of the pioneer churches of Missouri. Our meeting broke all former records. There were 13 adult confessions at one service, seven of whom were heads of families. Of the 61, the youngest was 15 years and the oldest 63. Among the number was the commissioner of public education of Boone County. I have been laboring with this congregation for four years and was unassisted in this meeting. Pastor and people are happy. "Thanks be to God for His unspeakable gift."—B. F. GOSLIN.

Butler, Sept. 12.—Eight added since last report. Five were added during a revival meeting at Elizabeth Chapel. One conversion at Butler from the Catholics.—E. H. WILLIAMSON, pastor.

Carrollton, Sept. 8.—At our last regular appointment with Oakland one united by letter. At Marceline one by relation. At Rothville one by relation and one by baptism. At Cyclone, near Lee's Summit, in a ten days' meeting 16 by baptism. We are now in a meeting with Salem, near Moberly. We expect a successful meeting; will report at the conclusion.—J. J. LIMERICK.

Weaubleau, Sept. 6.—We closed our meeting here last night with a splendid interest. There were 4 added the last night, 2 by confession and 2 by statement. Had to close to help Bro. R. B. Havener at Prairie Valley. There were 18 accessions in all, 13 confessions and 1 from the New Lights and 4 by statement. It was a glorious meeting for us here. The membership has nearly been doubled since I came here.—S. E. HENDRICKSON.

NEBRASKA.—Edgar, Sept. 7.—Two more additions here. The church has called me for all the time instead of half time for another year. The work moves along nicely.—E. W. YOCUM.

Chester, Sept. 11.—Our revival meeting closed at Blue Springs with three baptisms and a general good feeling with the members. We had sectarianism of the worst sort, rain, storms and a gambling fair to battle against Bro. W. R. Smith led the song services and his solos delighted all.—D. G. WAGNER.

Verdon, Sept. 9.—We are at home in the beautiful new parsonage at Verdon. We divide our time with Salem and Verdon. One confession Sept. 6, at Salem. The writer delivered an address at old settlers' picnic, at Dawson, Aug. 26. Also addressed the picnic of the fraternal societies, Fall City, Neb., Sept. 3.—W. A. MORRISON.

OHIO.—Caldwell, Sept. 9.—State Evangelist Ragan just closed a three weeks' meeting in Caldwell, the county seat of Noble Co., resulting in the resurrection and reorganization of the church and the settling of a pastor. There were seven additions, one of whom is a preacher. The church will probably build a meeting house during the coming year.

OKLAHOMA.—Geary, Sept. 5.—During August Mrs. Smedley and myself planted a church in Taloya, the county seat of Dewy

Co., O. T., and organized an aid society. Planted a church near Rhea, Dewy Co., and organized an aid society. At both points arranged to build. Preached 31 times, Mrs. Smedley leading music with Bilhorn organ. Forty-six additions, six immersions.—R. S. SMEDLEY, Western Evangelist.

OREGON.—La Grande, Sept. 8.—Our Bible school has kept up better than during any previous summer of my work in La Grande. Audiences for preaching have been very small. A brother and sister united by letter Aug. 30, and two young men were baptized during the latter part of the month.—O. H. KING.

PENNSYLVANIA.—Claysville, Sept. 7.—Four confessions during last week's special meeting. Meeting will be continued. The Executive Committee of the C. W. B. M. has endorsed my illustrated lecture, "The Work and Workers of the C. W. B. M.," and empowered me to collect money in the interest of the Woman's Board. Recently gave six lectures in Indiana, including Bethany and Maxinkukee assemblies and South Bend Christian Church.—C. C. REDGRAVE.

TEXAS.—Graford, Sept. 12.—I have just closed a meeting of eleven days continuance at Graford, in Palo Pinto county, resulting in 70 additions, 50 of which were by baptism, 14 by relation and reclamation and 6 from other sources. Of the number of additions fully 50 of them were men, heads of families, and owners of the farms and ranches in the surrounding country. The cause at Graford is now a fixture, and a church, Sunday-school and Endeavor Society have been organized. A church house will be built soon. Arrangements have already been made to have regular preaching, and thus keep alive the interest kindled. Texas has many more such places, only awaiting the evangelist to come and do the sowing and the reaping.—B. B. SANDERS.

Cisco, Sept. 8.—Six additions since last report.—R. E. MCKNIGHT.

Daphne, Sept. 3.—We have had a glorious meeting in Winfield, Texas. Bro. Robert D. Smith did the preaching; had 67 additions—37 baptisms, 13 from the Baptists, 8 from Methodists and 3 from Presbyterians.—J. D. HENSELEY.

Cameron, Sept. 4.—I am home again after 18 days in the field, during which time I held one meeting of 10 days, and one from one Sunday to the other; total additions in the two meetings, 72—48 baptisms; some from Methodists and some from Baptists, and a few by letter and restoration. The first meeting was at Hicks, where we left a church of some 200 members, a live, aggressive force in the community. Many came for fifteen and twenty miles around, and came through the meeting. My next meeting was at Yarellton, in this county; here we only had a church building that needed repairs and a few discouraged Disciples, it having been over two years since a Christian preacher had preached there, and he had left things in a bad shape. I found the Baptists were about the only ones who amounted to anything. The Holiness brethren had started just before I came, and when I reached there there was war in the camp between those two bodies. So they both came and helped us. We had large crowds and deep interest; the additions were some of the most substantial men of the community. I revived the church, raised money for a pastor and secured one. Now feel there is a bright outlook for the Yarellton church.—JAS. A. CHALLENGER.



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The Pulpit

THE JEW: His Past, Present and Future.

Shall He Be Shot or Exiled?

By M. E.
HARLAN

The Kishineff horror has added another page, foully stained, to the annals of history. Men were tortured beyond recognition; mothers, wives and daughters were subjected to unnamable crimes against their persons. And all this for the grave crime of being Jews, whose eventful journey has been a trail of blood across the map of history. Their endless martyrdom tells the story of the most undaunted and persistent faith known to man. In the low plains of human suffering and persecution they have the highest pyramids, and they stretch back to the time when history was but a youth. The phoenix of art will yet place upon the canvas his richest contribution, and his brightest colors will tell of the colossal idealism of the Jew. There are those who hear in the recent wail from Russia the mocking echo of that taunting invocation of the Jews to Pilate nearly 2,000 years ago, when they said on the crucifixion morn, "His blood be upon us and our children." To them that old cry has been the nemesis of history that lurks at every banquet table to haunt them with memory and tears, and blanches their cheeks at every strange tumult in the street, for fear it may be a frenzied mob that can only be satisfied when it has wiped the dew of death from the brow of this outlawed race. "Though I make a full end of all nations, yet will I not make a full end of thee," is God's armor of prophecy with which he defies the sword of extermination. Their persistent continuance is the miracle of miracles.

And who are the Jews whom Russia in particular and the world in general would execute or export? What marvel of marvels! There are people now living who can snatch from their own stream of uninterrupted speech the commerce of thought between God and man since the days of the patriarchs. What an opportunity for God to embalm his thoughts! But whence, indeed, is this "aqua vitae" that flows on forever? Above the roar of the relentless storms of punishment and persecution his voice is heard: "I am Israel—God with us. Since Abraham was, I am." For the time being his authority as a nation ended at the destruction of Jerusalem under Titus; but not his history. While every man's hand is against him, yet at no time in his eventful history were they as numerous as at the present. In their palmiest days in ancient times, they did not exceed 4,000,000, while to-day they number 12,000,000. In the past forty years they have increased in the United States about 900,000, and according to some authorities, now number 1,043,000. In them prophecy and history meet as familiar friends. Like their rejected Lord, they can say, since "Abraham was, I am." Other nations may grow weary toiling up the highway of time and leave naught but mounds and marble slabs to tell of those that were, but are no more. All except the Jew are mortal. All others pass, but the Jew abides. He is his own living, breathing, moving monument, and since his birth in the dim distant past, his own hands have kept alive his endless procession of camp fires in his persistent march of mystery in the purpose of God.

As a factor, then, in financial, industrial, commercial, economic and religious problems, the Jew must be reckoned with, for he is here to stay. They are well-known in all schools of our modern life except the schools of pauperism and crime. In all our almshouses there are said to be but 17 Jews. Our criminal records rarely have upon them the name of a Jew. General Ben Butler said he had been familiar with the criminal courts of Massachusetts and other states for forty years, and in all that time he had never had a Hebrew client as a criminal, nor had he ever seen one in the prisoner's box as a criminal. But they do have a good record in our schools. In Hungary, while the Jews are but 5 per cent

of the population, they furnish 25 per cent of the high school pupils and 27 per cent of her university men. So says the Jewish Gazette. East Side New York is crowded with them, and in Manhattan alone there are 360,000, mostly Russian and Polish Jews. It is reported that through the Baron Hirsch fund they have 600 farms in New England and several settlements in New Jersey. And still they come. On May 19, 1903, there were 1,500 in one day landed in the port of New York, and it was said that 15,000 more were on their way. Dr. Singer, one of the leaders interested in exporting Russian Jews, says that much of the \$14,000,000 they desire to secure will be used in exporting them to the United States via New Orleans, and settle them in the agricultural west. The papers report that he hopes to bring 100,000 a year. Something of this kind seems much more likely than the Zionist movement to settle them in Palestine. It is quite generally believed that Turkey will not be willing to sell her title to Palestine, though responsible men at the head of the Zionist movement hint that they have advance inside information that Turkey needs money and that Palestine is in the market when the money is in sight, and that \$20,000,000 is the price. The Jewish Colonist Trust at Brook House in London has 130,000 share holders and \$10,000,000 capital in hand. They tell us that there is now a threatened general shifting of nations on the chess board of history, and when readjustment comes, Turkey will be out of Palestine and the Jews will be in. So great was the interest that the Zionist movement was organized in 1897 at Basl. This was the first national meeting of the Jews for nearly 2,000 years.

But taking all this into account, it hardly seems that this is the likely solution. It would seem to be a physical impossibility. The hope of some is that Christ will yet come and sit on the throne of David in literal Jerusalem, forgetting that that throne is not in existence and that Christ as the descendant of David is now sitting on the throne, ruling spiritual Israel. To take all the Jews to Palestine, would make it a veritable "hole of Calcutta." Modern Palestine has about 5,600 square miles of territory, or is about the size of Wales, or about one-tenth the area of New York. To place all the Jews in Palestine would be like placing 120,000,000 in New York. Col. Claude R. Condor, R. E., LL. D., the best authority on Palestine, says under a high state of cultivation the country would support not more than 6,000,000. Providing that none but Jews were present, including rivers and lakes and mountains, each person would have but one-fourth of an acre on which to subsist. To care for them, God would again need to shower on them manna from heaven. If this is to be God's solution, I will be content; but it hardly seems the way. The real Zionism is not to be an *emergence* into a country, but a *submergence* into the stream of Christianity, and best of all, there will be no Jeremiah to wail over such a destiny. He must be a poor reader of prophecy and events who does not know that this is to be the end, not of Zionism alone, but of Zion.

In history, as well as in prophecy, the Jew has been a unique figure. He has suffered all kinds of injustice and persecution, and is still the "hiss and a by-word" among all peoples, as the prophets said he would be. These prophets, however, stated not a wish, but a fact. Bancroft and others speak of Maryland as the first of our colonies to grant religious freedom. But this so-called religious freedom did not include the Jews, for it was decreed that whoever did not believe in the trinity should suffer death. A Jew could not hold public office in Maryland till 1818. Exile or execution was the so-called law of liberty.

In Weinstock's book, "Jesus, the Jew," he

quotes as follows from Martin Luther: "We should set fire to their synagogues and schools, and what cannot be burned should be covered with earth. We are to do this for the glory of God and Christianity. Burn all their houses and lodge them in stables like gypsies, in order that they may know that they are not lords in the land, but in captivity and misery. Burn all their prayer books and Talmuds and forbid their rabbis to teach under penalty of death. Deny Jews the right of protection on the highways, for they have no business with the land. Being neither lords nor farmers nor anything of the kind, they are to remain at home."

Do we need to wonder that the Jews did not take to such a religion, and that Heine said: "Judaism is not a religion—it is a misfortune!" Under favorable conditions the Jew is naturally a hopeful listener. He already believed in the Old Testament and was ready to come as far as the cross. In the spirit of Christ we are to meet him here and lead him on. Results show this to be a hopeful task. There are said to be not more than 250 missionaries among the whole Jewish world, and yet Dr. Delitzsch says there are 100,000 converts to Christianity. Some put the number higher. From 1698 to 1903 there were 2,158 Jewish converts to Christianity in Hungary alone. From 1800 to 1899 the Missionary Review says there were 224,000 Jewish baptisms. Yet the New Testament was not put into the Hebrew tongue till 1817, nor in the Yiddish till 1821. Seeing how much professed Christians have mistreated the Jews, the great wonder is that so many have accepted the Christian religion, especially when his followers represent him so poorly.

During the middle ages, Jews were burned for violating a tradition of the Roman Catholic church. The Catholics teach that the sacramental wafer is the very body of Jesus. There was no trouble to find men who hated the Jews sufficiently to swear that they saw them puncture this wafer with their knives, and the charge was made, therefore, that the Jews had "crucified afresh" the Lord, for had they not pierced his very body? This persecution was but little worse, however, than that seen in the recent uprising in Russia, where an immoral and illiterate and bigoted priesthood stirred into maniacal madness their superstitious and cruel followers by telling them that the Jews used the blood of Christians to celebrate their Passover at Easter. They are charged with using this blood ritualistically in preparing their unleavened bread. If a Christian boy or girl disappears in Russia at the time of the Jewish Passover, the police begin their malicious search for damaging testimony against the Jews, and if that body is found in lake or stream or forest, the people begin their clamor for the blood of the schachter or Jewish butcher. Cases have been known where murderers dragged the bodies of their victims through the alleys of the Jewish quarters, so easy was it to escape

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punishment by diverting attention to the hated Hebrews. Heine, in his "Rabbi of Bacharach," represents strangers introducing the bloody corpse of a murdered child into the house of a rabbi to incite the rabble against him and his people, to give excuse for despoiling them. It was this same fiendish desire for Hebrew blood, and this same pretext that led to the recent outrages at Kishineff. "Who, if not the Jews, could have needed the death of this girl?" asked a witness at the trial at Kontais in 1880. By just such testimony and limping logic has many an Israelite been slain by so-called Christians. Do we need to wonder why the Jews have been slow in accepting such a religion?

He is a dolt or drone who is not interested in the processes of history in the world's evolutionary progress. Most of the unjust persecution against the Jews can be traced to the untruthful charge that he alone was responsible for the death of Christ, forgetting that Jews also were Christ's first converts and warmest friends, and that they, too, were the first commissioned men to preach the gospel. As a whole, the Jews were no more responsible for the death of Christ than were the people of Delaware for the recent roasting alive of the negro ravisher. It was the worthless rabble of Delaware, as well as the rabble of Jerusalem, led on by a few ruffian bigots, upon whom the guilt rests. It was not a Jewish, but a Gentile cross upon which Jesus was crucified, and Gentiles sanctioned the verdict of the mad mob. At any rate, the Jews now are not responsible for the misdeeds of their unknown ancestors so long ago. For centuries the only view the Jews had of Christ's religion was through the sin-darkened perspective of Gentile converts from Italy and Spain, who, in the name of Christ, burned and tortured them for a crime committed by their fathers, for whom they were no more responsible than are we. When it once dawns upon us how in his name they have been persecuted and punished, haunted and hunted, scattered and slain, we will have more patience and pity for this despised people who have been waiting for centuries for the "time of the Gentiles to be fulfilled."

As the cloud defying lightning is the resultant of a succession of hidden processes, including world warrings from afar, and flaming fires and surging tides, so we may trace some of the processes of environment that entered into the lives of Jesus and the apostles. Christ was a Jew, and this alone held him by the ties of nature to a peerless though despised people. The whole nation was imbued with a patriotic spirit that no slavery could subjugate nor time destroy. In their veins flowed the blood of proud shepherd kings who had held converse with Jehovah and who acknowledged no sovereign but God. Such a people may be physically coerced, but not enslaved. Till they acknowledge the superiority of their captors they are not slaves. Temporarily the Egyptians could force the Jews to "make bricks without straw," but they could not subdue their spirit nor compel them to acknowledge their inferiority.

They were unique in their religion. Though all about them had their many gods, the Jews had one God and he was Jehovah. Their throne might be razed to the ground, but from the very ashes of their national despoilment, their altars and temples would rise sphinx-like, and about these they would gather with their sacrificial fires and sing their unending song of victory. In the dome of the Congressional Library at Washington, the master artist has placed in glowing colors the emblem of each nation's characteristic contribution to the progress of the world. Egypt is represented by "written records," Greece by "philosophy," Rome by "administration," Germany by "printing," but Judea by "religion;" and the striking emblem is the scroll and the censor in the hands of her consecrated priesthood. Through long years of yearning for the coming Christ, in the absence of the temple, they gathered about the ark and through the sacred souvenirs kept therein, they found their way to memory and devotion. It was the duty of the priests to guard these holy records that mutely told of God's long and tender dealings with their fathers.

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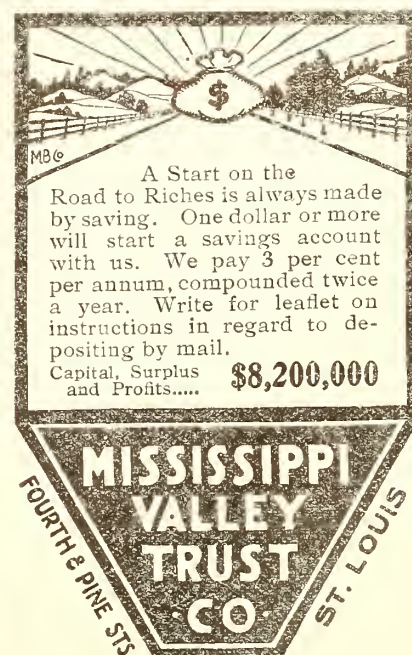
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As long as they were thus led, they never lost. The poetry of Greece and Rome and India and all other peoples told in a strange, sad way of a "golden age" forever vanished. Not so the Jew. Wherever rose a man whose heart flamed with a holy passion, and upon whose lips had been lain a coal from the altar of God, he sang of the "golden age" yet to be and chorused his unending song. Under what lasting obligation he has placed the world for this song of hope to keep alive the heart! Shall we show our appreciation now by either executing or exiling his descendants? Who will dare say how much these processes of lofty thought, persistent purpose and undying hope contributed to the character of the founder of our glorious religion? The thrilling notes of the Bethlehem angels' song were but the fitting climax of a grand oratorio that Israel had been composing for 4,000 years before the angels sang it.

"What if Christ should come to Russia" today? In view of what has recently transpired under the dominion of the state church of Russia, is not that a fitting question? The Russian consul in the port of New York ascertains the nationality or religious belief of each applicant for a passport to his country. If a man is of the Jewish persuasion, even though he is an honorable citizen of the United States and holds a certificate of citizenship from our government, he is rejected. This is not only an insult to the Jew, but disrespect to our government. Tammanyites and thugs and libertines and negroes and Chinamen and grafters can go, but O. S. Straus and Disraeli and Mendelssohn and the apostles and Christ would be refused admission by the state church of Russia because they are Jews. As these Christians (?) approached each martyr Jew, the martyr could say, "Your Christ is the same as my devil, for he permits you to do what my devil commends in me." This may explain these fiendish atrocities, for Christ has been driven out because of prejudice against his nation. Madam Novikeff said to a rabbi that the only way to settle the Jewish question in Russia was to have the Jews become Christians. "It seems to me there is another way," said he. "Let the Russians become Christians." In 1290, King Edward ordered all Jews out of England by the first of November. The penalty for refusing to go was hanging. All debts owing to Jews were to be canceled. The decree was absolute. None were exempt. Of the 15,000 expelled, many perished.

Why is it so hard for us to learn that at bottom, both Judaism and Christianity rest on the same fundamental idea—God? If the Jews were really loyal to their book (the Old Testament), and Christians were loyal to their book (the New Testament), race hatred and persecution would cease. Even as it is, the

real godly Jew and the real Christly Gentile, looking deep into each other's eyes, recognize the likeness of their common Father-God, and long and hope for a universal brotherhood befitting their parentage, when from religions many there shall come religion. This religion will know neither Jew nor Greek, circumcision nor uncircumcision; for he shall "be head over all things to his Church." Christianity is but Judaism at her best, plus Christ. Better be a godly than a persecuting Gentile. Better be a Jew in the catacombs than a murderous pope on the throne. Not with the inquisition or the guillotine are we to convince the Jew that our religion is superior to his. To live the Christly life will convince both Jew and Gentile that all that was of real worth to character and religion found in Judaism has been the better supplied in Christ's new order of things. Judaism was Christianity in preparation. Paul says the Old Testament was our schoolmaster to lead us to Christ; but that "since faith has come, we are no longer under a schoolmaster," but under Christ. Many Christians have not yet learned this, and with much inconsistency appeal to the Jewish Testament as a book of authority for Christians. The Old Testament was a book of authority for Jews, not for Christians. If you desire to know how to become a Jew and keep the Jewish law, then read the Old Testament; but if you desire to know how to become a Christian, read the



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New Testament, for it is an all-sufficient guide. The New Testament is not, as some suppose, a mere contradiction of the Old Testament, but a fulfillment of it. All laws and regulations of primal worth to character found in the Old Testament, are embodied in the New Testament. We can well afford to hope that both Jew and Gentile will soon recognize this truth. Till then justice has not been done to the Jew nor Gentile, for we have not done justice to Christ as the inspiration of the Christian Scriptures.

Many of the most beautiful stones in the temple of both church and state have been taken from far off Sinai, and to the Jew we are indebted for them. Shall we shoot him for this contribution? The idea of industrial and social justice is a Jewish idea. It is also found deep in the foundation of the New Testament church, and our social and industrial troubles will never be settled till settled by the principle of the Golden Rule. The English Magna Charta and our own declaration of liberties, of which we boast, as they are found imbedded in our temple of civilization, are stones quarried from Israel's Horeb, hoary with age. The mutterings of Sinai were the early prophecies of our constitutional rights and the immortal Declaration of Independence. Lincoln did not originate the emancipation declaration. He copied it from the law of Israel. He signed but one chapter of it that through an evolutionary process had been waiting for ages for some brain large enough to grasp it, and a hand true and fearless enough to sign it. Our own United States decalogue of liberty was taken from stone tablets deciphered at Sinai; and for all these we are indebted to the Jew. What if he did crucify Christ? This, of course, was his sin of sins. But was he not assisted and abetted by Gentiles who were as anxious to get rid of the "Reformer" as were the Jews? And are there not Gentiles now who, to use Paul's language, would "crucify the Son of God afresh" by denying his sovereign rights? What if the Jew has not and does not live up to his book? Are Gentiles free from the same charge? In the name of our Christ and his religion of justice, let us not forget justice to Christ's own nationality. If we "have not the spirit of Christ," we are none of his. To crucify his spirit likens both Jew and Gentile to the mob at Jerusalem.

We say the Jews are exclusive. Yes; but are they altogether to blame for this condition? Gentile exclusiveness has joined hands with rabbinical exclusiveness to keep the great mass of Jews to themselves. If they would break away from Talmudic imprisonment, the world does not lack Gentiles who would lead them back by compelling them to live within the imprisoning walls of the "ghetto." For long centuries after Christ came, both Moslem and Christian, in both eastern and western civilization, framed their laws as though they had in mind the determined purpose of excluding Israel. If so good a man as Martin Luther urged their isolation and exile, what kind of treatment might they expect from the rabble in those times? Since so-called Christian nations would make exceptions of them and prohibit them from owning property and becoming citizens, and force them into cruel exile, is it any wonder that they make their temples their only fatherland, and the decisions of the Kahal their code? What isolation their own ceremonial laws could not enforce upon them was forced upon them by state and national legislation. Between these upper and nether millstones there was little hope. The isolated Jew to-day is largely the product of fierce prejudice already too long endured, and which modern civilization should not tolerate. The Italian ghetto, the German judengasse and the American Jewish quarters have long contributed to their enforced isolation, and the chains are so fast forged that nothing but the real spirit of Christ can now break them. The isolation is so complete and of such long standing that with him it has become a tradition over which he dreams, and wonders if the end will ever come. In the howl of the madened mob, it is the nightmare that haunts him from the cradle to the grave and sends him a hopeless exile, knocking for admission at the doors of nations much younger than his

own. His has become the unending tragedy that has left its trail of blood down the highway of history. It ill becomes Christianity to longer tolerate this carnival of blood. Before we too harshly criticize, let us see to it that we eliminate from the problem of isolation the element of our prejudices.

There are those to-day who look upon the Jews as worthy of toleration solely because they remain as a reminder of the awful fate of those who reject Christ. Others look upon them as a story continued on purpose that some day it will and trumpet tongue to prophecy. But generally they are regarded as bacterial pests menacing the commercial and moral health of the body politic. As such they have practically been quarantined in the ghetto to limit their circulation, and thus prohibit as much as possible the spread of the infection. There are hotels and watering places where a Jew, known as such, is shown no quarter, simply because he is a Jew. This spirit of exclusion has even entered our public schools. Last winter a principal of one of our high schools was heard to express his hate by saying he hoped a certain contestant for honors would not win the prize. Why? For the grave crime (?) of being a Jew, and for no other reason whatever. But the star of simple justice is rising, and under its benign influence the Jew—not because he is a Jew any more than the German because he is a German, but because he is a man—is to have an equal chance in the race of life. To-day our sons and daughters go to the marriage altar led by the strains of the world's favorite wedding march, or sit entranced by the musical art of a Rubinstein, or listen long to the words of wisdom as they fall from the lips of Beaconsfield, trained in statesmanship, and never falter because these inspirations come from Jewish authors. There never has been such commerce of thought in music and art between Jews and Gentiles as at the present time. Christ's followers enrich their services by quoting or chanting the psalms of David, and Jewish hearts echo with "Nearer, My God, to Thee," which is but the prelude to "Just as I Am, Without One Plea," and lose racial hatred in the melody of godly singers. Chant on, devout Christian! Strike the harp, devout Jew! till the psalms of David, the Jew, and the hymn of Charlotte Elliott, the Christian, will swell into a mighty anthem to quiver forever through the halls of inter-racial life and lift to our common Father both Jew and Gentile in one sweet and enduring fellowship. Then wherever man is found, there will be the holy land. Then will the waiting world know that not in ancient Zion alone is God to be worshiped, but in every land they that worship him will worship him in spirit and in truth, for the Father seeketh such under all skies to worship him. But in all this, gratitude is the highest note, and we will not be able to chorus it till we acknowledge our obligation to Israel and hear Christ say, "Salvation is of the Jews." In turn, the Jew must acknowledge the sovereignty of Jesus who has broken down the "middle wall of partition" that he might make into one fellowship "all nations of men that dwell upon the face of the earth." The mountain tops of future victory are fairly aglow with the touch of prophecy when "Israel shall turn to the Lord." What matters this long waiting then? What matters it in the world's march if Hamilcar, the Jew, is driven from Sicily? Hannibal, his son, will yet shake the empire of Rome, and the Jewish Cilician tent-maker, whose "bodily presence was weak," will lay the civilized world under tribute to the Jew, who, by declaring that the gospel of Christ was the "power of God to salvation," lifted the Roman empire off its hinges, and with the fiery eloquence of faith smote to dust Rome's temples and her shrines. Either Saxon or Roman that will not acknowledge his debt to the Jew should be compelled to make an unrewarded search for the Roman gods till, blinded by the dust of their defeat, he will clamor for the Light of lights, that he might know that Christ has come to stay. He should be led to decipher the lines so truthfully written in Latin across the base of Nero's statue in front of St. Peter's at Rome: "Conquered by the Lion of the tribe of Judah." The Galilean fisherman challenged the Latin

THE ROOT OF THE MATTER.

He Cured Himself of Serious Stomach Trouble, by Getting Down to First Principles.

A man of large affairs in one of our prominent eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble; the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee and even renounced my daily glass or two of beer, but without any marked improvement.

"Friends had often advised me to try a well-known proprietary medicine, Stuart's Dyspepsia Tablets and I had often perused the newspaper advertisements of the remedy, but never took any stock in advertised medicines nor could believe a fifty-cent patent medicine would touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of nausea or discomfort.

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained and they replied that the principal ingredients were asceptic pepsin (government test), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach."

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Although Stuart's Dyspepsia Tablets have been in the market only a few years yet probably every druggist in the United States, Canada, and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

empire and robbed Rome of her power and prestige, and for the statues of her warriors and great men has had substituted the shrines of the living God and the statues of Christ and Paul and Peter, the Jews. The old heathen gods, Odin and Wodin and Thor, and other gods, have fled forever; but Jesus remains. Roman gods were for a single nation only; Jesus is for all. When once the Jew can be made to see the imperious perpetuity of the kingdom of Christ, his own rejected countryman, he will acknowledge his sovereignty, enter the kingdom and "go no more out forever." This is what the prophet meant when he said that "a nation should be born in a day." Till then let us for both Jew and Gentile who reject Christ, pray, "Father, forgive them, for they know not what they do."

Brooklyn, N. Y.

Publishers' Notes.

I have just finished reading the splendid book, "An Endeavorer's Working Journey Around the World." It reads like a romance. Get it and read it.
E. R. CHILDRESS.

Troy, Mo., Sept. 10, 1903.

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Family Circle

If We Had But a Day.

We should fill the hours with the sweetest things,

If we had but a day!

We should drink alone at the purest springs

In our upward way;

We should love with a lifetime's love in an hour,

If the hours were few;

We should rest, not for dreams, but for fresher power

To be and to do!

We should guide our wayward or wearied wills

By the clearest light;

We should keep our eyes on the heavenly hills,

If they lay in sight;

We should trample the pride and discontent

Beneath our feet;

We should take whatever the good God sent

With a trust complete!

We should waste no moments in weak regret,

If the day were but one;

If what we remember and what we forget

Went out with the sun;

We should be from our clamorous selves set free,

To work or to pray,

And be what the Father would have us be,

If we had but a day!

—Mary Lowe Dickinson.



Davy's Weather Wishes.

"Horrid weather!" grumbled Jacky Junior. "Perfectly dismal!" mourned Beatrix, disconsolately. For, of course, the much-looked-forward-to day at Lowell Lake was out of the question, as the rain was coming down in torrents, and the draining ditches each side of the road were overflowing, till from bank to bank, along the wood road, there was a rushing, roaring stream of mud and water.

And to-morrow was the day of the picnic! Three carriage loads of young folks, Jacky, Beatrix, and the Farnham cousins, were to drive to the beautiful little lake seven miles away, through the deep fir woods, and spend the day fishing, boating, and merry-making generally.

Cousin Jack was to have charge of them, and any one who knew Cousin Jack knew that this meant a day of delight for every youngster in the party.

Even if the rain stopped, the sun came out, and the next day were clear and shining, still the picnic would be impossible, as the roads would not dry in so short a time.

Cousin Jack, coming into the library where the children were gathered, smiled sympathetically into the dismal faces turned toward him.

"It is rather hard," he acknowledged, "but aren't you glad you're not responsible for the weather? Think how hard it would be to suit several million people; all wanting different samples of weather, perhaps!"

"I'd like to have the chance just once, anyway."

"Did you ever hear the story of one man who tried it?" asked Jack.

In a second the group of cousins had settled themselves around Cousin Jack, ready for one of his stories—for Jack knew just how to tell good ones, they all knew very well.

"He was a French-Canadian, named Davy," began Jack, "and he lived at St. Roch, so the story goes. It was a jolly old priest who told it to me, that

winter I was with the lumbering party in Canada.

"Davy, they say, was plump and merry, and always singing, for the world went well with him.

"One bright, cold morning, spruced up in his Sunday best, he started off with his sacks in his sleigh to take the yearly tithes to the priest.

"It was a perfect day, and the deep Canadian woods were as beautiful with their robes of snow as in the green summer. And Davy, enjoying it all, puffed his pipe, or sang merrily as he jingled along his spowgy way.

"It was several miles to the village where the priest lived, and the road led through a deep forest. Suddenly, in the deepest part of the woods, Davy saw a stranger standing in the way, and stopped his horse at once, for this was an unusual sight. The road was a lonely, seldom traveled one, and the stranger was like no one whom Davy had ever seen before.

"He was tall and fair, with beautiful, searching blue eyes, long hair flowing over his shoulders, and a bearing grave, dignified, yet of wondrous kindness. His flowing blue robe, belted at the waist, was not meant for rough, Canadian woods, and he wore no cap or coat. He had not been traveling, Davy saw; he had appeared there suddenly and mysteriously, and Davy gazed at him with awe and wonder.

"'Peace be with you,' was the stranger's salutation, grave and sweet.

"'The same to you,' stammered Davy, wondering, but reverent.

"'Where are you going?' asked the stranger.

"'To the priest, to carry my tithe,' answered Davy.

"'You had a good harvest,' said the stranger, kindly, 'if this load represents one bushel in every twenty-six.' (That was the Canadian farmer's tithe for the priest.)

"'Oh, it's pretty good this year,' asserted Davy, 'but, if I could only have made the weather—ah, sir, you would have seen a harvest.'

"'Be it so,' said the stranger, gravely, gently. Hereafter you shall have such weather as you wish.' And he

was gone. Davy looked around in wonder and awe, but saw no trace of him. And he went on his way, pondering on what his angel visitor had told him.

"A year rolled away, and again Davy went through the forest to carry his tithe to the village priest. But there were no sacks with horse and sleigh this time. Davy took his offering in a handkerchief! He sang no more, and he was no longer plump and merry.

"Suddenly, in the depth of the forest, at the same spot as before, appeared his angel of a year ago.

"Again he raised his hand in blessing, 'Peace be with you.'

"'I thank you,' Davy answered; 'I need it, for I'm at odds with all my neighbors, and even my own family have gone against me. I don't want any more weather-wishing power, sir, please, for they all say I'm a sorcerer, because every time I wish for a certain kind of weather, we're sure to have it. But I don't know how to wish right; the sun's been hot at the wrong time, and the rain's been cold at the wrong time, and we've had droughts and freshets, and the seeds have been washed out of the ground, the crops have dried, and withered, or rotted, or been blown down by the winds, and the stock won't feed as they should. So my weather wishes are bad for all.'

"The stranger smiled. 'So you know, at last, that God knows best what is for his children's good? It shall be as you wish. Your wishing power is gone. Next year your tithes will fill your sleigh again.'

"The angel was gone. So was Davy's wishing power. And at that his heart grew lighter. He was happy again.

"And now, in that part of Canada, when rain, or snow, or sunshine come, the peasants say reverently, 'God knows best.'"—Jean E. Hanson, in *Christian Work*.



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The Six Judges.

In the folk-lore of Hindustan is a queer story of a Brahmin (a high-class Hindu), a Tiger and six unusual "judges."

Perhaps our readers may find some lessons in it worth remembering.

Once upon a time a Brahmin who was walking along the road came upon an iron cage, in which a great Tiger had been shut up by the villagers who caught him.

As the Brahmin passed by, the Tiger called out and said to him: "Brother Brahmin, Brother Brahmin, have pity on me and let me out of this cage for one minute only to drink a little water, for I am dying of thirst."

The Brahmin answered: "No, I will not; for if I let you out of the cage you will eat me."

"Oh, father of mercy!" answered the Tiger, "in truth I will not, I will never be so ungrateful; only let me out that I may drink some water and return."

Then the Brahmin took pity on him and opened the cage door, but no sooner had he done so than the Tiger, jumping out, said: "Now, I will eat you first and drink the water afterward." But the Brahmin said:

"Only do not kill me hastily. Let us ask the opinion of six, and if all of them say it is just and fair that you should put me to death, then I am willing to die."

"Very well," answered the Tiger, "it shall be as you say; we will first ask the opinion of six."

So the Brahmin and the Tiger walked on till they came to a Banyan tree, and the Brahmin said to it: "Banyan tree, Banyan tree, hear and give judgment."

"On what must I give judgment?" asked the Banyan tree.

"This Tiger," said the Brahmin, "begged me to let him out of the cage to drink a little water, and he promised not to hurt me if I did so, but now that I have let him out, he wishes to eat me. Is it just that he should do so or not?"

The Banyan tree answered: "Men often come and take shelter in the cool shade under my boughs from the scorching rays of the sun, but when they have rested, they cut and break my pretty branches, and wantonly scatter my leaves. Let the Tiger eat the man, for men are an ungrateful race!"

At these words the Tiger would have instantly killed the Brahmin, but the Brahmin said: "Tiger, Tiger, you must not kill me yet, for you promised that we should first hear the judgment of six."

"Very well," said the Tiger, and they went on their way.

After a little while they met a camel.

"Sir Camel, Sir Camel!" cried the Brahmin, "hear and give judgment." And the Brahmin related to him how the Tiger had begged him to open the cage door and promised not to eat him if he did so, and how he afterward determined to break his word, and asked if that were just or not.

The camel replied: "When I was young and strong and could do much work my master took care of me and gave me good food, but now I am old and have lost all my strength in his service, he overloads me and starves me and beats me without mercy. Let

Ideals for Young People

By M. E. HARLAN, A. B., LL. D.

This book is the result of the author's sending out a series of questions to more than 2,000 young people in all parts of the United States and other parts of the world. The questions touch the social, sentimental, moral, commercial, religious and domestic interests of young people and the book is a reflection not only of what the author thinks, but of what the young people themselves think on the questions at issue. From the many answers, the author selects a few of the most pointed, together with the names of some of those interviewed, when permission was given to use names. These, together with the deductions of the author, make a helpful and inspiring book. It is particularly suitable as a present for young people. It is just such a book as a mother would like to have read by her son or daughter. Prof. Hill M. Bell, Dean of the College of Liberal Arts of Drake University, writes the introduction. The four subjects treated are: "The Ideal Young Woman from the Young Man's View Point;" "The Ideal Young Man from the Young Woman's View Point;" "The Ideal Home;" and "The Ideal Church."

PRICE: Paper, .25, Cloth, .50.

Christian Publishing Company,

St. Louis, Mo.

the Tiger eat the man, for men are an unjust and cruel race!"

The Tiger would have killed the Brahmin, but the latter said: "Stop, Tiger, for we must hear the judgment of six."

So they both went together on their way. At a little distance they found a Bullock lying by the roadside. The Brahmin said: "Brother Bullock, Brother Bullock, hear and give judgment."

"On what must I give judgment?"

Then the Brahmin said: "I found this Tiger in a cage, and he prayed me to open the door and let him out to drink a little water, and promised not to kill me if I did so; but when I let him out he resolved to put me to death. Is it fair he should do so or not?"

The Bullock said: "When I was able to work, my master fed me well and tended to me carefully, and now that I am old, he has forgotten all that I did for him and left me by the roadside to die. Let the Tiger eat the man, for men have no pity!"

Three out of six had given judgment against the Brahmin, but still he did not lose all hope, and determined to ask the other three.

They next met an Eagle flying through the air, to whom the Brahmin cried:

"Oh, Eagle, great Eagle, hear and give judgment!"

The Brahmin stated the case to the Eagle, but the Eagle answered: "Whenever men see me, they try to shoot me; they climb the rocks and steal my little ones. Let the Tiger eat the man, for men are the persecutors of the earth!"

Then the Tiger began to roar, and said: "The judgment of all is against you, O Brahmin!" But the Brahmin answered, "Stay yet a little longer, for two others must be asked."

After this they met an Alligator, and the Brahmin related the matter to him, hoping for a favorable verdict. But the Alligator said: "Whenever I put my nose out of the water men torment me and try to kill me. Let the Tiger eat the man, for as long as men live we shall have no rest."

The Brahmin gave himself up as lost, but again he prayed the Tiger

to have patience and let him ask the opinion of the sixth judge. Now, the sixth was a Jackal. The Brahmin told his story, and said to him:

"Jackal, Jackal, say what is your judgment?"

The Jackal answered: "It is impossible for me to decide who is right and who is wrong unless I see the exact position in which you were when the dispute began. Show me the place."

So the Brahmin and the Tiger hastened to the place where they had first met, and the Jackal went with them. When they got there the Jackal said: "Now, Brahmin, show me exactly the place where you stood."

"Here," said the Brahmin, standing by the iron cage.

"Exactly here, was it?"

"Exactly here," said the Brahmin.

"Where was the Tiger then?" asked the Jackal.

"In the cage," answered the Tiger.

"How do you mean?" said the Jackal; "how were you within the cage? Which way were you looking?"

"Why, I stood so," said the Tiger, jumping into the cage, "and my head was on one side."

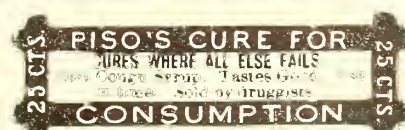
"Very good," said the Jackal; "but I can not understand without knowing the whole matter exactly. Was the cage open or shut?"

"Shut and bolted," said the Brahmin.

"Then shut and bolt it," said the Jackal.

When the Brahmin had done this the Jackal said: "Oh, you wicked and ungrateful Tiger! When the good Brahmin opened the cage door is it to eat him the only return you would make? Stay there, then, for the rest of your days, for no one will ever let you out again. Proceed on your journey, friend Brahmin. Your road lies that way and mine this."

So saying, the Jackal ran off in one direction and the Brahmin went rejoicing on his way in the other.—*Standard and Times.*



A Heart-to-Heart Talk.

The bartenders of Jersey city are discussing a proposition to form a temperance society. Well, why not? Sensible, isn't it?

Many bartenders are total abstainers. Lay it down bluntly that the bartender who drinks every time his customer invites him will not hold his job very long.

Notice two facts:

1. The temperance question, so far as the business world is concerned, is in process of natural solution. Railroads, corporations, business men have put their ban on the drink habit. Even the saloon keeper demands a sober man behind the counter.

2. The bartender knows the effect of drink better than any other man. The object lessons are before him constantly. He needs no temperance lectures. He sees the outcome.

Now, Mr. Workingman:

The liquor dealer openly confesses that the wage earners are the main support of his business. And—

If his bartender cannot afford to drink, can you afford it?

The bartender is also a wage earner. He gets wages, too. But he does not patronize the bar. He patronizes the butcher and baker. He buys thick steak for his family. There's soup and celery and a course dinner. His wife wears good clothes. His boy wears white collars to school, and his daughter consults the dress maker and the milliner.

Are you one of his daily customers?

How about your family? How long since your wife had a new dress? Do your children appear as well as the bartender's? Or do you buy liver when the bartender gets steak?

You love your wife and children as well as the bartender loves his. Doesn't it hurt you in a tender place when at school and on the street your children shrink from comparison with the bartender's well-groomed children? Or your wife with his? Think over it. Put it to yourself.

"If the bartenders are going to form a temperance society, is it not about time that I should organize one?"

It's your move.—*Rev. John F. Hill, D. D.*

"Get Down and Help Him."

We have lately been doing a blessed work among the cabmen of Manchester, many of whom have signed the pledge. I heard the other night that one of them had broken his pledge, and I went to the cab rooms to look after him. I saw him there, but he tried to avoid me; he was ashamed to face me. I followed him up, and at he last presented himself before me wearing a most dejected look. I said to him:

"When you are driving your cab and your horse falls down, what do you do?"

"I jumps off the box and tries to help him up again."

"That is it, my friend," I replied. "I heard you had fallen, and so I got off the box to help you up. Will you get up? There is my hand." He caught hold of it with a grip like a vice, and said:

"I will, sir, before God, and under his own blue heavens, I promise you

I will not touch a drop of strong drink again, and you will never have to regret the trouble you have taken with me." Oh, Christian friend, there are many poor drunkards who have fallen down. Will you not get off the box, and help them up?—*Charles Garrett.*

Books on "Woman."

Rossiter Johnson, in the Lamp, recently listed the best books on the subject of "Woman" as follows: Margaret Fuller's "Woman in the Nineteenth Century;" Gail Hamilton's "Woman's Worth and Worthlessness;" Mrs. Johnson's "Woman and the Republic;" "The Emancipation of Women," by Adele Grepaz, written originally in German, of which an English translation has appeared in London: "The History of Woman, and Her Connection with Religion, Civilization and Domestic Matters, from the Earliest Period," by S. W. Fullom, published in London; Miss Kavanagh's "Woman in France During the Eighteenth Century," Georgiana Hill's "Woman in English Life, from Mediaeval to Modern Times."

No Catch.

One of the best fish stories is told of a young man who applied for work to a well known business man.

"So you want a situation?" said the business man.

"Yes, sir," replied the youthful applicant.

"Hum—do you ever go fishing?"

"Occasionally."

"When were you fishing last?"

"Day before yesterday."

"Catch anything?"

"Not a thing."

"You can come to work next Monday, if you like. If you keep on telling the truth like that you may be a partner in the firm one of these days."—*Sel.*

An interesting comparison of the salaries of the various rulers of Europe, says the Commoner, is made by a German statistician as follows: "Assuming that they work six hours a day, the emperor of Russia received \$80 a minute, the emperor of Austria \$35, the king of Italy \$21, the emperor of Germany \$17, the king of England \$15, the king of Spain \$15, the king of Belgium and the king of Denmark between \$3 and \$4, and the King of Servia between \$1 and \$2. President Loubet of France receives about 5 cents a minute more than the King of Servia." The president of the United States gets about 40 cents.

"PAPA, what is charity?" "Charity, my son, is giving away what you don't want." "What is scientific charity?" "Scientific charity is giving away what you don't want to some one who does not want it." "What is organized charity?" "Organized charity, my son, is giving away something that you don't want to some society which will give it away to some one who does not want it." "Then what is love, papa?" "Love? Oh, love is only giving something that you want to some one who wants it—but that will pauperize the poor."—*Life.*

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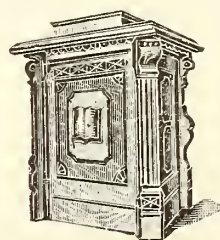
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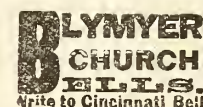
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With the Children

By J. Breckenridge Ellis

Bertha Beesley, Moselle, Mo.: "What a compliment to pass on your Advance Society! Belong to it four and one-half years, and 'not know much more!' Well, I have a better opinion of your Av. S. than that." (It wasn't meant as a compliment, but as a joke. But I think I got the worst of it.) "The time employed in keeping the Av. S. rules has been very beneficial to me. My 19th report is enclosed, and I make it brief. I find that I like Tennyson best of all English poets. I am glad old gold and blue are ahead; I cast my vote for them. Helen Ross, I would like to have attended your show, though I wouldn't want to have been drenched; but of course that made the play better. It is more than likely that I will meet the Advancers at the World's Fair, as I live near St. Louis. You must be sure to bring your wife along, but if you do, Elsie Venner will have to take a back seat. I wasn't going to write any more, but here I am again with a long letter!" (Not long; I hope you'll do it again, right away. Everybody wants to hear about your teaching, for of course you have a school engaged.)

Lois Percy, Thomas, Okla.: "This time instead of a report, I come with excuses. I kept the rules 11 weeks, then went to an old soldiers' reunion. I did not think I would stay but one day, but went home with a friend and stayed till Sunday" (which is a day, I observe, that old soldiers never included in their encampments.) "I will begin keeping the rules again right away. We had a fine time at the reunion. There were lots of people there." (No body need skip this account, for Lois doesn't tell whether they were northern or southern soldiers. If you are either one, just imagine it was your reunion.) "The Indians came, too, and pitched their teepees, and stayed till all was over. They danced, but they charged admission; I did not see them dance." (I wish they charged admission up here to see the dances. It might not keep Indians away, but it would no doubt keep some old church members at home, where they would best be when there is a dance in town.) "I rode a lot on the merry-go-round." (You should have tried a horse.) "Do you like to ride on the merry-go-round?" (I do not know what your merry-go-round music was, Dixie or Marching Through Georgia.) "Then I listened to the band, the singing and the speeches." (Yes, put them last, where they belong.) "There was a balloon ascension each evening, but it was not a very great sight." (By the way, here is a conundrum: Why are reunion speeches like balloons? I would give the answer if I knew whether they were Democratic or Republican speeches.) "If you want some milkshake right bad, come down to Thomas and get some. It may have sand and wind in it, but I think hardly any Indians in it." (Now, I see what I remarked about Oklahoma some weeks ago is rankling in people's breasts. I did not think Indians were in it; they use them to make red lemonade at the Oklahoma circuses, I've been told—as for me, I

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never go to a circus; I mean an Oklahoma circus. As for wind, they put it in their soda water.) "If it were not boasting I would tell you that I am not afraid of Indians." (But it is boasting, and of the worst kind.) "Indians won't hurt you until you hurt them." (Oh, yes, that's what people used to tell me about bees. And yet, I wasn't doing anything on earth or in the air to the bee that taught me better on that subject.) "Next time I come, I will try to bring a report." (Don't wait that long.)

Harry Cash, Hood River, Ore.: "It is a little late to talk about the 4th of July, but I will tell about it. My brothers, Ashley and Burleigh, my father, 4 friends and I went to the top of the mountains you can see from here. My brothers, Mr. Bagster and I walked, the others rode. The hardest climbing was up a very steep hill just after we crossed Hood River. We followed the Dalles road to a place where you start up the mountain and there waited for the rest of the crowd. When they got to us it began to rain so hard that we went into an old log cabin and ate our dinner. Soon after, it stopped raining, so we started to go up. We found a wrong trail and got in brush and were all wet, but we reached the top, where we could see all the valley. It was so cold we did not stay long. Coming back, we got on the right trail. We have a cat we call Frisk. I believe he is smarter than Pitpaw, Felix or Dinah." (I don't know anything about Pitpaw and Dinah, their owners can speak up for them if they please. But I know Felix is as smart as any kind of a cat that is yellow. He is not like other yellow cats, either. He is an old gold cat.) "I vote on old gold and blue for the Av. S. colors." (The voting on the colors will be announced next week. If old gold and blue win I must tie me a blue ribbon about Felix, and he will represent us very well. Perhaps I will bring him to St. Louis.)

M. Emily Day, Sparta, Mo.: "I am now on my 10th quarter. I did not send my report sooner, because I have been away visiting almost all summer. It is very hot and dusty here. My sister Ruth came home to-day; she has had a fine time."

Mrs. Florence L. Smith, Pawnee, Okla.: "My mother and I have enjoyed the Av. S. page ever since it first appeared in the CHRISTIAN-EVANGELIST. I have read it to several of our little friends who enjoy it as much as we. Two of them tried to keep the rules, but did not reach the Honor List. My mother is 66; I am some younger. We have a church in Pawnee. Bro. M. F. Ingraham is our minister. He is—" (Mrs. Smith says some very nice things about him, but I don't give her words, because I think preachers are always hearing too much praise, and that is why some of them are so—I mean it isn't good for anybody. Except once in a while. I like it once in a while, myself.) "He always has a pleasant word for the children. If the Advance Society will visit Oklahoma we will treat you to fine peaches. If 'the

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Ozark country is the home of the red apple, surely Oklahoma is the home of the luscious peach." (And it stays at home, I observe. I have kinfolks in your state, but they never send any of their peaches visiting up here.) "Perhaps some of the boys imagine they would find wild Indians down here, but they wouldn't, though they would see them in various kinds of dress, from blanket, beaded moccasins, bells and feathers, to nice citizen's clothing." (I have never forgotten that bee. I was only 14 years old. It was out in the garden. I wasn't doing a thing to it.) "I inclose my quarterly report."

Edna Shriver, Nebo, Ill.: "I am going to take music lessons. On my birthday, Aug. 20, papa presented me with a Pease piano. It is so pretty." (Please play us a tune when you learn how; don't say, "I haven't my music, I can't play without my music. I don't know anything without my music. If I had my music I would play, I left my music at home, please excuse me; I do not play without my music.")

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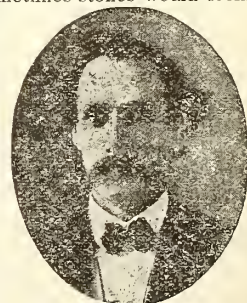
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Humanity militant is humanity heroic: I find her more beautiful in her wounds and her struggles than encircled with the halo of victory. Aspiration is infinitely more attractive to me than possession, as the promise of day-break has more charm to my eyes than the golden light of noon.

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For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	387
EDITORIAL:	
Was it Worth While?.....	389
Man's Highest Privilege	389
Editor's Easy Chair.....	390
Questions and Answers.....	391
Notes and Comments.....	391
CONTRIBUTED ARTICLES:	
Little Lessons in Living. S. John Dun-	392
can-Clark	
Conditions in Jamaica as a Result of	392
the Hurricane. C. C. Smith.....	
The Search for Truth. (poem) Thomas	392
Curtis Clark.....	
Our Blind Bishop. F. D. Power.....	393
The Vision and the Reality. M. B. Ry-	394
an	
Federation of Churches and Christian	395
Workers. J. W. Utter.....	
Jewish Evangelization Facts. Bernard	396
Gruenstein.....	
True Basis of Christian Unity. A. M.	397
Mott.....	
Prayer. Clayton Keith.....	397
The Hills of God (poem.) Walter Scott	397
Hoayden.....	
NEWS FROM MANY FIELDS:	
Columbia, Mo.....	398
Washington State	398
Nebraska	398
Southwest Missouri.....	398
Missouri Bible-School Notes	398
Wisconsin Yearly Report.....	399
Illinois C. W. B. M	399
THE SUNDAY-SCHOOL.....	400
CHRISTIAN ENDEAVOR.....	401
MIDWEEK PRAYER-MEETING	401
OUR BUDGET	402
CORRESPONDENCE.....	404-407
EVANGELISTIC.....	409
CURRENT LITERATURE.....	410
THE QUIET HOUR	411
MARRIAGES.....	411
OBITUARIES	411
FAMILY CIRCLE.....	412
WITH THE CHILDREN	415

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THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XL.

September 24, 1903

No. 39

Current Events

The strained situation in the British Cabinet reached the breaking point last week with the resignation of Joseph Chamberlain and three other members of the cabinet. The colonial secretary's persistent advocacy of the preferential tariff as a means of favoring the colonies and binding together the empire in a closer commercial unity, brought on the inevitable rupture with the prime minister, who has never been very hospitable toward Mr. Chamberlain's plan. The members of the cabinet whose resignations have been accepted are Joseph Chamberlain, secretary of state for the colonies, Lord George Hamilton, secretary of state for India, Sir Charles Ritchie, chancellor of the exchequer, and Lord Balfour of Burleigh, secretary for Scotland. The prime minister stated some time ago that it would be impossible for the government to adopt so radical a departure as that suggested by Mr. Chamberlain without securing the sanction of a popular vote, and it seems highly probable that the dissolving cabinet will be compelled to seek vindication at the polls. Mr. Chamberlain has predicted that on this appeal the party will go out of power for a short time and that after a brief liberal interregnum it will be restored with the approbation of his tariff project. Mr. Balfour is being widely criticised for publishing through the ordinary channels of the book trade, a pamphlet embodying in substance his argument against Mr. Chamberlain's preferential tariff. It is having an enormous sale and the publishers are coining money from it. Mr. Balfour's own receipts from this source will be a very considerable sum, and it is the unanimous feeling that it is scarcely proper for a prime minister to use his position to make money out of what is virtually a campaign document. The pamphlet contains no direct reference either to Mr. Chamberlain or to his tariff proposal, but suggests a substitute measure. Apparently it is his purpose to prevent Chamberlain from becoming the central figure in the impending contest. However, if Mr. Chamberlain's prediction above quoted is realized, it will be hard to prevent him from becoming premier when the party is restored to power.

The time limit of the Hay-Herran treaty between the United States and Colombia expires at midnight on Tuesday, Sept. 22. If the Colombia Congress does not reconsider its action before that time the whole canal question will have to be taken up anew. Some differences of opinion have developed in regard to the proper course for the United States to pursue toward the Panama insurgents. The most obvious and generally accepted view is that the United States cannot afford for the sake of the canal to put herself in the attitude of encouraging revolution, but there are not wanting those who hold that we would be entirely justified in giving some quiet encouragement to the insurgents. The province of Panama as an independent state would be quite willing to ratify the treaty which Colombia has just rejected. As one paper says: "There is little use in boggling over nice points of usage and of courtesy with government such as that of Colombia, which represents, in the last analysis, a system of organized rapacity." But the matter of encouraging and assisting a revolution for the sake of a concession which is expected from the new government, is surely not so small a thing as to be called a "nice point of usage and of courtesy." Such action would, in fact, be in direct opposition to the most fundamental principles of governmental honor. If the government of Colombia were so inefficient and inhuman as to justify intervention, and if there were a probability that the government of Panama would be better, the case would be entirely different. But now it is simply a question of getting a concession to build a canal, and in abstaining from interference in behalf of the Panama insurgents our government is not observing "nice points of usage and courtesy," but the simplest requirements of international honor.

President Roosevelt may yet find himself confronted with a real problem in the attitude which a certain element of organized labor has taken toward him. The head and front of his offending was that he restored one Miller, a non-union man, to his position in the government printing-office from which he had been crowded out by the typographical union. This occurred several weeks ago and the president

explained the attitude of the administration toward union labor very clearly at that time. It was simply that no man in the employ of any department of the government should be discriminated against either because he belonged to the union or because he did not. This did not satisfy the union, and there have been mutterings of discontent ever since. The Council of the American Federation of Labor is now in session at Washington, and John Mitchell, mindful of the friendly attitude which the president took toward the miners at the time of the coal strike, is defending him against his critics. The president has sent word to Mr. Mitchell that he would like to meet the Council of the Federation of Labor and talk over the Miller case with them. As we stated above, it is possible that he will lose part of the labor vote by reason of this episode, but even in that case he can have the satisfaction of occupying an impregnable position. The government is not ready to turn over the administration of its business to any labor union, however excellent it may be, and so long as this is the case the only position which it can properly occupy is that which the president has defined with his customary clearness.

Last year Mr. Alfred Mosley, a British millionaire, sent a group of English manufacturers and technical experts to this country to study the industrial conditions and see whether any American ideas could be gathered which would bear transplanting to British soil. The report of the commission recognized the excellence of the results obtained by American workmen and American ideas, but indicated that the visitors were a little at a loss to account for the results, and were unable to take home any very practical suggestions. Now Mr. Mosley is about to send a second commission to study educational methods and systems in this country. The commission will be composed of prominent British educators, and they will be given every facility for studying our representative educational institutions. The coming of this commission will be an even more noteworthy fact than the preceding one, for while the commercial and industrial effectiveness of American methods has long been recognized abroad in varying degrees, it is something of a novelty to find an English-

man admitting that his country may possibly have something to learn from ours regarding the processes of education. A prominent authority on pedagogy has stated that, while the educational system of our country is unorganized, that of England is disorganized. However that may be, we shall be glad if we can give our neighbors across the sea any hints toward the perfecting of their own system. And possibly, instead of devoting too much time to self-congratulation over this evidence of our growing prominence, we might ourselves send a few commissioners abroad to learn how some things are done in foreign lands. It is a fact which not all Americans are disposed to admit, that some things are done even better in Germany and France and England than they are here.



A correspondent sends us a copy of a little paper evidently published by friends of reform, containing an article on the prospects for the World's Fair of 1904, which is described as "a great event which bids fair to be swallowed up in a maelstrom of iniquity." According to the writer of this article the entire city is to be turned into one vast den of iniquity and the Fair itself is to be the scene of such "fearful, God-defying, soul-destroying, nation-disgracing, corrupting, debasing, inhuman, brutish, devilish, polluted, unsightly, ghastly, criminal, wicked" orgies, as will make the shades of Sodom and Gomorrah burn with shame to remember their feeble amateur efforts in vice. The article closes with a fervent appeal to all good people to send their protests to President Francis of the World's Fair Company. Our correspondent asks, "Is there any call for this?" First a word as to the facts, then a word about the protest. St. Louis is a wicked city. It is an ill-governed city, and private vice always flourishes in an atmosphere of public corruption. Very likely St. Louis is no worse than some other American cities, but that is no defense. As a matter of course there will be special activity among all the purveyors of vice during the World's Fair period. There will be more people here to cater to and they will be in the holiday mood which makes them more liable to temptation. But there is no excuse for saying that the city and Fair are to be given over to iniquity and that good people ought to show their disapproval by boycotting it. No great exposition has ever given such promise of being a thoroughly clean show. The concessions are to be under far stricter surveillance than were those at Chicago, Paris or Buffalo, objectionable exhibits are to be excluded, and the whole Fair is to be closed on Sundays. This being the case, what is to be gained by an "overwhelming protest" addressed to the president of the Exposition Company?

It would be more to the point to address the excise commissioner and the police board of St. Louis. To those who feel really interested in the moral condition of St. Louis during the World's Fair, we recommend that they express their solicitude by contributing to the support of some of the numerous efforts which will be made to counteract the evil influences by definite moral and religious work. The churches, for example, will be more than ordinarily active and will conduct aggressive campaigns for righteousness. To help some of them will be better than to pour in a flood of misdirected protests or to boycott what promises to be a very excellent and uplifting exposition.



Mr. Folk's boom for Governor of Missouri is making good progress throughout the state; but he will not win the race for the Democratic

The Missouri Governorship.

nomination without meeting the strongest opposition that the machine can bring to bear against him. Mayor Wells, of St. Louis, and Harry Hawes, President of the St. Louis Police Board, are the latest candidates nominated by the newspapers. Mr. Hawes is a thorough machine politician, more dangerous than others of his class, because he is more intelligent without being more scrupulous. Under his direction the police force of St. Louis has become a political club rather than an instrument for the enforcement of law. Mayor Wells is not a machine politician in the ordinary sense and is personally above reproach. A few days ago, however, when the notorious Jefferson Club gave Mr. Hawes a reception on his return from Europe, Mr. Wells was present and eulogized Hawes and the club. If this means that he would, as governor, use the appointing power to put men of this sort in office, his election would be a calamity. The Governor of Missouri has immense responsibilities in the appointing power which is placed in his hands. In the case of St. Louis, for example, the governor appoints the police board, which makes its own estimates and takes from the city treasury as much money as it pleases without the consent of the tax-payers; the election commissioners, who operate under an election law which affords remarkable facilities for crookedness; and the excise commissioner, who controls the saloon licenses. These three departments constitute the most important part of the local government, and the dwellers in the cities of this state believe that the power of making these appointments should be in the hands of one who is completely free from entangling alliances with the boodle and machine element, and who has no disposition to grant favors to political adventurers and corruptionists. It is because they believe that Mr. Folk will use the appointing power wisely and well that

many people consider him a desirable candidate for governor.



A large step was made toward the realization of "the new St. Louis" when the fourteen railroads composing the Terminal Association agreed last week to give through bills of lading to St. Louis. At present the terminals for all freight from the east are in East St. Louis, and these terminals have been so inadequate for many years that it has often taken more time and trouble to get freight across the river to its destination than to bring it half across the continent. The new arrangement means that when the railroads accept freight for shipment they will assume the responsibility for delivering it in St. Louis, not in East St. Louis. This improvement will be of immense value to the city, and will free its merchants and manufacturers from a handicap under which they have hitherto labored.

Since the last municipal election the House of Delegates has had a small majority in favor of reform and honest government, but the change was too good to last. A few days ago one or two of the waverers who had hitherto associated with the reform element became home-sick for the flesh pots of the old regime. The result was a reorganization with a saloonkeeper as speaker and the "Butler element" is again in the ascendant.



Brevities.

It is reported on good authority that the President will call an extra session of Congress to meet Nov. 9. The special business of the session will be the Cuban reciprocity question.

Mr. Bryan has endorsed John H. Clarke, Democratic candidate for United States senator from Ohio, though Mr. Clarke is not in harmony with the sixteen-to-one currency idea.

The Mexican government is preparing to spend fifty million dollars in erecting a magnificent group of buildings for the various departments of the government. Work has been commenced on the capitol building which is to cost about twenty million dollars.

The Louisiana Purchase Exposition Company has already expended \$10,000,000 in preparation for the World's Fair of 1904. The warrants showing this expenditure have been examined and approved and the \$5,000,000 appropriated by the United States government is now available.

The National Irrigation Congress met at Ogden, Utah, Sept. 15, with delegates from eleven trans-Mississippi states. Since the passage of the irrigation bill by the last congress a considerable amount of money will be available annually for the construction of irrigation work under federal patronage, and it is important that the practical phases of the subject should be discussed by such representative bodies as this.

Was It Worth While?

When Thomas and Alexander Campbell began the movement for "the complete repristination of the Church, in doctrine, institutions and life," according to the fine phrase of Professor Loos,* did they have before them an impossible or impracticable ideal? Their primary aim, it is true, was the union of God's people, but they felt that in order to bring about this consummation they must restore the Church of Christ in its constitutional or organic features. This included the fundamental doctrine, the ordinances and the life of the New Testament Church. Were they correct in understanding that we must go back to the catholicity, simplicity and spiritual vitality of the New Testament Church in order to find a sufficiently broad basis for Christian unity?

This is not an idle question. It is one which confronts us continually, and one which must be answered by every one among us before he can determine correctly his spiritual reckoning as it relates to this reformation. We have believed, and still hold the conviction, that the aim of our fathers was not only high and noble in itself, but that it lies along the line of God's purpose concerning His Church in the world. We believe, therefore, that this aim should be kept steadily before us—"the complete repristination of the Church, in doctrine, institutions and life." We believe, too, that there can be no permanent and perfect union among Christ's followers until we get upon that broad basis of faith and fellowship.

Some of the fundamental doctrines which must be restored before the Church can realize the desired unity are, that God has revealed Himself through "holy men of old" as they were "moved by the Holy Spirit," and ultimately in Jesus Christ His Son, and that the record of these revelations is contained in the Old and New Testament Scriptures; which are "able to make us wise unto salvation through faith which is in Christ Jesus;" that God was in Christ reconciling the world unto Himself; that in Him we have "God manifest in the flesh," or the divine life lived under human conditions; that by his life and voluntary death he has unveiled the heart of the Father and opened up the way of life and salvation for sinful men; that through faith in him, and the obedience of faith, men are brought into right relations with God, and made members of his Church; that this life of God, imparted to the soul through the remission of sins and the gift of the Holy Spirit, is to manifest itself in purity of life, in the development of a Christ-like character, and in all unselfish service for humanity.

The two ordinances which existed in the New Testament Church, and which there is no reason to doubt existed under divine authority, were

baptism and the Lord's Supper, both of which derived all their significance and their value from the relation which they bore to Christ. Baptism as it was practiced in the primitive Church was a declaration, in symbolic form, of Christ's resurrection from the dead, and of the believer's death to sin and his resurrection unto newness of life. It was the great confessional act, by which the believer expressed his faith in Christ, and his purpose to enter into his service. It was initiatory, declarative, transitional. It became the line of demarkation between the Church and the world, for only those submitted to it who, as it was understood, were willing to forsake the world for Christ.

The Lord's Supper was, at first perhaps, a daily, but afterwards a weekly participation of the simple elements of the bread and wine, in memory of Christ's suffering and death. It was instituted by Christ himself to be observed henceforth in his memory. It, too, like baptism, is a monumental institution setting forth a great fact, namely, the death of Christ for our sins. Both institutions were designed by our Lord as helps in the religious life. Baptism was a gate, not a fence. The Lord's Supper was a family reunion to remember the absent elder Brother, and not a denominational badge or barrier.

What the life was we have already indicated. It was a life of faith, of love, of unselfish service. It was a life controlled in its great purposes and choices, by the will of God, as manifested in Christ, and not by the appetites and passions. It was a life that flowed out, through ever-deepening and widening channels, for the redemption of the world, and not a life of selfish ease and of personal aggrandizement.

This doctrine, these institutions, this life, our fathers thought should be restored to the Church, in so far as they had been lost from the Church. This would be its "repristination." Were they right in this? Was it worth while to undertake to restore this divine ideal to the world? Is it worth while to-day, amid much obloquy, misconception and prejudice, to carry on the work of the fathers, in establishing churches of Jesus Christ on the earth, as nearly as we can possibly understand, "according to the pattern shown us in the mount?" We believe it is vastly worth while, and doubt not that if we are faithful to this high ideal, no matter what opposition it may provoke, seeking to do Christ's work in Christ's spirit, we may safely leave our future, as a religious movement, in the hands of God.



The desire to be known of men is destructive of all true greatness; nor is there any honor worth calling honor but what comes from an unseen source. To be great is to seem small in the eyes of men.—George Macdonald.

Man's Highest Privilege.

It is not in sharing the honors and earthly glory of kings and potentates. Neither is it in enjoying citizenship in the greatest and freest government on earth. It is not in luxuriating in wealth, exulting in power and position which we have gained or inherited, or living at ease and without care in a world of conflict, suffering and sorrow. Nor yet is it participation in any of the pure and innocent enjoyments of life, however much they may add to our cup of human happiness. It is the priceless privilege of prayer. Man has no other privilege so royal, so fraught with blessings of infinite value to himself and others, as that of immediate access to God, whom he may address as Father, and who has pledged to hear and to answer our prayers. Let us note a few of the benefits resulting from prayer.

Nothing else can so reveal the soul to himself, and its real attitude to God, as prayer. Whoever does not pray with some regularity of habit does not know his own moral condition. When we come face to face with God alone, in our closet upon our knees, then all pretenses, all vain subterfuges, all self-deceptions disappear, and the soul is made to feel its own poverty and its utter need of God. If faith be weak, if our motives in life be mixed, if our heart is not right, if we are enmeshed in the world's net, if the chill of doubt has cooled the ardor of our zeal, if some lurking sin still persists in paralyzing our moral power and our spiritual life—all this will be made manifest to us when we kneel alone in the presence of the infinite God to commune with Him. For the purpose of the deepest self-knowledge, then, we should form the habit of prayer.

Prayer brings us into the atmosphere of God which is the life of the soul. Real prayer lifts us above the earth and its manifold cares and enticements, and brings us into heavenly places in Christ Jesus, where we have contact with holy thoughts, and fellowship with the noblest, purest and best of earth, and with God Himself. Who can estimate aright the value to the soul of such communion with God, and such inspiration of the breath of heaven? It is like escaping from the low, malarial atmosphere of the swamps to the pure invigorating air of the mountains, where the blood is purified and enriched, and the whole system is attuned to a higher note of the music of life. As a spiritual tonic, then, prayer is invaluable.

How manifold are our spiritual needs when we come to see our inner selves in the mirror of God! It is then the soul cries out in its hunger and thirst after righteousness. God has pledged Himself to satisfy the heart that hungers and thirsts after Him, even as He satisfies the panting hart by the cool water-brooks. The privilege of going to our heavenly Father

* "Reformation of the Nineteenth Century," p. 17.

for every needed gift, who would exchange that for all the diadems and crowns of earth? "If you, being evil, know how to give good things to your children, how much more shall your heavenly Father give good things to them that ask him?" Think of the burdens we escape by taking them to God in prayer! How many heart-aches have been cured as we have knelt in the presence-chamber of the Eternal, and opened our hearts to Him who knoweth our frame and who pitieth us, even as a father pitieth his children! What would earth's struggling, toiling, wounded, defeated ones do, if they did not have God as a refuge, and prayer as the key which opens the door into that refuge?

"O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

What other exercise of the soul can do so much to put us in right relations with our fellow men? Whoever asks God for forgiveness must also forgive those who have wronged him. We dare not carry malice and enmity and an unforgiving spirit into the presence of God, while we plead with Him to be merciful to our own imperfections, and to forgive our many transgressions. The praying heart is not one that carries within it any feeling of bitterness or envy or malice or hatred toward any human being. Especially is this true if we pray not for ourselves alone, but for others as well, and even for our enemies, as our Master has taught us. If we cannot pray for our enemies, then we are not Christians. "If any man have not the spirit of Christ he is none of His."

Is not this a neglected theme in the average pulpit? Why should it be so? Is there any subject in which the people are more interested than in that of prayer? What other theme touches our daily human life at so many points, and can bring more comfort and strength to those who are carrying burdens, fighting battles, struggling against temptations, and seeking to save others as well as themselves?

We shall have more to say on this fruitful topic, but meanwhile let prayers be rising, night and day, that we may know by blessed experience that prayer is man's highest and noblest privilege.

The executive committee of the International Sunday-school association had a meeting last month at Lake Winona to talk over the question of graded lessons. The discussion developed the general sentiment on the part of the committee that, while perhaps most of the schools could not at present use graded lessons to advantage, there is a large and growing number of schools which would find such a system more profitable than the present one.

Editor's Easy Chair.

From country to city, from lake-side musings and woodland walks to the hurly-burly of a World's Fair City, is quite a change. But the latter has its attractions and its benefits. There is something to be said for the indigent woman who was sent to the country by some charitable people, but who was soon seen back in the city again, and who gave as her reason for returning that "Stumps is not people"! The poor old soul had a social hunger which the "stumps" did not supply. But to those who have learned to commune with nature, and to find the companionship of congenial spirits in books, magazines and papers, the country does not possess the terrors that it does for the ignorant. There are, however, people of cultivated minds and hearts for whom the crowded city life possesses more attractions than life in the country. They are deeply interested in *people* and in all the activities which engage their minds and energies. They like to study men in their relations with each other, and the social problems which present themselves in more pronounced forms in city life. It would be unfortunate for any one living in the city, to have no interest in humanity and its manifold struggles. The hermit, or recluse of any kind, is not an ideal citizen or Christian. He who loves his fellow men can not be uninterested in the tragedies and comedies of life as they come before him. The city is the place to study human nature, and the problems which grow out of the social instincts which lead men to live together in great aggregations.

But whether in city or country the best place for one to be, except for a temporary change, is the place of his work. There is no happiness in this life equal to that which one finds in his work, when he sees in that work the expression of the best there is in him, and feels that he can best serve the world and develop his own character in the faithful prosecution of that work. It is a great mistake for one to regard his calling in life, provided it be honest and honorable, as an obstacle in his way, rather than as the very means ordained of God by which he is to fulfill his mission in life and work out his destiny. There are many people who are all the time bemoaning their lot in life, feeling that they are fitted for a higher sphere, when this very attitude of mind toward their present task unfits them for making it a stepping-stone to something higher. The most serious mistake one can make in his life-work, however, is to divorce it from conscience, and to habitually act on a plane which his better nature, if it were allowed to assert itself, would condemn. To lower one's ethical standard for purposes of gain, to assume an attitude toward public questions, if he be a

public man, which is distinctly lower in its moral quality than his best judgment, is to set in operation the process of moral deterioration which can only end in moral bankruptcy. Unless there be harmony between one's innermost self and his work, then our work ceases to be a means of character-building and a source of happiness.

It has been frequently said of vacations that the home-coming is no less enjoyable than the home-leaving. This is true, but the joy in each case is not the same. In our going away there is the joy which comes from change of situation, novel experiences, new scenes, change of activities, and anticipation of quiet, restful days amid pleasant surroundings. The joy of the return is in taking up again the familiar tasks, the renewal of old associations, contact with one's old friends, and occupying again the one place in life which is a little dearer than any other—the spot we call *home*. John Howard Paine made his name immortal by giving utterance to that universal sentiment, "There is no place like home!" And then there is pleasure in putting on the old familiar harness, taking up the regular habits of work, and settling down steadily to one's tasks. It is the philosophy of the Easy Chair that we must find our enjoyment and our happiness in the place where we are, and in the work which we are called upon to do. Sad, indeed, is the lot of him who sees no beauty in his environment, and finds no inspiration in his daily tasks. The President uttered a noble sentiment, in a recent speech, when he said, "No man is to be pitied for having to work." But ought we not to pity one who finds no joy in his work, and who sees nothing in it beyond the dull routine of his daily tasks? Blessed is the man who loves his work, no matter how humble, and sees in that work the opportunity for giving expression to his noblest self.

If the Easy Chair were asked to give the key-note for the coming fall and winter work, it would be those noble words of our beloved Paul: "Forgetting the things which are behind, and stretching forward to the things which are before, let us press on toward the goal of the high calling of God in Christ Jesus." There are some things we do well to forget. It is good to put out of our memories and out of our hearts the bitternesses, mistakes and narrow prejudices of the past, that we may have a clearer vision of the greater things which God has for us in the future. It is good not to dwell so much upon the achievements of the past as to neglect the greater achievements to which God, by his providence, is calling us. The things that are before far exceed in value the things which are behind. Our faces should be turned ever to-

ward the rising sun and the eternal morning.

"Art is long and time is fleeting,
And our hearts, though stout and brave,
Still like muffled drums are beating
Funeral marches to the grave."

There is no time to waste in petty controversies or in unfraternal disputations. God is calling us to something higher and better. "Dinna ye hear the slogan?" It is the trumpet of the great Captain of our salvation, summoning us to prepare for an advance movement all along the line against the powers of darkness and in furtherance of his triumphing cause. Only by responding to this call can we show to the world, and to principalities and powers, the meaning and mission of our movement among the religious forces of the age.

Questions and Answers.

Can it be possible that there is "a determined effort on foot through the manipulation of the officials of these [missionary] societies, with the connivance of certain editors, to commit our societies to a policy directly the reverse of that to which they are sacredly pledged?"

JOHN B. CASON.

Of course not. We have never known a time in our history when some paper among us was not making such a charge, and we have never known a time when it was less true than it is to-day. There is not only no such "determined purpose," but there is no *desire* on the part of any one, so far as we know, to turn our missionary societies away from their legitimate work. If some one has conceived the idea that a national convention of the brotherhood has no right to consider and plan for its educational interests, nor for the care of aged and indigent ministers and for widows and orphans, such an one might feel that such a convention, representing the brotherhood rather than any particular society, had transcended its legitimate work. But the great mass of free men and women connected with this reformation will never be convinced that they have no liberty to meet and take counsel together concerning the general interests of the kingdom of God, so long as their action is purely advisory and carries with it no claim of authority to bind others by their recommendations. The last thing in the world we are in danger of is ecclesiasticism; a vastly greater danger is an extreme liberty that borders on religious anarchy.

I have taken the CHRISTIAN-EVANGELIST for over twenty-five years and have been benefited by its good counsels, and now wish to ask you two questions:

1. We have here a church of over 150 members without any organization except there is a business committee and a treasurer. There is not an ordained officer in the church. Good people, good house, no friction. Is this a scriptural church?

2. Is it prudent when a Sunday-school and church go to a picnic ground to enjoy a day of pleasure and recreation, for the preacher in charge to spend the day in playing croquet with the adult members, some of them officers of the church?

A MEMBER.

1. The church would no doubt be more efficient with the usual New Testament officers, and it should provide them, if it has suitable material. Otherwise, it would better remain as it is.

2. We see no reason for prohibiting the preacher from indulging in croquet with his members, any more than from engaging in any other form of recreation. This, however, should be done in moderation. It would not look well to spend the whole day either in that or any other game.

Was the meeting in which the resolution in favor of federation was adopted at Omaha a session of the Home Missionary Society, or of some other society? CLARK BRADEN.

It was an evening session of our national convention held under the auspices of the American Christian Missionary Society.

1. Can a Christian be a successful business man?

2. Was Christ any more than a good man? UNCLE NOAH.

1. Yes, and he should be, other things being equal, a better business man than a non-Christian can possibly be.

2. Yes, he was a good man, plus deity. He was "God manifest in the flesh." He was the divine who became human, that the human might become divine.

Our preacher has somewhat upset our little congregation by declaring that no Christian nowadays received the Holy Ghost, and that "the gift of the Holy Ghost" simply means "eternal life." What do you think of this?

C. F. ELLIS.

315 91st St., Chicago, Ill.

It seems to us your preacher has identified cause and effect. The Holy Spirit is a person through whose agency men are begotten unto a new life, which is the life eternal. The gift of the Holy Spirit should be claimed by Christians to-day as well as by those of the first century.

Notes and Comments.

"He that hath understanding let him count the number of the beast: for it is the number of a man; and his number is 666." (Rev. 13:18.) The latest attempt to unravel this mystery and identify the beast of Revelation is made by a correspondent of "The Religious Herald," as follows:

"Pope Sarto is number 10 of the Pius Line; Leo was 13th of the Lion succession. Add from 9 to 1 inclusive, the sum is 45. Add from 13 to 1-91. Multiply 45 by 13 and add 91 to the product and 676 is the result. Then subtract Sarto's number (10)." Result 666.

This is more ingenious than convincing. Surely the author of Revelation could not have expected his first-century audience to have the sort of understanding to count the number of the beast in this way. Besides, even this solution does not quite locate the beast. Is it Leo or Sarto? Or if it is intended to cover the occupant of the papal chair in general, is it assumed

that the honor of being the beast was reserved to the popes of our day. It would be a singular prophetic judgment which would pass over the mediæval and Renaissance popes and characterize as the beast the respectable gentlemen who sit in the papal chair nowadays.

Twelve million dollars for college endowment is the sum which the Presbyterians are attempting to raise. A large committee of prominent men was appointed by the last General Assembly to push this movement. The time has come for the Disciples of Christ to give more unity to their educational appeal. This is one task for our Education Society. This society expects to have its secretary in the field shortly, and to announce the annual Education Day. Be on the lookout for them.

The institutional church, says R. J. Campbell, "needs one minister to be a prophet in the pulpit and another to be a business manager." That is perfectly true. It is not often that the prophetic and the commercial temperaments are so united in one man that he can do all the work that is demanded by a church which takes upon itself the functions of a board of charities, an educational commission and a society for social betterment. But that does not prove that the institutional church is undesirable or impracticable. It only proves that the church needs to call into its service more consecrated business managers, so that the born prophets may not fall into disrepute on account of their inability to serve tables.

We are grateful for the hearty response which our editorial last week "Concerning Newspaper Controversy" has elicited from the brethren. The general sentiment seems to be that the CHRISTIAN-EVANGELIST has entered the field of controversy only when important principles were involved, and even then in a fraternal spirit. It is the opinion of many of our most thoughtful readers, however, in which we heartily concur, that the time has come when we can afford to pass by in silence the attacks or criticisms of any religious journal that has shown itself incapable of frank, candid, fraternal and dignified discussion of principles, and has developed a chronic spirit of fault-finding or of hypercriticism. There are papers among us, as our readers know, whose names never appear in our columns, and to whose misrepresentations we never make any reply. If to this list we now add one or two other journals, it is in the interest of the peace and unity of the brotherhood, and in deference to the wishes of our readers, as well as in harmony with our own feelings. We much prefer to be silent rather than to be severe, when silence will serve the same purpose.

Little Lessons in Living.

By S. John Duncan-Clark.

2. The Will of God.

The will of God is the force that energizes and controls the universe. It is the resultant and projection of His infinite love and wisdom combined. It conditions all life and development. It is the one absolute essential of true progress, the program of evolution. Upon it the universe was designed and continues to be ordered. From the majestic movements of the planets, to the minutest detail on the life of His most insignificant creature, all is governed by His will. Among created beings, so far as our knowledge extends, man alone has liberty to live at discord with the divine intention. In the god-like possession of volition, man has chosen to put himself out of gear with God, and hence the seeming chaos in the world to-day. All the sorrow and sighing, sickness and suffering, death and despair proceed from this insanity of choice, that sets the life of man at variance with the purpose of God.

I have said insanity, for such it surely is, that man should hope to reap advantage from the universe by following the short-sighted devices of his own will rather than the wise methods of its Creator. If the inventor of some ingenious machine should be willing to furnish you with plans for its working, so that you might realize the fullest measure of profit from its use, would it be the act of a sane man to reject his plans and formulate methods of your own, not based upon the character and purpose of the invention, but rather upon your own inclination, convenience or pleasure? And yet it is thus that some of us are living. The only reasonable life is that which seeks to conform itself absolutely to the known will of God, for in so doing it enters into harmony with the universal plan, and harmony is health, happiness, heaven. To accept the divine will as the controlling motive and energy in one's life is to become an integral part of the great whole that is moving on to the accomplishment of the divine purpose, and to the achievement of the divine ideal. To reject the divine will for the sake of a misnamed independence, is to separate one's self from the possibility of growth, and to relapse into a condition of inharmony and discord with the great pervading, unifying principle of the universe, that must mean, if persisted in, ultimate extinction, at least as a factor in the sublime purposes of God.

Moreover, the line of God's will is the line of power. To be in harmony with it is to be in the channel of omnipotence. The limit of power for each of us is the measure in which we yield ourselves to the will of God. The lack of power in the church and in individual lives to-day, is because men do not take time to know God's will or

to learn His methods. It is not more organization, not more workers, not more money that is primarily needed, but back and behind all these, more sense of dependence upon God, more waiting upon Him for guidance. Little men rush wildly to and fro, bent on great schemes of reform and social betterment; they get in each other's way, they collide with one another, and they attain nothing but noise and exercise. God, the Maker of the universe, surely though slowly works out His own plan in the world, moving, unseen and silent, but ever present among the children of men, and here and there some of us, hearing the still small voice, slip away from the confusion of the crowd and in the quiet of a self-sought Patmos are taken into the Master's confidence and sent back to the whirl of life, no longer to spend our time in futile effort, but to work in line with God on the Master builder's plan, a useful factor in the solving of humanity's problems.



Conditions in Jamaica as a Result of the Hurricane.

By C. C. Smith.

Papers published in Jamaica under date of Sept. 2, have come to hand. They are full of details concerning the results of the storm. From a mass of material I glean the following:

That starvation cannot come to the people for five weeks, as they can subsist on the fallen fruit for that period. But the five weeks are now passed.

The storm reached its greatest fury in the districts where our missions are located. In these 90 per cent of the cocoanut palms, the breadfruit trees and about the same per cent of the bananas and yams are destroyed. The above named fruits and vegetables constitute the main food supply.

We had hoped that the trees which bring in revenue to the people, such as the coffee, nutmeg and allspice, on account of their structure, might have escaped, but find that nearly 80 per cent of these were either broken or overturned. So that the people in these districts not only had their homes destroyed and food supply cut off, but all the source of revenue taken away.

At a meeting of the Agricultural Society of the island a circular was prepared recommending the crops which will bring the quickest return of food. This circular reminded the people that it will take eighteen months to perfect a banana, six or eight months to grow the yam, and that it will take years to replace the fruit trees, but that the sweet potatoes and peas and corn can be made to produce food in three or four months. But where is the seed to come from, or rather, the money to buy the seed?

The members of our churches in the island are the mountain peasant class, who own or rent a small plot of land

and entirely depend on it for revenue and food. Among this class is the very greatest suffering, and at some of our missions, far from the main road, there is the greatest danger of famine. The women carry all the market produce to the main roads on their heads. The average "carry" (distance) for some of our districts is ten miles. Some provision must be made for these isolated places quickly.

I see in some of the island papers lists of donations coming in from districts suffering the least to aid those suffering most. Also accounts of subscriptions being opened in England and the United States. Also accounts of relief work undertaken by missionary organizations for their people.

The people can rebuild their own homes, and the climate is so mild that there will not be great suffering from exposure while this is being done. But our chapels must be rebuilt, and our hungry people must be fed. Seed must be furnished to the people and the naked must be clothed.

I have no fears that our brethren in the United States will not respond to this call; my anxiety is lest they be too slow in this. Funds must be placed in the hands of our missionaries, on the island, at once. The canvass in the churches for the relief fund must be made quickly and the money hurried on to the needy field. Our brethren on the island are appealing for help now; shall they appeal in vain? Individual gifts, church gifts, society gifts must be sent now.

Send all money for the Jamaica relief fund to Helen E. Moses, secretary, 152 East Market St., Indianapolis, Ind.



The Search For Truth.

By Thomas Curtis Clark.

I saw a worker as he delved
Into the heart of earth;
About him lay fresh rocks and shells,
To me of little worth.
And as he deep and deeper plunged,
From pleasure's life aloof,
I asked him why his earnest toil;
He said, "I search for truth."

I saw a worker as he gazed
Into the starry night;
About him, books and cumbrous charts;
I wearied at the sight.
And as he conquered problems vast,
The stars he searched for proof.
I asked him why his earnest toil;
He said, "I search for truth."

I saw a worker as he delved
Into the books of men,
Old parchments, yellowed o'er with age,
Inscribed with style and pen.
And as he labored, 'mid the fruit
Of nation's erring youth,
I asked him why his earnest toil;
He said, "I search for truth."

Our Blind Bishop By F. D. Power

Born August 3, 1831. Born again May 18, 1858. Born into the eternal kingdom, September 3, 1903. These are the dates that mark the limits of his earthly career. Blind from his birth, suddenly, in a moment, he sees, and the vision is not of the faces of men, but of the face of Jesus Christ.

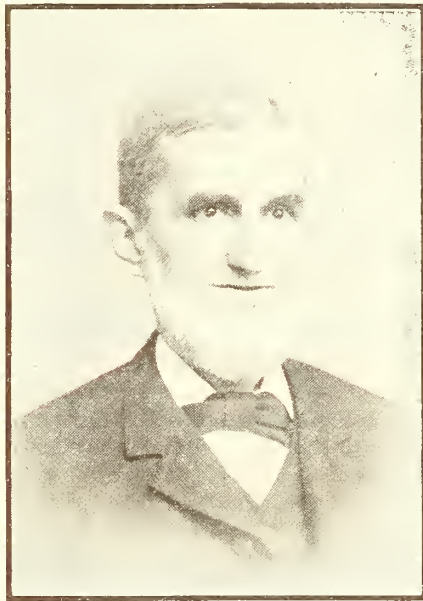
Alexander Newcomer was the son of John and Catherine Newcomer. They were of Swiss origin. Henry, Peter and Christian were the traditional three brothers. They settled in Washington county, Maryland and left a large number of descendants. Mostly they are millers and farmers, though many have served in the state senate and legislature and other positions of responsibility and trust. Alexander was the brother of B. F. Newcomer, one of the most prominent business men of Baltimore, president of the Safe Deposit and Trust Company of that city, and a man of great business capacity and talent, and of rare modesty and benevolence. The Newcomers have the Swiss characteristics: frankness, honesty, independence, courage, industry, frugality, generosity. The older members of the clan were Mennonites; later they have been Dunkers and Disciples. One of them was a bishop of the United Brethren.

Alexander was born in Hagerstown. He was educated at the Institution for the Blind in Philadelphia. His natural life covered 72 years and one month. In all this eventful period he played his part and it was a useful and beautiful service he was called to render. When we think of his limitations, how seriously he was hindered by lack of vision, we are amazed at the work he accomplished. Some way he reminded us of John Milton, who in his blindness gave us the noblest Epic Vision the world has seen, was himself an agonist, building up instead of pulling down, with a firm faith and unflinching courage, keeping his way "uphillward" till he reached and realized the heights his genius pictured. So our brother overcame his difficulties and made his life felt among men, a living, aggressive, ennobling force which all recognized and must remember.

He was a happy soul. God sent ten thousand singing truths into his heart which were singing there day and night. To every selfish, discontented, ungrateful, querulous nature his life was a perpetual rebuke. Sunshine and peace were in his heart and shone out irresistibly in his face and in every word and action of his life. As much of heaven as any man could bear about him without being in heaven itself he showed us in every way.

Socially, he was a charming companion. His uniform cheerfulness, his sweet music, his freedom from every semblance of harsh criticism, of gossip, of all uncharitableness; his constant and unconscious illustration

of what a Christian gentleman must be; his perfect courtesy; his kindly consideration for all men—these were felt by all who came in touch with him. Intellectually, he was large and cultured. The best books were his delight. He treasured up the things that are beautiful and wise and noble in poetry and history and philosophy. No better informed man could be found on the questions of the day and the history of great men and of great events. I recall how, the last time I heard him in a public speech, he forcibly and feelingly repeated Longfellow's "Village Blacksmith." He called my at-



Alexander Newcomer.

tention to books I never heard of from any other source and placed a number of volumes in my hand that have greatly enriched my life. His favorites were Emerson and Irving, Scott and Dickens, and the poets Whittier, Longfellow, Mrs. Browning and Tennyson. He would quote long passages from "Paradise Lost" and "Maud Muller" and Gray's "Elegy," and many others he would repeat word for word with great interest. He would refer to any article in the *Millennial Harbinger*, the *Christian Baptist* or *Lard's Quarterly* and was perfectly familiar with such books as the lives of Campbell, Scott, and John Smith. Most of all he knew the Bible, the Prophets, the Psalms, the writings of Paul. When the pastor would say, "Will Bro. Aleck read the 10th of Romans?" or "the 34th Psalm?" or "the 20th chapter of Revelation?" he would stand and repeat without book or prompting whatever passage might be called for.

Best and noblest was his Christian character and life. How he lived always in communion with his Maker, how he stored up in mind and heart the imperishable riches of the inspired Word, how he lifted us to the throne in his prayers so simple and reverent and beautiful, how he exhorted us in

words of greatest wisdom, how day by day he lived these things—we that knew him can never forget. He saw not, yet he endured as seeing Him that is invisible. He loved children, especially the poor children, and would buy them clothing to attend Sunday-school, and books, and teach them music. To the poor and sick his ministrations were constant. He never married. In the happiness of all he shared, and specially was he in touch with all young life. People knew him as "The Judge," the little children called him "Uncle Aleck." Many of us that were so much younger spoke of him as "Aleck," for he was always one of us. So reverent was he that when they would write his will, "In the name of God, Amen." He said, "No; he would approach God through Christ," and so it was written, "In the name of the Lord Jesus Christ, Amen!" and so modest was he that when he would throw twenty dollars into the offering he would divide it into small bills that no one might suspect him to be the giver. Four years ago he gave on the annuity plan \$2,000 each to Hiram College, the Foreign and Home Society, and the Church Extension Fund; and in his will he remembered the church, the poor, his relatives, friends and domestics. Though blind, he was always useful and busied himself with the "chores" about the house and farm. In storm or night he never absented himself from the services of the sanctuary. The animals loved him. He rode a horse he called "Jin," which was a good deal like the Jinnees or Afreetes of the Arabian story. No one else could ride her or care for her in the stable. She would refuse to respond to any other call, but when she heard his voice she came at once to his caress, took the bit, and bore him carefully over the country roads for miles at the time without danger.

Two of his family survive: his brother William Newcomer, an elder in the Beaver Creek Church, and his blind sister, Miss Ellie, who was his life-long companion. It was a rare life he lived and a peaceful, painless death he died, and from the new house of worship, to be dedicated on the morrow, in the presence of a vast throng of friends and neighbors, his body was borne to its last resting place. It was an hour of victory. Life was sweet to him—birds, flowers, sunshine, the laughter of little children, the ministry of friends, yet he had that which is better; he had reached the city that hath foundations; he had heard the voice of One who said of old, "Receive thy sight; thy faith hath saved thee;" he had looked upon the Lord he loved. After all how good is God. This man could say:

"On my bended knee
I recognize thy purpose clearly seen;
My vision thou hast dimmed, that I may see
Thyself, thyself alone."

The Vision and the Reality

By M. B. Ryan

It was long ago, in the distant east. Night had fallen and quiet brooded over land and deep. In a town by the sea some travelers were sleeping, weary with their journey. They had been laboring in the distant province of Galatia. Intending to spend some time in neighboring provinces they had been hindered in their plans and hurried on, by what seemed a divine impulse, until the blue waters of the Ægean burst upon their vision, and they found themselves in the seaport town of Troas. All about them was storied ground. Not far off was the plain of Troy where Homer's heroes had wrought their glorious deeds. Xerxes had passed this way with his myriads of Orientals when he had attempted to conquer Greece. Alexander the Great had come here to kneel at the tomb of Achilles until his spirit was fired by the spirit of the heroes of the past. Julius Cæsar had come here after one of his greatest victories. The lofty range of Ida on the east had looked down on many of the greatest men and events of history up to that time.

The wearied travelers in Troas may not have been interested in these events of the past. They were men of a despised race. In the estimation of the nations they would be considered men of rude culture and narrow sympathies. Even by their own people, the Jews, they were considered fanatics and reprobates. They had adopted the heresy of Jesus the Nazarene. They were going about preaching what they called his gospel, a story that was a stumbling-block to the Jews and foolishness to the Greeks.

The chief one of these men had nothing about him that could be supposed to attract men. His enemies said, and he did not deny it, that his bodily presence was weak and his speech of no account. His own confession indicates that at about this very time he had been afflicted with some physical malady which had increased his debility and his uncomeliness. Neither from personal considerations, nor from what he had to offer, was this a man who would be supposed to be in demand.

But wait! In the quiet of that night at Troas, this man sees a vision. Across the sea, by whose shore he is resting, there stands a man, and his face is eastward. He is looking toward Troas, and toward the chamber where Paul, the Jew, the Christian apostle, is resting. He sees Paul, and beckons to him.

What can this man want? He, too, stands on storied ground. Around him are places and names that remind him of a great past. Behind him are the territories over which Philip of Macedon and his great son Alexander reigned, and the centuries of Macedonian glory and Grecian light and

splendor. Over there have transpired many of the finest and greatest things man has ever done. Great poems like those of Homer; great philosophies like those of Plato and Aristotle; great works of art like those of Phidias; great architecture like that of the Parthenon,—these have been born or have come to ripeness and power there. There was nothing which human wisdom and genius and courage and strength could do to satisfy the heart and fill the life with good, that had been missed in the splendid program of existence which had been wrought out on that famous stage of human action.

What then can this representative of so proud and perfect a civilization want of the little Jew in Troas? Hark! It is not a taunt of his Jewish blood: It is not a boast of the splendid fame of Grecian deeds, such as might have been legitimate enough. It is a prayer! And the prayer is a confession of weakness and need and longing for succor. It is, "Come over into Macedonia and help us." It was the cry of a hungry soul, the appeal of those who were ready to perish.

The gospel which Paul preached satisfies man's soul. It may have been a stumbling-block to the Jew and foolishness to the Greek who believed not. But to the believer, whether Jew or Greek, it is the wisdom of God and the power of God. It offers man what he can find nowhere else, yet what he must have, a sufficient personal friend and helper, forgiveness, fellowship, the hope of glory. Paul's story was the story of the personal Savior in his life, his sufferings, his death, his resurrection, his exaltation, his spiritual presence and power; and it presented him as living and laboring and dying and triumphing and reigning in behalf of men, insuring them all needful guidance and cleansing and strength and comfort and final victory over death and the grave.

Now these were things Macedonia needed and Greece needed, notwithstanding their glorious past. There was nothing in their program of life which provided for these needs or assured them to men. And a man might be heir to all they had achieved and bequeathed, and yet be poor and ignorant and wretched and hopeless spiritually. Paul's story did not come into competition with the gifts of Greek civilization as a provision for man's needs. It rose above them, into a sphere that they never reached, yet in which man's needs were as real and as imperative as those to which Greek civilization ministered.

And this is the chief glory of the gospel. It comes in where all else fails. It reaches where all else proves too scant. It is God's provision for the spiritual needs of men as the grains and fruits of earth are for his

body, and literature and science and philosophy are for his mind.

And because of this, all ages and all countries need it. No less than Macedonia do our cities and countries need the gospel to-day. No less than this man of Macedonia do our modern men need it. Our civilization is great. We have inherited the great things of Greece and Rome, and have added immensely to the list. We have literature and inventions and learning and achievements and possessions, that the ancients never dreamed of. Yet with all these, if they have only these, men are poor in respect of the things most necessary to happiness and true manhood. They may say, "I am rich and have gotten riches, and have need of nothing;" and they may not know that they are "wretched and miserable and poor and blind and naked." Nevertheless their souls will grow hungry and cry for bread. And they can find satisfaction only in Christ. "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever." Paul's vision was true.



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Federation of Churches and Christian Workers

[A paper read at the Southern California Convention, Long Beach, Cal., and published by special request of the convention.]

By J. W. Utter

My first word upon this theme shall be in the way of an examination into the origin, the purposes and achievements of this movement which we call Church Federation. Other movements, very similar in their purposes and organization, have existed previous to church federation. For example, the National Council of England, the Evangelical Council of Italy, and, in our own country, the Evangelical Alliance and the Interdenominational Commission of Maine.

"The Federation of Churches and Christian Workers" was organized in New York City in 1896; in New Haven, Conn., in 1898; in Hartford, Conn., in 1900. Many other city organizations and state organizations followed later, and the national "Federation of Churches and Christian Workers" was completed Feb. 6, 1901, in the city of Philadelphia. This movement differs from other nearly-related movements in this particular, that while other movements have sought a union of denominations for the purpose of co-operation, this organization seeks a federation of individual churches for the same purpose.

Josiah Strong characterizes the former as federation at the top, while he calls the movement under present discussion, federation at the bottom. Quoting now from its official literature, I notice that the government of the federation shall be vested in a council. This council shall be composed of the pastor and two delegates from each church in the federation. The council shall have no authority over the churches, or any of them, its powers shall be simply advisory and executive. No compulsion is possible in any case.

Further it is stated, "It is no ecclesiastical machine. It has no control over the churches. It cannot force a church to do what it is reluctant to do." It only affords a means by which the spirit of brotherhood, so beautifully displayed, may find fuller expression, and the work now being done may be systematized, and rendered more effective.

Purpose.

The purpose, or the purposes, of this organization may be rightly and clearly understood by a brief reference to their published documents. Under Article 2 of their model constitution we have the following statement: "The object of the federation is the promotion of acquaintance, fellowship, and effective co-operation among the several churches in order that their essential unity may be manifested, that the evangelization of the city may be more systematically accomplished, that a means may be found of expressing the Christian sentiment of the community in regard to moral issues, that the va-

rious Christian and benevolent activities of the city may be more completely co-ordinated, and that other appropriate ends may be secured." The leading purposes are well summarized by President Alfred Perry, of Marietta, Ohio. "The work of federation," he observes, "follows two main lines, or falls into two chief departments." The most fundamental is that of evangelization. How to reach effectively with the gospel every individual in the community is the problem which presses upon the churches. The other chief department of the Federation will be along the line of civic reform. The Christian forces of the city are disorganized and are at a great disadvantage in any conflict with the forces of evil. The saloon is organized and has influence in politics; bad men in office advance evil ends, while the cause of righteousness in all our cities waits for the consolidation of the Christian forces of the city, and for some recognized instrumentality for expressing the united Christian sentiment of the community in regard to moral issues.

In the report of the National Committee of Church Federation they say: "The unit of this federation movement is the linking together of all the local churches in a given area for the accomplishment of common ends, the bringing of the healing message and the helpful ministry of the gospel to every soul and, by united action, consolidate the forces of righteousness in the interests of moral and civic reform. Here again we have the two chief purposes of this federation movement clearly stated to be that of evangelization and the advancement of moral and civic reform. So much for the theory of church federation, but what has been accomplished and what is the condition of the movement to-day? Organization has been perfected in twenty-four of our cities, aggregating a population of about six millions. State organizations have been perfected in the following states: New York, Ohio, Massachusetts, Nebraska, Wisconsin and Michigan, while the states of Illinois, Minnesota, S. Dakota, Iowa, Kansas, Maine, Rhode Island and Pennsylvania are on the way towards organization. In four cities, viz., Toledo, O., Albany, N. Y., Auburn, Me., and Defiance, O., within the past few months, volunteer visitors numbering over two thousand, from the federated churches, have been engaged in a house-to-house visitation. In other cities a systematic and frequent visitation is carried on by which every unchurched family is discovered, with an outstretched hand of welcome and sympathy. A canvass made in the city of New York, (in which our Brother Philputt was engaged) discovered that one-fourth of all the Protestant minis-

ters in New York were calling only on families connected with their several churches, and all living within an area of eighteen blocks, while one-third of all the Protestant families of that same district were without church homes. Other work, such as the following, has been done in New York City. Philanthropic institutions have been placed in needy districts. The increase of the effectiveness of relief and reform work by the adoption of locality lines for the co-operative care of the entire community, permitting also the discovery of vicious influences, wherever existing in a district, and securing the dislodgment of the same by the united blows of a co-operative church. And the plans are already formed by which the work of evangelization and moral reform will be carried, within two years, to every square foot of Greater New York, and time would fail me to tell of the effective work of house-to-house visitation, of simultaneous mission work, of benevolent work, of moral and civic reform prosecuted in the past few years in the cities, especially of Chicago, of Philadelphia, of Hartford, Conn., of Pittsburg, Easton and Erie, Pa., of Cambridge, Mass., and Toledo, O.

In all these cities, and many others, the plans and purposes of the General Federation movement have been carried out, and we are assured that the utmost harmony has prevailed, and that the results everywhere have been most gratifying.

We now pass from that which has been simply historical and explanatory in its nature to a consideration of the question itself. And first let me state and also examine, very briefly, some of the objections which have been and may be urged against this movement from the standpoint of the Disciples of Christ.

The one which is perhaps the most frequently urged by our people is that by joining in this federation we thereby acknowledge the validity of denominationalism. We unite with the denominations, it is said, upon terms of equality, and thus tacitly endorse the legality of their position. That while we have been for all these years protesting against sectarianism, that now in this way we seem to lay down our arms and concede their right to exist as they are, and join in with them on terms of equality. There may be something in this objection, but I do not claim to be good authority on this point, but it appears to me from all that I can gather concerning the grounds upon which we unite and the purposes of our federation, that the questions of inferiority or superiority, or that of endorsement of each other's doctrinal positions, do not properly come into view. But recognizing, as we do, the Christian character of our brethren in other religious bodies, and

(Continued on page 408.)

Jewish Evangelization Facts

BY BERNARD GREENSTEIN

The most marvelous fact about the Jews is that never in their forty-century career have they been a numerous people. This is simply unexplainable upon a strictly naturalistic basis, in view of their many well-known characteristics, such as very early marriages, unusual fecundity, comparative freedom from destructive vices and diseases, remarkably low death-rate, highly developed racial instinct of self-preservation, and a peculiarly high morality.

We deliberately defy any infidel on earth to explain the Jew in a strictly naturalistic basis in view of these historically well authenticated facts.

Jewish statistics are a difficult proposition for many obvious reasons: their long, universal dispersion in countries known and unknown, systematic governmental interferences with statistical work inspired by a deep-rooted anti-semitism, and their own former aversion to statistics as a mark of national grief.

Zionism, on the Jewish side, has been a powerful inspiration to the gathering of Jewish statistics. On the Christian side a new interest in Jewish evangelization has led to a comprehensive effort at Jewish statistics.

According to Dr. Adler, editor of the Jewish Year Book 1901-1902, there are 10,766,749 Jews in 37 countries of both hemispheres. They are roughly distributed as follows: Europe, 9,000,000; North and South America, 1,100,000; Asia, 330,000; Australia and Oceania, 20,000.

In our own land there were probably 3,000 Jews in 1818; in 1900 there were 1,058,135. During 20 years preceding July 1, 1901, 644,966 immigrated through the New York, Philadelphia and Baltimore offices. In 1901, 44,208 Jews passed through the New York office alone.

There are probably 55,000 Jews emigrating to America from Central Europe every year, and there is a strong likelihood of this number being augmented to nearly 100,000 Jews per annum on account of the late Roumania and Kishenev incidents, which really are the heart-throbs of a diabolical anti-semitism in Central and Eastern Europe. It would not surprise me in the least if 2,000,000 foreign Jews would come to America in eight years.

The general observations deducible from these figures are: 1. The Jewish people are thoroughly scattered; the bulk of the nation is in Europe—Russia, 5,189,000 (1897), and Austria-Hungary 1,866,837 (1900), being the largest centers of population. 2. The tide of Jewish emigration is strongly in our direction. 3. The tide is increasing at a phenomenal rate.

What has the actual Jewish Christian work been in the past 100 years?

England was the first country to undertake evangelization among the Jews. She began in 1809, and now the English Church, through her powerful ally, the London Society for Promoting Christianity Among the Jews, has 52 mission stations, 199 missionaries, with \$225,600 invested. London, England, has 47 missions, 146 missionaries; their combined annual income is \$167,500. God bless England! In all the British Isles there are 120 mission stations, with 481 missionaries, and an annual income of \$503,600.

In Europe, the greatest center of Jewish population, there are only 29 mission stations, 40 missionaries, and only \$64,950 annual income. God pity Europe!

In Africa, among nearly 550,000 Jews, there are only two mission stations, two missionaries, and \$1,500 invested annually. In Asia and Australia there are 15 missions, 45 missionaries, and \$48,000 annual income.

We observe that England did noble pioneer work in this most important part of universal evangelization, and has kept it up, increasing stations, men and money all through the years; that in the neediest parts of Central and Eastern Europe missions are rare, men are few, and money is scarce.

In America there are 47 mission stations, 80 missionaries, and an annual income of only \$54,950. New York City alone has 10 mission societies, 18 mission stations, 35 missionaries, and \$30,200 annual income. Roughly speaking, three-fifths of this money is being spent on nearly one-half of the Jewish population in America.

I may say the figures are not strictly accurate, but the very next thing to it. The total will amount to 213 stations, 648 men, and practically an annual income of \$673,000. These figures were compiled by Rev. Mr. Thompson, of New York.

In closing, the trophies of Jewish evangelization are almost incredible for so proverbially a stubborn people. In the past century, according to a Jewish Christian statistician in Germany, 72,740 Jews have been baptized into the Protestant religion, and these with their children at present aggregate approximately 120,000 Jewish Christians. This authority also declares that the Roman Catholic Church has received 57,300 Jews, and the Greek Church 74,500, making a grand total of 204,540 Jews received into the various Christian Churches since the beginning of the 19th century.

England has 250 rectors and preachers, America probably about 125 ministers and preachers. According to Rev. Mr. Thompson, there "is one Protestant convert to every 156 of the present Jewish population."

We cannot fail to observe that Amer-

ica is far behind the times in this field; that the American work is disproportionate; that Jewish missions are comparatively the most fruitful of missions in general; and that Jews, when converted, do not fail to get into working order.

A man was asked, "Have you joined the church?" He replied, "No! the dying thief didn't join the church, and he went to heaven." When he was asked as to whether he had been baptized, had taken the sacrament, had been engaged in active service for others; he would reply that the dying thief was saved without doing any of these things. Finally, he was asked, "How much do you give to missions?" He said, "I'm just like the dying thief; he never gave anything to missions." His questioner answered, "Just like the dying thief, are you? But there's one difference at least—he was a dying thief, and you are a living thief."

TWO TIPS

And Both Winners.

A man gets a friendly tip now and then that's worth while.

A Nashville man says: "For many years I was a perfect slave to coffee, drinking it every day and all the time I suffered with stomach trouble and such terrific nervousness that at times I was unable to attend to business and life seemed hardly worth living. I attributed my troubles to other causes than coffee and continued to drench my system with this drug. Finally I got so bad I could not sleep, my limbs were weak and trembling and I had a constant dread of some impending danger and the many medicines I tried, failed to help me at all.

"One day a friend told me what Postum had done for her husband and advised me to quit coffee and try it, but I would not do so. Finally another friend met me on the street one day and after talking about my health he said, 'You try Postum Cereal Coffee and leave coffee alone,' adding that his nervous troubles had all disappeared when he gave up coffee and began to drink Postum.

"This made such a great impression on me that I resolved to try it, although I confess I had little hopes. However, I started in, and to my unbounded surprise, in less than two weeks I was like another person. All of my old troubles are now gone and I am a strong, healthy, living example of the wonderful rebuilding power of Postum. It is a fine drink as well as a delicious beverage, and I know it will correct all coffee ills; I know what a splendid effect it had on me to give up coffee and drink Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

True Basis of Christian Unity

BY A. M. MOTT

1. The Bible. The Bible is the word of God, containing God's revealed mind and will to man, and is its own interpreter; and so perfect that nothing can be added thereto or taken from without destroying its harmony.

2. The Son. That the Lord Jesus Christ is the only begotten Son of God, the Mediator, Teacher, Supreme Law-giver, the crucified, buried and risen Lord, possessing all authority in heaven and in earth in order to redeem man from his alienated state, that he might return to his God and find pardon or favor. 3. The one Church must have the one creed, in answer to the prayer of Christ, that all be one in him. This oneness is necessary for the conversion of the world (John 17:21). 4. The dissolution of all party names and creeds, and simply to take the name "Christian," for ye are the bride of Christ; so take his name. 5. Immersion the sole baptism, to be administered on confession of faith in Christ Jesus. Baptize believers only, as commanded by the Lord Jesus (Matt. 28:18-20). "And Jesus came and spake unto them (the apostles) saying, All power is given unto me in heaven and in earth. Go ye therefore, (by reason of this authority) and teach the whole creation, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have said unto you: and, lo, I am with you alway, even unto the end of the world." 6. Beginning at Jerusalem (Luke 24:44-49 and Acts 2). Throw the whole force of the Church into destroying sin, and not the building up of a denominational wall of prejudice and sectarianism and let the Pentecostal message of salvation be the gospel of safety and leave the side-tracks to the devil and his children. 7. The Holy Spirit as Teacher and Comforter. The Holy Spirit was sent in Christ's name to consummate the system of salvation, to teach his apostles whose commission was to the whole creation (John 14:26). This spirit God gives to them that obey him (Acts 5:32), whom the world cannot receive (John 14:17). 8. Christ "is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence," "of whom the whole family in heaven and earth is named." "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." To those under assumed names God calls "come out of her my people" (Rev. 18:4).

9. "The Lord's day, or Sunday, commonly called the first day of the

week, to be observed by all in commemoration of the glorious triumph of our Lord over death and the grave." As the Jewish Sabbath ended when Christ on the cross proclaimed, "It is finished," the members of Christ's body should come together on this day with a higher and holier significance, for prayer and worship, as they partake of the sacrament in commemoration of his broken body and shed blood for the sins of the world.

10. The Scriptures clearly teach regeneration, or the new birth; a spiritual change from a carnal to a Christian life. This regeneration of the soul, with all its affections, is effected by the spirit and grace of God, and is called the new birth, for the soul must become Christlike, in his likeness.

11. Christ will come again as judge; his coming will be as the lightning; and every eye shall see him. Those who have purified their souls by obeying the truth (1 Pet. 1:22), shall enjoy him. He will take vengeance on them that obey not the gospel of our Lord Jesus Christ, separating the just from the unjust, giving each one as his reward shall be, and gathering his bride, the Church, home.

12. As man is created with a will, over which he has full control, which gives to him the power of choice, he therefore is a free moral agent and is accountable for his own destiny, for weal or woe. These elementary gospel truths furnish the Bible ground for the union of Christendom.



Prayer.

Jeremy Taylor said: "The man who is often engaged in prayer will grow rich in God's favor, for this is our traffic with heaven, and brings thence the most precious commodities; and he who, on the ships of desire, makes the most voyages to that land of spices and pearls, will be sure to improve his stock most, and have most of heaven upon earth."

Prayer is natural to man. It is true that when men are at ease, in robust health, and the current of life is running smoothly, they may have but few thoughts of God, and no thought whatever of praying to him. But when troubles come, an incurable disease takes hold upon this frail body, and human resources all fail and human helplessness becomes apparent to him and to his friends, it is then that he turns to God and cries out to him as instinctively as the little child rushes into its father's arms in the moment of danger.

What observant and kind-hearted physician has not noticed this repeatedly, when engaged in the performance of the duties of his chosen pro-

fession? This instinct is not the result of education in a Christian land; for it is heard from men of every class, from the hovel of the poor to the palace of the rich. Sir Walter Raleigh one day asked a favor of Queen Elizabeth; she replied, "Raleigh, when will you leave off begging?" He answered, "When your Majesty leaves off giving." Let us then never leave off asking of God, who is ever giving, and ever willing to give.

CLAYTON KEITH.



The poorest reason a man ever has for voting with a party is the fact that he has always voted with it; and it is the commonest reason.



Levity is often less foolish and gravity less wise than each of them appears.



"The Hills of God."

By Walter Scott Hayden.

At crimson glow of sunset time I gaze
Across the western plain on distant peaks

With radiance crowned. The gates of
Heaven seem there

And glory bright, faint glimpses of a
land

That basks and glows in light ineffa-
ble.

Are not these heights the very Hills
of God?

I cry. If all things beat with life di-
vine,

From tiny flower to mighty throbbing
sun,

If beauty is God's living garment
bright,

Then here His presence is, supremely
here.

Again I hold within my hand the Book
Of books with story old of Gerizim.
And Ebal, Horeb's flaming bush,
Sinai

With thunders loud and Tables of the
Law,

Of Hermon's dews and Olivet so dear
To man since Christ was here, and
Calvary,

Most sacred of the hills of earth. Are
these?

Surely these are in truth the Hills of
God.

But as I speak I know my words are
vain.

"Not in this mountain, but in truth,"
He said;

And men may walk these hills with-
out a thought

Of God, nor see His presence, hear
His voice.

No place is full of God for us, if heart
No altar has, no sacred shrine within.

Wherever men surmount the heights
of love,

Of holy aspiration and of prayer,
Where summits of self-sacrifice and
deeds

Heroic are, there rise the Hills of God.

News From Many Fields

Columbia, Missouri.

The University of Missouri is opening with a larger attendance than last year by nearly 100 at the present time. Many old students will be in next week. There was a fine gathering on convocation morning, Sept. 8. President Jesse gave a wholesome talk, in the course of which he said, "No student, in fact no one, can develop what is best in him if he does not believe in God. I mean every word of this and repeat it. No one can reach the supreme height of his natural ability without acknowledged allegiance to a higher power."

The university Y. M. C. A. is very active. Several young men were on the ground a week before the opening planning their work. They have secured work for poor young men amounting to above \$1,300.

Christian College opens next week, and reports a large attendance promised. Stevens College and the Normal Academy are prosperous. The latter is building to accommodate several hundred students.

The Bible College rejoices to see the ministerial students all back, and new ones promised, and a growing number of university students planning to take Bible work. A feature of this year's work will be a series of lectures on the historical biography of the Old Testament, to be delivered by the dean in the church auditorium on Sunday mornings. The pastor, C. H. Winders, and Superintendent Emberson are enthusiastic in the organization of the work, and a large class is expected.

Columbia anticipates a large gathering at the state meeting, and Pastor Winders and his committees are shaping matters excellently for their entertainment.

W. J. LHAMON.

Washington State.

Washington churches are rallying for a splendid campaign. Evangelist Morris has removed his family from Walla Walla to Sumner, a beautiful village a few miles out from Tacoma, and will devote himself to evangelizing west of the mountains. David Husband is now pastor of the Sumner church and plans are being made for him to gather up the scattered members of what was once a congregation in Puyallup, a town three miles west of Sumner.

L. F. Stephens and wife are now in a meeting at Castle Rock. From this meeting they will go to eastern Washington, and devote themselves to evangelistic work.

Whitman county keeps Evangelist McConnell busy and report favorably of his work.

President of the board, J. T. Eshelman, will begin a meeting in Olympia about Oct. 1. This church in the state capitol was started by Brother Eshelman while he was a member of the State Senate from Yakima county. W. S. Crockett is the beloved pastor at Olympia.

Neal McCallum has resigned and closed his work at Ellensburg. He will locate somewhere on Puget Sound, most likely in Tacoma.

A. C. Vail, of North Yakima, reports the work prosperous and some splendid additions to the church recently. It so happened that A. C. Vail, W. S. Crockett, J. T. Eshelman and the writer spent an afternoon together a few days ago, and in talking of the work it was remarked that all had served the North Yakima church as pastor. We are unanimous in declaring it one of the best churches in the state.

The Church Extension offering is now being made. The books for 1903 will soon close. What will be the record of your church, dear reader? Have you fellowship in all of our world-wide missionary movements? Times are good. Not many can plead poverty this year. May the Lord so open the hearts of our people that they may give heed to the things being preached by those who yearn for the evangelizing and housing of the multitudes now without the Christ.

Will you meet me at Detroit? This is the question of to-day. Many are asking it and many are saying yes. The writer expects to attend and there may be others from the First Church. I have the assurance that some will go from Eastern Washington. It would be a glorious thing if the watchword of the committee could be realized. "A representative from each church" would mean a mighty convention and a great uplift to our churches, all of our churches or their return.

R. E. Dunlap, the apostle of prohibition, has associated with him now Brother and Sister Webb, the well-known and deservedly popular singers. They are meeting with good success.
Tacoma. MORTON L. ROSE.

Nebraska.

W. W. Divine has located at Kearney, and will divide his time between that city and Lexington until they can both be made to support a man all the time. This we hope to do within the year. Bro. Divine is welcome to Nebraska. A reception was tendered to him and Mrs. Divine on the 15th.

The last report from Memphis, where Austin and McVay were at work, was that 36 had been added. This was on the 10th, and the meeting was to continue until the 13th at least. This means a new congregation.

The meeting at Blue Springs, D. G. Wagoner and Louis R. Smith, closed on the 6th with three added. The rainy weather swept down on them and made the tent very uncomfortable.

A. L. Ogden began his fourth term of labor for the N. C. M. S., on the 13th, at Elm Creek, where we have a number of brethren. We hope by this effort to establish the work in good condition. Albert E. Pettett has been preaching out there to the unorganized Disciples.

Z. O. Doward went to Chicago last week on a business trip. They are planning to dedicate at Grand Island on Oct. 11. J. W. Hilton is to be master of ceremonies.

The church at Gross expects to dedicate their new house at the same time.

John T. Smith reports himself well pleased with his work in Reserve, Kan., and that he wants to go with the Nebraska contingent to Detroit.

J. W. Hilton will be the pastor of the Bethany congregation from hence forward. This will be a great step forward for this church, as they have been doing without pastoral oversight, and the work is a great one.

Hugh Lomax preaches regularly at Blue Vale.

Four by letter at York on the 6th. C. S. Paine occupied the pulpit at North Side, Omaha, and at Irvington again on the 6th. Chas. D. Richards has located at Douglas.

J. H. Bicknell's meeting at Dewese had nine confessions in nine days. Meeting still continues. W. E. Gray, is the regular preacher.

The minutes are now being printed, and we hope to get them into the mails promptly. The matter was extensive, and required much care in its editing. We are believing that the book will be a credit to our work when completed.

Thus far we have reports from ten who will go to the National Convention at Detroit. This needs attention promptly. Let me hear from you as soon as practicable. We want to have a representative number from Nebraska, and Detroit is a delightful place to visit. The convention program is in the papers, and it promises to be complete and helpful. The reports from the different boards will be full of encouragement. There is victory in the air. Let us go up a hundred strong and do our part in making this a great convention. Write me that you will go if possible. The fare from Lincoln is \$22.40 for the round trip, and the additional fare from your place. From Omaha, \$21.50.

Cotner opened with a large number of new students this year. The train committees were prominently in evidence at the depots, and did good service. This was a wise move. Now let us boost for the street-car line, and then we will be fixed. Send your children to our own schools. It pays best in the long run.

The secretary spent Lord's day, 13th, at Charleston. We hope to revive this work. They have a neat little house and well appointed. The gospel is needed there and we must find the way.

Pulpit Supply Committee reorganized on the 9th at Lincoln. W. W. Slabaugh was re-elected chairman. W. A. BALDWIN.
Lincoln.

Southwest Missouri.

On Sunday, Sept. 6, the writer assisted Bro. J. R. Miller and the church at Pepsin, Mo., in dedicating their new building to the worship and service of God. Less than a year ago Bro. A. J. Williams, our district evangelist held a meeting in a schoolhouse in that vicinity and this house is the result. It is commodious and has modern arrangements. Three services were held and good audiences attended them all. Brother Williams preached on Saturday night and ably assisted in getting pledges. Enough was raised to insure the completion of the house, and at the evening service the building was solemnly set apart to the service of God. This work had the bitter opposition of our brethren who oppose the use of instrumental music, etc., in the church. Henceforth there will be a Bible-school and Endeavor Society in this place for the training of the young people who attend. Bro. J. R. Miller, who was raised here and who goes back to the Bible College to finish his education, and who has led in this work, deserves great praise for his perseverance and untiring energy in seeing this work brought to a successful conclusion.

Bro. Perry T. Martin, of Aurora, has been compelled to resign his work on account of ill health. He is now in Indiana. His stay in Southwest Missouri has been short, but long enough for him to win a high place in the esteem of the brethren as a consecrated worker and a preacher of great ability. We are sorry to lose him, and shall pray for his speedy recovery.

Brother Rothwell, of Galena, Kan., has also broken down in health and is away for a rest to see if he can again take up his work. Still there are some people who say that a preacher has no work to do.

The Central Church, Springfield, has as yet not selected a successor to W. E. Harlow. Brother Harlow, with Brother Ridenour as singer, begins a meeting at the First Church, Joplin, on Oct. 4.

W. A. Moore, of St. Louis, is in a meeting with the South Joplin Church, with six added the first five days and a fine prospect for a great harvest. W. F. TURNER.

Joplin, Mo., Sept. 11.

Missouri Bible-School Notes.

To those asking about a third campaign movement will say that we are going to borrow from Tuxedo and have the "hustlers" against the "rustlers," with the following good points: Attendance, three points; punctuality, three points; Bibles, two points; offering, two points; new pupils, two points. This will help us emphasize some things that should be urged upon our schools. But have the red and blue campaign first and then the other.

R. B. Havener in his helping the brethren at Elkton sees a new house under way, and has hope of housing them before cold weather. Meeting going on.

L. G. Wilhoite is now superintendent at Holden, and our Brother Murphy of the First, St. Louis, will have the oversight of the con-

gregation Oct. 1. The work will move and you will hear of it, for he is a Bible-school and Endeavorer.

Oklahoma, where your secretary went to the help of the brethren, intends having a state Bible school man. D. T. Morgan was elected president of the board for the twelfth year, and J. M. Monroe continues as corresponding secretary.

Missouri should be proud of the army of faithful men and women of God sent into Oklahoma, such as S. D. Dutcher, J. T. Ogle, Robt. Morton, J. G. Creason, A. D. Bourn, Roy Moore, Fielding Vaughn, W. H. Williams and their families, and Isom Roberts, who is still traveling alone, poor soul. These are all great workers in the new land.

W. A. Moore has opened up his work at South Joplin with fine prospects, having 40 additions in ten days and the house crowded and there's more to follow, and the end will be a new pastor and another strong church in Joplin. Good for Turner and Baker, one of whom plans and the other does for Christ.

Lees Summit is without doubt one of the best small schools in Missouri, always at the front in the Master's work, and the results are plain in the good additions and excellent workers developed therein. Your servant has their apportionment in full.

A representative from every school and Endeavor at Detroit, for we are to inaugurate the new national Bible-school and Endeavor superintendent at that time and want you with us. It is one of the most important steps ever taken by the Disciples of Christ in this great work for the Son of God.

Have you ordered boys' and girls' rally day supplies from B. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio, and for any Sunday between now and Dec. 1. Order immediately and make it the great day of the year for Christ and native land.

T. J. Head is now pushing the work at Bloomfield with a great prospect for good.

Second quarter now due and you have not sent in the first. Send both now.

117 Locust St., St. Louis. H. F. DAVIS.



Wisconsin Yearly Report.

Previous to the year 1902 we followed the old established course of maintaining a state evangelist who went about preaching in the most needy places with such immediate success that they were generally enabled to make encouraging reports, sometimes quite glowing. But in the absence of the evangelist, the disintegrating forces resumed their work; so that at the year's end there was little if any advance.

In October, 1901, the beginning of our business year for 1902, a change of policy was inaugurated. With our calculated resources of \$400 from the churches in the state, \$400 from the home mission fund, and \$400 from the C. W. B. M., and something further that might be raised in the working field, we arranged for continuous service in nearly all the weak points. Some of the contiguous were grouped together and served by one man, so that our progress could be steadily maintained. On this change of policy last year's work showed only good indication. This year we are thankful to say good results are shown.

Reports show that we have 29 congregations in the state, a total membership of 1,387, being a net gain over last year of 144, or over 11 1/2 per cent. Also 26 Bible-schools with a total enrollment of 1,328; seven Christian Endeavor societies with about 160 members. Five new churches have been organized during the past year, namely, Martintown, Superior, Edson Center, Eggan and Seymour, the last two being Norwegian congregations with a combined membership of 87. Martintown was organized by our veteran preaching brother, Melton Wells, last spring and has a membership of 52. All these are thrifty and hopeful, and are the principal showing for our small missionary expenditure, only \$1,588.67. The results though also small are great in proportion.

A more detailed statement will show our general conditions more fully.

An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial.

It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since." Mrs. K. T. SNYDER, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

Balance on hand from last year.....	\$207 38
From A. M. C. M. Society.....	475 00
" C. W. B. M. (this year \$400 and last year \$100)	500 00
From churches in the state.....	487 99
" new congregations receiving services	125 68
Total.....	\$1,796 05
Total disbursements	1,169 12
Balance on hand.....	\$627 93

The receipts are about \$200 greater than last year's and the balance about \$420 greater. This, however, will soon be called for by the increasing necessities of the work.

As to the work done—

There have been eleven missionaries employed in whole or part time, laboring a total of 1,128 days and preaching 419 sermons, having worked at 12 points, 79 additions, 28 by baptism and otherwise 51.

The places which received aid were Ladysmith, Pardeeville, Twin Grove, West Lima, Bloom City, Viroqua, Manitowoc, Chippewa Falls, Seymour, Eggan, Rib Lake and Superior. The greater portion of these have been assisted in the support of pastors, a few being helped to evangelistic work only.

The new and encouraging feature is the great advance in the work among the Scandinavians, which was assisted by the American Home Board. Our new policy will be continued. We expect much further advances this year.

Our yearly state meeting which has closed this evening, Sept. 18, began on the 15th and was held in the home of the Milwaukee congregation. The number of delegates has not been so large as on some other occasions, but the devotion to the missionary business in hand and the attendance and attention to the interesting program of addresses, Bible studies, devotional exercises, etc., has been exceptionally good. Bro. Knox Taylor, with his superb object lesson charts interested and instructed us exceedingly. We had most inspiring addresses, first from Bro. D. T. Denman, of the First Baptist Church, this city, on "Thou Shalt Love the Lord thy God." Also, several by Bro. E. B. Ranshaw, of the American Home Board, and Bro. D. N. Wetzell, of Footville. Sister Kelly gave us some of her inimitable talks and one interesting address on Junior Work. Bro. Thurman, of Green Bay, as president of the association, presided in his kindly way and business-like manner. The homes of the Milwaukee congregation were free homes to the delegates, the sisters furnishing dinner and tea at the church, thus keeping delegates together always ready for business and ready to fill in the intermissions by renewing or making those delightful acquaintances, so delightful to those who are engaged in such heroic work as is necessary to be in Wisconsin.

Our new board for the current year is the old one re-elected, with the exception of Bro.

Kreidler, who at his most persistent request was left off; Bro. D. N. Wetzell, of Footville, taking his place as corresponding secretary.

The presidency of the C. W. B. M. was changed from Sister Tucker to Sister E. J. Taylor, both of Milwaukee.

On the whole we had a most pleasant, inspiring and uplifting yearly meeting, the workers retiring to their respective fields determined to push ahead to greater achievements.

W. H. TROUT.



Illinois C. W. B. M.

This association held its annual convention in Eureka, Aug. 31 and Sept. 1. The reports showed a year of faithful service by the state board with good results; but the results were far from what they would have been with the earnest co-operation of the nineteen-twentieths of the sisters in the state who are not enlisted in the work. With the hope of gaining some of these, the work this year will be under the motto, "Go forward, each one win one." The state board and district secretaries will make a special effort to organize new auxiliaries and children's societies.

A new phase to be introduced into the work is the holding of a series of missionary institutes at central points. The aim will be to hold them at such times and places as will practically reach the women in all the churches.

In these institutes instruction will be given in practical methods of auxiliary work; objects of our organization—national, state, district, auxiliary, children's societies, and fields of our work. Miss Lura V. Thompson will assist Miss Hale in holding institutes.

The offering made to the state and national treasuries during the year amounted to more than \$10,000, an average of nearly \$3 per member. The special offerings for the new year are to be \$1,500 for Chicago missions, \$600 for the salary of Mrs. Bertha Lohr, teacher at Bilaspur, India, and \$300 for the salary of Miss Bertha Westrup, teacher at Monterey, Mexico.

An interesting conference on united mission study and missionary social union was led by Mrs. C. C. Brown, state president of the Pres. W. F. M. Society. The fact that the missionary society has as good intellectual and social features as any other literary societies and above these the spiritual was emphasized.

A unique feature of the convention was a C. W. B. M. conference held by six pastors, in which they told how the C. W. B. M. helps the pastors, how the pastors help the C. W. B. M., some of the benefits and opportunities brought through the Tidings and C. W. B. M. day, and the young people's work and Junior Builders. And recognizing the fact that nothing is perfect, closed the conference with some friendly, helpful criticism.

W. M. Forrest, recently returned from India, gave the convention two addresses on the history and condition of India, presenting some of the great needs of the people and the opportunities that are now open for giving them the word of life.

The state officers were re-elected, Miss Lola Hale accepting the office of superintendent of young people's work only till her successor can be secured.

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The Sunday-School.

Oct. 4.

DAVID BRINGS UP THE ARK.— 2 Sam. 6:1-12.

Read 2 Sam., chapters 5, 6, and 1 Chron., chapters 13, 15, 16.

Memory verses: 2 Sam. 6:11, 12.

Golden Text: Blessed are they that dwell in thy house.—Psa. 84:4.

Preview for the Quarter.

The Records.

The lessons of the fourth quarter cover the history of the reigns of David and Solomon—the Augustan age of the Hebrew monarchy. We have two parallel records of the history of this period. The reign of David is covered by the entire book of 2 Samuel and also by 1 Chronicles, chapters 11 to 29 (the end of the book). The reign of Solomon is described in 1 Kings, chapters 1-11, and a second account of it is given in 2 Chron., chapters 1-9. Samuel and Kings form a continuous narrative, with unity of literary style, historical method and point of view. In these respects the two books of Chronicles are also homogeneous, but they differ from Samuel and Kings. The author of Samuel and Kings was chiefly interested in the religious truths embodied in Hebrew history, especially these: that Jehovah has cared for Israel and given her all the blessings that she possesses, that fidelity to Jehovah is the only secret of prosperity, and that righteousness is essential to acceptable service of God. The writer of Chronicles denies none of these things, but he writes from the point of view of the priests and his chief interest is in the ritual, the orders and courses of priests and in genealogies and long lists of names of officials. It is not that the two authors had different religious beliefs or that they necessarily wrote at widely separated times, but they were men of different temperaments, with different education, writing for different purposes and therefore emphasizing different things. For example, 1 Kings 5 tells us that David brought the ark up to Jerusalem and in that connection gives the incidents of the death of Uzza, David's dancing and his wife's protest. But 1 Chron. 13, 15 and 16 tells by name just what particular Levites made up the party which escorted the ark, and who were the singers and who played the cymbals and who played the psalteries and who played the harps, and with what ceremonies and sacrifices the ark was received in Jerusalem and what Levites were appointed to minister before it.

These two histories were not the only nor the earliest narratives of these events. There were certain books which are no longer extant and which were perhaps used as sources by the authors of Samuel, Kings and Chronicles. There were "The Book of the Acts of Solomon" (1 Kings 11:41), "The History of Nathan," "The Prophecy of Ahijah," and "The Visions of Iddo" (2 Chron. 9:29). There are several other lost books mentioned, such as "The Book of Jashar" and "The Book of the Wars of the Lord,"—all of which indicates that our Old Testament is by no means a complete collection of Hebrew literature, though it doubtless contains all which the divine wisdom intended for our use.

The Reign of David.

The greatest of all the Hebrew kings was David. He found the kingdom divided by a distinct line of cleavage between the northern and southern tribes and overrun by the victorious Philistines. His reign began as a vassal kingship over two tribes. He left the kingdom united, vastly enlarged, free, prosperous, rich, and more than ever committed to the pure worship of Jehovah. After the reunion of the northern and southern tribes (2 Sam. 5:1-3), David captured Jerusalem which, though lying within his territory, had been held as an apparently impregnable fortress by the tribe of Jebusites. Here David created a city and fixed his capital.

One of his first acts was to bring the ark up from the house of Abinadab at Baale-judah, to the capital. It was on this expedition that Uzza paid with his life the forfeit for his presumption (2 Sam. 6). David's reign was a time of many wars. Not only was the yoke of the Philistines thrown off, but there were successful wars of conquest against Edom, Ammon and Syria. The incident of Uriah and Bathsheba (2 Sam. 11, 12), shows how grossly a great and good man could sin. Absalom's conspiracy and revolt and final death were a great grief to David, and Sheba's rebellion further disturbed his peace. The numbering of Israel and the subsequent pestilence (2 Sam. 24) were a sorrow to his old age, and the attempted usurpation of Adonijah (1 Kings 1) cast a shadow over his death bed. David's life was far from peaceful. Probably he had less peace and pleasure as king than he would have had if he had remained an obscure shepherd at Bethlehem. But he did a great work in establishing the kingdom on a firm basis, he did much toward reducing to an orderly system the tabernacle service and the ministry of the priests and levites, and he poured forth the joys, the sorrows, the thanksgiving and the penitence of his soul in psalms which have comforted and uplifted believers in all ages.

The Reign of Solomon.

Solomon's reign was greater in splendor, though less in achievement, than that of David. To every nation there comes a time of flood-tide of prosperity, a time when all the seeds of past endeavor seem to ripen at once into a glorious harvest of visible and tangible results. Such was the age of Pericles in Athens, the reign of Augustus in Rome, the time of the Renaissance in Italy, the reign of Elizabeth in England, and such was the reign of Solomon in Israel. A marriage with an Egyptian princess gave standing among the nations, conquest widened Solomon's dominions, gold flowed into his treasury. The king himself, having chosen wisdom as his gift, became a fountain of justice and philosophy, dealing out shrewd judgments and coining the wisdom of his time into imperishable proverbs. The building of the temple was the crowning event of his reign, and much of the space devoted to his reign in both narratives is given to the description of this wonderful building and its dedication and the settling up of the ark in it. Visitors came from all quarters to see the wonders of Jerusalem, which was at once the Rome, the Paris and the London of that day. Among others came the queen of Sheba. In Solomon's latter years his wives multiplied as rapidly as his wealth. Many of them, married no doubt for political reasons, were heathen princesses. Their religions, perhaps also for reasons of state, were permitted in Israel. The compact with Jehovah was broken. The necessary condition of prosperity was therefore lost. Ruin could only be postponed, not prevented. Even in Solomon's lifetime the rebellions of Hadad, Rezon and Jeroboam gave token that his empire was about to crumble under the weight of its own corruption.

Such were the reigns of David and Solomon. It is suggested that the teacher spend some time in giving the class a vivid outline view of this period in which the lessons for this quarter lie.

The Lesson for the Day.

The Value of the Ark.

For many years prior to the beginning of David's reign the Ark of the Covenant had been at Baale-judah, otherwise known as Kirjath-baal or Kirjath-jearim, about seven miles northwest of Jerusalem. It was natural that David should desire to bring it up to his newly established capital at Jerusalem, because all Israel recognized it as the visible symbol of the presence of Jehovah. It was well understood that the national worship should center in the spot where the ark was kept. In the days of Samuel, when religious and political affairs had not been separated, the location of the ark fixed the seat of Israel's government, both political and religious. Since the establishment of the kingdom,

religion and politics were more or less divorced. But David, with the eye of a statesman, saw that to center the worship as well as the government at Jerusalem would vastly strengthen his position and serve to unify his recently divided kingdom. This was the political value of the Ark of David.

Its religious value was that it gave definiteness to the popular thought of God, without sacrificing the dignity and holiness of the deity. The purpose of an idol is primarily to make the idea of God definite and concrete, so that it may come home vividly to men who are living on a low plane and who apprehend only what appeals to the senses. But the idol, while helping men to feel God as near and definite, made it impossible to think of Him as spiritual and holy. So images were forbidden to Israel, and they were told to make something which would be a visible token of His presence without attempting to be a representative of His form. The result was the Ark of the Covenant.

Uzza's Presumption.

Uzza had been taught to believe that Jehovah was really and supremely present in the ark. Yet when the ark tottered, he put forth his hand to keep it from falling—to bolster up Jehovah with his feeble arm. Small wonder that he fell dead! What did his act imply? First, it implied that Jehovah was dependent upon human aid, as though the God who had caused Israel to prevail over her enemies would fall if the oxen stumbled. Second, it implied that Jehovah was subject to the ark, rather than the ark subject to Jehovah. Whenever symbols have been used in religion, men have been prone to think of the reality as in bondage to the symbol. If the ark falls, then God will fall! The truth of the matter is that God was in the ark quite enough to take care of it as far as necessary, but He was also greater than the ark so that a calamity to it would not be a calamity to Him. For this failure to appreciate the true relation of the symbol to the reality, Uzza fell.

The Modern Application.

We have no arks to-day, and we do not localize God in any symbol or place. But we have certain plans and ideas and projects which are, in our opinions, very closely bound up with the will of God. We are sure God wants some plan carried out; it fails; we lose faith in God. We are sure that if God is good some sick loved one will be restored to health, but the loved one is taken; we lose faith. Some cherished doctrine is attacked and we feel that if it totters the very throne of God will fall. What we need to learn is that God is greater than any scheme or desire which we may have assigned to Him; that His goodness does not fall with the falling of some hope of ours; that His plans and purposes form such a vast circumference that we can see only a very little arc, sometimes not enough to catch the swing of the circle. Lord, deliver us from presumptuous sins; let them not have dominion over us.



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Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, Oct. 6, 1903, at 10 o'clock a. m., for the election of directors, and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, Pres.

W. D. CREE, Sec'y.

St. Louis, Sept. 4, 1903.

Christian Endeavor.

Oct. 4.

GREAT MEN OF THE BIBLE.—I. ABRAHAM
—Gen 12:1-8; Heb. 7:1-10; Rom. 4:1-9.

There are few more fruitful sources of spiritual growth and knowledge of the will of God than the study of the lives and characters of holy men who have stood close to God and have reflected His will and embodied His truth in their lives. We need no mediator to stand between God and us, since Christ has once for all filled the place of mediator and has opened to each of us the privilege of entering directly into the Father's presence. But, though we need no priestly mediation and no intercession of saints when we would draw near to God, yet we need guidance and instruction and encouragement. The great and good men of past ages, the saints of both Hebrew and Christian history can serve us as teachers and leaders if we are willing to learn the lessons of their lives.

Abraham was pre-eminently the embodiment of faith. He was a pioneer, an adventurer into far countries. Leaving his home and friends in the distant east, he went out to seek his fortune in unknown western lands, like the pioneers of our own country. All such pioneer work requires faith. The men who have led the way into new fields of colonization or of business, have ever been men of vision. To see in the wilderness the possibility of a garden, to see in a land of savages the promise of a civilization, to see in a group of unexplained and unstudied phenomena the field for a science, to see in fallen humanity the potency of divine life—this is the pioneer's faith. Other men see only the risks and difficulties; he sees the glorious success that lies beyond. "Faith gives substance (reality) to things hoped for." Without this faith, which makes the thing hoped for seem as real and substantial as the palpable obstacles, no new fields would ever be entered, the race of pioneers would be extinct and civilization would halt.

So to Abraham, in Ur of the Chaldees, came the message that great things awaited him in the west, that there he should achieve the highest ambition of the oriental and become the patriarch of a great tribe. And he believed. The message was the voice of God to him and it carried conviction to his soul. He staked everything upon the truth of that message.

There are many lessons to be learned from the character and career of Abraham, but the one which comes home to us with most force is this—that the highest degree of prosperity and usefulness is reserved for the men who are not afraid to believe in their best visions or to follow the leadings of impulses which they recognize as expressing the will of God. The proof of faith is action. If I believe in God I can give no stronger proof of my belief than to follow the program which He lays out. This may involve the abandonment of some projects of my own devising. Abraham had to leave Ur before he could enter Canaan, and many of us have to leave some of our inherited ideas and established habits before we can come into the possessions which God is trying to give us. If we have faith in Him we will not hesitate.

DAILY READINGS.

M. The Call of Abraham.	Gen. 12:1-9.
T. The Generosity of Abraham.	Gen. 13:10-12.
W. The Obedience of Abraham.	Gen. 13:14-18.
T. The Chivalry of Abraham.	Gen. 14:10-16.
F. The Hospitality of Abraham.	Gen. 18:1-8.
S. The Prayer of Abraham.	Gen. 18:23-33.
S. Reward of Obedience.	Rev. 22:14-21.



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Midweek Prayer-Meeting

By Frank G. Tyrrell.
Sept. 30.

III. OSTENTATION IN RELIGION.—
Matt. 6:1-18.

The first verse of the sixth chapter of Matthew seems to be a general statement. "Take heed that ye do not your righteousness," the revised version has it; that is, your religious duties. Then under this general warning are three specific admonitions, regarding almsgiving, prayer and fasting.

"To be seen of men;" the original here is *theathanai*, a theatrical word; *hypokritai*, hypocrites, signifies disguised players in masks; sounding a trumpet may allude to the music of the stage. The orchestra strikes up a merry melody which is the signal for the entrance of the masked actors. There was a class of religionists in our Savior's time who made an exhibition, a theatrical spectacle of their devotions. To use a phrase of the streets, they "played to the galleries." And yet they considered themselves models of religious decorum. They were eminently respectable; their names were familiar to all as leaders in the synagogues.

Jesus looks with blazing eyes upon these masked players, and they writhe under his indignant gaze. He tears off the mask; he pierces the disguise; he scourges them off the boards, and they retreat with muttered curses. Always and everywhere he met ostentation in religion the same way. He was true; he was genuine; and he could not endure counterfeits. The result of such a life as they lived is seen in the degradation of the temple, when they had transformed it into a place of merchandise, a den of thieves.

Almsgiving is not condemned, but a proud, arrogant, theatrical fashion of giving alms is condemned, and that roundly. Do not send forth heralds to tell the world what you are about to do. Cast up accounts in secret. Let the transaction lie between you and your Lord. "Thy Father, who seeth in secret, shall recompense thee." But the man who struts like a stage-hero has his reward, in that which he seeks, the applauding galleries. And the applause dies away, and the air is motionless and the theatre empty. There is darkness and solitude everywhere. Beware how you plead secrecy in almsgiving as a mask for withholding alms altogether!

The editor of this paper tells a story of a pompous gentleman who went to a religious gathering expecting to make a speech, but the chairman called on him to pray. He hesitated a moment, and then said: "Very well, I

will try to throw my remarks into the form of a prayer." A vealy, jejune reporter in the east described a certain petition as "the most eloquent prayer ever addressed to a Boston audience." The theatrical prayer has not wholly disappeared, in spite of the Master's solemn warning, uttered so long ago. Whether in the congregation or in your own home, let your prayers be the agonized appeals of a hungry heart. The minister who lives close to Christ will find that his prayers lift his congregations nearer heaven than his sermons.

The extravagances to which these players went with their fasting and marring of their faces became subject of jest and caricature in the theatres of that time. On the stage and in popular novels to-day, when religion is satirized, it is always the religion of pretenders, players, hypocrites. He who would get a reputation for piety appears in public dejected, care-worn, fatigued. But his fatigue is nothing, compared with the weariness he induces in the beholders.

If our religion is not ostentatious, it must be genuine. And if genuine, it must grapple hold of every-day life. It will not do to limit it to the sanctuary, to Sunday observances; these have their place, but the man on the street ought to know that you have a hope, a life, a love, which he has not, which he would give the world to possess.

PRAYER.

For a great teacher, a faithful witness, O God, we thank thee. The word of Christ, piercing, illuminating, is just the word the world needs. We bless thy name for the records of his doings and sayings. No literature can be compared with the story of the Christ, for beauty, for power. Make us all like him, sincere, patient, meek, triumphant. Amen. (Topic for Oct. 7, IV. Laying up Treasures.—Matt. 6:19-24; Luke 12:16-21.)



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Our Budget

—Missouri and Kentucky in convention this week, the former at Columbia, the latter at Paris.

—The National Conventions at Detroit draw near. Send in all dues to any of the societies before the end of the present month.

—Let us gird ourselves for a great fall and winter campaign in pushing forward the kingdom of Christ. Let every local church become a center of missionary activity.

—This requires a great deal of prayer and heart-searching. Only an intense and consecrated type of Christianity can cope successfully with the evils of our day.

—The best way to teach unity to others, and to show them its beauties, is to practice it among ourselves. "Let there be no divisions among you."

—Right reason and sound judgment may suffer eclipse with many for a season, but they have a way of asserting themselves in the long run that leaves no room to doubt their existence.

—Word comes to us from every section of the field, and from those who have erstwhile been the open opposers or doubters of the CHRISTIAN-EVANGELIST, renewing their faith, approving our course and pledging their earnest co-operation.

—We have never doubted that such would be the case. Wisdom is justified of her children in due time, though some of her children may be a little slow in getting round to it. Better doubt the law of gravitation than to doubt that God rules in this world, and that sooner or later right and truth will win the day. To doubt that is the worst form of skepticism.

—A new church and Sunday-school have been organized in South Chicago.

—J. L. Keevil, of Brooklyn, N. Y., has accepted a call to Johnson City, Tenn., and will begin at once.

—Clark Braden, who has been for many years at Cairo, Ill., has accepted the pastorate of the church at Salem, Ill.

—C. B. Millard, Effingham, Ill., is open for engagements as singing evangelist for four weeks, beginning the last week in October.

—The meeting at Hiram, O., this year will be held immediately after the Detroit convention, and will be in charge of J. E. Lynn, of Springfield, Ill.

—James S. Helm has re-entered the field as evangelistic singer, and has some unengaged time. He may be addressed at No. 1 Campbell Park, Chicago, Ill.

—The Christian Church at Princeton, Ill., wishes to secure a singing evangelist to assist the pastor in a four weeks' meeting, to begin Oct. 25. Address I. N. Grisso.

—Prof. Herbert Martin, who has been spending his vacation with his wife's people at New Holland, O., and preaching in the vicinity, has returned to Yale College.

—Joseph Gaylor, Springfield, Mo., invites correspondence from any member of the Christian Church who desires to enter the hotel business in a town of 1,200 people, where there is practically no competition.

—It is reported that the new Campbell-Hagerman College at Lexington, Ky., opened with an enrollment of 119 pupils. The new buildings are not quite completed, but are near enough completion to be used.

—A number of new missionaries sail this month for their fields of labor in different parts of the world. The prayers of the churches will follow them as they go to break the bread of life to the starving millions.

—A new book by E. L. Powell, of Louisville, Ky., is now in the press of Sheltman & Co. The title is "Savonarola, or the Reformation of the City." It will include a number of addresses and articles in his characteristic and captivating style, some of which have already been published in the CHRISTIAN-EVANGELIST.

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—F. O. Fannon, lately of Sedalia, Mo., will assist A. P. Cobb in a meeting at Waynesburg, Pa. Mrs. Cobb will assist in the music. Brother Fannon's sons are attending school at Lexington, the older preparing for the ministry.

—Persons going to Ann Arbor, Mich., to attend the University are invited to address J. A. Canby, pastor of the Christian Church, 636 E. University Ave., who will take pleasure in giving them any information or assistance possible.

—The Lenox Avenue Church, New York, will celebrate the tenth anniversary of its dedication on Oct. 4. There will be special services, and it is hoped that J. M. Philpott, who was pastor of the church at that time, may be present.

—The church at Miami, Mo., wishes to secure a pastor either for full time or half time. Arrangements have been made for a protracted meeting to be held by E. H. Richmond early in October. Address Charles H. Hitchborn, clerk.

B. B. Dabney, pastor at Rushville, Ill., writes that the church there has just gone through a five days' money-raising campaign under the leadership of Bro. D. E. Hughes. The amount needed to pay off the church debt of \$615 was raised.

—Last week the foreign society received another gift of \$500 on the annuity plan. F. M. Rains, corresponding secretary, Cincinnati, O., will take pleasure in sending, free of charge, an illustrated booklet explaining the plan, the interest paid, etc.

—A Ministerial Association was organized at Grand Valley, Ont., Sept. 14, including all the preachers in the town and vicinity. L. A. Chapman, pastor of the Christian Church, was elected president. All of the members of the association have college and seminary training.

—We are glad to learn from Bro. Sumner T. Martin that he has reconsidered his decision to leave the church at Bellaire, O., for the western field. We are sure he would do effective work wherever he might be located, but his success at Bellaire has been so noteworthy that we would regret to see him leave after so short a pastorate.

—Clarence Mitchell, who has just ended his pastorate at Wellsville, N. Y., will enter the field as evangelist. He was pastor at Grove Hill, O., five years, at Lima, O., three years, and at Wellsville, N. Y., two years. During these ten years he has made a thousand converts. Churches wishing his services may address him at 215 E. Kibby St., Lima, O.

—O. M. Eaton and Otha Wilkison preached at the annual meeting of Disciples at Kinnamon's Grove, near Flora, Ill., the first Sunday in September. Brother Eaton also recently preached a week at Mount Erie, Ill., to good audiences. Brother and Sister Wilkison had charge of the music, Mrs. Wilkison leading with a cornet. We have no church there.

—Christian College, Columbia, opened Wednesday, Sept. 16, with 142 student boarders, besides an unusually large number of day pupils. This is the largest attendance that the college has ever had, and it would have been still larger if there had been more room in the dormitory. Several applications had to be refused on account of lack of room.

—The Hammett Place Christian Church will hold a rally on Sunday, Sept. 27, at which time the regular quarterly missionary collection will be taken. This church takes four missionary collections a year, the proceeds of which are divided among the several missionary enterprises. The work at Hammett Place is prospering under the pastorate of Samuel B. Moore.

—S. W. Nay, State C. E. Superintendent for Kansas, wishes to remind the Endeavor Societies of that state that the missionary year will close Sept. 30, and that all reports and offerings to Kansas missions and the Bible Chair work at Lawrence should be sent in at once. It is desired to have at least one delegate from each society at the state convention at Newton, Oct. 5-8.

—C. L. Organ, pastor of the church at Weldon, Ia., has just closed a successful meeting in which he was assisted by Paul E. Lineback, of Des Moines. The meeting continued five weeks and resulted in 31 additions to the church. Brother Organ's work at Weldon has been a constant success. During his three years' pastorate there have been 189 additions, of which 116 were by baptism.

—W. S. Buchanan, of Lake Charles, La., is rallying the southern delegation for the Detroit convention. He requests all persons in the states of Texas, Louisiana, Mississippi, Alabama, Georgia, Florida, Tennessee and South Carolina who are going to the convention to notify him at once, so that arrangements may be made for a special train over the Southern Pacific and Queen Crescent routes.

Bro. O. A. Bartholomew is visiting at his old home, Georgetown, O., and we are glad to hear that his health is somewhat improved. He preached last Sunday—morning and evening—at Georgetown, and has preached twelve or fifteen times in the vicinity during the past three weeks. R. H. Dodson, minister at Georgetown, expresses his gratification at having Brother Bartholomew in their midst.

—In looking over the files of THE CHRISTIAN, now CHRISTIAN-EVANGELIST for 1874, we find in our issue for June 4, a letter from Sister C. N. Pearre, urging the sisters to organize for missionary work, and suggesting ten cents per month as the minimum contribution. In the following issue, June 11, we had an editorial strongly commending the letter of Sister Pearre, and saying we had long felt that we had a dormant power in the sisterhood of the church that was unused. Does any one know of any earlier publication in any of our journals of any article or letter on this subject?

—Dr. H. F. Fisk, principal of the Academy of Northwestern University, Evanston, Ill., will celebrate the thirtieth anniversary of his entrance upon that position on Oct. 30, 31. In that connection a national conference on Secondary Education and its Problems has been called by the Northwestern University. The broader problems of secondary education, in which not only professional educators but all intelligent citizens are interested, will be discussed.

—The latest report from the officers of the foreign society is to the effect that only \$2,000 is needed to reach the \$200,000, with enough in sight to insure the amount. The secretary thinks the gain in receipts will be the largest of any one year in the history of the society. A large number of new missionaries have been sent out, and the report of the advances on the mission fields are most inspiring. We may expect a thrilling report at the Detroit convention.

—The Church of Christ in Syracuse, N. Y., of which W. D. Ryan is pastor, has purchased the building in which it has been conducting a mission Sunday-school during the past year, and the new church will be organized under the name of the Rowland Street Church of Christ, while the original church will be called the Central Church of Christ. Brother Ryan will minister to both congregations until the new church is strong enough to support a preacher of its own.

—"The name of Bro. J. R. Ewers was omitted from the list of pastors of our Black Rock Church, given in your number for Sept. 10. I am quite sure that the omission was not mine, and may be traced to compositor or proof-reader. Be that as it may, I ask you now, in justice both to the brother named and to myself, to make the correction. Brother Ewers was one of the most energetic and faithful pastors who ever served the church, and must ever be regarded as inseparable from its history."—ANSON G. CHESTER.

—An exercise for Forefathers' Day has been prepared by D. R. Lucas, and is being distributed by the Board of Ministerial Relief. The exercise is designed for use in Endeavor Societies or Sunday-schools, and will interest the young people in the old ministers and in the history of our movement. The exercise contains considerable information about our early history, arranged in attractive form. The second Lord's day in October is Forefathers' Day. Copies of the exercise may be obtained by addressing Howard Cale, 120 E. Market St., Indianapolis, Ind.

—Sunday morning, Sept. 13, Dr. Susie J. Rijnhart spoke in the South Broadway Church, Denver. She was on her way to Tibet. The afternoon of the same day a mass meeting was held in the Central Church to welcome and speed on their way to the Philippines, Dr. C. L. Pichett and Dr. Leta M. Pichett, his wife. Dr. Rijnhart was present and spoke. Miss Effie D. Kellar, of China, was also present. She will leave Denver in a few days for her field of labor in China. She has been in Colorado a year recruiting her health. Dr. W. Bayard Craig, pastor of the Central Church, occupied the chair.

—The Board of Church Extension has received, since the first of September, two annuity gifts: \$100 from a sister in Texas, and \$500 from a sister in Indiana.

CHURCH EXTENSION REPORT.			
	1902	1903	Gain
Churches contributing	104	133	29
Am't rec'd from Churches	\$969.46	\$1,265.18	\$295.72
Individuals	\$623.35	\$61.78	238.43
Total	\$1,592.81	\$2,126.96	\$534.15

All churches that have not already taken and sent in their offerings should be sure to do so in order that they reach the Church Extension office before Sept. 30.

Remit to G. W. Muckley, Cor. Sec. 600 Water Works Bldg., Kansas City, Mo

—The editor was called to assist in the marriage of Miss Ethel Ireland and Mr. H. H. Kring on Thursday evening of last week. Miss Ethel is the daughter of Brother and Sister Gilbert E. Ireland, of the Carondelet Church. The ceremony was pronounced by the father of the bride. This is the second and last

daughter of Brother and Sister Ireland, the other having been married more than a year ago. Mr. and Mrs. Kring will abide under the paternal roof. Brother Ireland celebrated the occasion by a poem which was printed and placed at each plate at the dinner following the wedding. Miss Ethel had been in the employ of the Christian Publishing Co. for a good while, and all our office force join with us in best wishes to her and her husband in their married life.

—For the second time I am saying "farewell" to the beloved Atchison church. It is a trying ordeal. It fell to my lot to be with the church during its formal organization and the building of its house of worship in '83-5, and now for the past five and a half years to be with the church while its mortgage debt of \$2,500 was being paid. That has been done, and besides \$1,000 spent on improvements of the building, all paid for. We have received 324 into the fellowship of the church, of whom 151 were baptized. The church paid this year more to the foreign and home missionary societies than ever before in its history, so far as I know. I am leaving the church perfectly united, harmonious and enthusiastic, and in the best financial condition in its history. The brethren have been loyal, spiritually minded, and they are worthy the labors of the best man among us. I pray God's blessings upon the devoted church and upon my successor.

WALTER SCOTT PRIEST.

Atchison, Sept. 15.



Carondelet Mission, St. Louis.

The most important mission we are carrying on in St. Louis, at present, is that in Carondelet, under the charge of Gilbert E. Ireland, ably assisted by his efficient and consecrated wife. The special work of raising funds to pay off their indebtedness and enlarge the building so as to meet the demands of the cause in that community was put into the hands of Sister Ireland some time ago, and she has given much time and prayerful labor to it. In a letter from her just received she writes:

"The longer we stay here the more apparent are the possibilities that open up before this little church. But we cannot cope with these possibilities unaided. We have a population of over 50,000 and ours is the only church to represent our simple gospel plea. Yet this debt does so hamper and the constant recurring call of \$60 for a half year's interest is such a burden on our hands and such a spoiling of our time for better work! Will not our churches and Christian workers listen to our plea? How trifling the sum seems! Two thousand five hundred dollars would pay the debt, free us from that heavy incumbrance, and, with what we ourselves are putting into the fund, will give us a neat front that will be both attractive and inviting. In a few years Carondelet will be self-supporting. We are sparing no effort on our part in this missionary field. We have stood at our post all through the hot season, not even taking time for a boat ride. Last Sunday, one of the hottest of the season, we organized a branch Sunday-school in the car-sheds of the Transit Company and enrolled 58 scholars. This means an extra walk, for some of us, of 34 blocks, but we feel sure that the harvest by and by will compensate for this laborious seed-sowing. I had so hoped the appeal of last spring would have brought responses that would have warranted our going ahead with our improvements in September. But alas! hundreds of our St. Louis Christian people have not even returned the stamped envelope and wished us God's speed. The following statement shows how our need could be supplied and how far it has been met:

"We need			
20	donations at \$25 equals	\$500.	
50	" " " 10 "	500.	
100	" " " 5 "	500.	
100	" " " 4 "	400.	
100	" " " 3 "	300.	
100	" " " 2 "	200.	
100	" " " 1 "	100.	
Total		\$2,500.	

Sunday-School Requisites

Model Sunday-School Record \$1.00

Model Superintendent's Pocket Record - - - - .50

Model Sunday-School Treasurer's Book - - - .25

Model Sunday-School Class Books, per doz. - - .50

MUSIC BOOKS

for Use in the Sunday-school.

SILVER and GOLD.
LIVING PRAISE.
POPULAR HYMNS No. 2.

WRITE FOR PRICES.

Our Sunday-School Supplies

Consist of the Following:

- The Beginner's Quarterly.
- The Primary Quarterly.
- The Youth's Quarterly.
- The Scholar's Quarterly.
- The Bible Student.
- The Bible Lesson Picture Roll.
- The Little Ones.
- The Young Evangelist.
- The Round Table.
- Our Young Folks.
- Christian Bible Lesson Leaves.
- Bible Lesson Picture Cards.

FREE SAMPLES of Sunday-school supplies sent on receipt of request.

CHRISTIAN PUBLISHING CO.,
522 Locust St., St. Louis, Mo

"Have received in donations and pledges

3	donations at \$25 equals	\$75.
3	" " 10 "	30.
6	" " 5 "	30.
4	" " 2 "	8.
21	" " 1 "	21

Total \$164."

We are sure that if our brethren in St. Louis and throughout the state of Missouri fully realized the needs of this field and the heroic labors of Brother and Sister Ireland to supply those needs, there would be a much more generous response to the appeals which Sister Ireland has sent out. Let us hope that many who received her letter will even yet answer it with a gift, and that others who have not been directly addressed, may feel inclined to open their hearts and their purses to this splendid mission. Address Mrs. Emma B. Ireland, 6438 S. 9th St., St. Louis, Mo.

Christian = Evangelist Special to Detroit.

This train will leave the city of St. Louis over the Wabash, the shortest and most direct line for Detroit, for the Convention of the American Christian Missionary Society at Detroit on Thursday morning at 9 A. M., Oct. 15th, and will arrive in Detroit at 8:10 P. M., the same day, giving us an all-day ride through one of the most beautiful and interesting parts of the American continent. We ask all Southern and Southwestern and Western delegates to go via St. Louis and go with us to enjoy this trip. We shall do everything possible for your comfort and enjoyment and hope to land you safely in the convention city the evening before the regular opening of the sessions.

Come and go with us and we will do you good.

Correspondence

Annual Convention of the English Churches.

I have just returned from our annual convention at Southampton. We have had a very successful gathering. Delegates from all the churches, as well as visitors, were present, and a spirit of great hopefulness pervaded all the meetings. It is impossible to secure the best attendance at a place so far removed from the center of our operations as Southampton. But on the other hand, Southampton offers many advantages. We have one of the best church buildings there in the brotherhood, and it stands in the finest location in the town. The church, too, is greatly prospering under the able ministrations of its present pastor, Leslie W. Morgan. The town is the southern gateway to England and is the center of great shipping interests. It is very much alive and is growing rapidly. The church is doing its full share in the moral and spiritual work of the town and is held in honor by all.

Many of the leading pulpits in the town, Congregational, Baptist and Wesleyan, were occupied by our preachers on the Lord's day preceding the convention. This is a new feature of these annual gatherings. The general theme of the convention was "New Testament Christianity." This was introduced by an address of much learning and power by the president on Monday evening, and was continued in papers by T. H. Bates and E. H. Spring on Tuesday morning, and an address at a young people's meeting on Tuesday evening by M. W. Williams. The reports from the churches showed a gain in almost every instance, and many of the churches, in spite of their heavy financial burdens, had succeeded in reducing their indebtedness. The aggregate amount raised for this purpose was \$1,420. There is an encouraging advance in the direction of self-support on the part of the Southampton church, and most of the churches are making some progress in this direction.

During the year the executive board have given much time to the discussion of the future policy of the association, and on Wednesday afternoon the matter was laid before the convention by the writer, whom it was also decided to send to Detroit to represent the English churches. The C. W. B. M. of Great Britain report a very prosperous year, having raised more money by some \$250. Mrs. B. N. Mitchell, of Liverpool, was elected president for the ensuing year. The next convention is to be held at Chester, when E. H. Spring, of Gloucester, will deliver the presidential address. By a very fortunate circumstance, Brother and Sister A. C. Smithers, of Los Angeles, were present and delivered addresses on Wednesday evening.

E. M. TODD,

94 Hampden Road, Hornsey, London, Eng.

Central Illinois to the Detroit Convention.

Acting under instructions from the Detroit Convention we have arranged for the convenience of delegates from central Illinois going to the Detroit Convention for several through chair cars over the Wabash R. R. One car will start at Jacksonville at 8:37 a. m., one at Springfield at 9:50 a. m., on Thursday, October 15.

Another through car will start at Peoria at 7:20 a. m., the same morning, going over the T. P. & W. and joining the party on the Wabash at Logansport, all arriving at Detroit at 8:10 p. m., in time for a good night's rest for the convention the next day. Tickets are good on return between Detroit and Toledo on the White Star Line Steamers, if desired.

All who wish to have chairs reserved in any of these cars should notify the nearest member of the committee.

J. E. LYNN, Springfield.

R. F. THRAPP, Jacksonville.

R. E. HIERONYMUS, Eureka.

Central Illinois Transportation Committee.

The Backlook and the Forelook.

It was a happy thought of the church of Christ at New Berlin, Ohio, to arrange for a Lord's day meeting when the old and the young should meet together to learn whether the voice of the past and the voice of the present were in harmony with each other. Largely by the thought and active work of T. A. Fleming, the earnest, intelligent and wise preacher for the church, an "Old Folks' Day" was arranged for and a program prepared for its services. The first Sunday in August, 1903, was chosen as the day for the services. Many of the members of the Churches of Christ near by were present. Canton, Sparta, Indian Run, Shreve and Akron were represented. The older preachers of the vicinity were represented by J. Harrison Jones in his 91st year, and the 72nd of his ministry; Adam Moore, A. M. Harrier, and F. M. Green; and the younger ministry was represented by T. A. Fleming, the resident preacher. All of these participated in the services of the day. W. H. Hoover and John Evans, "pillars in the church" and faithful brethren added their willing service to the interest of the occasion. The meeting was a delight to all who participated in the three services. The church house at New Berlin was erected by a union of several denominations; but recently the union became so complete that the entire property is now in the possession of the Disciples of Christ. It is now nearly forty years since I preached to the few brethren who formed the first organization.

It will be seen by the following statement that the present membership is determined to let the New Testament furnish its directing of duty, faith and practice: Their plea is—

1. The union of all God's people on God's word.
2. The exaltation of Christ above all denominational division, and God's word above all human creeds.
3. The manifestation of loyalty, by the maintenance of such forms of practice only, as were certainly in use in the time of Christ and his apostles.
4. Within the safeguards of God's word, liberty to hold such opinions as shall under the guidance of the Holy Spirit seem a stimulus to holy life and the manifestation of love toward God and our fellowmen.
5. To turn sinners to Christ according to New Testament teaching and practice.
6. In church life, to grow in grace and knowledge of the truth, to cultivate brotherly love, to keep our confidence steadfast to the end, and the unity of the spirit in the bond of peace.

Letters were read from a few of the preachers who in the years gone by preached for the congregation which added to the pleasure of the services.

Such meetings cannot fail to do good to the old and to the young. The old see themselves again as they once were and the young are informed of the way their fathers trod. The old and the new touch each other and the glory of the first house is compared with the splendor of the second. Times have changed and conditions are not as they once were, but the word of the Lord endures forever and the love of God is the same yesterday, to-day and forever.

Kent, O., R. F. D. No. 2.

F. M. GREEN.

Dedication at Carrsville, Ky.

The new Church of Christ, was dedicated here Aug. 30. J. Shelby Rowe, of Cave in Rock, Ill., did the preaching, assisted by E. S. Tinsley, of Rock Creek, Ill., subject being, "On This Rock I Will Build My Church."

The sum of \$200 was due on the house which was provided for and the house dedicated to the Lord's service. The choir from the Presbyterian church here furnished the music for the occasion for which they have our thanks. Too much cannot be said in praise of David Ellis of his untiring energy in soliciting means and giving for the building. Brother Rowe is very greatly beloved by this people. The church is happy and will evidently do a greater work for the Master.

J. C. BARNETT.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Dedication at Chauncey, Ohio.

One of the oldest congregations in southern Ohio is located at Chauncey, Athens Co. Many of the pioneer preachers have sounded out the word of truth from this congregation, and here hundreds have accepted Christ as their only Savior and Redeemer. The church here has just completed and dedicated a new house. It is of brick, stone and slate. It is well built and furnished, and will be a fine home for the church for many years to come. On Lord's day, Sept. 6, the writer preached the opening sermon, raised the money and dedicated this new house. Large delegations were present from the surrounding congregations, and all seemed to enter most heartily into the spirit of the occasion. It was a great pleasure to meet several of the preachers of southern Ohio at this dedication.

Wabash, Ind.

L. L. CARPENTER.

For Debilitated Men.

Horsford's Acid Phosphate.

It ranks among the best of nerve tonics for debilitated men. Renews the vitality.

Our National Conventions.

The National Conventions for 1903 will be held at Detroit, Mich., Oct. 16-21, 1903. The C. W. B. M. will begin its sessions on Friday, Oct. 16, at 9 A. M. and continue in session through Friday and Saturday. The general board meetings of the A. C. M. S. and the F. C. M. S. will be held in the Woodward Avenue Congregational Church on Saturday afternoon and evening. A "Good Citizenship Meeting" will be held on Saturday evening. All the offered pulpits of Detroit will be occupied on Lord's day morning and evening by ministers attending the convention. The union communion services will be held at 3 P. M. on Lord's day, Oct. 18.

The F. C. M. S. will occupy Monday, Oct. 19. The A. C. M. S., Board of Church Extension, Ministerial Relief, National Benevolences, etc., will occupy Tuesday and Wednesday.

PLACES OF MEETING.

The principal places of meeting will be in the Woodward Avenue Baptist Church. The general headquarters will be in the Woodward Avenue Congregational Church and the First Presbyterian Church.

ENTERTAINMENT.

In entertaining the delegates the usual custom will be followed of taking visitors into Christian homes of Detroit. The rate of such homes will be fifty cents each person for lodging, and 25 cents for meals. The hotels will entertain delegates at rates ranging from \$1.50 to \$5.00 per day.

RATES OF FARE.

The Central Passenger Association, including Ohio, Indiana, Michigan and Illinois, will give a rate of one fare for the round trip. The Western Passenger Association of lines west of Chicago and St. Louis will give a rate of one fare, plus \$2, for the round trip. The Trunk Line and Southeastern Associations, east of Pittsburg and south of the Ohio river and east of the Mississippi, have not yet announced their rate, but we are hoping for a low rate of fare from them.

The church at Detroit extends a very earnest and cordial invitation to our brethren to come up to this great convention in large numbers. Our motto has been, "A representative from every church." We hope that every congregation among us will soon get into the habit of sending their minister to the national convention and paying his expenses. The program has been printed in our papers. It is thought it will be found a very strong and attractive one. "I was glad when they said unto me, Let us go into the house of the Lord." BENJAMIN L. SMITH, Cor. Sec.
Y. M. C. A. Bldg., Cincinnati, O.

An Opportunity in New Mexico.

It is often very difficult to realize the full significance of apparently small historical events. If New Mexico had been first explored by those from the east instead of from the south, by Anglo-Saxon instead of Latin, a very different story would have been to tell about the past history of this inviting territory. As it was, Coronado explored this section in 1540, and consequently the Spaniards settled its rich valleys at Santa Fe, and elsewhere, in 1600-1608. If the English had come first, there can be little doubt that New Mexico would long have been in society and progress the peer of the great commonwealth of Colorado.

The Mexican must be assimilated and displaced; and this is now being done. It is now time for the Mexican to be outvoted by the United States people. Thousands upon thousands of well-to-do people are pouring into New Mexico. They are coming into the Llano Estacado country to take homestead claims; they are coming into the great Pecos Valley to buy its marvelous irrigated fruit and hay and stock lands; they are coming to seek the health of some member of their families, to buy property and live in what is coming to be regarded as the greatest sanitarium for the cure of lung troubles within the borders of the United States; they are coming to do mining and railroading. They are coming.

Many of the comers are Disciples. Other religious bodies are showing, by the number of evangelists they are sending to this section, that they see the opportunity.

Shall we seize this surpassing opportunity? The Disciples of Christ, through their home mission society, are sending one man into the territory on one edge to preach one Lord's day! There are nearly two churches in this growing young state, soon to be.

I plead right to the heart of our strong missionary churches that here is the greatest opportunity of the decade to do a needed service that will be surprising in the number of churches organized and men located, even if one man only be placed in the field as territorial evangelist.

What a splendid thing it would be for some one man, for one man and wife, for some one large church, to take this territory as its home field! Now is the nick of time for the Disciples in New Mexico. The great country shall become religiously what its religious pioneers were. I call attention to New Mexico. Who will respond?

You can at least send an offering to the home mission office right now and help raise that \$100,000, so our society may be able to take up the work. JESSE B. HASTON.

Roswell, N. Mex.

The Disaster in the Island of Jamaica.

There was an account in the papers of last week of the destruction wrought in the island of Jamaica by a tornado. G. E. Randall writes again of the great distress in the island, but the word comes in but slowly and many of our stations are not yet heard from.

The mountain roads are impassable. Nearly all of the food supply of the people has been destroyed.

Help is asked for and must be sent quickly. This is a matter which appeals to the whole church.

Our brethren in Jamaica are hungry. Will we not give them food?

Thousands are without shelter and it will take many months to restore the food supply.

Our schools and mission houses which have been destroyed must be rebuilt, but to this we can give more time, but the people must be fed and fed now.

Will not everyone who reads this inclose at least one dollar to Helen E. Moses, Sec., 152 East Market St., Indianapolis, Ind?

Just as the suffering of our brethren in Jacksonville and Galveston called forth generous response, so will the suffering of our brethren in the island of Jamaica call forth generous response. C. C. SMITH.

From the East to Detroit.

For our great annual gathering, Oct. 16-22, a rate of one and one-third fares for the round trip has been granted by the Eastern Passenger Association. Tickets will be on sale Oct. 13-18, can be validated for return Oct. 16-22; tickets good returning Oct. 16-26 inclusive.

Passengers in the territory south of New York will in the main go by the Penna. Lines or B. & O. The fare will be the same on these roads, \$19 for the round trip from Washington. The Penna. Lines will carry us either via Pittsburg, Buffalo or Cleveland, as we select. At Buffalo or Cleveland we can take steamer for Detroit.

The B. & O. will carry us via Pittsburg and Toledo, or via Philadelphia through the "Switzerland of America," to Niagara Falls, where we may avail ourselves of "stop over" privilege. From there passage may be had to Detroit through Canada by rail, or from Buffalo by steamer.

A move is on foot to have all Disciples from the east meet in Buffalo and go thence by boat which may be chartered for the occasion, or by the daily service to Detroit.

Let me have your name and address, and your choice of routes. I will co-operate with other excursion managers to secure the best possible service for you. Write at once.

W. J. WRIGHT

609 G Street S. W., Washington, D. C.

An Endowment for the Eugene Divinity School.

The official board of the Eugene Divinity school heartily endorses the recommendation of the centennial committee of the national convention referring to the adequate endowment of our schools. An effort is now in progress to raise fifty thousand by 1909. The churches in the Pacific northwest are in hearty accord with the movement. They feel the need of more and better equipped men, and the attendance at the Eugene Divinity School is a demonstration that the young men are to be found who will enter the ministry and are availing themselves of the opportunities of the school.

There were nineteen last year who expect to give their life to preaching the gospel, and there are others expected this fall.

A large number at our Turner state meeting pledged \$10 (ten dollars) per year for five years toward the permanent endowment. A. McLean, of the foreign society, and Evangelist Allen Wilson, were among the number.

Pres. E. C. Sanderson has done a splendid work in the establishment of this school at the seat of the Oregon State University. It means more to the brotherhood than if some one had given one hundred thousand dollars endowment for a school on condition that it be located at some point where we would be deprived of the privileges of the State University or some similar school. Brethren, if you have money to give or leave to some worthy object why not remember the Eugene Divinity School?

Send E. C. Sanderson either a cash offering or a pledge for five years at ten dollars per year to help raise this endowment.

G. S. O. HUMBERT, Field Sec.

Eugene, Ore.

C. W. B. M. in Missouri.

A sister in Moberly writes concerning the work there. "We have splendid meetings; Sister Rothwell is a grand leader; we are so fortunate to have her. Our sisters are enthusiastic on the missionary question. You'd never think we were the same indifferent women of a while back." Good, my sister. May God clear the understanding of others concerning their duty and privilege in the service of the King.

Our hearts are made glad by the splendid reports sent by many of the auxiliaries at the year's close. Many show advancement in membership, in Tidings and in gifts. They are more full and complete than formerly, showing that auxiliary officers are aware of the importance and dignity of the cause. Our aim of 50 new auxiliaries was higher than we attained, as was also the aim of members; nearly 500 of the 1,000 of the latter, only, are reported. Burgess Memorial offerings are reported as \$2,073.52. As some of our auxiliary officers report the same special offering every quarter, consequently part of this sum may be counted twice, or more, but it is approximately correct.

Reports show an increase in Tidings of 147. We hope all expiring subscriptions will be attended to at once, that our national report may show a list for Missouri which corresponds to the list our auxiliaries report.

This letter will reach you during our state meeting. I trust it will find many of our number present at Columbia storing up hints as to ways and means, and enthusiastic to put them into execution in their respective fields, that next year may far exceed this in strength and power for good.

Now let's get ready to go to Detroit, to the national convention. Auxiliary officers should go; auxiliary members should go; non-missionary church members should go; all who possibly can, should go. Your pastor should go; you sisters should agitate the question of his going. The church will receive ten-fold by sending him, as will auxiliaries by sending their president. This beautiful lake city offers extraordinary attractions. The season is a delightful one. Let us all go.

MRS. L. G. BANTZ.

5738 Vernon Ave., St. Louis.

Kentucky University Opening.

Kentucky University opened Monday, Sept. 14, with a large increase in attendance. Professor Milligan declared on Monday morning that there were more students in chapel than he had seen on the opening day for the past twenty years. The enrollment in the College of Liberal Arts for the first week is 30 per cent larger than for the first week of last year. The enrollment in the College of the Bible the first three days is 25 per cent greater than the enrollment for the entire session last year. As usual, there are a large number of students from foreign countries. Australia, however, leads in the number of students sent to the University.

At Hamilton College the enrollment was the greatest in the history of the institution. This phenomenal increase in the attendance was unexpected inasmuch as this was the first year under the auspices of the University. The president, Mrs. St. Clair, says that the rooms are about all taken and they have engaged rooms out in town for members of the faculty. She says it will be necessary to provide additional buildings to accommodate the students. The enrollment of boarding students in the first week is 37 per cent larger than for the whole session of last year and of the day pupils 50 per cent greater than that of last year. The wisdom of President Jenkins in associating Hamilton College with the University is apparent already in the increased facilities of Hamilton. The interchange of teachers works to the advantage of both Hamilton and the University, thus giving Hamilton the advantage of University instruction with little increase of expense. The University has had a considerable increase of endowment, having in the past year and a half received bequests to the amount of \$64,000.

The curators have authorized the committee composed of President Jenkins and Professor Willis, to raise a contingent fund of \$12,000 to be used in providing needed improvements. They hope to secure this amount by Jan. 1.

CHAS. W. BARNES.

To the Churches of Christ in Kansas.

In a few words I wish to speak to all of Kansas regarding our coming state convention and work. I am sure that all our brethren in this state are pleased to congratulate those who are at the head of the various interests of the church, for the very excellent program arranged for our convention to be held at Newton, Oct. 5-8. Every department is provided with subjects for discussion of vital importance to their own peculiar necessities. It is a most practical program and will be well supported by our brethren and sisters over the state who are intensely interested in, and consecrated to, our Father's business in Kansas and the whole world. And with our own state people will appear our brethren who represent us in the interests larger than those of a single state. A. M. McLain, B. B. Tyler, W. H. Waggoner, G. W. Muckley, W. F. Richardson, George L. Snively and W. E. M. Hackleman will be a great blessing to us all.

In order, therefore, that the greatest amount of good may be received from this convention by the congregations in the different parts of the state as a whole, it will be necessary that each and every church be represented there. It is a matter of such importance that no congregation ought to let it pass without having a representation in the convention.

If only one from a church can go, that one should be there through the entire convention and go prepared to bring away from the sessions a report to the local interests of the church he represents. Every congregation in the state should select some person, and pay his expenses if necessary, not to go to Newton to play, visit, or go shopping, but to represent it in the convention and to bring home a report of its doings. Have your delegate there and have him there to work. This convention may mean very much to the state, or it may mean but little, just as the churches in the state will.

Every department in every church in the state should pay its apportionment to Kansas missions. It takes thought, time and money to carry forward the various organized interests in the local church; the state is but a larger church with the same organized interests. The state in evangelistic work, Sunday-school work, C. E. work, C. W. B. M. work, etc., as do the local interests, requires thought, time and money. As a minister and his people in any locality are going into new parts of the city or community and into new homes to seek and to save the lost by means of the different organized departments of the congregation, so also is the state to go into new cities, towns, and localities for the same purpose and by means of the same organized departments.

In order, therefore, to do this, every department in the local work should be interested in the larger work of the same society in the state, and support it by paying its apportionment. The larger work for God cannot be done without this support.

Wichita, Kan.

A. E. DUBBER.

Dedication at Oakland, Ky.

On Lord's day, August 30, I dedicated the new house of worship at Oakland, Bracken County, Ky. The building is a neat little frame structure with seating capacity for three hundred persons and is very neatly and tastily furnished. The building only cost \$1,000, but is plenty large and is in perfect keeping with the community. This building is the out-growth of a meeting held a little over one year ago by Harlan C. Runyan in an old tobacco barn. There was no church in the community, and the place and people were considered pretty rough. But Bro. Runyan went there and asked for the use of an old barn; he cleaned away the tobacco stalks, turned a wagon-bed upside down for a rostrum, hung lanterns on the ends of tobacco sticks and seated some of the people in tiers, for the barn was full of people, but it didn't matter, for by his simple and loving presentation of the Story of the Cross, he soon had them all in tears, and many of them "sitting with Christ Jesus in heavenly places." Forty-five took their stand for Christ. Bro. Runyan, who is the efficient minister at Latonia, gives one Lord's day in each month to this place and there are additions at nearly every service. With upwards of half a hundred members, a nice new house, and with the efficient leadership of this untiring worker, we may hope, and have a right to expect, great things for the future. There were about 1,500 persons present on the day of dedication and more than enough money raised to meet all outstanding obligations.

J. MURRAY TAYLOR.

Growth of Disciples in New York.

In recent years sentiment has undergone considerable revision relative to the possibilities of the work of the Disciples in the populous east, and especially our great eastern cities. The facts contained in this note are given with the hope that they may serve as a partial refutation to the charge that the east is too conservative for our plea, and that we cannot accomplish results here as readily as anywhere. It is doubtful if any similar group of churches in our brotherhood have made more commendable progress or increased at a more rapid ratio than the churches composing the Disciples' Union of Greater New York and vicinity.

No field known to the writer yields more encouraging results for the effort expended than this. Statistics recently gathered from our six churches, with regular pastors comprising our union, reveal the following net gains during the twelve months from Sept. 1, 1902, to Sept. 1, 1903:

First Church, W. 56th St. Manhattan, 88 or 23 per cent; Second Church, 169th St., Bronx, 22 or 14 per cent; Lennox Avenue Union, 119th St., Manhattan, 81 or 34 per cent; Sterling Place, Brooklyn, 42 or 16 per cent; Green Point, Brooklyn, 60 or 50 per cent; East Or-

ange, N. J., 13 or 28 per cent; a total gain of 306 or 27 1-2 per cent.

A forward movement will be undertaken in our mission at Kensington, Brooklyn, with the assistance of the various boards under the auspices of the Disciples' Union.

JAS. P. LICHTENBERGER.

41 W. 119th St., New York.

New Pastor at Liberty, Mo.

On Thursday evening, Sept. 17, the church at Liberty, Mo., held a service in recognition of the opening of my pastorate with it. A. B. Jones presided in a happy manner. The principal address was delivered by Dr. T. P. Haley, of Kansas City. Dr. Haley spoke of the characteristics of the ideal preacher and church, and of the relationships that should exist between the pastor and his people. The address was impressive and helpful. The writer responded in a short address, in which he expressed some of the hopes which he entertains for the future of his work. The pastors of the other churches of the city were present, and expressed in fraternal terms a welcome to their new associate.

After this formal part of the program was completed, a social hour gave opportunity for personal introductions, cordial congratulations and good wishes. The evening was delightful and very helpful, and its impressive services will do much to assist in the establishment of those relations that should exist between preacher and people. My estimate of the value of such a service is well expressed by the following remark of a man who was present: He said, "How much better is such an opening of a preacher's work, than it is to allow him to sneak in as if he and the church feared that someone else might find out that he had come." The helpful formalities of church life should not be neglected.

ROBERT GRAHAM FRANK.

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Colorado Convention.

Broadway Church, Pueblo, Sept. 28-
Oct. 1.

Ministerial Association.

MONDAY NIGHT.

Devotions, led by Chas. T. Radford, Florence
Welcome, R. B. Preston, Pueblo.
Response, William Bayard Craig, Denver.
Address, "In the Harness; Ready for Work,"
Samuel M. Bernard, Boulder.

TUESDAY MORNING.

Bible study, Mrs. F. D. Pettit, Denver.
"How Can We Promote Fellowship Among
the Ministers of Colorado?" David C. Peters,
Trinidad.
Discussion.
"The Relation of our Churches and Pastors
to the C. W. B. M.," J. E. Pickett, Denver.
Discussion.
"The Proposed Orphanage at Loveland, and
Colorado's Relation to it," E. E. Violet,
Loveland.
Discussion.
"Preliminary Report on Colorado Summer
Assembly," J. E. Pickett, Chairman.
Discussion.

Colorado Christian Missionary Convention.

TUESDAY AFTERNOON.

Devotions led by J. W. Maddux, Golden.
President's address, "Twenty Years of His-
tory," Wm. Bayard Craig, Denver.
Appointment of committees.
The Year's Work, Leonard G. Thompson,
Cor. Sec., Denver.
Report of Evangelist for Northwestern
Colorado, F. F. Walters, Craig.
Report of treasurer, A. E. Pierce, Denver.
Informal reports from the churches.
Further report of committee on Colorado
Summer Assembly, J. E. Pickett, Chairman.
Report of committee on Revision of Consti-
tution and Articles of Incorporation.
Discussion.

TUESDAY NIGHT.

Devotions led by E. F. Harris, Longmont.
Convention sermon, L. E. Brown, Colorado
Springs.

WEDNESDAY MORNING.

Bible study, Walter Scott Hayden, Jr.,
Longmont.
"Larger Self-support Among the Churches:
Why? How?" A. N. Glover, Colorado City.
"Our Work in the Arkansas Valley," M. M.
Nelson, Rocky Ford.
Further informal reports from the churches.
Reports of committees.

Christian Woman's Board of Missions.

WEDNESDAY AFTERNOON.

Devotional meeting, Mrs. R. B. Preston,
Pueblo.
President's address, Mrs. L. S. Brown, Den-
ver.
Reports of state officers: Secretary, Mrs.
Minnie Humphrey, Denver; treasurer, Mrs.
Mary L. Parks, Denver; superintendent of
young people's work, Miss Louise Pomeroy,
Pueblo; state organizer, Miss Effie D. Kellar,
Denver.
Paper, "The Development of our State
Work," Mrs. J. E. Turner, Greeley.
Discussion.
Solo, Mrs. Helen Bowman, Manzanola.
Symposium on our Constitution: (1) "Culti-
vating a Missionary Spirit," Mrs. Frances
Douthitt, Trinidad. (2) "Encouraging Mission-
ary Effort in the Church," Mrs. Lewis Brad-
ley, La Junta. (3) "Disseminating Mission-
ary Intelligence," Mrs. Joseph Wilson, Pue-
blo. (4) "Securing Systematic Contributions
for Missions," Mrs. J. W. Beaty, Manzanola.
(5) Article three, duties of members, Mrs.
Emma P. Craig, Denver.
Paper, "Our Motive," Mrs. G. W. Perrin,
Denver.
Round Table, Mrs. Effie Cunningham, In-
dianapolis.
Reports of committees: Nominating, plan
of work, enrollment.

WEDNESDAY NIGHT.

Devotional meeting, Mrs. Lois J. Shepherd,
Pueblo.
Reading minutes.
Address, Mrs. Effie Cunningham, Indianap-
olis.

F. P. S. C. E. Session.

THURSDAY MORNING.

Bible study, B. B. Tyler, Denver.
Report of state superintendent, Miss Min-
nie Brown.

Appointment of committees.

The Question "How" in preparation for our
work: (1) "How Can We Best Grasp the
Present Opportunity for Service?" William L.
Cline, Manzanola. (2) "How Can the Pastor
Secure a Volunteer Corps of Trained Personal
Workers?" S. K. White, Windsor; R. H. Lamp-
kin, La Junta; T. T. Thompson, Denver; G. W.
Coffman, Salida; J. W. Maddux, Golden. (3)
"Open Parliament: Practical Plans and
Methods," William J. Lockhart, Ft. Collins.
(4) "How Can We Stimulate a Greater Inter-
est in Missions?" Walter Kiene, Canon City.
(5) How May the Quiet Hour Prepare Us for
the Busy Hour?" F. F. Walters, Craig.

The work of the Colorado Christian En-
deavor Union, J. D. Husted, Vice-President,
Cripple Creek.

Our relation to the Colorado Christian En-
deavor Union, Clyde Darsie, Vice-President
S. E. district, Pueblo.

Round Table on Junior Work, Miss Nellie
Williams, State Superintendent, Cherry.

Sunday-School Session.

THURSDAY AFTERNOON.

Praise service.

"Skilled Workmen in the Sunday-school,"
Rev. J. C. Carman, Superintendent, Colorado
State S. S. Association, Denver.

"Principles of Teaching," Mrs. J. A. Walker,
Denver, President Primary Department In-
ternational S. S. Association.

Round Table on Primary Work, Mrs. Mae
Lucas, Colorado Springs.

The Home Department, Mrs. J. A. Walker,
The Pastor's Hour: (1) "The Pastor a

Well-Posted Adviser of Sunday-school Offi-
cers," E. F. Harris, Longmont. (2) "The Pas-
tor a Teacher of the Teachers," L. E. Scott,
Greeley. Discussion of the topics. (3) "The
School Helping the Pastor in Church At-
tendance," Robert W. Moore, Lamar. (4)
"The School a Trainer of Future Church
Officers," J. E. Pickett, Denver. Discussion
of the topics.

THURSDAY NIGHT.

Praise service.

Address, "The Land and the Book," B. B. Ty-
ler, President International S. S. Association.
F. F. Walters will have charge of the music
during the convention.

Lodging and breakfast will be provided
free; dinner and supper will be served at a
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The Federation of Churches and Christian Workers.

(Continued from page 395.)

that there is a broad ground of agreement upon most of the essentials of our religion, upon this broad ground of agreement we unite our forces in a campaign of evangelization and moral reform. A second objection urged by some is, that by the terms of our agreement we are to counsel and agree together to plant churches in needy fields, and to prevent, if possible, the congestion of churches in other localities, and that where the overlapping is so great that all the churches cannot thrive in a given community that a weeding-out process may be indulged in. And it is claimed that here a double difficulty might arise: First, that we might be prevented from entering certain fields where we feel that we should be represented, and in the second place, we might be asked to move out of other places against our will. A few things may be said in reply, which, it seems to me, will ease this objection a little. In the first place, if we were in the federation we would also have a voice in the council. In the second place, no church is to be forced to do that which it is reluctant to do, as the council is only advisory in its powers, and in the third place, the system is sure to be self-corrective at this point, for the denominational churches are as likely to object to being weeded out as are we, and when friction arises the oil will be applied. But the main purpose here, and the great work to be accomplished is the carrying of the gospel to the unchurched masses, is the supplying the bread of life to the spiritually starving and dying, and the providing of spiritual homes for those who are rescued. And surely we should be willing to join in any movement which promises to hasten the salvation of the world, which makes more effective the plan of making Christ known to those who are living "without hope and without God in the world." Or else what becomes of all our rejoicing at the triumphs of the gospel in heathen lands?

When Brother McLean shows us on his map the great area where Protestantism prevails, how we rejoice, and when he tells of the seventy-five thousand missionaries of our Lord who are threading their way into every part of every continent, and every isle of the sea, there storming the strongholds of Satan, how we exult. And when we listen to the roll-call of faithful missionaries and martyrs, and of the thousands turned from darkness to light, and from idols to the service of the living God, in our rejoicing are we thinking only of our small part in what God has wrought? Surely not. What then becomes of our objection? Cannot we rejoice when others enter the needy fields at home?

This objection to federation is more easily found in dictionary definitions than in the living oracles, and in the Spirit of our Master.

The third and last objection which I notice is based on the claim that we have a peculiar message to the churches, that while with all others we preach the gospel to an unbelieving world that we have a protest to make against sectarianism, and a plea to make for the union of God's people, which must be delivered to those in the various religious bodies, and that by joining in this movement, we tie our hands and stifle our voices so that our message cannot be delivered. Here, it seems to me, it is a question of whether our message can be more effectively delivered from the outside or from the inside. It may be that when we have shown our goodwill towards others, and an equal desire with them for the salvation of souls and for the general cause of righteousness, that the conditions of such a fellowship of service would give the opportunity and grant a most favorable reception to our own message as we attempt to point out to them the more excellent way.

And now, in conclusion, allow me to call your attention to some of the favorable features or principles of the federation movement. The first I notice is the constant acknowledgement of the weakness and inefficiency, if not of the sin, of a divided Chris-

tianity. After almost a century of protest against the sin of division in the church, it is enough to cause a thrill in the heart of every loyal Disciple of Christ to hear the chorus of voices now raised in deploring the evil of a divided church.

This wail against sectarianism comes from the inside, from those advocating the federation movement, and those in sympathy with its main features, while outwardly professing not to disturb denominational lines. The whole spirit of the movement cries out against the multitude of existing denominations.

In an address delivered by Rev. Edward G. Selden, of the Reformed Church of Albany, and published by request of the executive council of church federation, he declares: "There has come to be a frank and intelligent recognition of the evils which now attend the excessive development of denominationalism and the undesirable multiplication of churches. The principle of individualism has been carried to its logical extreme. Anybody who had a mind of his own had been allowed to devise and execute a plan for a new sect."

The world has been diversified by seventeen kinds of Methodists, thirteen sorts of Baptists, twelve species of Lutherans, and as many divisions of Presbyterians, etc.

"We have indulged our tastes, and even our fancies, until the needs of the world cry out against our folly; and even on the mission field, where the gross superstitions of the heathen are beclouding the lives of millions, we divide and subdivide; and here in the home land the pressure of needs is too great to allow us comfort in a denominationalism which was once unchallenged"—and further concludes by saying, "We must cry out on the spirit of exclusiveness and away with all diverse practices," etc.

Again, I quote from a message sent by the International Committee to the city of Hartford, Conn. "It is certainly most propitious that when this need of co-operation is most keenly felt that the spirit of unity is so generally expressed. Sectarianism is on the wane, and the spirit of brotherhood is growing stronger every year." In conclusion, I quote from President Perry in an address on "Church Federation:" "Coincident with the rise of the spirit of unity, due to the recognition of essential oneness, there has come to the churches a new sense of the economic waste of division and of the practical necessity of co-operation—if the work of winning the world is ever to be accomplished. Rivalry, which simply meant competition, might be tolerated, but rivalry which involved a squandering of resources was not to be endured in an age like this." If this, and more like this which might be quoted, does not awaken an amen in the heart of every Disciple of Christ who has been protesting against a divided church and praying and pleading for the ultimate union of God's people, then I am not a good representative of that class.

The second favorable feature which I intend to notice is so closely related to the first, that it scarcely needs separate attention. It is this—that wherever the evil of division is deplored, the need of some new form of union is emphasized. Some of the advocates of church federation seem to "see men as trees walking," while others see clearly, and hear not even faintly the interceding prayer of Christ that his people might be one.

Prof. George Albert Coe, author of the "Religion of a Mature Mind," says: "In all departments of human life it is the intention of Jesus that his kingdom should become an external, visible fact as well as an internal and invisible disposition of heart. The vital principle of all the churches ultimately requires that they surrender their own individualisms in order to form a world wide fellowship."

The union for which Jesus prayed, that all his disciples might be one, is a visible union, for it is to be to all the world a manifestation of Christ. Such a union is bound to come through the very nature of the life-principle involved in Christian discipleship.

A few weeks ago, Dr. Hillis, successor to Henry Ward Beecher, speaking to young men in Plymouth Church said: "Young men, you stand at the threshold of a new era. The



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time is coming for which your fathers prayed, longed and died without seeing—the epoch of church unity. The young preachers of the country, of all denominations, are thinking of nothing but church unity, are talking of church unity, are preaching about church unity. It is the one theme of our pulpits from Boston to San Francisco."

Another writer, in an address endorsed by the federation movement, wisely says:

"The past twenty years have witnessed more genuine attempts to reunite the scattered flocks of Protestantism than all the centuries since the Reformation. This movement towards union," he adds, "is of vast significance, and is worthy of careful study." Thus do these leaders among these various denominations join in the plea for the union of the divided people of God.

Two good results I hasten to mention, which I feel sure are to follow the federation movement. The first is a better understanding of each other, brought about by an association and fellowship of service. The clearing away of prejudice caused by misunderstandings, and the consequent cessation of misrepresentations, founded on ignorance of each other's doctrines and practices. The second good result is sure to be a desire for a closer union. Already the great practical advantages of co-operation are being demonstrated. And if co-operation is effective and fellowship is sweet, based upon federation, what must the power be but irresistible and the fellowship heavenly, when founded on the perfect union for which the Savior prayed.



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Constipation needs a cure. A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, or some similar purgative or cathartic. They temporarily relieve, but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning and something that will assist them to do their work naturally and healthfully—in short a tonic laxative of the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. Constipation often sows the seed of death. One small dose a day will cure any case, light or bad. It is not a patent medicine or liquor. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. A free sample bottle for the asking. Write for the sample to-day. It will be sent gladly. Address, Vernal Remedy Co., 19 Seneca Building Buffalo, N. Y. All leading druggists sell it.

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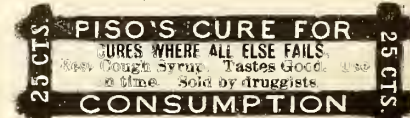
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Additions Reported Last Week.

Baptisms, letters and reclamations.....	2,023
Denominations	76
Total.....	2,099
Preachers, 1.	

M. L. BUCKLEY.

Harrison, O., Sept. 17, 1903.

ARKANSAS.—Waldron, Sept. 18.—I preached here Sept. 6, and spent some time looking over the field and the country. Waldron is in a beautiful valley and in the center of the lumber industry. I also found that good farms could be had very cheap. Bro. W. A. Streater is taking advantage of the situation and trying to build for the Lord by having our people locate there, and get homes while they are yet cheap. Many brethren have secured homes through his agency. Among them are Brethren G. R. Young, a former Kansas preacher, and W. H. Bryan, formerly of Nevada, Mo. Waldron has about fifteen hundred population and is growing rapidly. The church has a splendid future. They have a beautiful location, and intend building a parsonage the coming year. Our meeting there was mutual and resulted in an invitation to the writer to become their pastor.—J. F. POWERS, Ottawa, Kans.

Elm Grove, Sept. 17.—Twelve days, 14 sermons and 18 additions by confession and baptism. The interest and the audience increased every night from the beginning; but for three nights the rains have prevented the people from assembling, and the meeting may be broken. We thank the Lord for what has been done, and pray him to bless these young disciples and the families to which they belong.—B. F. MANIRE.

Bald Knob, Sept. 15.—One by statement at Camden, last appointment. Fifty-two additions at Blackton in a meeting held by some one there recently.—JAMES H. BROOKS.

Siloam Springs, Sept. 14.—Two confessions last night. Big revival expected to begin end of this month. Prospects the brightest in history here.—PERCY G. CROSS.

COLORADO.—Salida, Sept. 14.—Two additions to the church here since last report: one on Sept 6 and one on Sept. 13. Our audiences are growing here, and the church is building up slowly.—G. W. COFFMAN.

ILLINOIS.—Bloomington, Sept. 16.—In a three weeks' meeting at Old Union, near White Hall, Ill., we pledged the members to greater consecration, united the church at Athensville with Union until this church is once more able to go alone, when they are to assist at Athensville. Five confessions were received and the church was thoroughly reorganized. We are now in a meeting at Manchester.—J. O. WALTON and wife, Evangelists.

INDIANA.—Hammond, Sept. 14.—One confession lately. Church mortgage just paid and to be burned. All departments moving. Mission work at Indiana Harbor begun.—C. J. SHARP.

INDIAN TERRITORY.—Wister, Sept. 14.—There will be a meeting of the members of the Christian Church living in and around Wister, held in the Pre-byterian Church of that place on Sunday, Sept. 27, at 11 o'clock a. m., to consider the advisability of forming an organization and building a house of worship. This move is one of the results of the debate between W. H. Winters, of the Christian Church, and I. W. Yandell, of the Free-will Baptist Church, in which it was generally conceded that the Baptist champion was badly defeated. Bro. Winters will preach at this meeting.

KANSAS.—South Haven, Sept. 18.—Last Lord's day I preached on Church Extension, raised our apportionment and took three confessions at Hunnewell. The church there is moving on very nicely.—J. M. MORRIS, pastor. Morrowville, Sept. 18.—Our revival at Low Center is progressing with increased interest. Thirty-six additions up to date.—EDWARD CLUTTER, Evangelist; I. T. EPLER, Singer.

Eureka, Sept. 15.—One added by baptism since last report. The young ladies of the church have raised \$80 which will be used toward repairing the church.—G. F. BRADFORD.

KENTUCKY.—Lexington, Sept. 14.—The church at Sparta, Ky., closed a two weeks' meeting Sept. 11, I doing the preaching. Bro. L. A. Hopkins conducted the singing. Good interest prevailed throughout the entire

meeting. There were 10 additions, seven by confession and baptism.—O. N. ROTH.

Lexington, Sept. 15.—A twelve days' meeting has just closed at Graefenberg, Ky., with 25 additions. W. A. Boggess and Fred Carter assisted Raymond Sherrer, the minister there. The former did the preaching and Fred Carter efficiently conducted the singing. The meeting was encouraging in every way. The faithful work of the members and of their minister, insures a promising future for Graefenberg church.

MICHIGAN.—Belding, Sept. 17.—Three more accessions last Lord's day, making 87 since July 12. The outlook is encouraging and we are preparing to build a good tabernacle.—W. H. KINDRED.

Saginaw, Sept. 14.—Our services in all departments are growing with enthusiasm for better work; three by confession at prayer-meeting Thursday evening. Half the working congregation attend prayer-meeting. The regular services yesterday were fine and gave us five young women by confession. We give to the ministry this week Bro. Albert C. Young, who leaves for Hiram College to begin his studies.—E. E. C.

MINNESOTA.—Rochester, Sept. 14.—One baptism at the service last night. Good interest. Work starting off well.—G. WASHINGTON WISE, Pastor.

MISSOURI.—Sheldon, Sept. 14.—Closed a four weeks' meeting here last night with ten additions: five took membership and five by baptism. Large audiences and good interest throughout, but most everybody seemed to belong to some church, or else "leaned" so much they could not be moved.—J. R. PARKER AND WIFE, Charleston, Ill.

Kirksville, Sept. 14.—I recently closed a meeting of ten days down in the Charitan hills, Linderville P. O., which resulted in two baptisms: some from the Baptists, Adventists and Methodists, some reclaimed, and an organization of 25 members, with Bro. Benj. R. Smith for leader and Bros. Edward Steel and J. C. Plumlee for deacons or helpers. These are all good people and we hope to hear a good report from them.—D. M. KINTER.

Windsor, Sept. 14.—Last Monday I closed a meeting at the Berry school-house near here. Eight were baptized as a result of the meeting.—W. T. HAMANN.

Lamar, Sept. 16.—Two baptisms last Lord's day at our regular services. Audiences better ever since our out-door union services on the public square.—C. W. CRUTCHER.

Centralia, Sept. 17.—I am in a short meeting at Antioch with two confessions to date and a very promising outlook for a good meeting. Young Brother Ferguson, of Columbia, has charge of this work.—GRANVILLE SNELL.

Dexter, Sept. 14.—Three additions to the church here Sept. 13; nine during the month.—ALBERT BUXTON.

Joplin, Sept. 15.—Twenty-three additions yesterday: 33 in all. Meeting eight days old.—W. A. MOORE.

Mexico, Sept. 16.—Have just closed a two weeks' meeting at Hickory Grove church in Calloway county with 27 additions: 26 baptisms, one of them from a Methodist church. But for the rain others would doubtless have been added to the church. W. H. Hook, of Mexico, preaches for this congregation and assisted two or three days in the meeting. Dr. O. B. Mayes, of Centralia, rendered valuable service by preaching two discourses during the progress of the revival. This is a country church with a live Sunday school and a splendid C. W. B. M.—A. W. KOKENDOFFER.

Lagonda, Sept. 15.—I have just closed a meeting here. The Lord did great things for us. We had 45 additions to the church, 36 of whom were baptized. The church was wonderfully built up.—J. M. RAMSEY.

Kirksville, Sept. 16.—There were 10 additions to the church here last Sunday.—H. A. NORTHCUTT.

LaBelle, Sept. 15.—One addition by letter at Knox City last Sunday. One hundred and sixty dollars raised at one service at Sweet Oak to repair the church house.—J. H. JONES.

OHIO.—Deerfield, Sept. 14.—I resigned my work here about a month ago, preaching my farewell sermons Sept. 13. On the evening of Sept. 12 a reception was given at which I was presented with a handsome gold watch and chain. The program of the evening was unique—a rousing social time followed by a lively program and closing with a quiet and impressive devotional service. I go to Brooklyn, N. Y., to be associated with A. J. Elliott in the religious directorship of the Y. M. C. A. The work here is in excellent condition, also at mission point started recently at Mottown, Ohio. There were 70 present at the Sunday-school here last Sunday. I commence work in Brooklyn Sept. 15.—W. MCM. LOGAN.



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OKLAHOMA.—Norman, Sept. 14.—We had four additions here yesterday; two by confession and two by statement. I also baptized a man from the country last night.—J. G. CREASON.

Ingleton, Sept. 14.—Bro. Newby, of Wichita, has just closed a meeting of twenty days, which resulted in an organization of fifty-nine members.—E. J. VAN BOSKIRK.

Mangum, Sept. 15.—Closed a four weeks' meeting here last night with 66 additions. A lot has been purchased and paid for at a cost of \$600 and the building will now engage their attention. J. B. Faulkner is the pastor.—JNO. W. MARSHALL.

OREGON.—Portland, Sept. 11.—At a meeting recently held at Mossy Rock, Wash., there were four additions: one baptism (from the M. E.'s), two from the First Day Adventists and one by statement. Could we have held a few days longer, a number of others would have made confession. A subscription of about \$500 was raised for a building which has possibly been increased by this time to \$700. They will build this fall, if they can secure the material. Prospects excellent for a fine church organization.—BRUCE WOLVERTON.

SOUTH DAKOTA.—Sioux Falls, Sept. 18.—Our minister, E. A. Orr, has just closed his first year with the Christian church at this place. He was commended to us by the American Christian Missionary and the South Dakota Missionary Societies, and by their help he has been able to be with us this year. Our state convention was so well pleased with his work in the convention, especially with his Bible lectures, that it voted unanimously to stand by the Sioux Falls church in keeping Brother Orr in the state. The church has also extended to him a unanimous call to remain with us next year, and we are happy to record that he has expressed his decision to do so. The church here was never in a more prosperous condition than now. All departments of the church have been revived, strengthened and are now hopefully active. The membership is united and harmonious. The best of feeling prevails, and the pastor has the utmost confidence of all within and without the church. During the year, without any extra meetings, we have baptized twenty and received ten otherwise. This may seem small, but it is not small when you consider where we are located. We have raised more money for our various benevolences than ever before in our history. Still our finances were never in better shape. All signs point to a brighter future for the Sioux Falls church.—MABLE BURGESS, church clerk.

Changes.

Clark Braden, Cairo to Salem, Ills.
C. M. Sharp, 716 Orville Avenue, Kansas City, Kans., to 2030 Harrison Street, Kansas City, Mo.
F. W. Collins, Prescott to West Liberty, Ia.
A. N. Simpson, New Glasgow, P. E. I. to Summerside, P. E. I.
W. T. Adams, McPherson, Kans., to Waitsburg, Wash.
P. Baker, Colfax to Wilford, Ill.
Charles E. Underwood, Marion to 15 Whittier Place, Indianapolis, Ind.
J. W. Babcock, Clarion to Pleasantville, Ia.
Walter Scott Priest, Atchison, Kansas, to Columbus, O.
D. W. Misener, Crawford to Memphis, Mo.



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Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of THE CHRISTIAN-EVANGELIST who writes for it.

Current Literature

The Crises of the Christ. By G. Campbell Morgan, D.D. (Revell. \$2 net.)

More nearly than any of his other works, this volume may be said to present Mr. Morgan's complete system of theology. Probably he will never feel called upon to write anything more systematically comprehensive or more technically theological. How Christocentric his system is, can be seen therefore from the fact that he has organized it about certain experiences in the earthly life of the Master. The "crises," which are treated in the several parts of this volume, are the Birth, the Baptism, the Temptation, the Transfiguration, the Crucifixion, the Resurrection and the Ascension. These topics are treated, not in the style and method of biography and not with the purpose of throwing light upon the personal qualities and experiences of Jesus, but with the emphasis upon the unfolding of his mission and the accomplishment of his redemptive work. This method differentiates the work equally from the numerous lives of Christ and from the comprehensive and systematic treatises on Christian doctrine, while it possesses elements common to both. Mr. Morgan's qualifications for the task are his painstaking and persistent study of the word, a genuine spiritual insight in interpretation and a high degree of evangelical faith and evangelistic zeal.

The Hand of God in American History.

The author of the volume bearing the above title is Robert Ellis Thompson, president of the Central High School, Philadelphia. The publisher is Thomas Y. Crowell & Co., New York. President Thompson characterizes his work as "A study of national politics." The book contains 235 pages. This is an interesting piece of work. The reading of it will add to the sum of knowledge possessed by "the average man." The tone of the writer is generally optimistic. His spirit is cheerful. He is a man of faith. He believes in a personal God interested in national affairs. These statements are true of the writer and of the book as a whole. There is one exception. Chapter XVI is entitled, "The Parting of the Ways." The author is an "anti-imperialist" of the most pronounced type. Through fifteen pages he wails. His voice is sad in the extreme. God, who has been with the American people from the beginning, apparently forsook them in 1898. Diety is dead. There is such a contrast between the tone and style of this chapter and the other chapters of the book as to suggest the thought that the writer of these pages is not the writer of the other, more than 200 pages. His facts are the veriest fiction. His logic is unreason. How a man can write so good a book and put in it such a chapter, surpasses my comprehension. It is a pleasure, with this single exception, to commend the volume entitled, "The Hand of God in American History." Buy it, read it, loan it to your friends. The American people ought to believe in a God who is interested in and who is directing the affairs of nations—of our nation in particular. Jehovah is as certainly our God as he was the God of the people of Israel in the olden time.

In the current Sunday-school lessons we are reading and thinking of "The Hand of God in Hebrew History." Has he no hand in American history? This is a good time to read Mr. Thompson's book.

B. B. TYLER.

Denver, Col.

The Master of Millions. By George C. Lorimer. (Revell. \$1.50.)

Dr. Lorimer's new novel is a somewhat remarkable piece of work. It has not the clerical tone nor the direct religious purpose which a clergyman's novel might be expected to have.

The story is a long one—nearly six hundred pages and none that could easily have been left out—and it is crowded with incident and

action. The characters do not soliloquize and the author does not talk much about them, but they do things and at times very startling things. The scenes of the drama are Edinburgh, the East End of London, some of the centers of financial activity and social life in London, Melbourne and some other more remote parts of Australia, and the high seas. The prologue introduces about a dozen characters in Edinburgh, chief of whom is a young man who is falsely accused of a robbery and who escapes from jail, flees to London where he has brief, but important relations with several other people, and on the next day sails for Australia. After a lapse of fifty years he returns to England an eccentric multi-millionaire desirous of discovering the best use to make of his money. The plot is ingenious and intricate, but the author handles it masterfully and avoids confusion. The striking feature of the story is the marvelous series of coincidences which bring together the dozen or twenty people who had figured in the prologue fifty years before. It may be doubted whether really great fiction can rely so largely upon chance meetings and unexpected identifications and the accidental finding of long-lost uncles, daughters and sweethearts. But the author shows a power which would readily enable him to dispense with these rather tawdry accessories of fiction; and so, since he could evidently do without them, he is quite welcome to use them. But if he writes another novel—and we hope he will—we suspect that he will make less use of the somewhat shop-worn devices. "The Master of Millions," besides being what might be called a rattling good story, points the finger of mental scorn at some usages of the modern business and social world, and tickles with the straw of delicate irony, some of the peccadilloes of amiable men. It does not, however, throw much light on the problem of wisely using several million pounds sterling.

The Christ in Modern English Literature. By George Hamilton Combs, author of "Some Latter Day Religions," "The New Socialism." Christian Publishing Company, St. Louis. \$1.

No publishing house in the country has done itself more credit and the public greater service within recent years than has the Christian Publishing Company in the publication of this handsome volume from the pen of its gifted author. The subject is one that appeals at once to a thoughtful mind, and its treatment is such as to deepen his interest from beginning to end. Mr. Combs has a talent, almost unique, in literary criticism, and possesses the rare power of seizing the essential points in an author's work, and of estimating its value and classifying it. It is a pretty good education in modern English literature to read and study this volume from his pen.

As to the scope of the work, it deals with the literature of power rather than with that of knowledge, and the term "modern" is used to cover roughly the field lying between Robert Burns and to-day. The chapter titles, "The Scope and Significance of the Enquiry," "The New Feeling for Christ," "The Literature of Silence," "Voices of Revolt," "Il Pene-roso," "Poets of Paganism," "Redemptive Ideals," "The Plaint of the Pessimist," "Echoes of the Orient," "The Vision," "Faith's Chorus," "The Outlook," give the reader an idea of the scope of the work. In power of analysis, in the command of a rich vocabulary that lends itself to the expression of finest shades of thought, in the ability to condense much in little without the sacrifice of perspicuity, the author must be given high rank among modern men of letters. We need not say that the chord of faith sounds clear and resonant throughout the work. Mr. Combs has rendered a distinct service to the cause of our common Christianity in this superb little volume, and if it does not meet with a wide reading among the thoughtful men of our time, it will not be for any lack of merit in content or literary style. In future editions of the book, of which we hope there may be several, the author should supply an

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index of authors whose works are quoted and commented upon in the book. This will make the work more readily available as a book of reference, and hence more valuable.

Report of Indiana Fish and Game Commissioner for Indiana. Z. T. Sweeney, Commissioner. 1901-2.

The editor is indebted to Mr. Z. T. Sweeney, Commissioner of Fisheries and Game for the state of Indiana for a finely bound copy of his biennial report to Governor Durbin of that state. It is inscribed, on a fly-leaf, to the Editor of this paper, "In memory of happy days spent together in pursuing 'the contemplative man's recreation,' with the best wishes of the author." The report embraces over 600 pages with a large number of the very finest illustrations of game of various kinds, particularly of birds and fishes. It is evidently far out of the beaten track of such reports. It is packed full of the most valuable information to the people of the state, concerning the kinds and qualities as well as the economic value of the wild birds and fish within the several localities of the state. People are in the habit of regarding these official reports as rather dull reading, but the present volume is anything but that. The beautifully colored plates of fishes and birds and wild animals, alone make it a most interesting family volume. The report points out the defects in the present game laws, and offers suggestions which ought to be of interest to the people of all our states. There is a compilation of the game laws of the different states, lists of birds and fishes belonging especially to the state of Indiana, an account of the enemies of fish and birds, directions to the angler of how and when to fish, directions about camping out, etc. The whole work smells of the country, and has in it the music of running brooks, the notes of the wild bird, and wide vistas of country life. Mr. Sweeney has earned the gratitude of the people of his state by the painstaking and conscientious labor he has given to this work, and the faithful manner in which he has discharged his duty as an official of the state. We prize the work highly for its information and as a gift from our fellow sportsman in many a successful fishing expedition.

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by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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The Quiet Hour

That was a wise prayer uttered by the psalmist: "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer!" Not the words of the mouth alone, but the secret thoughts of the heart, should be acceptable, not to man alone, but to the all-seeing eye of God. It is like another prayer of one of the psalmists—

"Search me, O God, and know my heart:
Try me and know my thoughts:
And see if there be any way of wickedness in me,
And lead me in the way everlasting."

"The kingdom of God cometh not by observation." It doesn't advance with flying banners, beating drums and sounding trumpets. Its advent in the world, and in the soul of each individual is like the dawning of the morning, so quietly and unobtrusively does it make its way. We are often discouraged because we feel that we are not advancing rapidly enough in Christian character. We are like children who plant seeds and impatiently dig them up the same day to see if they have sprouted! "Consider the lily, *how* it grows." It is not by fretting and worrying that it grows, but by quietly drinking in the dews of heaven and the gentle sunlight, gathering its simple nutriment from the soil without any anxiety or labored effort. So must the soul unfold, under the genial influences of the truth and spirit of God, growing up into Him who is our living head, even Christ.

"I walked over a meadow, and the air was full of delicious fragrance. Yet I could see no flowers. There was tall grass waving on all sides, but the fragrance did not come from the grass. Then I parted the grass and looked beneath it, and there, close to the earth, hidden out of sight by the showy growths in the meadow, were multitudes of lowly little flowers. I had found the secret of the sweetness—it poured out from these humble, hiding flowers. This is a picture of what is true everywhere in life. Not from the great, the conspicuous, the famed in any community, comes the fragrance which most sweetens the air, but from lowly lives, hidden, obscure, unpraised, which give out the aroma of unselfishness, of kindness, of gentleness."

For The Name!

"Men that have hazarded their lives for the name of our Lord Jesus Christ."

The watchword of the church of old!
The standard of the strong and bold!
And they rejoice to suffer shame,
Those men of old, for that loved Name:
Its praise in peaceful hymns they sung,
Yet prisons with its glory rung,
And courts and councils wondering heard
Unlettered men proclaim the word.
Above all names they held the Name,
All other things as dross became;
The Name to them was first and last,
In life or death they held it fast.
They loved and served with one accord
The Name of Jesus Christ our Lord.
Oh, life that oriflamme again
Before the weary eyes of men!
Uplift it high, afar proclaim
The glory of that deathless Name;
Proclaim its mighty power to save,
Proclaim its conquest of the grave,
Proclaim its mercy to the lost,
Its peace for sad hearts tempest-tossed.
It is a trumpet, sounding long
A call for service, willing, strong,
For men to face the power of sin,
To wrestle with the world and win,
To suffer, if the need be, shame,
And count it honor, For the Name!

—J. Mervin Hull, in *Ram's Horn*.

Our Father in heaven, help us to aspire to holier living! Forbid that we should be content to remain on the low levels where we now are. Thou art beckoning us to nobler heights, and the footprints of Jesus mark the way of ascent. Give us grace and strength to

follow Him in service here that we may reign with Him in glory hereafter. For His name's sake. Amen!

Marriages.

FAIRLEY—ROWLAND.—Married, at the Christian parsonage, Savannah, Mo., Aug. 26, 1903, Harvey Fairley, of Savannah and Etta Rowland, of Kodiak.

SHOBE—MERCER.—Married, at the Christian Church in Chamois, Mo., Mr. R. O. Shobe and Miss Ella R. Mercer were married Wednesday, Sept. 9, at 8 P. M. W. F. Hamann officiating.

MARTINIR—STARK.—Married, W. A. Martinir to Ella Stark at Madison, Ind., Sept. 9. J. Murray Taylor officiating.

WHITING—HITZ.—Married, W. A. Whiting, of Cincinnati to Miss Stella Hitz, of Madison, Ind., Sept. 15. J. Murray Taylor officiating.

HOWARD—HART.—Married, at Cando, N. Dak., Sept. 16, 1903, Allen Howard, of Zion, N. Dak., and Miss Rosa Hart, of Leeds, N. Dak. K. W. White officiating.

HESTON—THOMAS.—Married, on Sept. 16, at Herington, Kas., Chas. F. Heston to Maude E. Thomas, F. M. McHale officiating. Groom is our Bible-school superintendent.

ADAMS—RANDALL.—Married, in the Christian Church in Lancaster, Ia., Sept. 6, 1903, C. H. Strawn officiating, Mr. J. Harley Adams, of Hedrick, Ia., to Miss Daisy I. Randall, of Sigourney, Ia.

UTTERBACK—GREEN.—Married, H. H. Utterback and Ethel E. Green at the home of the bride's parents, by J. S. Beem. Sister Utterback is the daughter of F. H. Green, of Palmer, Neb., and Bro. Utterback is the esteemed pastor at Greenwood, Neb.

Obituaries.

LARIMORE.

Theophilus B. Larimore died at the home of his parents at Mars Hill, Aug. 4, 1903. Age 30 years.

REYNOLDS.

Elsbery Reynolds, a prominent citizen and member of the Christian church in Harper, Kas., died Sept. 6, aged 86. F. M. CUMMINGS.

DUNHAM.

Mrs. Bessie M. Dunham, nee Foster, was born Oct. 1, 1877, and died Aug. 26, 1903. She was for twelve years a faithful member of the Episcopal Church. Funeral at the home and interment in Greenwich Cemetery. A. R. HUNT.

BENBOW.

Mrs. Harriet A. Benbow, daughter of Mr. and Mrs. Jones Rice, died July 9, 1903, after a long illness. She was a member of Lost Creek Christian Church, near Fort Madison, Ia. She leaves her husband, one daughter, parents, two brothers and two sisters. Age 49. Funeral conducted by the writer. E. E. LOWE.

EASTER.

Perry Hall Easter died Aug. 18, 1903, at his home near Burlingame, Kas., of typhoid fever, after an illness of four weeks. He was born in Ohio in 1865, but came to Kansas when a child, and has since lived in that state. He was a graduate of the academic department of Ottawa University. He accepted the Savior in his youth, and always lived a hopeful, trustful Christian life. He leaves a wife and two children, a father, mother and sister to mourn his loss. He was a brother of Rev. B. Mills Easter, who died in Kansas City, April 13, 1903.

SHOOP.

Susan E. Carey, was born in Jackson township, Wayne county, Ohio, on Dec. 17, 1839. Died in Spencer, S. D., Aug. 22, 1903. She was married to A. L. Shoop, of Warren, Trumbull county, Ohio, June 12, 1859. She was of the missionary William Carey stock, and worthy the name. A husband and three sons are left to lament the severed ties. With her husband she has tasted the sacrifices and privations of South Dakota pioneer work in the ministry of the word. Like Paul, she desired to "Depart and to be with Christ."

R. D. McCANCE.

KNOWLES.

Paul B. Knowles was born in Sharon, Pa., Sept. 5, 1877, and died in Chicago, Aug. 23, 1903. He was the oldest son of Rev. T. B. and Corda Knowles, of Cleveland, O. He completed his educational work in Hiram College and entered upon a business career, which was marked by great success. In June, 1899, he was united in marriage to Miss Nettie Benton, of Chagrin Falls, O. He was at the time of death a worker in the Christian Church at Chagrin Falls, O. To realize that we have lost this noble, manly life from earth is to be filled with a deep sadness. To those who were nearest him our hearts go out in deepest sympathy. F. D. BRITELART.

Chagrin Falls, O., Aug. 31, 1903.

PRATHER.

Joseph C. Prather was born June 19, 1844, near Murphysville, Mason county, Ky., died Sept. 16, 1903, at the home of his brother, Moses Prather, near Sedgwick, Kas. Brother Prather embraced religion in early manhood, uniting with the Presbyterian Church. After coming to Kansas he united with the Evangelical Association and remained a faithful member of that society until three years ago last spring when during Evangelist D. D. Boyle's first series of meetings in Sedgwick, he united with the church of Christ at Sedgwick, Kas., of which he remained a consistent member until the call to come up higher. Funeral services conducted by L. A. Pocock, assisted by Bro. B. E. Parker.

TESTIMONY OF THE BRETHREN

The purpose and spirit of THE CHRISTIAN-EVANGELIST is such that it ought to find a place in every Christian home. Its loyal, liberal position commends itself to all progressive minds. ROBT. E. HIERONYMUS.

(President Eureka, Ill., College.)

I especially enjoy the spirit of THE CHRISTIAN-EVANGELIST which makes for unity among the brethren and co-operation with all the lovers of our common Lord.

Irrington, Ind.

A. R. BENTON.

I like the spirit of THE CHRISTIAN-EVANGELIST because it is freer than any other of our religious papers from unpleasant contentions. I fear every uncharitable word spoken or written in controversy has its drop of vitriolic poison which may more than destroy the little good that is done.

DANIEL TRUNDLE, pastor,

Springdale, Ark.

I cannot think of doing without THE CHRISTIAN-EVANGELIST. I look for its weekly visits almost as one looks for one of the family coming home. It always contains the things that comfort and strengthen me in my lonely journey. That God may strengthen you in your good work, is my prayer.

Port Falls, Idaho. MRS. S. M. GIBBINS.

I have been a reader of THE CHRISTIAN-EVANGELIST for twenty years. It takes me longer to read it than any of several religious papers that I read. It is full of meat. It has helped me in my sermons, in my pastoral work and in my religious life. It says to our people, to other religious bodies, and to the world what I want said; and says it in a spirit I would like to possess. I am proud to hand it to any one, no matter what may be his belief or culture. I do not know of any agency for good upon which God seems to have laid more heavy obligations and before which He has opened more glorious possibilities.

FRANK M. DOWLING, pastor,

Pasadena, Cal.

I must not only congratulate you but also thank you for the introduction into THE CHRISTIAN-EVANGELIST of the "Quiet Hour." I have long felt the need of something like this in our papers. Very little fault can be found with any of our papers as to the soundness of their position, but I am sure the manner of contending for sound doctrine might be improved upon. There should be a great many articles like those in the "Quiet Hour," which are purely devotional. There is one book in the New Testament which teaches us how to become Christians and twenty-one which teach us how to live as Christians. I hope that I may live to see the day when we shall not only "be as wise as serpents, but as harmless as doves"—when we shall reprove one another in the "spirit of gentleness."

J. MURRAY TAYLOR,

Madison, Ind.

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Family Circle

"In the Little Old Town."

"McGuffey's New Fifth Reader"—
Found in some dusty nook;
Dog's-eared and worn and tattered—
A yellow, faded book
With checkered cotton cover
Of careful stitch and fold.
Let's turn the ragged pages
And see what it may hold.
* * * *

They raised the schoolroom window—
My, but the sky is blue!
And there's a pigeon strutting,
With melancholy coo;
And over there a hillside
Where leafy, spreading trees
Wave arms in useless summons
With every passing breeze.

Off yonder is an orchard—
Don't you catch the perfume
And hear the teacher thank us
For that big bunch of bloom?
The buzzing sounds of study
And writing—can't you hear?
And see where all the bad boys
Have good seats at the rear?

Now, let your head drop slowly
And look away—away—
Straight through the open window,
Through all the miles of day,
Across the sighing meadow,
And down the merry brook,
Which babbles of its travels
Through tempting field and nook.

The old school bell! You hear it?
And don't it bring to you
The lazy early mornings
When flowers dripping dew
Smiled knowingly, and flaunted
Their banners in your way?—
It's all in this Fifth Reader
Which you have found to-day.
—W. D. Nesbit.



How the Ball Rolled.

By Mrs. M. H. Cochran.

"Oh, grandpa, here are your glasses!"

A breathless schoolboy came running into the arbor where the old gentleman was seated.

"Where did you find them, my boy?"

"Over on Ned Water's porch. You know you sat there talking with his father last night."

"Yes, I remember taking them out to look at a photograph he showed me. But I thought you started out early to have a game of ball before school?"

"I did, but Ned told me about the glasses"—

"And you gave up your game to come this way and bring them to me?"

"I knew you'd want them, grandpa. I didn't mind."

The affectionate assurance beamed in the frank eyes which met the faded ones turned on him in loving recognition of the little act of unselfishness.

"You've been setting a ball rolling this morning, I think, Harold."

"I don't know what you mean, sir. I told you I left the ball-game."

"Not that kind of a ball. But you are now due at school. I'll tell you later what I mean."

"I have a little more time. Please go on."

"When I was a boy," began his grandfather, "my mother used sometimes to say to me, 'Can't you set a ball rolling to-day?'"

"She didn't say it very often," went on the old gentleman, "for that would have made it seem hackneyed. When she did say it, it seemed to come fresh,

and stirred me up to try and see how I could work it, and I always found fun in it sooner or later. This was the kind of ball she meant—she had talked it over with me long ago and didn't need to say anything more—to make a special point of doing a kind, helpful thing to some one, and set it rolling by asking the one receiving it to pass it along in the shape of kindness to some one else, the some one else to ask still another to have it passed on."

"That's jolly," said Harold, with a laugh. "It's like having other folks do your good things for you. Did you use to try it?"

"Yes, I did."

"And did your ball ever go very far?"

"Oh, I cannot say as to that. You can't keep track of it very far, you know. It is like a good many other things that we do for the love of what's right—we have to leave the results with the Lord, in full faith that he will bless our efforts."

"I'm going to try it," said Harold, "I shall begin this very morning."

"Then come to-night and tell me all about it."

Harold sought his grandfather with a face which showed that he had a story to tell.

"I went to school after I left you, sir," he began. "I had my dinner-basket with a good lunch and a bag of peanuts in it. Just as I passed the corner of the woods, I heard some shouting, and Jack Pierce came running along with his dog. Rover had started a chipmunk. I knew he couldn't catch it, but it's always sport to see him paw and howl when the chatting little rascal gets up a tree out of his way, so I waited to see. I put my basket behind a stump and went a few steps into the woods. Just as I came out I saw a boy stealing along toward my basket. I hid behind a tree and watched. I saw him open the basket and take out the nuts. Then I gave a whoop and jumped on him."

"You rascal!" I said. "So you want my nuts, do you?" I was just going to give him a shake when it flashed on me to think of your ball. My ball, I

mean—the ball I was to set rolling. I thought this was a good chance, so I said:

"Billy, I don't believe you want to be a thief. I know you are not that kind of a boy. You just didn't think."

"He looked a great deal more astonished than he would if I'd thrashed him. He put back the nuts, saying:

"I'm sorry; I will think next time. You're real good to me."

"Well," I said, "if you think so, you do something good yourself to-day. Now, is that a promise, Billy?" "I will," he said. Then I gave him the nuts; he didn't want to take them, but I made him. Then, it is a little strange, grandpa, but I did see a little of the passing on. When I came home I went round by a way I don't often go, and soon I was passing Billy's house, and on the porch was his little lame sister—they're dreadfully poor—and, grandpa, I saw peanut shells on the steps. So you see, Billy had kept his promise by giving them to her."

Grandpa smiled one of his beautiful smiles.

"I don't believe that was all that followed the starting of your ball," he said.

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"It was all I know anything about," said Harold.

"You forget, perhaps, that you had already set a ball rolling this morning in bringing me my glasses."

"Oh, grandpa, dear, that wasn't what you call doing a kindness. That was—why—I don't call it a duty, but just a little thing I did because I liked to."

Grandpa patted Harold's head as he went on:

"But, you see, I took it as an obligation laid on me to roll your ball on. So I had to keep it in mind."

"You, grandpa?" Harold looked highly amused as he listened with a look of great interest.

"I must go back a little," said his grandfather. "As I went into town on the trolley two or three weeks ago, I saw a forlorn-looking boy, evidently also on the way to the city, but not taking it as easy as I was taking it, he depending on his legs to get him there. An hour later he came to my office, asking me to take him as an office boy and errand runner. He begged so hard, telling such a pitiful story, that I agreed to try him."

"As the days went on I found him active, willing and bright about comprehending his duties, but notwithstanding all this, I began before long to realize that he had a fault so serious as to overbalance all his merits. He was tricky and deceitful. I had reason to know that he was dishonest in trifles and would do things behind my back that he would not do before my face. I knew the little rascal was very anxious to stay, so I felt sorry to think of turning him out. He gave me a great shock of astonishment by coming to me this morning with a confession of his misdoings, made of his own accord."

"Ho!" said Harold, in great surprise.

"Yes, he did. He told me of small trickery—things I knew he had done, but he didn't know I knew. Then he said, between catches of his breath: 'I—don't want to be a thief. I ain't—that kind of a boy. I—just—didn't think'—"

"Grandpa!" Harold exclaimed in astonishment, "what is the name of your boy?"

"William Hart."

"Not—Billy?"

"Yes, the same Billy, whose way your ball rolled this morning. I talked with him and he told me about some one who said he knew he didn't mean to be a thief. 'And I don't,' he repeated. And I promised him I'd do something good, so I—had to tell you."

"Grandpa, what did you say to him? Did you turn him away?"

"You seem to forget," again with the loving smile, "that you had already set a ball rolling my way. It was my bounden duty to send that ball rolling further. Poor Billy had given his honest shove in coming to me with his confession. So I forgave him and promised that he should remain on condition of his mending his ways. And with such a wise mentor as you, I have little doubt he will. It will, probably," grandfather spoke more soberly, "be a turning point in the boy's life. If so, your ball will keep on rolling, who can tell with what benefi-

cent results. For if Billy should turn out a good boy and a good man, instead of a bad one—think of the difference it will make to all within his reach."

"Oh, it is so wide, so wide," said Harold, with a face of deep thought.

"Yes, we never can tell how wide our influence may be, or how far the effect of a kind action may reach."—*N. Y. Observer.*



Why the Leaves Turn Red.

"Ankis, why do the leaves turn red in the fall?" It was Fritzie that asked the question, one October afternoon, of his friend Ankis, the Indian, as they were walking through the woods.

"Haven't I ever told you?" answered Ankis in surprise. "It is one of the old legends of our tribe." And as they seated themselves under a maple tree that blazed with color, Ankis began: "Long, long ago there were a great many more trees than there are now, and a great many more birds, too. And the trees loved the birds, for the little feathered people sang from early dawn till late at night, and flashed their blue and yellow and brown wings everywhere through the green forest. And the trees said to one another: 'O, how dull it would be if we didn't have our birds!'"

"So the trees spread out their limbs like great, loving hands to hold up the tiny nests, and they covered the bird homes with thick foliage to hide them from the prowling squirrels until the fledgelings should have grown up and flown away."

"But one night in the month of the harvest moon, when the feathery thistle ships were no longer sailing the ocean of the air, a messenger came running down from the white country in the north, and whispered into the ears of the trees. He was a little Frost Boy, and his words were: 'Beware! The Chief of the Cold is coming. And he has with him a great snow army. And all their quivers are full of ice arrows.'"

"Then the trees made ready to meet the army of the Chief of the Cold, and wrapped their bark close round their bodies and the bodies of their frail bud children. Suddenly some one thought of the birds."

"Do they know the snow army is coming?" And the trees tried to warn their friends; but the trees cannot talk very loud, and the mother-birds were so busy teaching their children to fly and sing that they heard nothing of what the trees whispered.

"O, how can we make the birds hear?" the trees cried in agony.

"Then a maple tree said: 'I know. Let's light a fire signal as the Indians do, and when the birds see the flame they will come to ask what it means. Then we can tell them.'"

"And they did so. The next morning the fire signals had been set a-burning among all the leaves of the forest, and everywhere the trees were red and crimson and scarlet. Sure enough, the birds hastened to learn what it meant, and the birds told them that the Chief of the Cold was on his way. When the birds heard it, they swiftly rose on the wing and started for the southland."

"Since that time, every fall, when

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Asthma. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific cure for Hay-Fever and Asthma in every form. Its cures are really marvelous.

Dr. J. R. Duncan, the oldest physician of Crawfordsville, Ind., writes Jan. 29th, I feel it my duty to tell all I can of the great virtue of Himalaya. Dr. W. H. Vail, a prominent physician of St. Louis, Mo., writes March 8th, that he used Himalaya on six different Hay-fever patients last fall with satisfactory results in every case. Mr. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes Jan. 31st, that Himalaya permanently cured him of Hay-Fever and Asthma and strongly recommends it to sufferers. Mrs. M. A. Scott, Crosby, Mich., writes March 6th, that Himalaya completely cured her after fifteen years persistent suffering of Hay-fever and Asthma. Mr. Alfred C. Lewis, editor of the Farmers' Magazine, Washington, D. C., was also cured, although he could not lie down for fear of choking, being always worse in Hay-fever season. Rev. J. L. Coombs, of Martinsburg, W. Va., wrote to the New York World, July 23d, that Himalaya cured him of Asthma of thirty years' standing.

Hundreds of others send similar testimony proving Himalaya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should use it before the season of the attacks when practical, to give it time to act on the system. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to The Kola Importing Co., No. 1166 Broadway, New York.

the Frost Boy brings his warning to the trees, they light their fire signal of red leaves. Whenever you see those red leaves, Fritzie, watch carefully, and you will find the birds every night and morning flying southward to escape the ice arrows of the snow army."—*Herbert A. Jump, in Sabbath-School Visitor.*



Living Up to Our Prayers.

At the morning meal, the head of the family repeated, as was his custom, "Lord, we thank thee for these blessings thou hast so provided," and then, as was also his custom, began to grumble about hard times, the poor quality of the food they were forced to eat, the way it was cooked, etc.

"Father," interrupted his little daughter, "do you s'pose God heard what you said awhile ago?"

"Certainly," with a confident air of a religious instructor.

"And did he hear what you said about potatoes and coffee?"

"Of course," not quite so confidently.

"Then, father, which one did God believe?"

So my dear young Christians, when you say in the meeting that you will "praise the Lord with all your heart," or that you are thankful to him for being so kind to you, and then complain of about everything that has fallen to your lot, which do you suppose God believes?—*Ex.*

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An Incident.

Sitting back of me in a train the other day were a mother and her promising boy. The conductor had punched the mother's ticket, and, as a ticket had not been provided for the lad, the conductor, looking at the boy, politely said, "Is your boy under five, madam?"

"Yes," was the prompt reply.

The conductor moved on, and then I heard the youngster say, "Why, mamma, I am past six."

Instantly, with frowning face and a countenance blazing with wrath, the mother said: "Don't you ever contradict me again. I know what I am saying. If the conductor had heard you say that, he would have made me pay half-fare for you. Don't ever say again on the train that you are past six. If you do, I'll whip you when we get home." The boy was still and thoughtful for a moment. Then I heard him say, "But mamma, I *am* past six." A slap followed; the child cried; the mother looked like a tempest; and I fairly boiled with indignation.

It is just an incident on a railroad train, yet possibly one that will be more harmful to a boy morally than an ordinary railroad accident might have been to him physically. One such experience in a boy's life may mar his whole career. Then think of the mother's personal sins. She lied to the conductor; she lied to her own boy; she cheated the railroad; she abused her child. And all that to save one dollar and twenty-five cents, the price of a half-fare ticket from New York to Philadelphia. May God pity the boy and forgive the mother.—*Christian Endeavor World*.

**Laid Up in His Head.**

Daniel Webster once told a good story in a speech, and was asked where he got it.

"I had it laid up in my head for fourteen years, and never got a chance to use it until to-day," said he.

Some little boy or girl wants to know what good it will do to learn the "rule of three," or to commit a verse of the Bible. The answer is this: "Some time you will need that very thing. Perhaps it will be twenty years before you can make it fit in just the right place, but it will be just in place some time; then if you don't have it, you will be like the hunter who had no ball in his rifle when the bear met him."—*Selected*.

**Facts About Wesley.**

It is said that John Wesley preached, during his active life, over 42,000 times, an average of fifteen times per week.

He gave away during fifty years of his life, \$150,000.

He published about two hundred volumes.

He never lost a night's sleep in his life before his seventieth year.

His favorite maxim was, "Always in haste, but never in a hurry."

He never worried. He said, "Ten thousand cares are no more weight to my mind than ten thousand hairs to my head."—*The Gospel Messenger*.

The effeminate youth is not admired by anybody, but the restraint of politeness keeps most of us from telling him so. The young woman of the following story was hindered by no such delicacy:

"Yes, my hands are soft," said young Dudley at a small party the other night, as he gazed at his useless appendages. Then he added, "Do you know how I do it? I always sleep with my gloves on."

"And do you sleep with your hat on too?" asked a pert young woman.—*Exchange*.

**Two Ways of Helping.**

There was nothing more beautiful in this world than to observe the tenderness of some girls toward their aged relatives. Dear grandmother cannot thread her needles so easily as she used to do, and is sensitive on the subject, and does not like to be too obviously helped.

Mattie, a kind-hearted girl without much tact, will exclaim: "Oh, Gran! What a perfect nonsense for you to fuss

over that needle. You know that you can not find the hole where the thread should go in; your eyes are too old; I'll thread your needles."

The intention is most excellent, but the old lady is hurt and stifles a sigh.

Edith, in the same circumstances manages in another fashion. She simply threads a dozen needles and leaves them already for grandmother in her needlebook, saying pleasantly, "It saves so much time in these busy days to have one's needles all ready and waiting."—*Exchange*.



Mrs. C. "Do you believe that cures can be effected by the laying on of hands?"

Mrs. D. "Most certainly. I cured my boy of smoking cigarettes that way."

**Go South, Young Man.**

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With the Children

By J. Breckenridge Ellis

I said I would tell you something about our Soldiers' Reunion here in Plattsburg, but I have so many letters on hand, I haven't the heart to take up your room. However, I will touch upon the most noticeable and attractive feature, of the encampment; it wasn't the faces of the war-scarred veterans, or the feeling of patriotism and warm comradeship that existed in the daily papers (there is a great deal of patriotism in the daily papers.) When other people tell you about old soldiers' reunions, they may talk about these delightful things, but it's mostly talk, now believe me. The most prominent feature to my mind, of our big doings, was a little pasteboard barrel painted red, white and blue, so it would be American, and there was a string attached to the bottom. You rub your fingers with rosin and pull on the string. The string will do the rest. It makes a sound like a hen squaking,—like a hen of the size of a horse,—such as *she* would squak. The toy is called "chicken." Most everybody had one (except real old people) and we all made them "go" at once, and cared about the speaker in the bandstand, waving his hands, and being red in the face, and not being heard? Maybe he was denouncing secession or imperialism; we didn't care—we had our chicken.

Jean Chambers, Richwood, Ky.: "I liked Helen Ross's account of her show. It's lot of fun to be in one. When I was a *real little girl* I helped get up two entertainments, and they were *fine!*" (Wish I could have been there,—but probably I was too little to appreciate them, and might have cried and have had to be carried out.) "The boys and girls here are worse than where Gaston McElly lives; they won't even have parties. They don't do anything but 'just walk around.' I wished Gaston and some others like him lived here." (Well, you're there,—that's one good thing!) "I am glad Clarence Per Lee sent his story about the Evening Press Boys. I like stories better than letters, especially . . . I think we will have to get up a petition signed by all the Av. S. members, for the author of 'Pete' to write us another one." (Those dots back there mean that I left out some of this letter because I am so shrinking when anybody praises me.) "My report is not very 'fat.' I don't want to run any risk of your paying an extra two cents, and I don't want to pay it myself. It is a good thing, sure enough, to have cents convenient for S. S.—to say nothing of any easy conscience about the savages. Blue and old gold are my favorites for the Av. S. colors, and I hope they won." (They did.)

Alice Kindred, Belding, Mich. (Nobody can say that they have no kindred in the Advance Society); "I wrote you a letter when we lived at Eureka, Ill." (and a very good one it was), "and I was going to write again when we moved to Michigan; but I have been too busy playing." (Can you do it without your notes?) "We crossed Lake Michigan and didn't get drowned. I was not much afraid, for

Grandpa Hieronymus and papa were with us." (Oh, you *wasn't!* well it sounded like you were relieved of unpleasant expectations—that triumphant remark about not getting drowned.) "They can both swim. At Chicago we visited the parks, but I liked Lincoln Park best." (Yes, I suppose the name brought before your mind the great and vital struggle of the past century.) "For there is where they have so many animals." (Oh, yes, I see, now.) "I liked the monkeys; mamma liked to look at the flowers best." (The reason is that mammas get tired of monkeys.) "George Erskine, we did not see Nose End, but we will watch for it when we go to the Detroit convention this month. Grandpa Hieronymus stayed with us awhile at Macatawa. We got tired wading in the sand." (Yes, that is strenuous exercise for grandpas.) "We went in the woods and up a great many steps to the Tabernacle, but we could not get inside for we could not climb the fence." (Now I don't exactly understand this adventure. I cannot believe that there was a pay-entertainment in that Tabernacle, and that it was your intention and also that of Grandpa Hieronymus to "slip under the tent" as it were. From what I have always heard of your grandfather, I believe him a gentleman who pays as he goes. Yet this fence was surely a very carefully built affair that it could not be climbed; it looks like they meant for it to keep people out. I hope your next visit will be to Missouri. Girls can climb fences in Missouri.) "We like to live in Michigan." (Accompanying this letter from Alice was a copy of it very evidently in an older and surer hand, with this at the top: "Copy of Alice's letter; her letter is not written plainly for a busy man." It is needless to say that I barely glanced at this "copy" then immediately cast it into the wastebasket which I keep for old people's letters. I was never too busy to read children's letters, and I enjoy them in all the native jungles of twisted, gnarled and sprouting lines and dashes. We hope to hear from Alice just as soon as she is not too busy playing, to write.)

Grace Read, Dermid, Ontario: "How did you all spend your vacation?" (I wish our members would answer this question in their next letters to me.) "I spent the most of mine picking raspberries and washing dishes. Our school has not begun yet." (In your vacation environments, I should certainly be eager for it to begin. I would not want to enjoy myself as you are doing the whole year. It would not be right simply to have fun in that way, and idle away my time. But I must apologize to my preacher-friends for using a word which has become their peculiar property—I mean "environment"—without which they can hardly work from one end of a sermon to the other.) "Our teacher has not come that we sent for." (Can't you get a telegram to her? I shall feel better when I know your vacation is over.) "I vote for white and old gold." (Blue and old gold have received the majority vote.) "I am reading Gulliver's Travels. I like it quite well."

Burleigh Cash, Hood River, Ore.: "School begins Monday. I will be

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glad when it begins," (dishes?) "The strawberry business calls for a continuous round of work from spring to fall, cultivating, hoeing, picking, packing, toping and irrigating." (Topping is a new word to me, but no doubt means eating, as this is an important function connected with strawberries. Am I right? It isn't in my dictionary, but I think 'topping' must refer to eating as 'topper' does to one who gets too much.) "When we go to the top of Mount Hood, we will tell you all about the trip. In building a barn to-day, I 'hit the wrong nail,' sprained my wrist and had bad luck. I like blue and old gold. I will not get to go to the St. Louis Fair, but will think of you all having a nice time together. I must wait till 1905 for the Lewis and Clarke Fair in Portland. If you have to pay extra postage for this, let me know, and I will *bonce* your postmaster. I know how it is—paying postage I mean." (Pinches, don't it!)

New HONOR LIST (and had one only two weeks ago, which shows that the Av. S. is working nobly): Carl Per Lee, Grand Rapids, Mich. (3rd quarter); Mamie Bales, Mulkeytown, Ill., (2nd); Vina Hawkins, Ozark, Ark., (3rd); Susie Searce, Plattsburg, Mo. (4th); Jean Chambers, Richwood, Ky., (5th); Burleigh Cash, Hood River, Ore., (16th). Which six names represent six different states.

Plattsburg, Mo.



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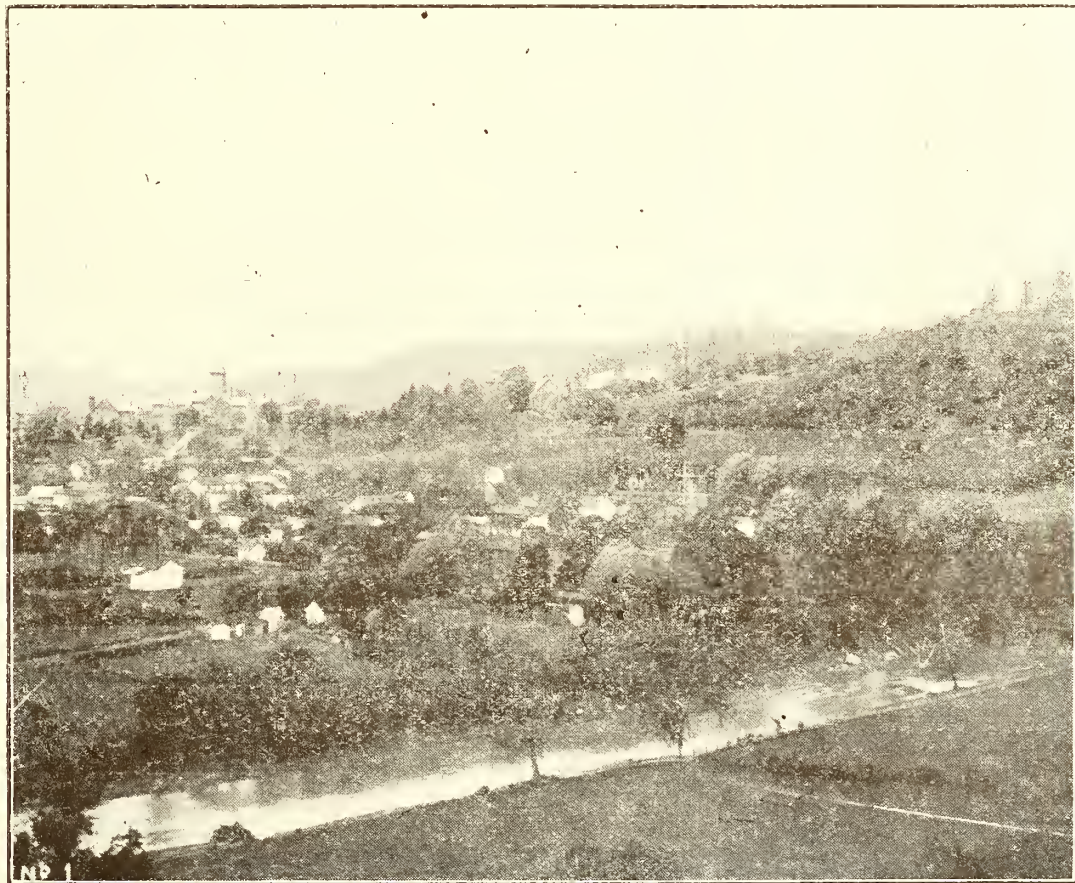
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A BIRD'S-EYE VIEW OF BETHANY. See Page 442.

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	419
EDITORIAL:	
What Profit Is there in Prayer?.....	421
The Missouri Convention.....	421
Convention Notes.....	422
Editor's Easy Chair.....	423
CONTRIBUTED ARTICLES:	
Tennyson's "In Memoriam." J. W. Russell.....	424
Great Words (poem.) Charles Blanchard.....	424
What Distinguishes Congregationalism. A. H. Bradford.....	325
Washington Letter. F. D. Power.....	426
England at Play. William Durban.....	427
Little Lessons in Living. S. John Duncan-Clark.....	428
A Few Pictures from an Eastern Art Gallery. Adelaide Gail Frost.....	428
The Kentucky State Meeting. George Darsie.....	429
NEWS FROM MANY FIELDS:	
Kansas.....	430
Michigan.....	430
Maryland, Delaware and District of Columbia.....	430
Minnesota.....	430
Nebraska.....	430
Virginia and North Carolina.....	431
Indian Territory.....	431
Texas.....	431
THE SUNDAY-SCHOOL.....	432
CHRISTIAN ENDEAVOR.....	433
MIDWEEK PRAYER-MEETING.....	433
OUR BUDGET.....	434
CORRESPONDENCE:	
Baltimore Items.....	436
Conference of Bible-School Workers at Detroit.....	436
Detroit Convention.....	437
Northern California.....	437
Missouri C. W. B. M. Convention.....	438
South Dakota.....	438
Indiana.....	438
Lost Disciples.....	439
Kansas Convention Program.....	440
The Cane Ridge Church.....	443
EVANGELISTIC.....	441
THE QUIET HOUR.....	443
FAMILY CIRCLE.....	444
WITH THE CHILDREN.....	447



The ordinary yellow laundry soap may do well enough for scrubbing and for the coarser work in the laundry, but to get a clear snow white in the linens and muslins, to save the costly embroideries and the sheer and delicate fabrics, to avoid the unpleasant odor that is often too perceptible in the towels and bed linen, use Ivory Soap, a pure soap made of only the cleanest, best materials.

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About the Bible.

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My heart has deceived me a thousand times, but that book has never deceived me once.—D. L. Moody.

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the ground work of human freedom.—Horace Greely.

After having sought the truth with some diligence for half a century I am, at this day, hardly sure of anything but what I learn from the Bible.—John Wesley.

I am profitably engaged in reading the Bible. Take all this Book that you can upon reason, and the balance on faith, and you will live and die a better man.—Abraham Lincoln.

It is from hence our myriad evils spring—from our ignorance of the Scriptures. Hence grows this epidemic of heresies; hence our neglected lives, hence our unfruitful toil.—Chrysostom.

As bread is used by us with all our other food during our whole life, so ought the study of the Word of God to accompany all our other studies. That Word should be our ailment and guide to the end of our pilgrimage.—Jean Frederic Oberlin.

Every thinking man, when he thinks, realizes what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. . . . Almost every man who has by his life work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life work largely upon the teachings of the Bible. . . . I plead for a closer and wider and deeper study of the Bible, so that our people may be in fact as well as in theory, "doers of the Word and not hearers only."—Theodore Roosevelt.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XL.

October 1, 1903

No. 40

Current Events

The time limit for the ratification of the Hay-Herran canal treaty expired at midnight Tuesday, Sept. 22. The rumors that Colombia would

at the last moment take some step to prevent the treaty from failing persisted until within a few hours of that time. The most plausible suggestion was that, if Colombia could persuade the canal company to pay say \$10,000,000 out of the \$40,000,000 which it is to receive from the United States government, the treaty might be ratified without the demand for any increase in the amount to be paid by the United States to Colombia. The gist of the matter seems to be that Colombia wants more money than we are willing to pay. It seems natural, therefore, for her to try to make up the difference by levying on the company which will be the most immediate sufferer if the negotiations are entirely given up. Perhaps there was not time to properly develop this scheme. At any rate the time limit was reached before action was taken and the Hay-Herran treaty is dead. There are now four possible courses to pursue: to negotiate a new treaty with Colombia on the slender hope that terms can be found which the Colombian congress will accept and which our senate will not reject; to proceed to build the canal without a new treaty and with only the authority of the treaty entered into half a century ago, which expired by specific limitation about twenty-five years ago; to encourage the insurgents of the province of Panama in their rebellion and rely upon getting a concession from them when they have gained their independence; or to give up the Panama route and negotiate treaties with Nicaragua and Costa Rica.

The demand for an "elastic currency," which would automatically increase in volume in times of special need and contract when the exigency has passed, has given rise to many schemes for currency legislation and many devices of the Treasury Department. Secretary Shaw's latest project has been widely commended and almost as widely criticized. His plan is to deposit government funds which are now available to the amount

of \$40,000,000 in national banks, which shall be required to deposit approved bonds in the treasury as security. By accepting state, city and other approved bonds as security for deposits, more elasticity is given to the volume of circulating currency than is obtained by the issue of national bank notes which must be secured by government bonds. The device is a simple one, is popular with the banks, and, within certain limits, it works. There have been plenty of applications for deposits under the conditions laid down. In fact, it works almost too well, for the demand for bonds to be used in this way as security for deposits has sent up the price of government bonds so high that some of the banks show a tendency to call in their bank notes so that they may secure and sell the bonds which are now deposited as security for the issue. This will, of course, prevent the very result which the secretary desires to secure, namely, the expansion of the volume of currency, and he has threatened to head off this movement by making a black-list of banks which call in their notes and refusing to place deposits with them.

It must be evident, however, that this blacklist is a mere make-shift. If the expansion and contraction of the currency are to be effected automatically as business conditions may require—and that is the condition which elastic currency must meet—then the operation of the system must not be dependent upon black-lists or any similar device controlled arbitrarily by the Secretary of the Treasury or by any one else. The real trouble with the system is that it is entirely too dependent upon the action of the Secretary of the Treasury. There is nothing automatic about it. The theory of it is that the Secretary of the Treasury has at his disposal the entire surplus of the treasury, and may deposit it where he pleases. When in his judgment the business of the country demand an increase in the volume of currency, he can deposit as much as he thinks necessary with banks which offer approved security. As the banks receive the interest on the bonds which they deposit as security, just as if they held them in their own vaults, and pay no interest to the government on the cash which is deposited with them, though they receive interest for it when they lend it out to their patrons, it may readily be seen that the

arrangement is a good thing for the banks, and that a demand for these deposits will not necessarily indicate a money famine through the country generally. The Secretary of the Treasury will have to be governed more by his judgment of the general conditions than by the offers of the banks to receive deposits. The great fault of Secretary Shaw's scheme is that it is autocratic where it should be automatic. It may possibly be the best way of meeting a present emergency, but it is no solution at all for the problem of providing an elastic currency.

Since the partial dissolution of the British cabinet, King Edward has been more than ever manifesting a disposition to take an active part in the conduct of the government of which he is the nominal head. His ambitions in this direction are not considered by sober-minded people to constitute any menace to the constitution, but they are certainly out of harmony with the precedents which have been established by British sovereigns during the past century. Since the resignation of Chamberlain and three other members of the cabinet, Mr. Balfour has been making an extended visit to the King at Balmoral for the purpose, undoubtedly, of canvassing the list of eligible names to fill the vacancies in the cabinet. That the King should do more than formally ratify the nominations of the Premier, is in itself a novelty. King Edward is disposed to exercise to the full his constitutional right to veto and he is said to be particularly anxious to secure a Secretary of War who will remedy the defects which were revealed by the South African war, and who will render impossible the repetition of such scandals as have been disturbing the peace of the government ever since. It is even said that the King wishes to succeed General Roberts as Commander-in-Chief of the army. This in itself would be no startling innovation, since this position had always been held by a member of the royal family until five years ago, when the old Duke of Cambridge was forced out of the office under the pressure of Liberal sentiment, which felt the need of army reforms and despaired of getting them under a Commander-in-Chief who was connected with the reigning house. The general conditions under Wolseley and Roberts have been no better than before, and the King has this justification for

his desire to take the work into his own hands. Already during the few years of his reign, King Edward has taken a far more active part in the work of the government than Queen Victoria ever did. In particular he has taken an active interest in foreign affairs and his visits to the courts of Europe and to the President of France have had both the intention and the effect of diplomatic negotiations. None of the new members of the cabinet has yet been announced, but when they are chosen it is safe to say that they will owe their selection quite as much to the King as to the Premier.



Mayor Low has been renominated for Mayor of New York both by the **New York** Republican convention and by the Citizens' **Politics.** Union. The latter organization, which is a strictly non-partisan reform movement made possible the election of Mr. Low two years ago, and has been an important factor in the redemption of the city government since then. Strange to say, the Union was not at all unanimous in its support of Mr. Low this time, although no one denied that he has made a good Mayor, and that he has satisfactorily fulfilled the promise of reform. The chief criticisms upon Mr. Low were that he has no sense of humor and that he is "too cold." We are pretty well accustomed to the notion that the chief qualification of a politician is an ability to "jolly" his constituents. But Mr. Low was made mayor of New York on the distinct understanding that he was to conduct the city government on business principles. Those who admit that he has done this ought not to object to him, because he has, perhaps, brought from the university a certain academic frigidity of demeanor which contrasts harshly with the merry laugh of the "boys" who think that a glad hand is the chief thing in city politics, and brains and honor nothing at all. The greatest anomaly of the campaign is Mr. Jerome's opposition to Mayor Low. The ground of his opposition is the opinion that Mr. Low cannot be elected. He has not mentioned any good man whom he thinks could be elected, but his deportment is that of a man who has more or less definitely in mind the name of William Travers Jerome as a suitable candidate for mayor of Greater New York. The Tammany ticket, as now arranged, is headed by the name of William Ziegler, president of the Royal Baking Powder Company and backer of polar expeditions.



An authority who has given special study to the subject asserts that during the past five years there have been twenty times as many murders in Kentucky as in New York state, and thirty times as many legal executions in New York as in Kentucky. These

figures may or may not be accurate, but there is no question but that the feud system in the mountain districts of Kentucky brings up the average of violent crimes in that state tremendously and reduces the percentage of legal punishments in proportion. A good deal of interest has been focused on Breathitt county recently by reason of the trial of Curtis Jett for two murders. Jett has served time in the penitentiary for a serious crime, but was pardoned by the governor a few years ago, the abuse of the pardoning power being one element in weakening the force of law in that state. The petition for Jett's pardon was presented to the governor by J. B. Marcum, an attorney. But Marcum had certain hereditary enemies and these feudists, pursuing the honorable methods of their class, hired an assassin to put him out of the way. The man whom they chose for this service and who consented to be used, was this same Jett whom Marcum had been instrumental in having pardoned. The verdict, after two trials, was imprisonment for life. But Jett had to answer for another crime committed about the same time—the murder of James Cockrill, a town marshall. For this crime Jett was last week sentenced to death.



A program of administrative reforms for Macedonia has been prepared by Bulgaria, and the Turkish authorities are said to be giving it favorable consideration. Only by the speedy adoption of some such agreement can war between Bulgaria and Turkey be averted and interest is now focused upon these negotiations. The terms suggested by Bulgaria are as follows: Turkey is to grant a general amnesty throughout Macedonia and is to stop the persecutions. A mixed commission is to be formed, at least half of the members of which are to be Bulgarians, nominated by the Bulgarian Exarch, to draw up the details of a system of administrative reforms and to provide for the execution of those reforms, which will include an extension of local autonomy, equality of Christians and Mohammedans before the courts, provisions for the protection of life and property, and reforms in taxation and the police service. This mixed commission is to be a permanent administrative council on Macedonian affairs with headquarters at Salonika. It is also provided that the villages which have been burned by Turkish troops shall be rebuilt at the Sultan's expense. These conditions have not yet been entirely accepted by Turkey, but they form a basis for negotiations. Even if Turkey should consent to them all, there would still be room for suspicion that she is not acting in good faith and that ways will be found of preventing the effective execution of the reforms. Turkey has often before now promised reforms and taken ad-

vantage of such negotiations to give time to re-inforce the agents who are doing her diabolical work. For our part, we see in these negotiations little hope for anything more than another installment of the temporizing and procrastinating that has constituted the whole substance of Turkish reforms up to the present time. The only thing that will do any good is something which Turkey will not grant except under compulsion—namely, a complete and permanent evacuation of the territory which now constitutes Turkey in Europe (with the exception, perhaps, of Constantinople and its environs) and the establishment of a state owing only nominal allegiance to the Sultan, and either independent in government like Bulgaria or under the protectorate of some strong power as Egypt is under the protectorate of Great Britain. And the only way to realize this program is to approach Turkey with an overwhelming naval and military force and take away from her, with such violence as may be necessary, the territory which only four centuries ago she took with violence from Christian Europe.



We fear that the people have not yet begun to appreciate the magnitude of the calamity which overtook the inhabitants of Jamaica a few weeks ago. There was but little loss of life, but the destruction of property was immense. Appeals for help have been made through our columns, but the returns so far have been very unsatisfactory. We call especial attention to the following statement from C. C. Smith and urge all our readers to send contributions for this object to the address given below:

"Up to Sept. 21 only \$128 had been sent to Indianapolis for the Jamaica sufferers. This would be a sum amazing for its smallness were it not for the fact that the churches were asked to make a canvass, and to make a canvass of a church takes time. I now know of many churches that are raising money for the Jamaica relief fund, but have not yet sent it on.

"A case of suffering almost unparalleled among our people has been laid, through all our papers, before the members of the church. Surely our churches will not fail in this.

"Yet do all realize that relief must be sent immediately? The people must be fed now, and must have money with which to buy seeds in order that they may keep famine away at a later day. Hurry the canvass through in your churches and send the money on to Indianapolis that it may be sent on to Jamaica at once.

"The next word received from Indianapolis should be: The sums for the Jamaica relief fund are beginning to come in fast. Large sums and many of them should be sent. Every church should raise a fund. Individuals and societies should send gifts.

"Send all moneys for the Jamaica relief fund to Helen E. Moses, 152 E. Market St., Indianapolis, Ind."

What Profit is There in Prayer?

This question was asked by the skeptics and scoffers of Job's time. It has been raised by unbelievers in every age. We doubt if there is any more practical test of genuine faith than the use one makes of prayer. It is not uncommon to-day to hear men reasoning that since God knows all things there is no reason why we should make our requests unto Him. It has been even said by some that prayer is an indication of a lack of trust in God. The short answer to all this shallow philosophy and false logic is that Jesus constantly prayed to His Father and taught his disciples to pray. If the Son of God himself found relief from the strain of his earthly labors in prayer and felt the need of it that he might carry on his great work for humanity, and if knowing our human nature as he did, he taught and encouraged his disciples to pray, we can afford to dismiss all objections either to the philosophy or to the practical utility of prayer.

We spoke briefly last week of some of the benefits resulting from prayer, but the importance of the subject leads us to dwell on it at further length. It is to be feared that there is great neglect of private and family prayer. There is such an infinite loss involved in this neglect that we feel it laid upon us as a duty to urge upon our readers the importance of availing themselves daily of this inestimable privilege. We doubt if the value of prayer as a means of spiritual culture is properly appreciated by the great majority of professed Christians. It is deemed a rare privilege and a great means of social and intellectual culture to associate with the great and wise men of earth. There is something in such companionship that leads us to put forth the best that is in us and to restrain the evil. If this be the influence of the good and great of earth upon those who associate with them, who can doubt the purifying and ennobling influence of companionship and communion with God? When Moses communed with God in that intimate relation which is described as speaking with him face to face, he caught something of the glory of the divine presence in his countenance so that his face shone when he came down from the mountain. No one can spend a few moments each day in real communion with God without reflecting in his countenance and character somewhat of that light which never shone on sea or land.

It will be remembered that in Luke's report of the transfiguration scene that it was while our Lord was engaged in prayer that the fashion of his countenance was changed and even his raiment became white as light. Is there not a suggestion here which harmonizes with all our Christian experience, that it is through prayer that our lives and our characters are to be transfigured after the image of Christ?

It is not simply that in prayer we get things we ask for, but the very fact of feeling that he is near, that we are in his presence, that he knows our hearts and that there is fellowship between him and us, must have an exalting influence upon the soul. For this reason it is not always necessary that we be speaking to God when we are in the attitude of prayer. It must be remembered that it is in these moments of quietness that God speaks to us, and our ears, or our hearts rather, should be open to the faintest whispers of his love.

Prayer cultivates the spirit of submission to the will of God. He who prays at all must pray in the spirit of Jesus: "Not my will, Father, but thine be done." To expect God to answer every petition in the form in which we ask it, would be most unreasonable. He is too kind and gracious for that. He would not be a real father if he granted every request just as we expect it to be granted. We heard of a brother recently whose faith was wrecked because the prayers of the people of the United States and of the world for the life of President Garfield were not answered. And yet who can say that these prayers were not answered? In so far as they were real prayers they were offered subject to the divine will. No doubt he heard those prayers and no doubt he answered them in his own way, which we may be able to see after a while was the best way. There is no reason to doubt that every sincere, earnest prayer offered to God has its reward.

But it would be easy to fill a whole volume or many volumes with instances of specific answers to prayer. Perhaps every reader of this article could furnish instances in his own experience where God has heard and has answered his prayer in a way which left no doubt that it was in response to his request. All of us would have more such instances in our experience if we would put God to the test more frequently. Who of us cannot tell of burdens released, of strength furnished in weakness, of light shining in darkness to illumine our pathway, of temptations overcome, of conscience relieved from the sense of guilt through means of prayer?

Said Rev. R. J. Campbell in a recent sermon: "I have often said that if I can get a man to pray, not now and then, but as the habit of his life, I have been the means of saving him. He will be strong instead of weak; instead of leaning for help upon his fellows, he will be their benefactor and the ambassador of the Unseen. Get a man to pray, and you have made him strong, you have given him faith, you have made him climb; get a man to pray, and the Holy Spirit will shine through him, and the world will be better because he lives."

There is, then, much profit in prayer. It is perhaps the highest means of spiritual culture and development.

Nothing, we believe, would do more to open up larger streams of liberality and beneficence, bring renewed vigor to all our great enterprises, promote unity throughout the brotherhood and gird us for the mighty tasks to which God has called us, than constant, habitual, believing, fervent prayer.



The Missouri Convention.

It was the sixty-sixth annual convention of the Disciples of Christ in Missouri which convened at Columbia last week, from Monday afternoon until the following Thursday noon. It was not the largest convention in our history, but in some respects it was the best and, taken altogether, it is to be ranked as one of the most satisfactory of all our state conventions. In the first place, Columbia in itself, and leaving out of consideration its railroad facilities, is an ideal convention place for Missourians, being its educational center and one of the oldest and most beautiful towns in the state. Great changes have taken place in Columbia since the first convention which the editor remembers having attended there. Instead of the old brick church a new stone structure in the best style of church architecture, now stands on the same corner. Instead of the old university building, a large group of modern college buildings now occupy the campus and the blocks thereabouts. And out on the beautiful campus of Christian College, instead of the old cracked brick structure, is a modern, imposing, educational plant, unexcelled, if equalled, in the west. The town itself has made vast improvements in many ways, but the same small, dingy railway depot, with its narrow platform and utter lack of accommodations for the people who visit there, remains—an anachronism in a growing educational center, and a reproach to the railroad as well as to the people who tolerate it.

Christian Woman's Board of Missions.

The Christian women took the first session of the convention on Monday afternoon, Mrs. C. H. Winders leading the devotional exercises, and Dean W. J. Lhamon, of the Bible College, offering the address of welcome, as a substitute for his wife, who was on the program. We will leave the Corresponding Secretary to report the convention further than to say that we think it was one of the best in their history. As a part of the welcome to Columbia, ladies representing missionary organizations of the Methodist and Presbyterian Churches extended sisterly Christian greetings, bidding our workers God speed. If the Christian women could have their way they would make short work of our denominational fences, in so far, at least, as they are fences which hinder co-operation. We may also speak of the presence and able addresses of Mrs. Catherine Lindsay, of Springfield, Ill. Her address on Tuesday evening in the

auditorium of Christian College was unsurpassed in its grasp of history and of God's purpose in history. The addresses on the following day of the president, Mrs. M. M. Goode, of St. Joseph, and of Mrs. W. T. Moore, president of Christian College, that of Mrs. Bettie G. Mackey, of Bowling Green, and of Miss Mattie Pounds, of Indianapolis, were all of them admirable, and well adapted to the purpose for which they were given. The appeal by Mrs. L. G. Bantz, Corresponding Secretary, on Tuesday evening, following the address of Mrs. Lindsay, was so strong and convincing as to evoke an enthusiasm of giving among the auxiliaries which resulted in pledges amounting to over a thousand dollars.

Missouri Christian Missionary Society.

This organization began its session Monday evening in the chapel of the State University with an exceedingly able address by Hon. William H. Wallace, of Kansas City, on "Jesus of Nazareth as a Man." Mr. Wallace is a lawyer of large experience and of great ability, and an orator of high rank. His eulogy on Jesus as a Teacher, as a Hero, as a Citizen and as a Philanthropist, brought rounds of enthusiastic applause from the great audience which listened to it for more than an hour with rapt attention. Mr. Wallace is a Presbyterian in faith, holding the orthodox view of Jesus, but dealt largely with Jesus as a man, that he might the better reach men.

The business session of the convention opened at the Christian church on Tuesday morning with a devotional study, led by Dr. W. T. Moore. Brother Moore conducted these devotional studies for a half hour each of the three mornings of the convention, and we may say here that they constituted one of the most delightful and profitable features of the convention. It was a happy thought to appoint him to this service, for which he is so well fitted by his ability, special talents and long experience. C. H. Winders, pastor of the church, presented Columbia's greetings, and Missouri's response was given by the president of the convention, D. W. Moore, of Springfield, in an able address. Following these addresses there came the reports of the State Bible-School Board and of the State Missionary Board, both of which showed the work in the state to be in a prosperous condition. We will present in another place some of the statistics from the past year's work as gleaned from the report of the State Board. An able and practical sermon by Howard T. Cree, of St. Louis, presenting the three great principles which controlled the life of Jesus, closed the morning session and put us in good condition for adjournment.

We cannot report here in detail the reports of the various committees which were made on Wednesday, which constituted, however, no unimportant

part of the work of the convention. The discussion on the State of the Cause was very helpful, serving to impress some of the points contained in the report of the committee. The schools all reported encouraging progress, each of them, we believe, opening this year with larger enrollment than ever before. There was not time for a sufficient discussion of the educational problem. The situation in brief is that our colleges for girls—Christian College, William Woods College and the Camden Point Female Orphan School—are all prospering and meeting fully the expectations of their founders. Young women are coming from other states to enjoy the superior advantages which we are offering in these schools. Christian University at Canton and the Bible College of Missouri at Columbia, are the only schools now in the state, unless we count the new local school at Dexter, now presided over by our good brother, Dr. Albert Buxton, which are making a speciality of preparing young men for the ministry. Here is our greatest need, and our greatest lack at present. These institutions need larger endowment to fit them for their work. The Bible College needs a building and Christian University has one in process of erection, and these institutions make urgent appeals to their friends to come to their assistance in their time of need. The report of the committee on Students' Aid Fund was followed by a discussion which led to a spontaneous movement under the enthusiastic leadership of President J. B. Jones, of William Woods College, to increase the fund, resulting in pledges running through five years of fifteen hundred dollars. The interest of world-wide missions was ably presented by A. McLean, of Cincinnati, that of Church Extension by G. W. Muckley, of Kansas City, and that of Benevolence by F. G. Tyrrell, of St. Louis, taking the place of George L. Snively, the National Secretary. These interests are all on the increase. The address on Wednesday evening on "Missouri's Claim Upon the Disciples of Christ," by W. F. Richardson, of Kansas City, was a strong and convincing appeal for state missions, as the basis of all our wider interests. It ought to bear fruit in larger and more offerings for state missions in November next.

Closing Session.

The forenoon session of Thursday closed the convention. An unusually large proportion of the delegates remained until the close. The devotional study by Brother Moore was largely attended, and was a very tender, impressive service. A few committees that had not made reports reported, and at the Y. P. S. C. E. hour at 10 o'clock there was an address by J. M. Rudy, of Sedalia, on "The Greatest Problem of the Church," which awakened great enthusiasm and received high praise. This was followed

by a Question Box in reference to Christian Endeavor, conducted by R. H. Waggener, of Kansas City, which was cut short by the arrival of the hour for the consecration sermon, which was delivered by Prof. D. R. Dungan, of Christian University, on the subject of "Love"—a fitting close of a great convention. When the benediction was pronounced by Vice-President E. M. Richmond, in the chair, and the delegates turned their faces homeward, it was with the feeling that we had enjoyed a great spiritual feast, and were better prepared for the work before us.



Convention Notes.

Among other courtesies extended to the convention by the University and the people of Columbia, was an invitation to visit the University grounds and buildings, and the provision of carriages on the part of many citizens at a certain hour in which to make such visit. One of the things admired by those who availed themselves of this invitation was the splendid Bible College lot overlooking the University campus and buildings, and waiting for the generosity of some man or men in the state who appreciate the strategic value of the situation, to erect upon it a suitable building.

It will be gratifying to the friends of the Missouri Bible College to know that the Trustees met during the convention and authorized the Executive Committee to secure plans for the new building, with which to go before the brotherhood of the state for the funds with which to erect it. As a bit of further good news we may state that one of our generous-hearted brethren in the state voluntarily offered his note for \$5,000 to the endowment fund of the institution.

A large number of the delegates visited Christian College, passed through its long corridors, admired its splendidly equipped rooms and its beautiful campus, and thanked God for the enterprise and liberality which have provided this magnificent educational plant for the brotherhood of the state.

The whole convention was gratified also to hear the good reports from Christian University, Canton, and William Woods College, Fulton, the former increasing its enrollment over any previous enrollment for twenty years, and the latter overflowing with students. Camden Point Female Orphan School also made a good report, and its genial president, Brother Barnham, made many friends for the institution, by his generous spirit and Christian bearing.

The people of Columbia gave us a good hearing at each session. This is not always easy for the hosts of the convention to do, and the fact that the people of Columbia did it manifested their deep interest in the work of the convention.

It was a great pleasure to us all to see Brother Corwine, of New London, who has been west for his health during the summer, back again, mingling with his brethren and looking vigorous enough for many years of useful work.

Among other members of the old guard present, were T. P. Haley, W. T. Moore, E. J. Lampton, J. C. Reynolds, E. R. Childers, and D. R. Dungan, whose heads are indeed gray, but whose hearts remain young and fresh.

Our corresponding secretary, T. A. Abbott, was able to make the best report during his administration, and he has worked faithfully to make such report possible. He is looking forward hopefully to a more general and liberal response to the appeal for state missions, November next.

President D. W. Moore and vice-president E. M. Richmond had no difficulty in keeping the convention headed in the right way, though it was difficult to stop it sometimes when it got to going well in a given direction.

The following is a summary of the work done and workmen employed during the past year:

Number of men employed	23
Number of places visited	513
Number of days service	5,947
Number of sermons	3,336
Number of other services	1,434
Churches organized	30
Bible-schools organized	23
Additions by baptism	1,137
Additions by letter	300
Additions otherwise	580

Total additions2,007

The following figures represent the liberality of the brethren in the state toward the work in and without its borders:

MISSIONS IN THE STATE.

Contributed to State Missions	\$ 7,342
Supplemental to State Missions	24,260
Church building in State Missions.	33,578
Contributed to State Bible-school work ..	5,000
Church building in Bible-school work....	1,745
District and County Missions.....	6,454
Supplemental to District and County Missions.....	4,019
Church building in District and County Missions	44,015
Total.....	\$126,413

MISSIONS OUTSIDE THE STATE.

Foreign Missions.....	\$ 11,701
C. W. B. M.	7,132
Church Extension	4,157
American Christian Missionary Society ..	5,462
Total	\$ 28,452

Total for all Mission Work.....\$154,865

LOCAL WORK

Ministerial Support.....	\$325,000
Church building and repairs	125,000
Incidental expenses	45,000
Bible-school support.....	50,000
Total for local work.....	\$545,000

ORPHANAGES, SCHOOLS AND ENDOWMENT.

National Benevolent Association ..	\$ 12,534
General Education.....	30,000
Charitable Educational Work.	10,000
School buildings.....	85,000
Endowment	25,000

Total.....\$162,534

GRAND SUMMARY.

All Mission Work	\$154,865
Local Church Work	545,000
Orphanages, Schools and Endowment.	162,534

Total.....\$862,399

Editor's Easy Chair.

It is an interesting spectacle to see the whole people girding themselves for their autumn and winter work. The public schools have opened their doors, and troops of boys and girls in every city, town, village, hamlet and country district are wending their way to the "little red schoolhouse," or to the more pretentious buildings dedicated to learning. The larger boys and girls have spoken their "good-byes" to the "old folks at home" and have gone off to college, followed by the prayers of parents and the good wishes of friends. Some of these, about now, are feeling little spells of homesickness, but the habit of study and the forming of new friendships will soon take the sharp edge off that ailment. Ministers are rallying their flocks for an aggressive campaign, and the vacant pews of the summer vacationists are being once more filled. Business men are laying their plans for enlargement; laboring men with their dinner pails are in demand; busy housewives are putting their houses in order, and on every hand there are signs of activity and enterprise. The whole country is harnessing itself for its tasks. Even the politicians are busy hunting for issues and candidates. Trust magnates have all and more than they can do to keep the water in their stocks from being squeezed out. The world seems to be very busy, just now, making war, making peace, making money, making party issues, making preparation for the present life, and for the life hereafter. As for the editor, he has nothing to do—except to help all the others do their work and to see that they do it right!

About the busiest spot, however, in this whole wide world, just at present, is this goodly city of St. Louis, where for thirty years the CHRISTIAN-EVANGELIST has been lifting up the banner of religious reform. Next year the whole world is coming to see the greatest exposition of human progress in the history of the race, here in this city, and how we are straitened until the finishing touches are put upon the great Fair, and we have received, entertained and dismissed the millions of people who are to visit us! All through the streets of that "Ivory City," which has risen like magic in the broad domain of "Forest Park," may be heard the din of more than a score of arts and industries, blending their skill and energies in completing an enterprise, the magnitude of which is bewildering to the ordinary mind. The material greatness of the Exposition is already assured beyond reasonable doubt. But what shall be its moral and religious value? The World's Fair is both a peril and an opportunity to the church. No doubt there will be a flood of iniquity pouring into the city, while the world is coming and going. Something must

be done to stay this tide of evil, and to disseminate the good seed of the kingdom of God. The Christian people of this country must do this work, and this is their opportunity. The states will spend millions upon millions to make an exhibit of their resources. What will the churches spend to make an exhibit of the unsearchable riches of Christ?

To bring the question a little nearer home, What will we, the Disciples of Christ, do towards neutralizing the concentrated powers of evil, in connection with the World's Fair, and to utilize this vast aggregation of humanity, for making known to the world the principles of religious reformation which we are pleading, and what has already been accomplished by us? Not to make the wisest use of the great opportunities which God's providence opens up for us is to be unfaithful stewards of a sacred trust. But it is going to require time, labor and money, and a very intense and practical type of religious zeal to use such an occasion as the Louisiana Purchase Exposition for the advancement of truth and salvation among men. Plans are already being formed for continuous evangelistic services in the vicinity of the Fair, through the co-operation of the American Christian Missionary Society with the St. Louis churches. In addition to this there should be a room fitted up somewhere on the grounds in which charts, maps, statistics, pictures of college and church buildings and of leading men, past and present, together with tracts, pamphlets, books, papers, setting forth the truth for this age as we present it. All this is practicable if the brethren enter into the matter heartily. Let us have an expression on this subject at the Detroit Convention if it be thought "germane" to its purpose.

These glorious autumn days seem filled with the very wine of life. How splendidly this Indian Summer sunshine is ripening the cornfields, preparing the fodder for the shock and the matured ears for the crib! The autumn artist has already begun his work of painting the forests in gorgeous colors. The maples and sumachs are aflame with their red robes, and soon their older and larger brothers and sisters of the woods will don their royal apparel for a brief pageantry of glory before they fall to the ground to carpet the earth. God is at work in his world, preparing it by the beautiful processes of nature, for the oncoming winter.

"Earth is full of heaven,
And every common bush afire with God;
But only those who see take off their shoes,
The rest sit round and gather blackberries!"

But to those whose eyes are opened, nature is not a screen to hide God, but a mirror to reflect Him.

Tennyson's "In Memoriam"

By W. J. Russell

The "In Memoriam" is the greatest of Tennyson's philosophical poems. It was written as a tribute to his friend, Arthur Henry Hallam, who died in 1833. These two young men formed an intimate acquaintance while students at Cambridge. Alluding to those college days with all their associations, Tennyson says:

"I past beside the reverend walls
In which of old I wore the gown,
I roved at random thro' the town,
And saw the tumult of the halls;

"And heard once more in college fanes
The storm their high-built organs make,
And thunder-music, rolling, shake
The prophets blazon'd on the panes;

"And caught once more the distant shout,
The measured pulse of racing oars
Among the willows; paced the shores
And many a bridge, and all about

"The same gray flats again, and felt
The same, but not the same; and last
Up that long walk of limes I past
To see the rooms in which he dwelt."

The acquaintance formed during these college days soon ripened into one of those rare friendships passing the love of woman, and this was strengthened by Arthur's love for the poet's sister. Arthur, after leaving Cambridge, began to study law in London, and it was while here that he went frequently to see his friends at Somerby Rectory in Lincolnshire. In one of the odes of "In Memoriam" we have allusions to these various circumstances:

"How often, hither wandering down,
My Arthur found your shadows fair,
And shook to all the liberal air
The dust and din and steam of town:

"He brought an eye for all he saw;
He mixt in all our simple sports;
They pleased him, fresh from brawling courts
And dusty purities of the law.

"O bliss, when all in circle drawn
About him, heart and ear were fed
To hear him, as he lay and read
The Tuscan poets on the lawn:

"Or in the all-golden afternoon
A guest, or happy sister, sung,
Or here she brought the harp and flung
A ballad to the brightening moon."

This mention of "happy sister" is not the only allusion to the tender relationship at which it hints. In the marriage-ode appended to the poem, there is a retrospective glance at the happiness experienced when

"first he told me that he loved
A daughter of our house;"

and, in another ode, when picturing to himself what might have been the course of Arthur's life if Death had not snatched him prematurely away, the poet describes what seemed at one time the probable future:

"I see thee sitting crown'd with good,
A central warmth diffusing bliss
In glance and smile, and clasp and kiss,
On all the branches of thy blood;

"Thy blood, my friend, and partly mine;
For now the day was drawing on,
When thou should'st link thy life with one
Of mine own house, and boys of thine

"Had babbled 'Uncle' on my knee;
But that remorseless iron hour
Made cypress of her orange flower,
Despair of Hope, and earth of thee."

The grief caused by this "remorseless iron hour" threw the poet's life into shadow for many years. Referring to the suddenness of Hallam's death, he says:

"My blood an even tenor kept,
Till on mine ear this message falls,
That in Vienna's fatal walls
God's finger touched him and he slept."

And there is this reference to the place of his burial:

"The Danube to the Severn gave
The darkened heart that beat no more:
They laid him by the pleasant shore,
And in the hearing of the wave."

Deeply moving is the master singer's cry for his lost friend:

"I know transplanted human worth
Will bloom to profit elsewhere.

"For this alone on Death I wreak
The wrath that garners in my heart;
He puts our lives so far apart
We cannot hear each other speak."

Seventeen years passed after Hallam's death before "In Memoriam" was first published. But during those seventeen years the author had been touching and retouching the poem with the loving hand of the artist, seeking to make it worthier at once of Hallam and of himself. "In it," says Mr. Steadman, "are concentrated his wisest reflections upon life, death and immortality, the worlds within and without, while the whole song is so largely uttered, and so pervaded with the singer's manner, that any isolated line is recognized at once. This work stands by itself: none can essay another upon its model, without yielding every claim to personality and at the risk of an inferiority that would be appalling. The strength of Tennyson's intellect has full sweep in this elegiac poem—the great threnody of our language, by virtue of unique conception and power."

The poet, at the very beginning, recalls a creed which he had held for law—that out of the troubles of life men may rise to something better than they were before the day of trouble came. But now he finds the creed hard to hold. He compares himself to a lover who has hastened to his love's home to find her away. A deep feeling of loneliness comes over his soul. There is a struggle between doubt and belief. But in the end faith wins, and the poet finds rest and joy in the truths of Christianity. The Gospels are the record of

"The sinless years
That breathed the Syrian blue."

To him the miracles are no myths: Christ is "the life indeed," who brought back Lazarus from "his charnel-cave." Yes, Christ is to him the "Word made flesh," who

"wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought."

With triumphant faith he bows reverently before the "strong Son of God, immortal Love."

"Thine are these orbs of light and shade;
Thou madest Life in man and brute;
Thou madest Death; and lo, Thy foot
Is on the skull which Thou hast made.

"Thou wilt not leave us in the dust;
Thou madest man, he knows not why,
He thinks he was not made to die;
And Thou hast made him: Thou art just.

"Thou seemest human and divine,
The highest, holiest manhood, Thou:
Our wills are ours, we know not how;
Our wills are ours, to make them Thine."

And thus in this spirit of resignation the poet does not despair. Memory clings to the past and recalls the years of sweetest friendship. Sorrow may come, but death cannot sever such loving hearts.

"I hold it true, whate'er befall;
I feel it, when I sorrow most;
'Tis better to have loved and lost
Than never to have loved at all."

The poet knows he will not lose his friends; love is eternal and will bloom in the home eternal, when the veil is swept away, for

"There no shade can last
In that deep dawn behind the tomb,
But clear from marge to marge shall bloom
The eternal landscape of the past."



Great Words.

By Charles Blanchard.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—
Job 1:21.

Great words are few! Great words these!

Let Him do with me as He please!

Let loose the whirlwind! Let the world

Grow dark at mid-day; houses be hurled

From their foundations; children dead—

These are the greatest words man ever said.

These are the words of faith and not of fate:

These are the words of love and not of hate;

These are the simple phrases, such As they have learned, who suffer much:

Whose hopes have crumbled into dust,

Whose hearts have tendered into trust!

Lord touch me very gently—only make

Me know, in love, the way I take!

Try me, that I may come forth as gold

From the hot furnace. Let me behold Thy face in righteousness and peace—

Out of the whirlwind bring release.

What Distinguishes Congregationalism

By A. H. Bradford

[This is the first of a series of articles furnished by leading men in the various evangelical bodies, setting forth the chief things for which these bodies stand, respectively.—EDITOR.]

It is difficult to write concerning the distinguishing characteristics of any one denomination in our time, because all denominations have been growing together in a most wonderful way. No Christian communion now stands for exactly the same principles which brought it into being. While we are making plans for the realization of Christian unity, that unity is coming as the result of a slow but sure process of growth.

Congregationalism stands for Puritanism in its simplest form and in its logical development.

The Congregational polity is far more extensive than is indicated by the Congregational denomination. All Baptists are Congregationalists; so are the so-called Liberal churches, the Disciples of Christ, the Free churches of Norway and Sweden, and many other similar bodies. All these various denominations equally with ourselves represent the principles of independency and voluntary co-operation.

But the editor of the CHRISTIAN-EVANGELIST desires me to write of that for which Congregationalism as a denomination stands. (I may add in passing that we never speak of our *church*, but rather of our *churches*.) Our doctrinal position is better defined by the word evangelical than by the term Calvinistic, although there are still those who insist that we hold the Calvinistic system of theological thought. We take our place beside all the great churches in recognition of the value of the historic creeds, and in co-operation for the advancement of the kingdom of God.

The Puritan community in Holland are called the Dutch Reformed; exactly the same class of people, theologically, in Scotland are known as Presbyterian, while those standing for the same truths in England are Congregational. In brief, then, the ancestral home of the Reformed Church is Holland; of the Presbyterian Church, Scotland, and of the Congregational churches is England.

A minister in the Reformed Church was once asked as to the difference between the Congregational and Presbyterian polity. He shrewdly replied, "In Presbyterianism some one else minds your business; in Congregationalism you mind your own business."

Historically, our people have been distinguished by four principles:

First. The Church is composed only of those who give credible evidence of possessing the life of Christ, or, in more technical terms, it is a society of redeemed souls. The theory that the Church and State are co-terminous, that membership in one implies membership in the other was finally repu-

diated in the Puritan Revolution. All who have experienced the new birth, according to the Congregational theory, are entitled to membership in the Church and have equal rights and privileges. We strongly hold to the equality of all believers in the spiritual brotherhood. A Congregational church is as near a perfect democracy as has ever been realized in this world.

Second. Congregationalism implies the right of private judgment in regard to all spiritual matters. Our fundamental doctrine is the sovereignty of God. The sole ruler of the conscience is the Almighty. The famous saying of Sir Hafray Vane is in point, "The Province of the Magistrate is this world and man's body, not his conscience and the concerns of eternity." Calvinism has always taught that it is the right of the individual to come into the immediate presence of God and receive light and guidance from him alone. Our only authority is that which comes from above. No council and no body of men has any right to insist that we shall confess our faith in terms other than those which appeal to us as true and right. This is a common-place to-day, but it is a principle for which Barrowe, Greenwood and Penry laid down their lives. We have no "standard" except the Bible as interpreted to each soul by the Spirit of God, and each individual determines for himself what that teaching is. He may not demand fellowship, and will not receive it, if his belief is not harmonious with that of his brethren; but he has a right to exercise his own powers and to be protected in their use. This is the principle for which the great leaders of Puritanism have always stood. By Puritanism I mean, of course, the most radical type as represented by earlier and later Separatists—like Cromwell and Milton, like John Robinson and William Bradford, like Edwards and Dwight, like Bushnell and Beecher.

Third. Congregationalism recognizes no human authority above the church in the community. Each church is entirely independent. It forms its own confession of faith; determines its own methods of procedure; engages in such forms of activity as please it best. But at the same time it emphasizes the importance of fellowship. Fellowship implies advice and co-operation, but never compulsion. We meet with one another, so far as possible work together, but we are not willing to receive dictation concerning any subject. In the administration of missionary affairs, for instance, we confer and we work together, and the history of our missions shows that fellowship and co-operation are quite as efficient as force and authority. Congregation-

alism has been called "a rope of sand." If by that is meant that it possesses no ability to compel obedience, that is a true characterization; but if the saying means that there is a failure on the part of our churches to fraternize in service, then no saying was ever more absurd. Our offerings for benevolences, which are quite as generous as those of stronger forms of polity, are a sufficient refutation of such an insinuation.

The Presbyterians acknowledge the dictation of the General Assembly, the Methodists bow to the supremacy of the General Conference, the Episcopalians accept the ordering of their House of Bishops. With a Congregationalist, the local church is the final human authority; but he firmly believes in the continuous leadership of the Holy Spirit.

When it is remembered that thousands of churches which do not bear the name have the polity of Congregationalism, it will be seen that this "rope of sand" is binding in loving fellowship a large part of the Christian world.

Fourth. Another principle upon which strong emphasis has always been placed among Congregationalists is the priesthood of the entire body of Christian believers. Episcopalians and Roman Catholics emphasize the Apostolic Succession and limit that to those who have been ordained by the laying on of hands of those who have been episcopally ordained. We believe in the Apostolic Succession, but insist that that Succession includes all who in the spirit of the apostles have sought to advance the kingdom of God on earth. Does the priest who stands in a sacred position have rights and duties which do not belong to others? Congregationalists answer this with an unequivocal, no. They hold that every individual may come into the immediate presence of God, and that the power of the poorest slave and the humblest child, will as surely be heard at the throne of grace as that of any bishop, cardinal or pope. We repudiate the priesthood of any special class. We believe that priesthood is the prerogative of all who have entered into the life of Christ. Sacerdotalism may not be a burning question in our country in these days, but it is a vital issue in England, and also wherever the Roman Catholic communion holds sway. Roman Catholics and High Church Anglicans teach that a peculiar sanctity surrounds the priest. We believe that holy character is the only badge of priesthood; that no one person is more sacred than another, and that the spirit of love and service are essential to acceptance with God.

If I now turn from the distinguishing principles of Congregationalism and speak of the denomination historically, I may add that, naturally, it has

(Continued on page 442.)

Washington Letter By F. D. Power

For three months the National Capital has been quiet enough. The summer exodus was unusual. Hardly a pastor remained, but the church advertisements showed in most cases strange names and the announcement of only the morning service. Our own churches were open as usual at all the regular hours, and our motto "All services all summer" was strictly adhered to. The Vermont Avenue Church had the services of an excellent assistant pastor in Prof. Philip Johnson, of Bethany, and men like Prof. McGarvey, Sumner T. Martin, Frank Garrett and M. E. Harlan dropped in and helped us greatly by their sermons.

Open-air services are a great feature of our Washington summer. Two or three gospel wagons are operating, the Salvation Army, and any number of itinerant proclaimers, white and colored, male and female. Mostly the work is done at a congested point near Pennsylvania Avenue and Seventh Street, where a Missouri philanthropist, named Cogswell, built some years ago a wierd drinking fountain, not unlike a Buddhist shrine except for the lack of the sitting Buddha under the canopy, a fountain which has been dry ever since it was erected, and which is used as a lounging place for working men. Here an eccentric old gentleman has preached for many summers from a series of quaint looking charts with white crosses and ships and other symbols. It is a favorite spot for the out-of-doors evangelist of every description. He will take his stand sometimes without the sign of an auditor, and take off his hat and begin to sing, and perhaps will speak five minutes before a single listener gets in close range. Then the artisans over on the street corner or hanging about the Buddhist shrine will turn toward him, and two or three colored men, passers by, will stroll within ten feet of him; then a stranger or two in the city will be attracted by the novelty; then a few well-dressed strollers, seeing the little gathering, pause near by; then a curious body who would like to know what the speaker's theology may be, will enter the circle; these in turn are hemmed in by all sorts and conditions, and so in ten minutes after he unlimbers his guns he has an audience of a hundred souls.

Sometimes it is a colored preacher who exhorts near the Buddhist temple of the lamented Cogswell. His hearers are all white men, and he passes the hat and finds it copper-bottomed when it is returned to him. Often it is a woman who is the evangelist. She speaks from the rear end of a small wagon and addresses a procession for an hour or more. Still another peripatetic pulpit is filled by an aged man who is accompanied by two elderly women. Their vehicle is black-covered and decorated with extraordinary

white-painted signs, which at a distance appear to be the signs of the zodiac, but on a nearer approach are seen to be passages of Scripture somewhat jumbled together with crosses and other symbols. The preaching is of a red-hot, old-fashioned order. Now and then a wide-awake young man in a sulky, with a pretty, clipperish, Reliance-built, Lou Dillon sort of animal attached to it, dashes upon the scene, hangs from the rear of his "fix" a big, black-painted placard, bearing white-painted warnings to sinners, of sizeable letters, stays fifteen minutes preaching his silent sermon, and then hurries to the next corner without saying a word. Occasionally on the square is seen a wagon with a whole family of evangelists, the father preaches, and the mother and children make the music, and it is marvelously sweet. Now the sound of the drum is heard coming down the avenue, and that useful institution, the Salvation Army, wheels into place near the unspeakable Cogswell monstrosity, and the sweet singing is led by a fine cornet, and the fervid talks of the army "ladies" attract scores of loungers and passers by, and the Buddhist shrine becomes a center of wholesome Christian services. Finally, the big gospel wagon of the Central Union Mission rolls into one corner of the square, filled with workers, and gathers its crowd, and the singing and exhorting are heard for blocks away. I have preached many times from this wagon, and sometimes to five hundred men or more standing through the whole service. Not infrequently half a dozen of these agencies are running at the same time, and this square might well be called "Gospel Place."

Who shall question the value of this open-air work? Where was the greatest of all sermons preached but from the side of the Horns of Hattin under the cloudless Syrian sky? What temple covered the multitude that hung upon Paul's sermon to the Athenians on "the unknown God," or Peter's great effort on Pentecost? Do we value as we should God's great out-of-doors as a preaching place? My best sermon this summer I preached the other day in the woods near Washington, to a great gathering of farmers sitting in the glare of gasoline torches under the oaks, when two young men came out to confess Christ. I should like to start in the woods that way in June and work until September. It has been my privilege to preach to twenty thousand people this summer. I have been eight weeks out of my pulpit here. First came the Denver Christian Endeavor Convention where I conducted one service which brought down the tent, and presided at two other meetings and preached for B. B. Tyler in the beautiful South Broadway Church. Another Sunday was spent with the

splendid people in Colorado Springs, to whom L. E. Brown ministers. I never saw people go to church as they do in Colorado Springs. Then a third Sunday was given to Colorado City, where A. N. Glover is rendering such excellent service. My next found me at Delavan, Wisconsin, near Chicago, where I preached for the Chautauqua. Another Sunday was given to the Chautauqua at Mechanicsburg, Ill. I met people here who heard me twenty years ago at Harristown and Illiopolis near by. It hardly seems possible. I must have been "the boy preacher" then. Here I enjoyed some of the "kid preachers:" Eunifer and Clements, and Hale and Age, and Dunlap and Engle, and the veteran G. T. Bridges. Bethany Beach claimed another Lord's day. My seventh was delightfully spent with one of my first churches: Olive Branch, James City County, Va. It is one of the historic churches of the Old Dominion near Old Jamestown and Williamsburg, and had as its last pastor the beloved Charles P. Williamson. My last Lord's day away found me with the Beaver Creek saints in the feast of the dedication. What a happy summer, worth remembering in heaven!

Something has been doing all summer in this corner of the vineyard. W. L. Harris has been engaged in a tent meeting, and added eleven to the Whitney Avenue Church. Our latest work in this vicinity was a meeting at Vienna, Va., by Joseph T. Watson, with seventeen additions. In 1894, I did some preaching there, and a few members of the Vermont Avenue congregation organized a mission church. It had varied fortunes. Our brother, Philemon Vawter, one of the veterans, ministered to them for a time and died there. Later they became disorganized. Some few faithful ones held on, however, and watched their opportunity to revive the work. Brother Watson, a native of the valley of Virginia, and a recent graduate of Milligan College, came to them, and his excellent preaching and fine character as a minister of the gospel, won the people. The little band now numbers about forty souls, and will proceed at once to build about one mile north Vienna, of which is eighteen miles from the city. The church will be known as Antioch, Fairfax Co., and will be the only church of Disciples of Christ in northern Virginia. J. L. Wilmoth and C. C. Dyer were chosen elders, J. W. Jones, Orion Jarrett, Asa Dyer, and G. W. Bryant, deacons, and Joel Grayson, clerk.

Four were added to the Vermont Avenue Church Sunday, Sept. 13, and four Sunday, Sept. 20. The state missionary society meets with us Oct. 7-9. All will be welcome. Sunday, Sept. 27, the pastor observed the 28th anniversary of his pastorate.

England at Play By William Durban

It is with nations as it is with individuals. Relaxation and recreation cannot be dispensed with if work is to be efficiently done. But here in Old England we do not go in for vacations at such protracted length as do our American cousins: Our people take briefer spells of absence. We never shut down our churches unless repairs are needed. There is a simple reason for the difference. Our climate is delightfully mild. I have heard many Americans praise the pleasures of the English summer. Of course every land has certain meteorological drawbacks. But there is no question about the charms of this little island from the end of May to the end of August. Therefore there is no need for closing churches at all on account of heat, and schools only close for a month, that children and teachers may enjoy an interval of rest from brain work.

The British Archipelago.

The British Isles have about 10,000 miles of coast. This statement will astonish some readers who have not paid minute attention to this particular geographical topic. But few people even here in England seem to be aware that there are nearly 2,000 islands in this cluster called the British Isles. Immense numbers of fragments dot the sea on the north and west. Of course many are mere scraps of rock, but there are hundreds more of islets of respectable magnitude in this wonderful archipelago than is generally understood.

If England Declines.

A new idea has occurred to certain students of current affairs. They have most convinced themselves of the doctrine of England's decline and fall. In their view poor old John Bull is decadent, tottering and dwindling to the mere phantom of his former sturdy self. Indeed the pet scientific hobby of a certain school of German philosophers is the discussion of the speedier method of constructing an aggrandized German empire out of the ruins of the British Empire. But what will England become when her greatness is departed? Well, they say that this island or group of islands will do for a sweetly pretty beer garden, where foreigners can come to revel in holiday pleasures. Even should this hypothesis be materialized in the future, the prospect is by no means appalling. If all the world should come to regard our land as its choicest play-ground, then all the world would of course be contributing to its maintenance and John Bull would get a nice livelihood when his coal and his iron are exhausted. It is comforting to have such compensations in store. Some old and outworn nations have no such excellent resource. John Bull may therefore be very happy in contemplation of the

nice old-age pension which is promised him.

Our Glorious Riviera.

Well, all the thousands of the people who can break loose from shop, factory and counting-house are rusticated in sweet valleys, bathing on the seashore, shooting on the moors, fishing in the lakes, or climbing the mountains. But the glory of the United Kingdom is its Riviera. No land on earth has such a coast. We shall always be a nation of sailors. Once a year all the population pants for the marine ozone and all who can indulge in the luxury make for the margin of the ocean, with the exception of a minority who prefer the hills, the woods and the lakes. Britannia is recreated by her annual dip in the briny deep. Of course of the wealthier section thousands choose the continent.

"Way Down East."

Americans visiting England should, if possible, see something of the holiday life of this people. I will mention some of the points of greatest interest and the chief beauty. The "Queen of Watering Places" is Scarborough, on the Yorkshire coast. Close by is the glorious Flamborough Head, and very near also is historic Whitby, which affords a delightful opportunity for the study of Saxon relics. Holy Idland and Lindisfarne lie on the shore of the Northumberland, a little more to the north, and here the memories of Cuthbert and the venerable Bede are redolent. On the mid-east coast of Norfolk is lovely old Cromer, one of my favorite spots. The south of England is perhaps most popular, for along the stretch of 600 miles lie Brighton, Portsmouth, Bournemouth, Southampton, Hayling Island, the Isle of Wight, Weymouth, Torquay, Plymouth, Dartmouth, Falmouth, Penzance, Land's End, the Lizard, and the fairy Isles of Scilly, with many a lovely resort besides, for I have not mentioned Hastings, Worthing, Eastbourne, Littlehampton, Christchurch, Poole, Exmouth and Bude. Nor have I included that wonderful southeastern section of England called Kent, with the shore on which over a thousand years ago Augustine brought hither the Roman type of Christianity. Ramsgate, Margate, Deal, Dover, Hythe and Folkestone call up in my mind memories of purest holiday delight, as well as of seasons of blessed gospel labor in friendly churches.

But the west coast is the land of wild romance. Wales bears the palm for exquisite beauty. Here the mountains bathe their feet in the ocean. A holiday anywhere in dear old Cambria is incomparable. Swansea, Tenby, Haverfordwets, Pembroke, Aberystwith, Barmouth, Dolgelly, Criccieth, Carnarvon, Conway, Llandudno, Penmaenmawr and Rhyl are spots on the

Welsh coasts where at this moment many thousands are luxuriating. And higher up the English coast on the protracted English line of sand and shingle we have abundant choice between Southport, Blackpool, Morecambe, and the sweet villages along the Solway Frith, where England and Scotland join in the melting beauties of the Cheviot Hills beloved of Burns and Scott.

Eden Memories.

In this article I have not space to write of Scotland and Ireland. Each is a perfect summer paradise. No countries on earth are richer in beauty-spots. And nowhere can finer holidays be enjoyed. In a few weeks wanderings will be over and the nation will be toiling on. But for multitudes the delight of an innocent and healthful interlude will be perennial. The memory of one who has communed with nature in her loveliest scenes and most chanting moods is like a jar of rose leaves. The fragrant recollections of such episodes crowd out many a sordid association. My regret is that the children of poverty are denied these joys. The time will surely come when society will be ashamed to permit the weak, helpless, sweated and unfortunate to languish during all their poor lives without ever looking on the broad, smiling face of ocean or on the fresh and verdant expanse of moorland and heath. But there is much for Christianity in its social mission to clear away before such a blessed consummation can be attained.

London, Sept. 4.

BREAK THE FAST

The Morning Meal Should not be Missed.

After a night's fast the stomach should have some food for breakfast to sustain mind and body during the morning. It should not be a heavy meal, but wise selection will pay immensely.

A young Los Angeles woman says: "For years until I used Grape-Nuts I have never been able to eat breakfast, for eating in the morning was always followed by terrific sick headaches and my stomach has always been delicate.

"Some time ago a friend urged me to try Grape-Nuts food and I began eating it every morning. As a result of its steady use I have gained 11 pounds and the headaches have disappeared entirely and my weak stomach has become normal and strong. All my food digests and I now perform my daily duties with a renewed cheerfulness and energy. Evidently I had been eating the wrong food, but Grape-Nuts soon put me right." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Little Lessons in Living.

By S. John Duncan-Clark.

3. The Way to Harmony.

Every man who in any degree knows himself or his fellows, must realize that human life is fraught with unceasing discords. No life song was ever sung in the sweet cadence of unselfish deeds, but at some time the melody has been broken and the music jarred into torturing inharmonies. Maladjustment to environment is one of the most apparent, though the least serious, form of discord by which the chorus of human life is marred. The square peg in the round hole is a sad, but unnecessarily common feature of modern existence. There is, however, another phase of inharmony that is deeper rooted than this; indeed, unfitness to surroundings is merely the manifestation of the more subjective and causal discordant condition that exists to a greater or less extent in every human soul. The theological term is sin; and the condition, of which you are surely conscious in your own life, is simply one of inharmony with the Divine will. This is the rift in the lute that mars the melody of life, and gets ever wider so long as its existence is ignored and the remedy neglected. From this inharmony result all the sin and suffering, sickness and sighing that prevail among the children of men. By its elimination in the individual, and, through the aggregation of individuals, in society, the race may be freed from these hampering and unhealthy conditions, and made in its redemption a glorious symphony of song, in which the keynote will be the Divine will, and the dominant chord, brotherly love.

The process of elimination or the way to harmony is the truth at which we would hint in this lesson. It is a law of biology continually evidenced in the history of evolution, that once an organism has drifted out of the line of development, through a lack of harmonious adjustment to the conditions of growth and its changing environment, it can never regain the lost ground. This is also in measure true in the sphere of soul-life. The race, individually and collectively, has drifted from the line of spiritual progression toward the Divine ideal, into a condition of disharmony. No son of Adam, singly or in co-operation with his fellows, can ever by any process of mere self-recovery, return to oneness with God. This is necessarily true because the causal centre of discord is in the will of man, the essential agent in any recuperative work, which is thus rendered impotent for achievement. And all human history bears witness to this fact. But here the parallel with the illustration from biology ends. For the race there is a way by which restoration to harmony with the will of God is possible, but its origin is external to man. This way, in theological parlance, is called atonement. It is the process of re-

turn to oneness with the Divine.

In Jesus Christ God has incarnated His will in human life. He has given back to us what the race had lost. He has shown us the practicability of living in flesh and blood, not as a hermit, but as a man among men, a life in undeviating alignment with the mind of God. In the death of Christ, upon that cross fashioned by the counter-running of His Father's and His fellows' wills, He set free a dynamic that, wherever yielded, to swings the whole current of a man's life into line with the Divine intent. In Jesus Christ, God, the Master Musician, has touched the harp of human life, long mute to melody, the discordant toy of selfishness, the plaything of unbridled passion, and has keyed its untuned strings to the harmonies of love, in vibrant sympathy with the Divine music of the spheres. In Jesus Christ each of us may find for himself the lost chord that will attune our lives again to their rightful place in the great orchestra of the universe.



A Few Pictures from an Eastern Art Gallery.

By Adelaide Gail Frost.

I.

The earth is yellow, the air is yellow, the heavens are brazen overhead. Every leaf of every tree has a pathetic droop. Under one of the trees are a few curiously carved stones, broken images, here a fantastically-fashioned elephant's trunk, there one of the many arms of Shio with a few dashes of red paint on the brown stones, the only bright color in the dull picture. Now you descry a few brown figures huddled near, draped in dirty rags, on one face is a look of stolidity, on one of burning desire, on another of intense longing, the hand of one is outstretched with a broken cocoanut ready to fall before the broken stones. Such a picture of broken hopes, of broken prayers, a not uncommon one even to-day.

II.

A tamarind tree with fine lacelike leaves weaving its shadows upon the earth in airy patterns. White-robed children of India sitting there with bright, intelligent faces, uplifted to a fine, motherly presence. Hymn books lie there and open Bibles. You feel the hush of Lord's day, you see the light of Christianity. This is an uncommon picture.

III.

Something lies outside an open gate. What is it? A human form? There are no fingers on the outstretched hands, the face is swollen and terrible, the feet, oh, the dreadful sores that eat into the flesh! Marred image, how far have you come from the beautiful garden?

IV.

A tall, slender, young figure draped in pure white, a delicate, oval face

with a long scar across the cheek, but on her lips are happy smiles, a little brown baby is creeping toward her in the bright, tropical sunshine. She is a glad mother, who before her husband's conversion to Christianity, was an abused child-wife.

V.

A group of small mud huts surrounding a court, the hand-mill, the terra cotta water-pots, the tiny outdoor fireplace with the smoke curling up from a smoldering fire. A woman stands by the fireplace with a wrathful, evil look on her face and with one hand she holds a long piece of iron like a poker in the coals; with the other she restrains a cowering, frightened girl, quite unclothed save for a piece of a torn skirt. Already the narrow brown back is feeling the hot iron, and you understand that the trembling lips must be framing wild entreaties. Near you see a broken water jar and that is all. The child-wife must fear her husband's mother. You are glad you do not see the red iron descend on the quivering flesh. An all too common picture!



IT'S A MISTAKE

To Attribute Coffee Ills to Poor Grades of Coffee.

Many people lay all the blame for the diseases caused by coffee upon the poorer grades of coffee, but this is an error, as the following proves: "I have used every kind of the best grade of tea and coffee that can be got from a first class grocer, but never found one that would not upset my nervous system, and it was not until I began to drink Postum Food Coffee in place of coffee and tea that I had relief from the terrific attacks of nervous sick headaches from which I had suffered for 20 years.

"I had tried all kinds of medicines, but none helped me.

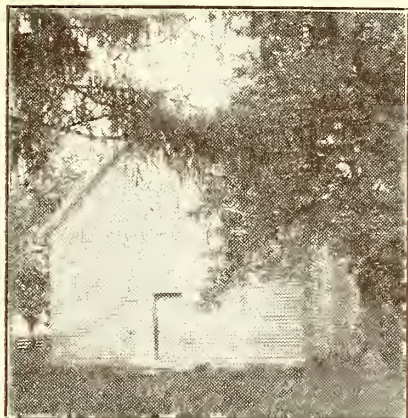
"Soon after I stopped drinking coffee and began to drink Postum the headaches grew less and it was not long until I was entirely cured, and I have never had a return of this distressing trouble, for nowadays I never drink coffee, but stick to Postum.

"As soon as my wife saw what Postum had done for me she gave up coffee which she had drank all her life. This was six weeks ago and she is a changed woman, for her nervousness has all disappeared, her face has become smooth and her cheeks have a good rosy red color. She sleeps well, too, something she could never do while she drank coffee. We consider Postum a household necessity in my house and have induced many friends to try this wonderful food drink in place of coffee." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

The Kentucky State Meeting.

The largest and in many respects the best state meeting Kentucky ever held was its sixty-third just closed at Paris, Bourbon county. There were eleven hundred delegates enrolled and at least three or four hun-



The Cane Ridge Church.

dred other delegates on whom the enrollment committee failed to lay hands. The large auditorium, including the Sunday-school room and galleries of the splendid new stone church at Paris, was filled at most of the sessions and overflowed at all the night sessions. It was like a national convention in size, and from first to last the enthusiasm simply blazed. Delegates and visitors were present from ten different states. Contributing to the success of the convention were several important factors: There was the central location of Paris, its convenient railroad connections, its large, wealthy and hospitable congregation, its famous new church building which everybody wanted to see, and its hearty and pressing invitation to all to come and be its guests. Then there was the steady and growing interest in our missionary work and the cheering report of its progress, which we all wanted to hear. And last, but not least, there was the program of exercises to be given out at old Cane Ridge, seven miles from Paris, in celebration of the centennial of the forming of the first church under the great reformation inaugurated by Barton Warren Stone and his coadjutors, and the privilege of standing by the grave and monument of that great and good man.

I should greatly have feared to see so large a convention precipitated upon any other single congregation in Kentucky, but I had no fears for the Paris folks, and I took the same delight in seeing them "spread themselves" that the boy did the old hen when he gave her a setting of fifty eggs!

The Christian Endeavors, young men and

women, headed by Reuben Hutchcraft, the president, met all the delegates at the trains, drove them to the church, took charge of their baggage, sent it and the delegates to their stopping-places, and did it so easily, quietly and accurately, that no one whose eyes and ears were not open could have suspected the magnitude of their task.

The Woman's Society, whose president I dare not name, sought out homes for delegates among the Parisians, and got them in abundance, not only among our own church people, but those of all the other churches, including the Catholic and Episcopal Churches, and even those of no church. In fact all Paris, and, indeed, all Bourbon county aided in entertaining the convention. The Mormons' society also served daily free dinners in the spacious dining-room of the church, to which the country churches largely contributed, Clintonville, Bethlehem, Antioch, Ruddell's Mills, Old Union, Mt. Carmel and others. Over two thousand people were fed (and fed as only old Bourbon can feed) during the three days that dinner was served in the church.

Such was the system of the officers of the church, headed by Bro. W. O. Hinton, that assignments went off like clock-work, and the thoroughness with which all were provided for and the docket cleared each day, showed that master heads and hands had charge of the business. Unfortunately, and to the regret of all, Bro. Carey E. Morgan, pastor of the church, was ill and away from home. But if he or any other preacher could have improved the methods of those in charge, or could have made our entertainment any more complete or delightful, I for one should like to have seen him try!

Preachers like to have heads to their sermons, and so I shall put my story into that form, especially as it falls into it naturally.

Let me then use four heads, and no tails, for I am admonished by Geo. W. Kemper, your regular Kentucky correspondent, that he will do up the tales of the convention next week!

FIRST. There was the C. W. B. M. day—Tuesday. Mrs. Harrison, the president, and Mrs. Yancey, the corresponding secretary, both witnesses of assemblies, gave the usual address and report, both of them cheering and inspiring.

To be strictly accurate, the C. W. B. M. session began the night previous, but it was my misfortune not to be present or to hear either Mrs. St. Clair, of Hamilton College, or R. E. Moss, of Maysville, whose addresses on "The Debt of Young Manhood," and "All Things Through Christ," were highly commended.

The C. W. B. M. reports showed agreeable gains, the sum raised by both senior and junior departments reaching nearly \$11,000, and the membership running a little in excess of 5,000. The Morehead and Hazel Green schools, and the negro Bible-school of Louisville, are doing a great and growing work and reports from them were of great interest. Addresses by H. J. Derthick, of Berea, on "The Mountain Problem," by Miss Lillie Southgate, of Covington, on "The Consecrated Life," and by Prof. W. M. Forrest, of Calcutta, on "India," were most impressive and timely. No official changes of note were made in the state C. W. B. M. organization.

SECOND. There was Kentucky Missionary Society day—Wednesday. Geo. Gowan, of Louisville, president, gave a fine address on "Serving the Lord Christ," after Prof. M. G. Thompson in the absence of the pastor, had welcomed the convention.

H. W. Elliott, in giving his annual report of the board, cheered us by a gain of \$1,000 over the receipts of the previous year, and an increase of 40 in the number of contributing churches.

Something over \$7,000 were

reported as direct receipts, while the indirect or the amounts raised by the 30 men in the field, swelled the sum to over \$27,000. Counting in the south Kentucky society's report of \$7,226.33, all Kentucky raised for state missions the



Barton W. Stone.

past year, \$34,727.84. Given the sums raised for the F. C. M. S., A. C. M. S., church extension, ministerial relief and C. W. B. M., Kentucky raised for work aside from state missions the past year \$36,648.26, and for all organized mission work in and out of the state \$71,376.10. Of the 30 men employed, 18 are stationed at special points. The number of additions reported are 2,198, sermons preached 4,678, places helped 251, preachers located 63, church officers appointed 112, churches organized 14, Sunday-schools started 42, prayer-meetings 31. An interesting part of the report was that regarding the 25 young men of the Bible College who volunteered to spend their vacation evangelizing in the mountains. Their success was marked, and going for their bare expenses they deserve our hearty praise. Of the 42 students from Kentucky University and the Bible College who spent their vacation in evangelistic efforts, including those who went to the mountains, a total report was given of 1,138 additions, 1,055 being by confession and baptism.

Ernest W. Elliott, of Eminence, spoke forcibly concerning "The Holy Spirit and Missions," while Harry D. Smith, of Hopkinsville, in a graceful paper, bore greetings from the south Kentucky convention.

The temperance committee were given an



New Christian Church at Paris, Ky.



Grave of B. W. Stone in Cane Ridge Churchyard.

hour to press the claims of county local option, which was well filled with ringing addresses. A. B. Phillips, of Augusta, Ga., ably pressed the claims of Church Extension,

(Continued on page 443.)

News From Many Fields

Kansas.

J. Ira Jones, our new evangelist, is storming the fort at Kinsley. This is a new field. The prospect is promising.

J. D. Forsythe and R. W. Shaffer are in a good meeting at Fredonia. Brother Forsythe can be had for other meetings at the close of this one. H. M. Shephard will sing for him. Brother Shaffer having other appointments.

J. E. Holley will begin a meeting at Mayetta right after the state convention. He is a strong evangelist.

If the churches wanting protracted meetings will write our office we may be of service to them. Make your preparations early for your meetings. Don't wait until a few days before you want to begin, and expect to get an evangelist on a week's notice.

Be sure to see that your railroad agent has received instructions in regard to the rate to the state convention, and also that he has coupon tickets over connecting lines to Newton. Some agents may have to send for them. They will do this if any considerable number is going from your town. We expect an unusually large attendance. B. B. Tyler will be on hand for his first address, as well as for the last one.

Let all Kansas take notice that the Santa Fe and Wabash railroads have been chosen as the official route to the National Convention at Detroit. Be sure your tickets read over these lines from your starting point. Of course, you will want to go with the crowd. Our delegation will leave Kansas City at seven o'clock P. M. Thursday, Oct. 15. We want to know how many are going, so as to be able to make proper arrangements for special car. Send your name to either Milton Brown, F. E. Malory, C. A. Finch, W. S. Lowe, at Topeka, or A. E. Dubble, Wichita. There ought to be one hundred and fifty persons go from Kansas to this great gathering. The rate is one fare, plus two dollars. W. S. LOWE.

Topeka, Kan.

Michigan.

The third district convention was held at Trowbridge church Sept. 13. This was the first time the Trowbridge church ever entertained our district convention. The local attendance was excellent. The entertainment was all that could be desired. The discussions were most helpful and inspiring. The church feels that it received a great spiritual uplift. Bro. H. H. Haley gave the opening address and it was one long to be remembered. Brother Konkle, of Bloomingdale, was present and aided in the discussions. It was a pleasure also to meet Miss Hattie Cooley, of Paw Paw, author of "An Honest Doubter," etc., who added much to the interest of the convention.

Beside these mentioned and others from outside the district, there was a goodly representation from the churches of the district. The convention voted to use the evangelists employed by the state board for evangelistic meetings, so far as possible, rather than to attempt to employ a district evangelist. Officers elected as follows: President, C. M. Keene; vice-president, H. Y. Finch; recording secretary, Mrs. A. M. Church; corresponding secretary, J. F. Green; Y. P. S. C. E. president, Miss Bessie Smith. The semi-annual convention will be held with the church at McCords the first week in April.

One of Michigan's pressing needs is more preachers. Many of our churches are without pastoral care or regular preaching. We need twenty-five preachers to-day to take charge of vacant churches in Michigan. These churches are not able to pay a large salary, but there are splendid openings for right men.

The next great missionary offering for Michigan Disciples is for Michigan missions. Do not forget that the first Lord's day in November is Michigan day. It is none too soon to begin to prepare for it. Write to W. Munro for literature, and begin at once to prepare

for the greatest offering in the history of our state work. Michigan will make a record this year in missionary work unsurpassed in her history. God is opening doors of opportunity for us on every hand. Shall we enter in? Your answer will be given on Michigan day.

The revival campaign has opened in Michigan. F. T. Porter is in a meeting at Hartford, L. O. Dew is in a meeting at Wayland, C. M. Keene is in a meeting at Coats Grove.

On to Detroit! Oct. 16-21 is the date. This is Michigan's opportunity to catch the inspiration of one of our great national conventions. Your whole life will be richer if you attend this convention. You cannot afford to miss it. C. M. KEENE.

Cascade, Mich.

Maryland, Delaware and District of Columbia.

I attended the Beaver Creek Church dedication Sept. 6. A grand day, followed by a meeting, which closed Sept. 22, with 21 added. Sept. 7 met in preachers' meeting in Washington, D. C. Plans were discussed for the new building for the Fifth Church. We hope it will be begun soon.

W. L. Harris, Whitney Avenue, was having a tent meeting not far from his church; 6 added the first week.

I preached Sept. 13 and 20 at the mission in Waynesboro, Pa., with increased attendance on the 20th. We have not a place where we can meet on Sunday nights; had but one service and Bible-school.

The program has been prepared, blanks sent out for reports and arrangements made for the entertainment of the next convention of our Christian Missionary Society of Maryland, Delaware and District of Columbia, and Washington, D. C. It is our "silver jubilee." An important feature will be the address by Brother Power, giving the history of its twenty-five years of work. He was president most of that time. Each church should appoint delegates early, and send balance on apportionment. Some of us hope to attend the larger convention at Detroit.

J. A. HOPKINS.

Minnesota.

While Minnesota is a promising field, we have great difficulty in securing pastors for our weak churches. We have a number of calls where the church could support a pastor about half the time. Some of these churches are close enough to others, that it would seem possible for one man to serve both, but we haven't the man.

We would be pleased to open negotiations with any man who would be willing to fill such a place. Half a dozen good men are needed in Minnesota to-day. Some of the churches without pastors are able to pay moderate salaries. What we want is good, consecrated men who are willing to make some sacrifice and grow with the work.

Ours is a great state, both in size and quality. We are not "way out west" nor in a wild country as formerly. Our farming lands sell from fifteen to sixty-five dollars an acre. Our climate in summer makes our state the location of numberless summer resorts, and the winters here are not as severe as years ago.

Our preaching brethren should know that, if they come to Minnesota, they come to a thoroughly up-to-date state. They will find the people, who come from every state in the union, to be among the best in the country. Ask Bro. C. J. Tannar about this. Ask him about Minnesota as a field for earnest workers.

The state board is planning to do larger work this year than ever before. They cannot do much till a state evangelist is secured. It is impossible to say who this will be, but we hope to report soon. The churches should bear with us until we can secure him. All

pastors making application for position, and all churches needing pastors, should correspond with this pastoral committee. Chairman, R. W. Abberly, 616 E. 16th St., Minneapolis, Minn. M. R. WATERS, Cor. Sec.

Nebraska.

J. H. Bicknell's meeting at Deweese closed on the 13th with eleven additions by baptism. One was a lady 71 years of age. Bro. Bicknell has resigned the Northside Church, Omaha, to take effect Oct. 1. We are sorry to have this move made just now, but Bro. B. desires to go into evangelistic work, for which he is well adapted. The church is seeking a fitting successor to take the work and go forward with the plans for a new house.

J. S. Miller, formerly in Southwest Nebraska, has returned and re-located at Edison and will preach there and at Stanford.

Printer Jessup, who had in charge the 1903 minutes, had a disastrous fire in his printshop and destroyed all the finished work. This will delay the issue of the minutes somewhat, though just how long is hard to tell. A couple of weeks, perhaps. They were coming along nicely, and it is a disappointment.

While telling bad news it will be well to record here the lapse from the faith of C. F. Martin, of Bartley. Bro. Martin came in under our meeting at Ainsworth last winter. He was then working in a store. Seemingly, he was in all earnest, and indicating a desire to preach, he was later called to Bartley and Indianola, where he seemed to be doing well. A short time ago he joined the M. E. Church without notice to our brethren, and asked for an assignment from that body. He went out from us because he was not of us. He came voluntarily, and was received in good faith. A short time ago he joined the M. E. Church without notice to our brethren, and asked for an assignment from that body. He went out from us because he was not of us. He came voluntarily, and was received in good faith. If he can stand it, we will try to do so.

H. J. Young reports for eight weeks' work at Blair six added by letter, one by statement, two by baptism. This is a good record. He has organized a C. E. Society.

A. L. Ogden is in a meeting five miles from Elm Creek. Good prospects.

One added by letter at Lincoln, First Church, on the 20th.

Eastside Church, Lincoln, cleared \$500 from serving meals at the state fair. Much of this was put into repairs on the dining hall and for dishes.

The National Convention at Detroit claims attention from this time forward. The programs have been printed in the papers, and if you have not seen them look up the files of your papers. If you do not take any of the papers you ought to subscribe now. The Nebraska delegation will not be large enough to divide, so we will all go together. The fare is \$22.40 from Lincoln the round trip, and preachers by using their half-fare permits to Chicago, can get there for \$2 less. This is due to the one fare plus \$2 given by the Western Association, while the Eastern gives one fare straight.

Bro. and Sister S. G. Willard left Chicago this week, and will be ready to go on to Detroit with the Nebraska delegation. We hope to have some of the California and Colorado delegation with us also. All roads lead through Nebraska. Let us go up to Detroit in a representative manner. A delegate or more from every live church would be about the right thing, then let everybody go that can besides.

If you have not taken the Church Extension offering this month, do so at once. This work is one of our necessary agencies for establishing the cause of Christ in new fields. We can not afford in Nebraska to be indifferent, since this fund has been a consistent and persistent friend to our congregations. Some have been builded in which the board put in nothing but a promise. They were never called upon to redeem it. The help was just as real, however, as Abraham's sacrifice was real and acceptable to God even though the knife did not fall upon the victim. We will want to build, are wanting to build more new houses. We

should stand by this business proposition loyally. Lincoln, First Church, has just recently beautified its house inside. This house and property was obtained by the direct help of the Extension Board. Don't neglect this.
Lincoln. W. A. BALDWIN.

Virginia and North Carolina.

In passing through Newport News recently I enjoyed a few hours in the company of the "Power" that helps move the CHRISTIAN-EVANGELIST, and he seemed much more "Garrisoned" with strength than I had expected. If his people take care of him as well as his noble wife does, and he takes care of himself, he is good for many years yet as the exponent of sane Discipleship at the capital of the nation and through the columns of the CHRISTIAN-EVANGELIST. F. D. Power is pre-eminently "sane," and being sane he is "sound." We have so many leaders (or would-be leaders) who are surpassingly sound, but who lack sanity and go abroad like roaring lions seeking whom they may devour.

A few weeks' stay on the seaboard has carried me back to England, theologically. Old country conditions of fifty years ago in this respect are being reproduced largely, and we are going through the "converted Jew," the "pre-millennial," and the "sanctificationist" crazes, or they are going through us.

Some of the Disciple preachers are tainted with these pious fanaticisms, and many of our people are beginning to wonder where they are "at." Plymouth brethrenism, which is the power behind the throne of all these specious and superb speculations, has rent asunder many an old country congregation, and caused almost inconceivable bickerings among Christians, and I earnestly hope and pray that the American churches may be saved this scourge. "Brethrenism" has a most unbrotherly history. Division, demoralization, decay and death, invariably and inevitably follow in its train. I wish Brother Durban would devote an article to its exposure.

I have been "vacating" since April on the eastern coast, dividing my time between North Carolina and Virginia, steaming, sailing, rowing, yachting, canoeing, fishing, feasting, on waters fresh and salt, and I might add "swamping" and "dismal swamping."

In North Carolina I found religious conditions very peculiar and confusing. The "Disciples" and "Christians" being two distinct bodies, the latter being slightly the stronger, their nicknames respectively being "Campbellite" and "Okellyite," the Christians have an absolutely open membership for all who presumably and ostensibly possess or wish to possess "Christian character," with baptism or without baptism, with creeds or without creeds. What the Disciples have I need not state here, except that there is a strong foot-washing tendency among some of them. The Freewill Baptists have a membership of about double what the Disciples or the Christians have, and they are a very aggressive, though very unprogressive people. They insist upon "foot-washing" as a religious ordinance and make its practice a test of fellowship. The primitive Baptists practice this some, but are not "bigoted" about it. The Freewill Baptist churches are adorned with "dish pans" to keep before the minds of the people their religious duty.

Between the Christians and the Freewill the Disciples are being ground to powder, they are somewhere betwixt the "devil and the deep blue sea," and to the philosophic and comprehensive mind the "current reformation" is doing little and is destined to do less in the old north state. Brethren who know the situation here say that we are on the eve of a collapse or a revolution in our ranks. Most any change I think is better than none. Ignorance and selfishness are at the bottom of the situation in North Carolina.

I found conditions very different in Virginia. The "current restoration," while not setting the world on fire, is maintaining most serenely the even tenor of its way. It has been blessed largely with an intelligent and cultured ministry, and the churches, as far as

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You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

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Strengthen and tone the stomach and the whole digestive system.

I have been able to observe them, are made up of some of the best material in the communities. The church life and thought is not strikingly modern, though it is markedly respectable. It does not seem much worried over the "higher criticism" or the "lower Campbellism." It does not seem to be reading many of the productions of present day Disciples. Hopson, Longan, and the "man in the book" man (I can't call his name) are among its favorites. The Tylers, Sweeneys, Caves, are among its pulpit stars.

In a quiet way, the C. W. B. M. auxiliaries are making no small headway, yet I cannot see that there is much "enthusiasm for humanity" existing, the negro problem casts a hue of doubt and despondency over the whole missionary propaganda—and no wonder! Correspondents, please address me, Station B. Richmond, Va. CLARIS YEUVELL.

Indian Territory.

In our last notes we spoke of Wagoner as one of our good churches and one that will soon be known among our people as one of our most energetic and wide awake congregations. Since that time we have had a meeting held by our brother, A. Martin, of Muncie, Ind. To those who know Bro. Martin, I need not say the preaching was all that could be asked for. Bro. M. seems to have grown in power with his growth in years, for to me he seems a stronger preacher than he was when I heard him last; at least he is fine now, and did the church at Wagoner good. I have not heard the exact number of additions, but it was a good meeting.

We also spoke in our last notes of Bro. Walling as being pastor of the church at Muscogee. Since that time he has resigned, I am told. This is due to his feeble health. Bro. Walling is a fine preacher, and could have done well at M. had he not been crippled by the weakness of the flesh. We hope Muscogee will not be long without a pastor, for in this place they need a good man, as it is one of the best towns in the Indian Territory, and we have many good people here.

South of this on the M. K. & T. is Checotah. Here we have a house, and it is paid for, but no congregation to speak of. We are now doing something for them in aiding Bro. J. C. Howell, who is preaching for them two Sundays in the month, and we know the preaching is well done; and we hope they will soon get together and go to work in earnest, and I believe they will.

At Enfauila we have some people, but they are few and weak; hope during next year to be able to give this place some substantial encouragement.

Also at Crowder City we have a good many people, and with little effort I am told we could have a congregation at this place.

At South McAlester we have one of the best men and one of the good churches in the Territory. Bro. I. N. Teel, late of Kentucky,

is pastor of this place. When Bro. Teel took hold of this work they had been without preaching for some months, and of course had run down very low; but having some very good people to work on, he took hold of the matter in a brave, and yet careful way, and I am sure they will soon be brought to the front.

Bro. J. C. Howell, former pastor of this church, and the editor of the Pioneer Christian, still lives here. This is also the home of Bro. T. R. Dean, our recording secretary and treasurer.

At Haileyville we are soon to have a house of worship. We have here a very few earnest and faithful people, but mostly sisters. This is the work of our brother, C. N. Martin, of Wapanucka.

At Hartshorne we have a good house of worship, but are doing but little to build up the cause of Christ. The same is true of Atoka and Durant. At all these places we ought to, and might, with proper energy and management, have good, strong congregations; and we believe this will be had during the coming year.

We have lately had a good meeting at Jesse, held by our brother, F. G. Roberts. The immediate results of this meeting were three additions. Bro. Roberts also held a meeting at Wapanucka. Here he organized a congregation of twenty people. In both of these places he found very bitter opposition to our people, but Bro. Roberts, by his kind and plain presentation of the truth broke down the most of it—or, at least, a great deal of it. Both of these places are the fields of our Bro. C. N. Martin. G. T. BLACK, Cor. Sec.

Ardmore, I. T.

Texas.

G. W. Terrell, late of Missouri, has located at and is starting off nicely at Hillsboro, one of our important Texas churches.

That East Texas veteran, our old man eloquent, Harry Hamilton, of Landady, has been holding some fine meetings. He does not report much. One of his meetings with 32 confessions and seven other additions closed last week seven miles south of Crockett.

A congregation of 50 members was enrolled on Sept. 15 at Mart. Bro. David Pennington, of Taylor, preceded the secretary there with a week's preaching and prepared the way for this work.

Sept. 20 was spent at Crockett, the county site of Houston county. We found here a good new building standing idle, because a bad man had been employed as minister several months ago and brought shame and discouragement upon the church. Money was pledged to support a minister and in a short time a good man will be working in this field. How important to be sure of the minister's character who is to represent the church of God in any community.

Bro. A. O. Kial, late of the Terrell Church, has been called to Augusta, his former home, to look after the financial interest of an estate in which he, by his wife, is interested. He is not the man to be idle. He will preach at Augusta and Grapeland and act as chairman of the East Texas board. He will be a God-send to our East Texas work.

The veteran evangelist, B. B. Sanders, is beginning a good meeting at Lafkin. Sanders never fails. This is a field that was captured by Bro. T. W. Caskey thirty years ago. He routed the enemy and we thought the community was won. Six years later S. R. Ezzell captured it again. Then a few years later D. A. Leak captured the same field again. Still a few years later the writer visited this field and, by the courtesy of the Baptists, was allowed to preach in their house of worship. We aim to hold our part of it this time. Our tactics are changed, but the old gospel will be preached and God's name honored by faithful work. J. C. MASON.

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The Sunday-School.

Oct. 11.

GOD'S COVENANT WITH DAVID.—
2 Sam. 7:1-16.

Read 2 Samuel 7-10. (Parallel passage 1 Chron. 17:20.)

Memory verses, 2 Sam. 7:8, 9.

Golden Text: "Thy throne shall be established forever."—2 Sam. 7:16.

David's Desire.

David had now come fully into his kingdom. He had extended his dominion over all Israel and Judah, had conquered the stronghold of Jerusalem and made it his capital, and had brought up the ark so that Jerusalem had become the religious headquarters as well as the political capital of the nation. He had built for himself a palace, a "house of cedar," by the friendly aid of Hiram, king of Tyre. There was comparative peace and prosperity at home, and, for the first time, the government of Israel gave promise of a reasonable degree of stability.

And now it came into David's heart to build a house for the Lord, which should contain the ark of the covenant and should be on a larger scale than the ark, a visible symbol of the presence of Jehovah. It was a laudable purpose, and when the prophet Nathan was called into counsel he gave it his hearty approbation.

The Building of the Temple Postponed.

But the divine wisdom did not agree with the plans of David and Nathan, and the prophet was instructed to tell the king that the time was not yet ripe for the building of a temple. David had been a man of war, and his reign, beginning as it did in small things and with civil discord and foreign oppression, could not be a time for the accomplishment of great works of peace. Jehovah did not wish David's thoughts and interests to be diverted from the work of conquest which yet awaited him. So his word was that the building of the temple should be reserved for the next reign.

The Promise to David.

In that connection and in recognition of David's fidelity, a promise of great significance was given. It was that the house of David should be established perpetually, and that the kingdom should have no end. This is one of those prophecies which, though their first reference is to the affairs of the temporal kingdom of Israel, nevertheless have a secondary messianic significance. The dynasty of David at Jerusalem was not destined to be perpetual. It reached its glory under David's immediate successor, and its total duration was much shorter than that of several royal houses which might be named. But through the line of David came the King of whom it can be said that "of the increase of his kingdom there shall be no end." The fall of the kingdom at Jerusalem and the apparent destruction of the Davidic line of kings was not in contradiction to the spirit of this prophecy, but was the condition of its largest fulfillment. As Israel came in later days to trust in political power more than in righteousness and obedience to Jehovah, it became necessary to take away her political independence in order that her real mission might not fail of accomplishment, and that the highest blessings which were to be given to her and through her might be possible.

The Wars of David.

When David had made his covenant with Jehovah, he turned his attention to the conquest of his warlike neighbors. Strong in the confidence of divine favor and assistance, he subdued the Philistines, smote the Moabites and extended his dominion over Syria. The Edomites brought tribute and the Ammonites were his servants. All of these conquests meant a vast influx of revenue into the royal treasury, for the taxes levied upon conquered peoples were heavy in those days, and the proceeds went into the hands of the king. So

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CHRISTIAN PUBLISHING CO., - St. Louis, Mo.

David's wars, which prevented him from building the temple, enabled him to amass the riches for its erection and lay up gold and silver which were to make the temple the most gorgeous and expensive building that the world has ever seen.

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

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Midweek Prayer-MeetingBy Frank G. Tyrrell.
Oct. 6.IV. LAYING UP TREASURES.—Matt.
6:19-24 Luke 12:16-21

Slowly and painfully the world understands and appropriates its Savior. The hardest problem before the church to-day is this one of laying up treasure on earth. The teachings of Jesus touching riches are sometimes willfully misunderstood. Men's hearts are set on riches, because of the power or the comfort they assure, and they juggle with the words of the Master and make them mean something different from their plain intent.

Whatever may be said by the commentator who would indulge men in their covetousness, Jesus unequivocally condemns and forbids the laying up of treasures on earth, and enjoins the laying up of treasures in heaven: "For where thy treasure is, there will thy heart be also." He does not want men's hearts corrupted, nor fixed on things vain and transitory. What then? Must men who are naturally thrifty, endowed with a genius for accumulation, go out of business? Must they hide their talent in a napkin?

By no means. But they must beware lest their hearts are set on riches. Let them engage in business, and let them accumulate a competence, even wealth, provided they make that business a means of service to the King, and of laying up treasures in heaven. Here is where many a disciple stumbles and fails. He gives full and free rein to his acquisitiveness; he adopts the cruel methods of the age in which he lives; he drives his business with relentless energy, bent on accumulation, thinking all the while that the right use of his wealth is all the Master demands. Ill-gotten gains can have but one right use,—their immediate return to those who have been despoiled. If by subterfuge and chicanery a man accumulates wealth, he may bestow it all to feed the poor but it profits him nothing.

The same principle holds whether a man makes much or little. It is not the amount, but the spirit that animates him. He who sets gain above godliness violates the precept of the Master. He who makes merchandise the end of business, and not manhood, denies his Lord. The time will come when in the strifes of trade, as well as in charity—mongering, "the strong will bear the infirmities of the weak;" when it will be considered as much beneath the dignity of a Christian to take wealth from others or from the common store by superior skill as by superior strength.

"Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things that he possesseth." We are in the midst of congested fortunes. Men's hearts are so set on riches that when they fail to win them, they die by their own hands. It is a time for heart-searchings; for a fresh study and faithful application of the teachings of Christ. He does not put a premium upon idleness; he does not encourage prodigality or laziness; but he does rebuke covetousness.

The great lesson for us to learn is, 1. That wealth is not the end of life. 2. That business itself is to be a means of Christian service. 3. That having honestly and diligently prospered, in a greater or less degree, we are not to have our hearts set on riches, but on making riches serve God.

To-day I found a man who is working hard for a small salary, having voluntarily relinquished an interest in a very profitable business, simply because the managers published lying advertisements. The article sold was worth all they asked for it, but it would not and could not do all that they claimed for it. He did not prepare the advertisements; his work was in another department; but he was too conscientious to profit in any measure by lies.

PRAYER.

O God, men fear poverty and want. They are beset by temptations. Help them to look aloft; to lay up treasures in heaven. Amen.
(Topic for Oct. 14. A Cure for Anxiety.—Matt. 6:25-34; 1 Pet. 5:7.)

Christian Endeavor.

Oct. 11.

GREAT MEN OF THE BIBLE.—II. JOSEPH
—Gen. 41:14-16; 42-46.

The career of Jacob's youngest son forms one of the most picturesque and romantic stories in ancient history. The youngest and favorite son of a wealthy cattle-owner; sold into slavery in a distant land through the treachery of his own brothers; loved and tempted by a wicked woman; falsely imprisoned on a serious charge—all this before he was thirty years old. Then the sudden transition from slavery and prison to the court of the Pharaohs as the king's favorite and deputy; the re-union with his father and brothers; the removal of the family to Egypt; the honorable old age in which he presided with patriarchal dignity over the growing community of his father's posterity which was soon to multiply into a great nation. Here is a story as strange as fiction, told in a style of Homeric strength and vividness.

But Joseph's story is the embodiment of many great truths as well as a succession of thrilling incidents. Let us note some of these principles:

The opposition of wicked men is not to be feared, even when they seem to have us completely in their power. No one could have been more helpless than Joseph in the hands of his jealous brothers with murder in their hearts. But their evil designs could not frustrate the purposes of God, and Joseph came safely through his troubles and dangers. "Every man is immortal until his work is done."

The way of violence is the worst road to success and the least liable to lead to that goal. Joseph's brothers wanted to supplant him in their father's affection and they chose murder as the means. The attempt failed. Jacob's heart never lost its love for the boy whom he supposed the wild beasts had devoured and the elder sons gained none of his favor.

The memory of a sin, especially of a hidden sin, is an uncomfortable companion. When Joseph, as Pharaoh's deputy, asked his brothers about their youngest brother, they, not knowing him, said: "We are verily guilty concerning our brother, in that we saw the distress of his soul when he besought us, and we would not hear; therefore is this distress come upon us." Even when a sin is not followed by a visible punishment, it brings its own punishment in the form of remorse. Hell can hold no hotter punishment than this—a consciousness of the loathsomeness of one's own sins. To try to cover up a sin is like trying to cover a red-hot iron with snow.

Purity means power. To every man comes sometime a parting of the ways, when he must follow either the promptings of his best ideals or the leadings of sensuous temptations. He cannot follow both. If he chooses the latter, he becomes henceforth a negligible factor in the universe of spiritual forces. He has enslaved the soul to the body. Joseph in Potiphar's house is the type of the young man beset, perhaps for the first time, by temptations which it seems even dangerous to try to resist. To have yielded would have changed the whole course of his future life, would have cost him his opportunity of becoming under Pharaoh the ruler of Egypt and the protector of his father's family.

When Joseph's fortunes were apparently at lowest ebb, he was on the eve of his great promotion. To be cast down for righteousness sake is no detriment to a man. Sometimes God lets his chosen servants be brought very low, that they may know how to have sympathy with the lowly.

How admirable is that scene where Joseph, as viceroy of Egypt, meets and recognizes his brothers but is not recognized by them. He has no bitter thoughts toward them for their great sin against him, but from the very fullness of his love and the overflow of his joy he turned quickly away from them and "sought

IS IT AN EPIDEMIC?

**Vital Statistics Show an Alarming Increase
in an Already Prevailing Disease—
Are Any Exempt?**

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—*Bright's disease*.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the St. Louis CHRISTIAN-EVANGELIST to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.

Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

where to weep; and he entered into his chamber and wept there." Not in the exercise of his most arbitrary authority over the people of Egypt did Joseph appear more kingly than in that moment when love triumphed over hate. He could afford to forgive and forget the sin of his brothers; they could not forget it if they would.

DAILY READINGS.

M. High Ideals.	Gen. 37:5-11.
T. Bearing Injustice.	Gen. 37:18-28.
W. Rising Above Obstacles.	Gen. 39:1-6.
T. Kindness to Evil-Doers.	Gen. 40:1-23.
F. Honoring the Lord.	Gen. 41:25-28.
S. Trust in the Lord.	Gen. 50:22-26.
S. The Governor of Egypt.	Gen. 41:42-46.



If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a calamity may overwhelm us, and bury our glory in profound obscurity. —Daniel Webster.

Our Budget

—National Convention, Detroit, Oct. 16-22.
 —Detroit is the Jerusalem to which our tribes will go up in large numbers, in October, to our National feast.
 —Reports of successful state conventions which have reached us give evidence of a great National Convention.
 —Missouri, Indian Territory and Kentucky were in convention at the same time last week and exchanged fraternal greetings by wire.
 —There should be a great work wrought by the churches this autumn and winter. Attendance on the sessions of our National Conventions at Detroit will be a good and perhaps the best possible preparation for such a work.
 —A word to business men: Plan to go to Detroit. You are too busy, you say? What business is more pressing than the Lord's? "Seek ye first the kingdom of God." If you *cannot* go, see to it, at least that your preacher goes, if you have to pay his way.

—R. B. Havener begins a meeting at Gamma, Montgomery county, Mo., Friday, Sept. 25.
 —The new Christian Church at Whitehall, Ill., was dedicated Sunday, Sept. 27, by L. L. Carpenter.

—W. F. Haman, pastor at Windsor, Mo., has resigned; resignation to take effect on or before Jan. 1, 1904.

—Hiram Van Kirk, Mrs. T. D. Butler and W. B. Berry will represent California at the Detroit Convention.

—The church at Liberal, Kansas, wants a preacher. For particulars apply, with good references, to E. O. DeVass, Liberal, Kan.

—We hear that Frank Garrett, of Nankin, China, who is now spending his sabbatical year in this country, is attending Columbia University, New York.

—G. W. Coffman has resigned the pastorate at Salida, Colo. His work there has been quite successful. There have been four additions during the past month.

—The church at Webster City, Ia., is in need of a pastor. The church has 350 members and must have a strong, stalwart preacher. Address Dr. Elbert Storer.

—The meeting at Prairie Valley Church held by S. E. Hendrickson and R. B. Havener resulted in four additions and the raising of the amount necessary to build a new house of worship.

—The First Christian Church at Ft. Smith, Ark., laid the corner stone of its new building on Sunday, Sept. 27. The address of the occasion was delivered by Z. T. Sweeney. E. T. Edmonds is the pastor.

—The First Church, St. Louis, will rededicate its enlarged building on Sunday, Oct. 4, and in that connection will hold a Harvest Home Jubilee and reunion of the former members of the congregation.

—The membership of our churches in California has increased over twelve per cent in the past twelve months, or one per cent a month for the entire period. How many other states can show an equal percentage of increase?

—L. E. Scott, formerly of St. Paul, Minn., has located at Greeley, Colo., where there is a large opening for a prosperous work. His pastorate has opened auspiciously with several additions, and the Sunday-school revival has been commenced.

—It is reported that Drake University has one hundred more students in attendance than it had at this time last year. All of our schools, so far as reports have been received, are opening up with bright prospects and increased attendance.

—J. F. Assiter, of Wellsville, Mo., writes that the ladies of the church recently paid a visit to the pastor's house to assist in celebrating his wedding anniversary, and incidentally left behind a beautiful dinner service and other mementoes.

*Collier
Missouri
Red Seal
Southern*



DWELLING house in the city of Elizabeth, N. J., built one hundred years ago, has always been painted with Pure White Lead and Linseed Oil—nothing else.

There is not a crack, blister, blemish or imperfection of any kind in the paint. Makers of mixtures, beat this record if you can!

Be sure the brand is right. Those in margin are genuine, and made by "old Dutch process."

If interested in paint or painting, address

National Lead Co., Clark Ave. and Tenth Street, St. Louis.

—J. D. Hull has received a call from the Parkersburg (W. Va.) church for another year. During the past year over sixty have been added to the membership, the church debt reduced, missionary collections increased and current expenses met.

—A rally and conference of the Prohibitionists of Missouri, Kansas and neighboring states will be held in Kansas City, Wednesday, Oct. 7. Many prominent Prohibitionists will be present and the evening address will be delivered by the national chairman, O. W. Stewart.

—"I thank you for the article in the CHRISTIAN-EVANGELIST on 'The Ideal Church.' I wish to send a copy of the paper containing it to a number of persons whom I think it will do good, and will read it at our next prayer-meeting."
 W. S. AUSTIN.

Duluth, Minn.

—E. L. Ely has resigned at Slater, Mo., and has accepted a call from the church at Atchison, Kan., where he will succeed W. S. Priest, who has recently gone to Columbus, O. We are sorry to lose Brother Ely from the state, but he is going to a good place and Kansas is getting a strong man.

—The Metropolitan Christian Church, of Chicago, of which Charles Reign Scoville is pastor, has large plans for erecting a well-equipped building to do a many-sided institutional work. A recent issue of the Chicago Tribune gave a half page illustrated article on the church's plans and expectations.

—The Bible College of Missouri received a gift of \$5,000 to its endowment fund during the state convention at Columbia. If more of our business men would attend the conventions and get their information and enthusiasm at first hand, the contributions to all of our enterprises would be greatly increased.

—The Coshocton (O.) Daily News brings a report of a strong sermon by C. A. MacDonald, pastor of the 11th Street Church of Christ, on "Why I Am What I Am." The final reason given is the all-inclusive one, that the religious people with whom he is connected is pleading for the restoration of apostolic Christianity.

—The Ohio federation of churches and Christian workers, proposes to inaugurate an aggressive campaign this fall. The field secretary, Rev. D. R. Miller, D. D., St. Mary's, Ohio, will gladly respond to all inquiries for information, and calls for assistance in the organization and work of local federations. It is desired that at the fall meetings of conferences and associations, and similar gatherings, the matter will be carefully considered; also that delegates be appointed to the annual meeting to be held in Dayton, Dec. 1, 1903. This will be a very important and interesting meeting; a strong program is preparing.

Funds are much needed to carry out the plans of the federation. Contributions, large or small, may be sent to the field secretary or to the treasurer, Rev. W. M. Bell, D. D., Dayton. Send to the field secretary for circulars, information and blank subscription cards.

—Eureka College opened Tuesday, Sept. 15, with an address in the college tabernacle by Judge Lawrence Y. Sherman, ex-Speaker of the House of Representatives. His subject was "Individual Capital." Judge Sherman is deeply interested in educational problems. The friends of Eureka College will be pleased to know it is entering upon one of the best years of its history.

—R. B. Neal, of Grayson, Ky., writes that he knows of three mountain preachers, two of them "Mormon fighters," who ought to go to the Detroit Convention, but cannot afford it. We suggest that since attendance upon our national conventions is quite as much a matter of fellowship as of business, it would be highly appropriate to show our fellowship by helping those to go who are not able to do so.

—Many of our readers may not know that Miss Mattie W. Burgess, our Missouri missionary to India, has been recalled to headquarters at Indianapolis to assist Mrs. Helen E. Moses, whose illness compels her partial retirement from work for the present. Miss Burgess by her devotion to the cause and by her experience in the foreign field will be in condition to render great service to the Christian Women's Board of Missions in her present position.

If your lamp-chimneys break, say MACBETH to your grocer—loud!

He knows.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

—Please notice the "Suggestions for Detroit" from the chairman of the committee in that city which will be found elsewhere. We trust our readers will give these suggestions their very serious and earnest attention. It cannot be too deeply impressed upon the people that the value of the Detroit convention to the interests of the kingdom of God depends upon the state of mind and heart which the people who make up that convention will carry thither.

—The departure of Walter Scott Priest from Atchison, Kan., is felt as a great personal loss by the members of that church and by the people of the city generally. He was the organizer of the church, and after a few years' absence returned five years ago for a second pastorate. The church has grown and prospered in every way under his ministry. We have received from a prominent member of the congregation a tribute to Brother Priest's character and work, which only lack of space prevents us from publishing.

—The latest report from the office of the Foreign Society brings the gratifying news that the \$200,000 mark has been passed and the money is still coming in. It is now believed the receipts will reach \$205,000 or \$210,000. This good news will send a thrill of joy around the world. It will reach the missionaries on the field. We suggest that the preachers mention this bit of good news to the churches next Sunday morning and that they make special mention of this great victory in their prayers in the Sunday morning service.

—T. C. Jackson, pastor of the church at Atlanta, Ind., received a hearty call to the church at Camp Point, Ill., and was desirous to accept it, but the church which he has been serving for some time at Atlanta, vetoed the arrangement, and has called him for another year from next January. While this is a disappointment to the church at Camp Point, it affords additional proof of Brother Jackson's fitness for the position to which they had called him. Men of single-hearted devotion to the cause of Christ are in demand.

—A note from Miss Mattie W. Burgess, now at the C. W. B. M. headquarters, Indianapolis, Ind., informs us that a telegram has been received at that office from Monterey, Mexico, bringing the sad intelligence of the death of Brother Alderman, Wednesday morning last. She writes: "As yellow fever is epidemic and the town was in quarantine, we presume that our good missionary has died of the fever." This is a sad loss to the mission at Monterey, and a great bereavement to the family of the devoted missionary. To the widowed wife and children the deepest sympathies of the whole brotherhood will be extended.

—"Virginia Christian College is opening most favorably. Within the first few days 83 have enrolled; we believe there will be a hundred the first month. Nearly all of them are from abroad and of college age. The interest has steadily widened and deepened. The school is near the center of the state. Lynchburg is a railroad center, and while there are few members of the church in or about Lynchburg, it is the center of four of five groups of Disciples in the state. Thus it is located not only to have the encouragement of these groups but also to be a center for evangelization. Teachers, students, trustees, all are encouraged to pray and work for great things." J. Hopwood.

—The Oklahoma convention was held at Oklahoma City, beginning Sept. 15. The annual address of the president, Dick T. Morgan, who has occupied that position continually since the organization of the society twelve years ago, was delivered on the first night of the convention and was a presentation of the wonderful growth of our cause in Oklahoma. We have now over 300 churches in that territory, a membership of 15,000, and a quarter of a million dollars invested in church property. The Home Board and the Church Extension Board have both contributed much to the progress of the work, but its greatest success has been due to the fact that the people of that territory have been willing to help themselves.

—During the third week of September two annuity gifts were received by the Board of Church Extension: \$100 from a brother in North Carolina, and \$800 from a brother in Ohio.

CHURCH EXTENSION REPORT.
Comparative statement of receipts for the third week of September 1902 and 1903:

	1902	1903	Gain
Churches contributing	177	184	7
Am't rec'd from Churches	\$2,379.04	\$2,361.18	\$17.86x
Individuals	343.32	1,087.75	744.23
Total	\$2,722.36	\$3,448.93	
Net Gain			\$726.57

Note, x loss.

—The CHRISTIAN-EVANGELIST office has been favored the past week with calls from Bros. D. R. Dungan, Z. T. Sweeney and Dr. S. R. Woods. Brother Dungan was making a brief visit in the city on his way from the convention at Columbia; Brother Sweeney was on his way to Ft. Smith, Ark., where he was to deliver an address on the laying of the corner stone of a new church building; and Dr. Woods, after spending the summer in Missouri, with his wife, is about to return to his Florida home at Bowling Green. Brother Woods is in his 76th year and says that while he is ready to be called hence, any time, he never loved life more, nor was happier at the outlook before him. Such is the triumph of faith.

—In referring recently to the ninetieth birthday of the Christian Observer, we stated that it claimed to be the oldest religious paper in the world. This claim is disputed by the Herald of Gospel Liberty. We have received the following note setting forth the claims of this paper to the distinction: "The first number of the Herald of Gospel Liberty was published at Portsmouth, N. H., Sept. 1, 1808, and is five years and four days older than the Christian Observer. The Herald of Gospel Liberty has been continuously published in New England and Ohio since 1808, and is the oldest newspaper in the world. It is now published in Dayton, O., and is the official paper of the religious body called Christians. N. DEL McREYNOLDS."

Bellefontaine, O.

—The Bellaire, O., Church has much to rejoice over in the growth and prosperity of the past year under the ministry of Sumner T. Martin, who began his second year last Sunday. He preached 106 sermons, made about 1,500 calls, baptized 224, had 108 others added, married 24 couples and had 33 funerals. The church and Sunday-school gave \$613 for foreign missions, (Miss Mary Kelly is the church's living link missionary) \$336 for home missions, \$138 75 for Marietta Church, \$108 for Ohio missions, about \$50 for Church Extension, and something for ministerial relief. Including the C. W. B. M. offerings, fully \$2,000 was raised for missions, charity and education; perhaps double as much as in any other year. Over 400 persons have weekly pledges, Sunday-school enrollment over 500 and Christian Endeavor and Junior Christian Endeavor flourishing. The church has just been repainted and frescoed. The church has about 600 members.

—"The heart given to our Father, the hand given to our brother, the life given to both, will win the world for Christ." These words so full of meaning to every earnest Christian were accepted by the Christian Woman's Board of Missions in convention in Columbia this week, as their motto for the coming year. These women offered a prize (a C. W. B. M. gold pin), to the lady sending the most appropriate motto. I feel sure the people of Columbia and Christian College will rejoice to know that one of their old girls was the winner of the prize. Mollie Church Young, the fortunate lady, is a daughter of Bro. Samuel Church, the first pastor of the Christian Church in St. Louis. Her lovely Christian mother, Julia Lenoir Church, is still living with her daughter in Lebanon, Mo. It is indeed fitting and appropriate that this honor should have been conferred upon her in this, the home of her childhood and maidenhood, and in the church of her spiritual birth. It was with feelings of profound pleasure that I was permitted to be present in the convention that honored my friend.

CORNELIA S. WHITE.

Helps to Faith.

This volume, by J. H. Garrison, just issued by the Christian Publishing Company, is an effort to carry the argument in favor of Christianity further back than it is usually carried, so as to meet every man on his own ground where he is, and to lead him thence, step by step, to the acceptance of Jesus Christ as affording the only revelation of God and the only religion which can fully satisfy the needs of men. Beginning with the foundational fact of human nature itself, with its religious instincts and religious needs, it aims to lead the sincere and honest searcher for truth from fact to fact until the mind is prepared to receive the Christ of the Bible as the fulfillment of the prophecies of man's inner being—its intuitions, its capacities, its needs—as well as the fulfillment of the prophecies written by holy men of old.

The work consists of two parts. Part I consists of a series of reasons, of foundation facts which underlie faith, embracing eighteen chapters. Part II treats of Some Obstacles to Faith, embracing twelve chapters, the whole making a book of 245 pages.

It is the author's belief that it is a timely book, adapted to the religious needs of many, who, to-day, are disturbed in their inherited beliefs, and are seeking for some more substantial basis for their faith. It is his sincere, hope, too, that the book will in some humble measure meet the wants of this class of people and serve to lead many a doubting soul into the light and joy and strength of a clearer and stronger faith.

The work is bound in blue silk cloth and sells at the popular price of \$1.

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ST. LOUIS

Correspondence

Baltimore Items.

In the quiet of my study, when all nature is at rest, the hour being late, even the voice of the children on the street is silenced; all is at rest, save my mind, and it seems to want to wander in the fields of the past, and that with an experience of my own, in the Master's cause in an eastern city.

One year ago last March 15, I preached my first sermon to what is now known as Riverside Park Christian Church, but then a crowd I had gathered in a city market hall, by going from door to door, and when I requested all who would unite with our move to come forward, only eight came. We had planned to build a church, start a Sunday-school and to have anyhow one hundred members in a year's time, and these eight were the beginning of this wild hope.

Now, a little history: Dr. Cook, a physician of the city, had a great deal of property in this section and wanted a church on this street to facilitate the sale of his property, and offered us \$1,000 if we would build. This was the most liberal offer we had ever had in the east; it must be taken up, so we went to work. The above was our beginning. We had additions from the beginning, almost every service; sometimes as many as six or eight at a single service. Before the year ended we had nearly two hundred members, instead of the one hundred we dreamed of. We got in our house of worship, Sunday, Oct. 19. We have raised in the eighteen months over \$5,000. I want to thank the brotherhood at large for their kindness in answering my appeals for help, and this is my principle reason for writing this reflection.

Our Sunday-school has numbered as high as 400. As to our congregations, we have just been run over all the time, and often turned away as many as we seated. From Oct. 19 to June 1 we had confessions every service save four, and turned people from the door unable to give them seats every night service save five or six.

We, by the help of God, have accomplished all these things. However, the first of July my health gave away and I have been in Virginia until last Saturday, when I returned. I pray God he may give me strength to continue my work as we must accomplish much this winter to make the work go on as it should.

While in Virginia I visited R. Lee Abbott at his home in Spencer; heard him preach a very fine sermon on Sunday. Brother Abbott is a brother to our B. A. Abbott at Harlem Avenue Church, this city. He is one of our coming young preachers.

We are planning a great convention, to be held in Brother Power's church at Washington on Oct. 7, 8, it being our state meeting.

W. S. Hoyer and J. S. Hopkins have commenced a work at Waynesboro, Pa. This is an important field and should be cultivated. It is my honest conviction that our national boards would do well to send a great deal more money to the east just now while the time is ripe. Will it pay? You have a practical illustration above.

Peter Ainslie is now constructing his new building, the Christian Temple, and will push it to completion. A fine man and a fine work.

News just reached me that Bro. B. A. Abbott has been called to 7th St. Church, Richmond, Va. Hands off!

Now that summer is gone and the time has again arrived for active work, I pray God that this may be the most prosperous year of His cause on earth.

I am glad to say our churches all have pastors; all seem very well equipped for the fall campaign. We are in hopes of making this the best year the church has had in its history in Baltimore. For years and years we only had one church in the city. The idea was to have only one church, and make it good and strong. Thank the good Lord this idea no longer exists. I am so glad it is gone,

even if it did take a church row to bring it about.

I returned to my work on Sept. 13 after an absence of two months, occasioned by sickness. I sincerely hope I am able for a good year's work.

On yesterday we had a fine day, a large congregation both morning and night; at our night service we had two persons to confess the Lord. We had deep interest and a general revival all around.

I sincerely hope this is a start to give us another such year.

News has just reached me that my brother, J. Wm. Shelburne, of Virginia, is very much improved, after being delirious for forty-four days with typhoid fever.

The church in Maryland has had a prosperous year. Probably not as many confessions as last year, but a general growth all along the line.

J. O. SHELburne.

Sept. 21, 1903.



Conference of Bible-School Workers at Detroit.

EDITOR CHRISTIAN-EVANGELIST, DEAR BROTHER:—The plan proposed by our Bible-school Board at our last state convention to so co-operate with the various other state boards as to create a general committee for the purpose of advancing the interest of Bible-school work, has received the hearty commendation not only of the Sunday-school workers of this state, but of the leading workers of other states. It is entirely practicable for our brotherhood to follow the excellent example of the Methodists and Presbyterians in employing a worker of eminent ability to organize and direct the energies of our host of Bible-school officers and teachers, provided the proper machinery can be set in motion.

We are very democratic in our church work, and a very great movement must come from the people. In this particular case there does not seem to be any competent body to call together those interested in Bible-school work and to perfect the organization of this committee. Cannot the readers of the CHRISTIAN-EVANGELIST suggest some method by which a call can be promulgated at Detroit for the gathering of the members of state Bible-school boards, state field workers, teachers and officers and others interested to a discussion upon the advisability of forming this new committee? I believe that it will only require a notice to bring together many of our most prominent Bible-school people, and I have no doubt that the advantages to be gained are so great that there will be an immediate response and a committee formed and the work inaugurated along the lines of greater things and more helpful things for our Bible-schools. How shall a meeting be called? Who shall call it?

The writer will be pleased to receive correspondence and suggestions as to how this work can be started. Address 1623 Washington Ave.

W. H. McCLAIN.

St. Louis.

[We see no difficulty about getting a meeting of those interested in the new movement for a national Bible-school superintendent to be supported by the various state Sunday-school boards. Let a notice be given by the president of the convention that at a certain hour and place, not interfering with the regular sessions of the convention, there will be a meeting of all Sunday-school workers and others interested in this movement. At that meeting let a large committee, representing the Bible-school work in the various states, be selected with power to choose a suitable person for this position and plan for his work and salary. This may require several weeks or months, but success or failure will depend upon how that committee does its work.—EDITOR.]

CALL FOR CONFERENCE.

Since the foregoing was written, the following notice has been received, and will answer the purpose of calling a meeting that can consider the question of national superintendent of Bible-schools:

On behalf of the committee appointed at

IS YOUR STOMACH ON A STRIKE?

There is Nothing to Prevent You Employing a Substitute to Do its Work.

There is such a thing as forbearance ceasing to be a virtue even in the case of one's stomach. There is no question but that some stomachs will stand a great deal more wear and tear and abuse than others, but they all have their limit and when that limit is reached, the stomach must be reckoned with as sure as fate. The best way and really the only effective way to treat your stomach when it rebels is to employ a substitute to do its work. This will give the weakened and worn-out organ an opportunity to rest and regain its strength and health.

Stuart's Dyspepsia Tablets relieve the stomach of its work by taking up the work and doing it just as one set or shift of workmen relieves another. They actually digest the food in just the same manner and just the same time as the digestive fluids of a sound stomach do. In fact, when dissolved in the stomach, they are digestive fluids for they contain exactly the same constituents and elements as the gastric juice and other digestive fluids of the stomach. No matter what the condition of the stomach is, their work is just the same. They work in their own natural way without regard to surrounding conditions.

The stomach being thus relieved by Stuart's Dyspepsia Tablets, is restored and renewed by Nature and the rest of the human body does not suffer in the least by reason of its failure to perform its work.

A Wisconsin man says: "I suffered the pangs of dyspepsia for 10 years. I tried every known remedy with indifferent results until I was told of the remarkable cures of Stuart's Dyspepsia Tablets. I bought a box, began taking them and forgot I had a stomach. Three boxes cured me completely. I have had no trouble whatever for a year and have an appetite like a harvest hand and can eat anything that is set before me without fear of bad results."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50c. a box. The druggist never fails to have them in stock because the demand for them is so great and so pronounced that he cannot afford to be without them. People who could not get them of one druggist would go to another and would get in the habit of buying their other drugs there as well as their Stuart's Dyspepsia Tablets.

Minneapolis Convention to consider greater things for our Bible-schools, a meeting is hereby called of all interested in Bible-school work to be held at such time during our general convention at Detroit as may hereafter be agreed upon, due notice to be given in the Detroit papers and from the convention platform.

It is proposed to consider the following suggestions:

1st. The establishment of a permanent committee on Bible-school work empowered to formulate a general plan for teacher training, plans for the enlargement of work in individual schools, to arrange for a complete normal course of Bible study, and the issuing of diplomas to those who have completed the course.

2nd. To devise a plan by which this committee can be made effective, and to comprehend the leading Bible-school agencies in each state.

3d. To empower this committee to elect its own officers, appoint the necessary committees for the advancement of its work, and to employ the foremost Sunday-school man among us to execute the plans of the committee.

4th. To empower this committee to raise the funds necessary to carry out this purpose.

T. J. LEGG, Chairman.

Indianapolis, Ind.



Bible College at Home.

Thorough courses by mail, leading to diploma and degree. Distance no hindrance. Students in every state and foreign country. Best testimonials. Catalogue free. Write C. J. Burton, President Iowa Christian College, Oskaloosa, Iowa.



EXECUTIVE COMMITTEE.

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Railroad Rates to Detroit.

The Southeastern Passenger Association, covering the territory south of the Ohio River and east of the Mississippi, has granted a rate of one fare, plus \$1, to Detroit on account of the National Convention of the Christian Church. The Western Passenger Association adheres to the rate of one fare, plus \$2, for the round trip.

Extension of Tickets for Side Trip.

Tickets deposited with Joint Agent at Detroit on or before Oct. 23 will be extended to Oct. 26, to permit of side trip to Niagara Falls and return, on payment of fee of fifty cents, such side trip tickets, Detroit to Niagara Falls and return, to be sold to the holders of Joint Agency receipts at rate of one fare for the round trip, on Oct. 22 and 23, with return limit to reach Detroit not later than Oct. 26, 1903, which is the final date on which passengers may leave Detroit for the return trip home.

Joint Agency.

Joint Agency will be located at 27 Larned street W., (Campau Building) Detroit, Mich. It will be open from 6 A. M. until 11 P. M., Oct. 16-26 inclusive.

Detroit Suggestions.

In three weeks more we shall be in our great convention in Detroit. It is our earnest hope and prayer that we may have a convention where the spirit of devotion, prayer and work may prevail. That we who assemble there may be seized with a passion for the salvation of the world, as never before. That the advancement of the cause of Christ may be the one absorbing topic. To this end, on behalf of the local committee, and the Detroit brotherhood, I want to make the following requests:

- 1st: That every Disciple of Christ, wherever he may be, will pray earnestly every day until the convention is over, for the blessings of God to the above end.
- 2nd: That every gathering of Disciples, wherever assembled, shall remember us in their united prayers to the end above mentioned.
- 3rd: That every church that has not arranged to send their pastor or some other delegate, do so at once.
- 4th: That every Disciple will, if he cannot come, urge some other Disciple to come.
- 5th: Let every one, everywhere, pray without ceasing that God be in us all, and so direct our deliberations that through our united efforts the greatest possible good may be done.

A. E. JENNINGS,

Chairman General Committee.
75 Home Bank Bldg., Detroit, Mich.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

Indiana to Detroit.

The Pennsylvania and the Wabash roads have been selected as the most available for a solid delegation from Indiana to the Detroit convention. All trains from Southern and Western Indiana reach Indianapolis in time for the 11:35 (noon) northbound train from Indianapolis via Logansport, and the Continental Limited over the Wabash to Detroit. Parties from points on the Vandalia can join the main party at Logansport. From the northwestern part of the state and from Eastern Indiana connection is made at Fort Wayne, while those from the Chicago-Detroit division join us at Montpelier. All north and south lines crossing the Wabash make connections with the Continental Limited, and as many sections will be run as are necessary to carry the delegation in first-class vestibuled through coaches. Breakfast at home, hand lunch and supper at Detroit. Returning leave Detroit 7:40 A. M., hand lunch and supper at home. The delegation from Indiana will be a record-breaker, as the expense is so small. For further information write the district passenger agent of either of the above lines at Indianapolis, or the undersigned,

T. J. LEGG.

Northern California.

Since writing our last we have learned that Bro. G. T. Meeker would remain at Winters, though he had received a call from the Hallister Church. We do not know whom the Hallister Church will call now.

Several churches are in correspondence with ministers and we hope to soon be able to chronicle the location of several more men in our midst.

Bros. Gallahorn and Carroll had a fairly successful meeting at Fortuna with some ten additions, and are now busy at Hydesville where they had three confessions a week ago. Notwithstanding there are three churches in Hydesville, these are the first conversions in the town in about five years, and it is about three years since our people ceased to meet. The work of reviving the dead churches progresses and is quite as important as planting new churches. It is preliminary to the latter. From Hydesville they go to College City.

Mrs. Clara Hazelrigg is to come to the coast Jan. 1, for a series of meetings. She will begin at Stockton in January and then to Napa in February. We expect other meeting to follow throughout the year.

Bro. S. S. Murphy, of Vallejo, is doing a good work, winning in a hard field. So many obstacles to overcome and so many coming and going. It is very essential that they get a property of their own to give this work permanency, and we are glad to note that they are now working heroically to that end.

Bro. Murphy will likely hold a meeting at Rutherford in October, assisted by Bro. Pierce, the new pastor at Rutherford, and Bro. Nesbit, the "sweet singer" of Napa. Rutherford is one of our mission points and is sure to develop into a self-supporting church in the near future. It is located in one of the best villages, as far as climate and soil are concerned, to be found in this wonderful state.

Napa is making decided advancement under the untiring efforts of Bro. S. A. Nesbit. He is busy now, being on the go much of the time as a member of the State S. S. Association, yet he finds time to run a little printing-press and do much to advertise the church and its services. He is succeeding in setting the whole church at work, a thing most essential to decided growth.

The time draws near for our National Convention. "On to Detroit," should be the cry. Would that our 91 churches in Northern California might each have a delegate there to bring back the good things to those who can not go. Those who do go will not need to feel ashamed of California headquarters at Detroit this year.

Yes, and here comes "California Day" creeping on us, first Sunday in November. What are you going to do? Will we be ready

for it? Will we make it a day to be worthy of the blessings we enjoy and in keeping with the needs of the field? We shall see. Prepare for surprises.

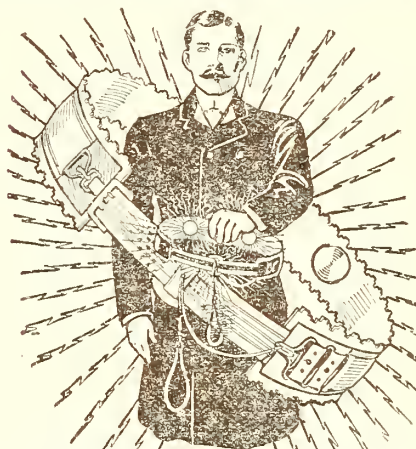
J. P. DARGITZ, Cor. Sec.

Healdsburg.

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There was need of something above the ordinary method of treatment for chronic diseases, something more than any one specialist or any number of specialists acting independently could do, so the State itself, under the powers granted it by its general laws, gave the power to the Physicians' Institute to furnish to the sick such help as would make them well and strong.

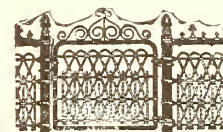
Ever since its establishment this Institute has endeavored in every possible way to carry out the original purposes of its establishment under the beneficent laws of the State.

Three years ago, the Physicians' Institute, realizing the value of electricity in the treatment of certain phases of disease, created under the superintendence of its staff of specialists an electric belt, and this belt has been proved to be of great value as a curative agent. From time to time it has been improved until it reached that stage of perfection which warranted its present name of "Supreme."

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Write to-day in confidence, telling all about your case, and give waist measure, and the belt will be sent you absolutely free at once. Address PHYSICIANS' INSTITUTE, 1974 Unity Building, Chicago, Ill.

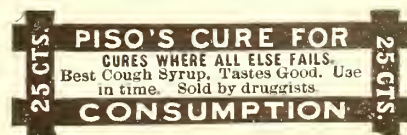


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Missouri C. W. B. M. Convention.

The joint missionary and C. W. B. M. conventions convened at Columbia on Sept. 21. With perfect September weather, hospitable, wide-open homes, a large and enthusiastic gathering whose sole desire was one, and that the advancement of the kingdom of our dear Lord. With a decided progress in all lines over any previous year, we can safely say that this, the 66th year of the co-operative effort and the 24th year of the C. W. B. M. work in Missouri, was far and away the best convention ever held in our state. Others may have been some larger and at others more money may have been raised, but the deep interest manifested by all in every part of the state, and the sweet spirit of oneness with Christ, which is felt more year by year, tends to an uplift and inspiration which indeed makes us feel we have been with Jesus and have absorbed in a measure his deep love for each other and the world.

The C. W. B. M. reports show a decided increase over last year from the rank and file, though the whole sum may not quite equal last year's because of the large gifts of our dear Mattie Burgess. The secretary reported 181 auxiliaries, with 22 organized and 17 disbanded; 3,886 members, an increase of 328; 1,163 Tidings, an increase of 137; 30 life memberships, wholly or partly paid. Total to national treasury, \$6,364.29, an increase of \$750.82; the treasurer, Mrs. J. P. Pinkerton, reported offering for state work, \$1,099.91, an increase of \$34.85.

Miss Mollie Hughes, for Y. P. department, reports 110 societies reported during the year with a membership of 2,522; conversions, 188; builder subscriptions, 397; Little Light Bearers total contributions, \$814.74. Kansas City First Church Juniors is the banner society for largest offering, \$61.75 and the certificate was awarded to them, the presentation speech being made by Miss Mattie Pounds, of Indiana, national superintendent of the Y. P. department, whose happily chosen words were a fitting close to her splendid address on, "Is it Well with the Child?" The Kansas City First Church auxiliary carried off the banner for the largest offering \$326.78. The Central Church (St. Louis) auxiliary made the largest offering per capita, the average being above \$7 per member.

The convention was blessed in the presence of Miss Mattie Pounds, whose address for the Junior interests was highly appreciated, and Mrs. Catherine Lindsay, of Illinois, whose address before a large audience in Christian College auditorium on "Missionary Social Union," awakened deep interest and provoked many questions on this step for Christian union taken by the women of the missionary societies of our own sister churches.

The reports of the various committees showed a careful consideration of the needs at present time. One recommendation of the Ways and Means Committee deserves special mention. In effect, it is, that we set our mark at \$2,500 in special offerings to be paid before Sept. 1, 1904, to be apportioned as follows: In India at Deoghur station, \$500 to be used for teachers and native helpers at the discretion of national board, which is to be divided into 20 shares of \$25 each. To Mexico, \$1,400 for the Alderman family, who are from Missouri and who are holding up the "banner" in our stead, at Monterey. To home field, \$600 for Mattie Burgess' salary as assistant to our national secretary, Mrs. H. E. Moses. After Mrs. Lindsay's address on Tuesday evening, the state secretary called for pledges on these special objects, and auxiliaries responded generously, two pledging \$100, for two of Brother Alderman's children (each child of all missionaries for all churches is allowed \$100 per year for support and education) many pledging \$50 for a month of Brother Alderman or Mattie Burgess, others \$25 for a half month, or a share in the Deoghur work. In all \$1,121 were pledged inside of twenty minutes. The general tone of the convention was very hopeful for the future outlook. Officers elected as follows: President, Mrs. M. M. Goode, St. Joseph; vice president, Mrs. S. E. Lampton, Bowling Green; recording secretary, Mrs. H. A. Denton, Warrensburg; corresponding

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secretary, Mrs. L. G. Bantz, St. Louis; treasurer, Mrs. J. P. Pinkerton, Kansas City; advisory board, Mrs. J. H. Garrison, Mrs. W. D. Harrison, St. Louis, Mrs. W. F. Richardson, Kansas City, Mrs. F. G. Tyrrell, St. Louis; superintendents of Y. P. department, Misses Mollie Hughes and Martha Stout.

Next convention meets at Carrollton in June. May God give us rich increase in love and faith. MRS. L. G. BANTZ.

5738 Vernon Ave., St. Louis.

South Dakota.

An important work is being done in Lyman county, mostly at Oacoma, the county-seat. Having obtained six weeks' leave I held a meeting at Oacoma and succeeded in establishing a Christian Church there of 51 members and raising about \$800 on a \$1,500 building. The building is now enclosed and nearly ready to be plastered.

The membership during my absence holds well-attended services in the line of Sunday-school, Christian Endeavor, prayer-meeting and social services each Lord's day.

One fortunate feature of the Oacoma work is that the elders, I. N. Auld and Charley Christofson are apt to teach.

The moral reformation that is causing a marked change in Lyman county, in connection with the plea for primitive Christianity, unity and loyalty to Christ is a matter of no little comment in this part of South Dakota.

My two years of pleasant and successful work at Armour will close in November. Then for a time I shall give my entire time to the work in Lyman county.

WILLIAM J. DODGE.

Armour, S. A.

Indiana.

The district conventions, beginning with No. 1 and held in order to No. 8, which closed Sept. 24, have set a new mark, and as the conventions have advanced one after another, each has seemed to outrank its predecessors in attendance, interest and enthusiasm. The November offering for state missions is being emphasized as never before, and the preachers and delegates from churches are speaking as one man in support of this great work which lies at the foundation of all of our missionary enterprises.

Our assemblies during the season just closed have prospered as never before. There has been nothing but praise for both the management and the programs in our assemblies the past season, and the promise for next year is better than ever before.

The death of Bro. E. F. Mahan, pastor of the Shelbyville church, is a distinct loss to the state. Brother Mahan had thoroughly equipped himself at Kentucky University, at Indiana University and at Yale for a successful life work in the Master's service. Through his inspiration the congregation had just completed a splendid house of worship, and his ministry was at the full tide of blessing to the whole community. Brother Mahan was sweet-

spirited and in full sympathy in every enterprise of the church, at home and abroad. Fraternal by nature, the Christ that dwelt in him made his life beautiful. A soldier has fallen at his post; a good man, beloved by the brotherhood, has gone to his reward.

The evangelistic season has opened early this year. For some years Indiana has been forging ahead in evangelistic work. Last February, in one week, in Indiana one thousand were baptized into Christ. And co-operatively the work has prospered amazingly. This coming season promises to be a record breaker in large ingatherings. The state board is already overwhelmed with calls; but a liberal November offering, which is now promised by the preachers and churches all along the line, will enable the board to multiply the number of field workers and relieve the situation before the winter is over.

T. J. LEGG.

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NOTICE: 51 vols of "The Pulpit Commentary" for sale cheap. Address, E. G. Merrill, Shelbyville, Shelby Co., Mo.

WANTED: I am not engaged after Nov. 15. Pastors wanting a singing evangelist write me. Byron L. Burditt, W. La Fayette, Ind.

WANTED—At Frederi. ktown, Mo., a pastor to serve the church. Kindly write to E. D. Anthony at once. Nice town, healthy location, good building, free of debt.

WANTED—Every reader of this paper to have a copy of that handsome and helpful little book, "A MODERN PLEA FOR ANCIENT TRUTHS." Send 35 cents for a copy, postpaid; or if you are a subscriber to THE CHRISTIAN-EVANGELIST, you may secure the book free of cost by remitting 75 cents for the paper for six months to a new subscriber. Christian Publishing Co.

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Lost Disciples.

EDITOR CHRISTIAN-EVANGELIST.—I suppose, of course, you receive many encouraging words, but I wish to express my own appreciation of the paper you so ably edit. I like its Christian spirit, its charity, its liberality. I think you succeed in being liberal without sacrificing anything fundamental or essential, which is admirable. It is to be commended for its high intellectual standard and its spiritual tone. I shall take great pleasure in recommending it.

And I am glad to see the paper dealing with the practical problems which are before us for solution. About one of these, mentioned in a recent editorial, viz.: "Our Lost Disciples," I wish to have my little say. This problem is assuming proportions which make it important. It is not enough to work for large gains. We must also guard against losses. I find in this town a surprisingly large number of people who have belonged or do now belong to Christian churches in other places, but who can not be induced by any amount of urging, exhortation, persuasion or coaxing to place their membership with either of our churches here. It seems strange that so many of our brethren take advantage of a change of residence to either go into sectarian churches or to go to the world.

The causes for this are various. In some cases it is due to lack of proper instruction when they were in what they call the "home church." Some of them were converted to a preacher and not to Christ; and joined a man, not the church. They were attracted into the congregation by the personality of the man. Now, if this man had used his personality simply to gain a favorable hearing while he presented Christ and his gospel to them until they surrendered to the Savior and took up his cause, it would all be well. But too often the man has been content to merely hold them to himself. If all converts were personally and directly united to Christ these things would not happen. The minister should not be a link binding the member to Christ. The Christian should be the branch and Christ the vine—a personal union. Some are led away by the wealth, aristocracy or style of sectarian churches. Some are induced to forsake the faith for financial or professional considerations.

As for the remedy: We have been getting at this matter at the wrong end. We have been trying to handle these derelicts by working with them after they have come to our field from elsewhere, which I think others as well as I have found does not yield satisfactory results. The only way to deal effectually with this matter is: First, to give more careful, thorough and emphatic instruction to new members. The evangelist can never leave finished Christians behind him; the local minister must take the work up where he had to leave off—must water where he

has planted. Second, the pastor must frequently instruct and caution his congregation on this point, both from the pulpit and in private, explaining and emphasizing the necessity of holding one's membership where one lives. This is necessary for the good of the cause in general and for the good of the individual. We must deal with this class *before they move, not after.*

Sometimes, too, there is a false conception of the reverence and allegiance due the "old home church, the old burying ground, etc.," as the one could not have as true reverence for the past and the things of former associations if they should remove their membership. And many ministers encourage this mistake.

This is one of the matters in which an ounce of preventative is worth a pound of cure, and all will save ministers in larger towns and cities no end of trouble.

WM. A. WARD.
New Albany, Ind.,



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Kansas Convention, Newton, Oct. 5-8, 1903, Program.

MONDAY EVENING, OCT. 5.
Bible-School Period.

- 7:30.—"Sing His Praise," W. E. M. Hackleman.
7:45.—Address, Hon. Milton Brown, Pres. K. C. M. S.
8:00.—Address, B. B. Tyler.

TUESDAY MORNING, OCT. 6.

- 8:30.—Bible Study, B. B. Tyler.
8:50.—Symposium—"The Teacher." a. As a Christian, W. T. McLain. b. As a Bible Student, O. M. Pennock. c. As a Teacher, J. F. Barnhill. Discussion.
9:30.—Symposium—"Attendance"—Who? a. Church Officials. b. Members, C. J. Saunders. c. Parents, Neal Overman. d. Unconverted, D. S. Domer. e. Children, f. Preacher, A. Dillon. Discussion.
10:15.—"Attendance"—How? a. Removing Indifference, B. F. Vaughan. b. Using the Pulpit, A. H. Baker. c. House to House Canvass, D. D. Colglazier. d. Bible-school Rally, Howard C. Rash. e. Hand-Picked Fruit, f. Poor Children, J. A. Cornelius. Discussion.
11:00.—"Attendance"—Kept. a. Love Him, G. N. Alford. b. Feed Him, c. Convert Him, H. M. Barnett. d. Exercise Him, I. A. Wilson. e. Make Surroundings Pleasant, A. L. Ward. f. Look Up Absentees, J. G. Slick. Discussion.
11:45.—Superintendent's Report, Charles A. Finch.

TUESDAY AFTERNOON, OCT. 6.
Y. P. S. C. E. Period.

- 1:30.—Devotional.
2:00.—The Value of the Bethany C. E. Reading Course, Miss Allene G. Jordan.
2:20.—Christian Citizenship, E. N. Philips.
2:40.—Address, R. H. Waggener.
3:20.—Superintendent's Message, S. W. Nay.
3:35.—How Develop Our Weak Societies, A. E. Dubber.
3:50.—Symposium on Place, Success and Value of C. E. Work Among the Disciples: Place, W. M. Mayfield. Success, J. D. McBrain. Value, Ole Hibner. Discussion.
4:30.—Adjournment.

TUESDAY EVENING.

- 7:30.—"Sing His Praise," W. E. M. Hackleman.
7:45.—How Develop a Greater Missionary Spirit Among Our Young People, C. E. Pile.
8:05.—Address, W. F. Richardson.

WEDNESDAY MORNING, OCT. 7.
C. W. B. M. Period.

- 9:00.—Quiet Hour, Miss Alma Evelyn Moore.
9:15.—Symposium on the Auxiliary. a. Its Purpose. b. Its President, C. C. Bentley. c. Its Secretary and Treasurer, Mrs. Mattie Howes. d. Its Local Work, Mrs. L. S. Ridnour. e. Its Meeting, Mrs. S. W. Brown. f. Its Finances. g. Its Relation to State and National Work, Mrs. A. M. Fullen. h. Its Relation to the Junior, Mrs. B. F. Vaughan. Conference, Mrs. W. C. Payne.
10:30.—Our Special Work.
11:00.—Address, W. S. Lockhart.

WEDNESDAY AFTERNOON.

- 1:45.—Devotional.
2:00.—President's Address, Mrs. Libbie F. Ingels.
2:10.—Secretary's Report, Miss Lora E. Squire.
2:20.—Junior Superintendent's Report, Miss Alma Evelyn Moore.
2:30.—Report of N. E. and E. Work, B. C. Duke. Report of Committees.
2:40.—Tidings.
2:45.—Nominating.
2:50.—Future Work.

Junior Period.

- 3:00.—The Superintendent. Preferment. Personality. Permanence.
3:20.—Address—"A Child's Work."
3:30.—Address—"What is Its Worth?"
3:50.—Presentation of Junior Banner.
4:00.—Children's Hour (to be arranged).

WEDNESDAY EVENING.

- 7:15.—"Sing His Praise," W. E. M. Hackleman.
7:30.—Address, G. W. Muckley.
8:00.—Address, Miss Annie Agnes Lackey.

THURSDAY MORNING, OCT. 8.
Church Period.

- 9:20.—Bible Study, B. B. Tyler.
9:50.—Address, A. McLean.

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- 10:20.—Report of the State Board, W. S. Lowe.
10:40.—The King's Business.
11:20.—Address, That Which is Greatest Among Us, J. D. Forsythe.

THURSDAY AFTERNOON.

- 2:00.—Devotional, J. A. Longston.
2:20.—Introduction and Reports of Missionaries and Evangelists.
4:10.—Address, The Existence and Work of the Church Its Own Vindication, W. O. Oldham.

THURSDAY EVENING.

- 7:45.—Address, David H. Shields.
8:20.—Address, B. B. Tyler.

W. E. M. Hackleman, of Indiana, will have charge of the music of the convention. There will also be special music. A trio of young girls from Paola—Goldie Pember, Susie Lane and Adele Vickers. These very sweet singers will furnish several selections.

The railroad rate is one fare for the round trip plus fifty cents over all roads in the state. Buy a round trip ticket from your agent to Newton. No certificate necessary. Persons living within less than fifty miles of Newton will pay a fare and a third.

All who cannot send in their offerings for state missions by Sept. 30 should bring them to the convention. We will make a supplementary report.

Topeka, Kan.



Prohibition Rally.

At a meeting of the secretaries of the various mission boards Dec. 12, at Cincinnati and myself, it was agreed that one speech on Christian citizenship should be delivered Saturday night, Oct. 17, and that as many prohibition rallies as possible be held in the city from 6:30 to 7:30 P. M. same evening.

But after long correspondence and much discussion, it has become a developed fact that neither out-door meetings nor five different indoor meetings can be held with any practical results. Hence we have finally decided to hold two sessions in a separate building on Saturday, Oct. 17, as announced in the program.

After all, it will not conflict materially with any other sessions. Let everybody get ready to be present.

W. H. BOLES, Chairman.

PROGRAM

Of the Third Prohibition Rally of the Churches of Christ at the International Convention, Saturday, Oct. 17, Detroit, Mich.

MORNING SESSION.

- 10:30 Song by Fillmore Bros.
Prayer by J. A. Lord.

- 10:45 The Relation of the Secular Press to the Liquor Traffic, B. C. Piatt.
11:15 What Must the Church do for the Solution of the Liquor Problem, J. A. Lord.
11:45 Song and Adjournment.

AFTERNOON SESSION.

- 1:00 Music by Fillmore Bros.
1:15 The Religious Press and the Liquor Problem, J. H. Garrison.
1:45 The Relation of the Liquor Problem to Foreign Missions, G. L. Wharton.
2:15 The Liquor Traffic and the Political Parties, J. S. Hughes.
2:45 The Economics and the Liquor Problem, Geo. F. Hall.
3:15 The Pulpit and Prohibition, A. M. Haggard.
3:45 Society and the Liquor Problem, E. T. Dutton.
4:15 Song and Business.

Fillmore Brothers will furnish music for all sessions.

J. A. LORD,
J. H. GARRISON,
A. M. HAGGARD,
CHAS. REIGN SCOVILLE,
MRS. ELLA STEWART,
MRS. HELEN E. MOSES,

Com.

HOW TO BE CURED.

WITHOUT PAIN.

Don't wait until you are a helpless invalid, for a seemingly simple case of hemorrhoids, or piles, may, if neglected, rapidly lead to worse. The unnatural formations become tumorous and permanent, and the inflammation grows until abscesses form; the disease burrows into the tissues, forming tubular growth which discharge pus; cancerous conditions, and general gangrenous degeneration appear.

What is needed at the start, or at any stage, is something to soothe this inflammation, reduce the swelling and distension, and at the same time restore the diseased parts to normal condition. These three things are accomplished perfectly by the Pyramid Pile Cure. It checks all progress of the disease, and rapidly returns the affected parts to health, besides relieving at once the pain and fearful irritation.

"I began using Pyramid Pile Cure, and in order to make sure of a cure bought five packages; for the past six weeks I have not been troubled in the least, and I had been bothered for thirty-five years, and had spent more than fifty dollars for different remedies; this is the first permanent help I have had, and no one could feel more grateful that I do." L. M. Williams, Conneaut, Ohio.

Pyramid Pile Cure is sold by druggists generally for fifty cents a package, and we urge all sufferers to write Pyramid Drug Co., Marshall, Mich., for their valuable little book describing the cause and cure of piles.

Evangelistic

Additions Reported Last Week.

Baptisms, letters and reclamations.....1,630
Denominations 102

Total1,732
Dedications, 1.
Preachers, 1.

M. L. BUCKLEY.

Harrison, O., Sept. 23, 1903.

ILLINOIS.—Watseka, Sept. 22.—Two excellent young ladies have recently expressed their faith in Jesus Christ and rejoiced our hearts. Detroit is being much talked of these days. Every church should see to it that a representative is in attendance.—B. S. FERRALL.

Abingdon, Sept. 26.—Brother D. J. Elsea, our pastor, has just closed a successful meeting at Pretty Prairie, near this city. He had 30 additions, all but three or four being by confession. All except one or two will unite with the church here, making about 130 additions within fourteen months.—J. W. LOMAX.

Rockford, Sept. 24.—The Central Christian Church here had its annual membership meeting Sept. 23. O. F. Jordan was called by an absolutely unanimous vote to a fourth year of service with the church. The treasurer's report showed the church in a flourishing condition and that the church would close the year without a deficit. The pastor's report showed 35 additions for the past year; 22 of them by baptism. During his three years' pastorate, there have been 92 added to the church and a stone house of worship secured. Three years ago the brethren were meeting in a hall.—O. F. JORDAN.

Cisne, Sept. 21.—A young man confessed Christ and was baptized at Jeffersonville yesterday. The church at Jeffersonville responded with a good offering to Church Extension. The church here recently purchased a fine organ, insured their building, put in a brick walk 12x16 feet, put up new steps and gave their first offering for Church Extension, nearly \$9. They also gave \$33 in cash and pledges to the Benevolent Association.—O. WILKINSON.

Benton, Sept. 18.—Twenty two additions in the meeting here. R. A. Omer did the preaching.—W. J. BURNER.

INDIANA.—Indianapolis, Sept. 21.—Two added at North Park Church yesterday, one by confession and one by statement. Seven added since last report.—AUSTIN HUNTER.

Logansport, Sept. 21.—We have had five added to the church here in the past four weeks. All adults and excellent members. I spoke to the Commercial High School last Friday on "Success and Failure." Resigned here two weeks ago at the end of my second year—much opposition to it by the congregation—was asked to make it "dateless," so am still acting as pastor for the church. Just begun our second Sunday-school rally; it promises to be intensely interesting. Will dedicate church house at Gas City next Sunday and Mrs. Hootman will fill the pulpit here while I am away. Will hold our Cass county church rally here Oct. 1, 2. Speakers will be J. O. Rose, Brother Coyle, Milo Smith and J. H. O. Smith, of Valparaiso. Expect a grand time. A. M. HOOTMAN.

INDIAN TERRITORY.—Chickasha, Sept. 21.—Our great meeting which began Aug. 20 closed to-day with 62 additions; baptisms 38, balance by relation. Cost of meeting, tabernacle, preaching, etc., \$300; collected for same \$350. While we regard it as a success it did not measure up to our expectations. For three weeks we had model weather, fine audiences—reaching 2,000 Sunday night—with the finest of interest, but inclement weather drove us into the house and the interest waned. Brother Boen is a fine evangelist, an expert baptizer. He had the good will and co-operation of all the city churches and pastors. He bore away with him the good wishes of the whole city and the prayers of the church. This gives us about 400 members of the best element of the city.—J. SPRINGER.

IOWA.—Ames, Sept. 21.—Four additions to the church at the close of the Sunday morning discourse. Three other additions recently which were not reported, all by letter. Of the seven, five are young men and two young women. Excellent church workers.—F. D. TERRALL, pastor.

Sigourney, Sept. 21.—One added by baptism at this place and two at Lancaster, Ia., since my last report.—C. H. STRAWN.

Nora Springs, Sept. 23.—John Brown, an excellent young man who has been preaching some for the Baptist people, identified him-

self with our people here Sunday. Brother Brown expects to give his life to mission work.—G. A. HESS.

Creston, Sept. 19.—Three added last Sunday, two by statement and one by confession. Brother A. Martin begins a meeting here tomorrow.—R. H. INGRAM.

Webster City, Aug. 30.—We closed our work with the church here, having been with them but thirteen months. These were months of the most pleasant fellowship in the service of the Master, and nothing could have induced us to break the tie but the opportunity for further educational work. The church was harmonious and responded most heartily to every effort to promote the interest of the kingdom. During our labors together there were 86 accessions to the church, \$365 were paid on the indebtedness, a new piano purchased and paid for, besides other improvements. The church paid its pastor promptly by the week and is now in the best financial condition in its history. The indebtedness on the building is only \$1,600 with \$200 on hand to apply on this. There is no more profitable or pleasant field for the energetic minister than this place. The church deserves the services of one of our best men. A pulpit supply committee is now at work; may the Lord bless their efforts in trying to secure a capable, earnest, Christ-like minister.—H. F. BURNS, University of Chicago.

KANSAS.—Wichita, Sept. 21.—Two confessions and two by letter at the St. Lawrence Avenue Church yesterday.—W. T. McLAIN.

Coffeyville, Sept. 21.—Two additions here yesterday, one by letter and one from M. E's.—ELLIS PURLEE.

South Haven, Sept. 23.—More than raised our apportionment for church extension at this place Lord's day morning. One more confession at Hunnewell at the evening service.—J. M. MORRIS.

KENTUCKY.—Elizabethtown, Sept. 23.—Charles Richard Vawter, after a most successful ministry here, has tendered his resignation and purposes going to Missouri. There have been 142 added to the membership in the last 14 months. A. C. W. B. M. and a Junior society have been organized. Churches in Missouri desiring the service of a good, strong minister, with a consecrated, helpful wife, should write to Brother Vawter.—C. H. SMITH.

Earlington, Sept. 21.—We began a meeting here yesterday. There were large audiences at both the services and two confessions at the evening meeting. Brethren, pray for us.—W. R. JINNETT.

MICHIGAN.—Saginaw, Sept. 21.—Services yesterday gave us five confessions and baptisms; one by letter. Enthusiasm for the Master is growing.—E. E. COWPERTHWAIT.

MINNESOTA.—Eagle Lake, Sept. 21.—Two baptisms since last report, and all branches of the work moving on excellently.—J. P. CHILDS, minister.

St. Paul, Sept. 26.—Our work is beginning pleasantly. Central is a mission under A. C. M. S., but has good prospects. Will have Rally Day and Roll Call, Oct. 4.—C. C. DAVIS.

MISSOURI.—St. Louis, Sept. 27.—Two additions Sept. 13. One by statement and one by confession. Two additions Sept. 20. One by statement from the Methodists, and one by letter. Two confessions to-day.—FRANK J. NICHOLS, Hamilton Ave.

New Hampton, Sept. 8.—I assisted Bro. E. S. Oatman in a short meeting recently at Mt. Olive, in Harrison Co., Mo. There were four additions: two baptisms, one from Baptists and one by statement.—J. T. ALSUP.

Kirksville, Sept. 22.—There were six additions to the church here last Sunday.—H. A. NORTHCUTT.

Joplin, Sept. 20.—Eighteen added in South Joplin to-day; 72 to date. Meeting only two weeks old. Five also at First Church to-day.—W. A. MOORE-BAKER-TURNER.

Cabool, Sept. 20.—Our meeting is one week old; good interest; one confession.—JOSEPH GAYLOR.

Appleton City, Sept. 21.—Two additions at Center yesterday, one reclaimed and one by statement.—FRANK JALAGEAS.

Pattonsburg, Sept. 21.—I have just closed a two weeks' meeting at Westboro, Atchison Co., Mo. I preach for them one-half time. It rained about one-half time during the meeting, but notwithstanding the rain, we had a fine meeting. There were 12 additions as follows: Eight by confession and baptism, one from Methodist and three by letter. Closed with fine interest.—ROBERT ADAMS.

Drexel, Sept. 22.—We closed a good meeting at Passaic, Mo., Aug. 19, with 11 additions. This was a very pleasant meeting. We organized the church there 11 years ago. They meet in a union house, and you know what that means. I found them earnest and zealous for the Master's work. May heaven's

blessing rest with them. Then I went to Cleveland and held a two weeks' meeting, resulting in nine additions. This is a little working church. They have an excellent Bible-school and a good senior and junior Christian Endeavor Society. They are good workers. I am now in a meeting of one week at Richards, Mo. Five additions to date.—O. A. ISHMAEL.

Tipton, Sept. 26.—Closed a splendid meeting here last night. All the preachers of the town dismissed all services for four weeks and attended regularly and took part. The M. E. pastor made a speech in which he said that he had never heard better preaching, and concluded by taking a vote of thanks for the great good accomplished. The vast audience was on its feet in an instant. The feeling between the churches was not good; to-day it could not be better. The remuneration was all I could ask. I begin at the Central in Springfield, Mo., tomorrow. Correspondents address me there.—H. C. PATTERSON.

Maplewood, Sept. 27.—Our meeting is two weeks' old and continues with splendid interest and large congregations. Three fourths of the attendance not our members. There have been 26 added to our membership. Of these, 17 were confessions and baptisms, 5 by letter and 4 baptism believers from the denominations. Bro. O. E. Hamilton is doing the preaching, and Frank A. Wilkinson is conducting our singing. The church is delighted with the excellent work that our evangelists are doing.—G. A. HOFFMANN.

NEBRASKA.—Edgar, Sept. 22.—One more addition Lord's day evening, a Baptist minister, who comes to us highly recommended. The work here is in excellent condition. Pray for us.—E. W. YOCUM.

OHIO.—Columbus, Sept. 22.—I have been received most heartily and kindly by the Central Church, with larger audiences and one added by letter at the first service last Sunday morning and one confession in the evening.—W. S. PRIEST.

OKLAHOMA.—Norman, Sept. 22.—We had 6 additions to the church here last Sunday all by letter. Our work was never more promising than now.—J. G. CREASON.

Pond Creek, Sept. 24.—Four additions last Sunday. Ten the past three Lord's days: five by letter and five young men by confession. Crowded house every Sunday evening.—R. S. CAMPBELL.

Lahoma, Sept. 23.—There has been five additions recently to the church here: two by letter, two by statement and one by baptism. One young man, a druggist of Okeene, came thirty miles to obey the gospel. Brother Monroe, of El Reno, dedicated our church the first Sunday in September. We have now only 20 members. Brother Coats, of Iowa, will hold us a meeting commencing Oct. 9. We expect a good meeting. We had one addition by letter at Waukomit at our last appointment.—DAVID MARTIN, Pastor.

PENNSYLVANIA.—Claysville, Sept. 21.—Three confessions since last report; seven since meeting began. This makes 21 additions in 16 months. We have now 220 members and the old historic "Dutch Folk" Church is oftentimes too small to hold the congregation that assembles on the Lord's day. What a work the pioneers did in starting churches among these hills and in this wilderness 75 years ago!—C. C. REDGRAVE.

Changes.

James E. Hawes, Cambridge, to Ada, O.
Joseph C. Todd, Boonville, to 858 West Arrow, Marshall, Mo.

F. N. Calvin, Santa Ana, Cal., to 903 Aubert Ave., St. Louis, Mo.

J. H. Crutcher, Brunswick, Mo., to Oxford, Kan.

S. J. White, Millersburg to Bowling Green, O.
A. A. Berry, Waitsburg, Wash., to The Dalles, Ore.

G. Lolin Eaton, Parkwood to DeWitt, Ia.

DRAKE'S PALMETTO WINE.

This wonderful tonic medicine will immediately help you and absolutely cure you. Every reader of THE CHRISTIAN-EVANGELIST who desires to give this remarkable Palmetto medicine a thorough test is offered a trial bottle of Drake's Palmetto Wine free. One tablespoonful once a day immediately relieves and absolutely cures indigestion, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys, and Inflammation of Bladder to stay cured. It is a wonderful tonic for the appetite, nervous system and blood, and promotes and maintains health and vigor.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of THE CHRISTIAN-EVANGELIST who needs such a medicine. Address your letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill. A trial bottle will be sent prepaid.

What Distinguishes Congregationalism.

(Continued from page 425.)

always stood for education. If people have the right to decide their beliefs for themselves they will be anxious to secure such training as will enable them to make wise discriminations. Consequently we have always aimed to have an educated ministry, and an educated ministry has produced a thoughtful people. Many of the most prominent colleges and universities of this country, like Harvard, Yale, Dartmouth, Amherst, Williams and others, extending from the Atlantic to the Pacific, were founded by Congregationalists for the purpose of fitting men intelligently and rationally to preach the gospel. We have held, and still hold, an uneducated ministry to be a scourge of God. Education is now the monopoly of no denomination, but the time was when it was a distinguishing feature of our people.

Congregationalism of necessity has been tolerant, when it has been consistent. Oliver Cromwell protected Roman Catholics, Presbyterians, Unitarians and Quakers, and insisted that all were equally entitled to the protection of the government so long as they respected the rights and privileges of others. To be sure Roger Williams was driven out of the colony of Massachusetts Bay, but he was received with open arms by the colony at Plymouth. Toleration follows the recognition of the prerogative of private judgment. The right to have our own religious opinions implies that we will defend others in their rights to have theirs.

Brotherhood also has always distinguished Congregationalism. Where the polity is consistently followed distinctions of rank or caste, color or condition disappear. A Congregational church is simply a brotherhood of believers in Jesus Christ gathered in one place for the worship of God and the service of their fellow-men.

The editor of this paper wishes to know how the various denominations stand toward the unification of Christendom. Most denominations now recognize that the church should be composed only of those who have entered the Christian life. So far we are agreed. We could consistently unite with other Christians on the basis of an organized fellowship in all missionary and philanthropic work, but we could never give up the independence of the local church. That must be left to determine its own rules, articles of faith, forms of worship and everything that concerns its interior life. Moreover, we can never surrender our belief in the priesthood of all believers. These two truths we must always be left free to teach and practice, though we do not insist that they shall be accepted by others.

The differences between the denominations are growing dimmer because it is becoming increasingly evident that most religious truths which are vital

and enduring are the common property of all Christian people. I prophesy that the day is not very far distant when independent churches of every variety will surrender their independence so far as is necessary for the best results in efforts to promote the missionary enterprise and municipal and civic righteousness, but that they will retain their autonomy in all that concerns individual faith and practice. Moreover, I predict that the more highly organized churches will yet yield to the local churches independence in all that concerns doctrine and ritual. Just what will be the common attitude concerning priesthood, I do not now care confidently to predict; but I do feel sure that our dread of sacerdotalism in all its forms will never grow less, and that all Christians will sometimes believe with us that the true Apostolic Succession is to be found in the "Historic Christian People."

First Christian Church, Montclair, New Jersey.

Bird's-Eye View of Bethany.

See Picture on Cover.

The village of Bethany owes its name to Alexander Campbell. Previous to 1823, and during the early issues of the Christian Baptist of the same year, all letters and publications had to be carried to West Liberty, four miles distant. To avoid this inconvenience, Mr. Campbell induced the post office department to establish a post office at his own residence, which he henceforth "denominated Bethany." He was its first postmaster, and aided by his deputy, he filled this position uninterruptedly for thirty years. Viewed from the vantage ground of this "bird's-eye view," Bethany certainly possesses a panoramic beauty most pleasing to behold. The little village rests quietly amid the everlasting hills, dipping their feet, anon, in rivulet and stream. The beautiful "Buffalo," in the foreground, intersects the valley with "graceful curve." "Old Bethany," the mother of all our colleges, lifts herself, with stillness serene, midst the universal verdure of the hills. And we are deeply impressed with the singular appropriateness of the designation—Bethany. The mind at once reverts to the Bethany of sacred fame, surrounded by the Palestinian hills. The place of holy memories, hallowed with the most sacred associations of the Redeemer's life. Bethany! How befitting the appellation when applied to the "cradle" of the Restoration movement! How naturally would it suggest itself to Mr. Campbell's mind. For did not the great reformer supremely adore his divine Master and Model, the Christ, who so often amid his weariness and sorrow, betook himself to Bethany, where abode Mary and Martha, and Lazarus, whom he loved, and whence, having rested, he went forth to endure afflictions anew?

C. C. REDGRAVE.



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E. W. LABEAUME, G. P. & T. A.,

Cotton Belt Route,
St. Louis, Mo.

Low Rates South and Southeast

On OCTOBER 20th THE LOUISVILLE & NASHVILLE R. R. will sell Round Trip Tickets from St. Louis, Evansville, Louisville and Cincinnati to the following points at the lowest rates ever named. Tickets will be good returning for twenty-one (21) days from date of sale, and stopovers will be permitted on going trip at points south of Kentucky-Tennessee state line:

FROM ST. LOUIS TO

New Orleans, \$12.00	Atlanta, \$13.00
Mobile, \$12.00	Montgomery, \$12.00
Birmingham, \$12.00	Pensacola, \$14.60

FROM LOUISVILLE TO

New Orleans, \$14.00	Atlanta, \$11.00
Mobile, \$14.00	Montgomery, \$14.00
Birmingham, \$11.00	Pensacola, \$14.00

FROM CINCINNATI TO

New Orleans, \$14.00	Atlanta, \$11.00
Mobile, \$14.00	Montgomery, \$14.00
Birmingham, \$11.00	Pensacola, \$14.00

FROM EVANSVILLE TO

New Orleans, \$12.00	Atlanta, \$11.00
Mobile, \$12.00	Montgomery, \$12.00
Birmingham, \$11.00	Pensacola, \$14.00

Rates to Intermediate Points to be the same.

Proportionately low rates to points west of New Orleans as far as Houston. To Jacksonville, Fla., and intermediate points, \$3.00 higher than rate to Atlanta.

Take advantage of these very low rates to make a trip through the South to investigate its wonderful resources and opportunities. Time tables, folders, maps and descriptive literature relative to lands, truck and stock farming along the line of the

Louisville & Nashville R. R.

will be sent upon application to C. L. STONE, General Passenger Agent, Louisville, Ky.

The Quiet Hour

"The Lord is my light and my salvation; whom shall I fear?
The Lord is the strength of my life; of whom shall I be afraid?"

The psalmist had come to a realization of his personal possession of God. He could say, He is "my light and my salvation." It takes real genuine faith to make this personal appropriation of God.

✧

A story was told, recently, of a lady in England entering the pew of a wealthy merchant who was a consecrated man. The hymn, "My God, the Spring of all my Joys," was given out. The merchant wrote on a slip of paper, "Can you say *my*?" and handed it to the lady. She was puzzled, at first, but as the meaning of the question entered her heart, she could not join in singing the song, but trembled like a leaf. She could not say, truthfully, "my God." Many years later a man sent for the merchant to visit him on his dying bed. When the merchant entered, the dying man said, "You saved my wife once, by asking her if she could say '*my*,' and she has saved *me*. I could not die without thanking you for your great kindness." Reader, can you say with the psalmist, "The Lord is my light and my salvation?" Is He the strength of *your* life?

✧

There are a thousand things in earth and air and heaven which are ours if we appropriate them, but which we may never get the benefit of without such appropriation. What avails it to us that God has made the earth beautiful, if we have no eye to see its beauty? What does it avail if the soil about us be capable of producing all manner of fruits and cereals, if we do not appropriate this fertility and use it for this purpose? What does it avail us if God be rich in mercy and in treasures of knowledge and of wisdom, if we do not appropriate these blessings? Of what use is God Himself to us, if we cannot make Him *our* God, our refuge, our strength, our light and our salvation?

✧

If God be our light then we need not walk in darkness. The light of God shines within before it shines without. It illumines the heart before it illumines the face. It drives darkness and superstition from the mind before it lights the lamp of joy in the eye. He who is content to be taught of God, and to walk in the light of God, as that light shines in the face of Jesus Christ, shall not abide in darkness but shall have the light of life.

✧

If God be our salvation, let us trust Him more implicitly. If He is indeed our salvation, then He is the source of our highest joy and of our fondest and most enduring hope. He is able to save to the uttermost. No enemy can pluck us out of His omnipotent hand. He will save us from all the ills of life and from all the terrors of death. O let us trust Him, and find rest to our souls!

✧

If God be the strength of our life, of whom, indeed shall we be afraid? "If God be for us, who can be against us?" Weak and uncertain must that life be that does not find its strength in God. But how much all this accentuates the value of obedience to God, and of prayer! Let us do what He tells us, and seek daily counsel from Him.

✧

O God, even our God whom we may call *Father*, we thank Thee that we may claim Thee as our own God—our Light, our Life, our Joy, our Strength, our Salvation! Help us, we beseech Thee, to appropriate, by faith, all that Thou hast promised to be to us, in order that we may be what Thou wouldst have us be! We ask it in Jesus' name. Amen!

The Kentucky State Meeting.

(Continued from page 429.)

and J. J. Haley gave a strong address on "The Great Commission."

A new departure was made by our state society in the choice of a president. Mr. Wm. W. Estill, a prominent citizen of Fayette county, a man of fine character and an old and esteemed classmate of the writer, but a layman, was chosen. The choice is fortunate, and it is hoped will bring the consecrated business men of our state more and more into our mission work. No other changes of importance in the officary of our state society were made.

THIRD. There was Kentucky State Sunday-school day—Thursday. C. W. Dick, of North Middletown, presided well and gave an admirable address. R. M. Hopkins, state Sunday-school evangelist, made a good report. Among other things given were, counties visited, 37; institutes held, 63; conventions attended, 25; schools organized, 10; churches, 1; Endeavor Societies, 8; protracted meetings assisted in, 3; additions, 151; county conventions organized, 7; district, 3, moneys received, \$1,176.56; schools that observed Children's Day, 195; that observed Boys' and Girls' Rally Day, 55; given to Children's Day, \$3,229.00; given to Rally Day \$416.38. A strong effort will be made the coming year to push Rally Day and bring it up to Children's day. When that is done the problem of our state Sunday-school work will be solved.

C. H. G. Stoney, of Flemingsburg, conducted a profitable conference on district conventions, showing their needs and benefits. W. F. Smith admirably discussed "Teachers Meetings," in a speech that was requested for publication. Benj. L. Smith urged rally day, and A. McLean Missions in the Sunday-school, while R. E. Moss discussed the problem of the half-grown boy, and D. F. Stafford, of Louisville, had a symposium on "The Next Forward Step in the Sunday-School." At night Miss Nannie Lee Frayser delighted the great audience by a Bible story, which proved to be a new setting forth of the prodigal son, and H. D. C. MacLachlan, of Shelbyville, gave a magnificent address on "The New Chivalry." Pres. J. W. McGarvey every morning gave a Bible study on the book of Job. I never saw so large an attendance before at these morning lectures. He concluded the third and last by telling the story of Maria Young, an afflicted colored woman of Lexington, whose bright and cheerful spirit is known throughout the city and has a vast influence for good. I do wish Brother McGarvey would write out and print that story. It would be a classic of its kind, worthy to rank with Moses E. Lard's famous account of "Solomon's Confession."

C. H. G. Stoney becomes president of the Kentucky Sunday-school convention for the coming year. Winchester was decided on for the place of holding the next convention, and Sept. 19-22 as the time.

FOURTH. There was Cane Ridge Centennial Day—but as that is "another tale," and as I have already far exceeded all decent limits, that will have to be deferred. A hundred details crowd upon me, and if George Kemper, on whom tales devolve, omits too many, I may come again.

GEORGE DARSIE.

✧

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,

Notary Public.

SEAL

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by all Druggists, 75c.

Hall's Family Pills are the best.

The Cane Ridge Church.

The story of the Cane Ridge Church possesses an interest which intensifies as the years pass, and the restoration movement, of which it is an essential part, grows apace. The building was erected in 1791, and is a well-preserved log structure 40x50 feet. Its original appearance is changed somewhat by the substitution of shingles for the old-fashioned clapboards, and the concealment of the logs beneath the modern weather-boarding. The church stands on a "ridge" of slight elevation, and in former years the ground hereabouts was quite thickly covered with "cane," hence the name "Cane Ridge."

Services have been held in the church continuously for one hundred and twelve years, there having been "no interregnum" since the pastorate of Robert W. Fenly, the Presbyterian minister, who immediately preceded Mr. Stone. The latter, with his entire congregation, seceded from the Presbyterian faith and communion in 1804. The present organization dates back to 1807, with B. W. Stone as pastor and W. Rogers as clerk. The membership has reached 300, and numbers at present about 75. Preaching services are held once in two weeks, and the membership of the Sunday-school is 30.

What stirring scenes, momentous in their signification, have been witnessed in and about this old building! Here occurred the great revival of 1801, when from twenty to thirty thousand people were drawn by the earnest, impassioned preaching of Stone and others, proclaiming a present salvation free to all, a doctrine startlingly new to the assembled multitude, whose religious thought was dominated by a rigid, fatalistic Calvinism.

Here, too, on June 28, 1804, Mr. Stone and other Presbyterian ministers made known to the world that they henceforth would take "the Bible alone as a rule of faith and practice, to the exclusion of all human creeds, confessions and disciplines, and the name 'Christian' to the exclusion of all sectarian or denominational designations or names."

□ Cane Ridge Church is without doubt the first since apostolic times, to take this stand. This was three years before Thomas Campbell sailed for America, and while his son Alexander, a youth of 16 summers, was assistant teacher in the little academy at Rich Hill, Ireland. Moreover, this Cane Ridge declaration antedated by five years the famous "Declaration and Address" issued from Washington, Pa., and signed by Thomas Campbell and General Acheson. Truly, B. Warren Stone was the "pioneer of pioneers."

The plain marble shaft which marks the resting place of Barton W. Stone, preacher, evangelist and reformer, may be seen in the unpretentious burying ground a few feet east of the Cane Ridge Church. Here the body of the great man peacefully reclines, in "God's acre," under the very shadow of the church he so much loved and so richly hallowed with his consecrated ministry and unremitting toil. This memorial of love was erected by the friends and admirers of Mr. Stone, in 1847, three years after his death, which occurred at his son-in-law's, Captain S. A. Bowen, Hannibal, Mo. The inscription reads as follows:

"The Church of Christ at Cane Ridge and other generous friends in Kentucky have caused this monument to be erected as a tribute to

BARTON W. STONE.

A minister of the gospel of Christ and the great reformer of the 19th century.

Born

Dec. 24, 1772,

Died

Nov. 9, 1844.

His remains lie here."

To this epitaph the following utterance of Elder Stone might fittingly be added as characteristic of his love for the Word of God:

"Let the people take the Bible as their only sure guide to heaven, for it is better to enter into life having one book, than having many to be cast into hell."

C. C. REDGRAVE.

Family Circle

Gran'ma's.

Last time we went it didn't seem
Like gran'ma's any more,
'Cause when we came up to the house
She wasn't in the door.

She always waited for us there
With arms all stretched out wide;
She'd kiss me first and then the rest,
While I stood by her side.

And gran'pa, close behind, would always
Tell us, "Welcome home!"
But last time gran'pa looked so sad,
Just standing there alone.

I guess God wanted her up there,
So we'd be good, because
If she was there we'd go—He knew
How sweet my gran'ma was.

—Exchange.

The Member Was Not Dropped.

"I move we drop the following names from our roll," and the secretary read off five names, pausing a moment after each.

"I second the motion," came from somewhere in the rear of the room.

But at that moment a boy near the door rose impetuously. "Wait just a minute," said he; "We don't want to make any mistake. 'Suppose we drop the first four, as they have moved away, and hold on to Lem Briggs a while longer."

"He hasn't attended a meeting in over two months," objected the secretary; "and the last time he was spoken to by a lookout committee, he said he didn't know that he cared to come any more. We can't carry names that way."

"But I think there must be some mistake, or—or misunderstanding," insisted the boy near the door. "Lem Briggs isn't one to speak slightly of our meetings; I know him a little. He was in my class in school before he got a job in the factory. Sometimes I think we are not quite cordial enough. The mill-district fellows feel that we do not treat them as we do the rest of the town, and I—well, I believe they are half right. This ought not to be. In the society we should drop everything like that. I believe Lem Briggs is a fellow we ought to know better, to be proud of, to be glad to associate with, and I believe that if he can be brought into touch with us, he will help the society. He supports his mother and the children now, and he is working hard for an education. Even if it were different; if he were shiftless and weak, it would be our duty to try to lift him up. That's what our society is for; not to thrust out, but to draw in. That a fellow is obliged to live in a cheap place, and work, should not influence us, nor the fact that he has not had our advantages for an education. I move that we hold on to Lem Briggs a while longer, and that some of us go to him, not to warn him that he will be expelled if he does not attend, but to convince him that we really want him to come."

"I second the motion," came from the same voice in the back part of the room.

"And I move that our friend Bert be the one to see Lem Briggs," added the secretary.

Bert Gardiner was very busy at this

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Aid of a Physician.

It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only **twelve cents a week**. It does not interfere with your work or occupation. **I have nothing to sell.** Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping fatigue, or if you are suffering from any so-called female complaint, then write to **Mrs. M. Summers, Notre Dame, Ind.**, for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 183, NOTRE DAME, IND., U. S. A.

time, for, hoping to be able to enter college in the fall, he was giving all his spare moments to a few special studies in which he felt himself deficient. But the next day he arranged to borrow a couple of hours from himself, and to make it up by extra hard study.

He did not know exactly where Lem lived, only that it was in one of the cheaper tenements of the mill district. From there he hoped to be directed to the mill in which Lem worked.

He was especially fortunate, for as he went down one of the narrow alleys, he met the object of his quest face to face. Lem was in his shirt-sleeves, his arms bare, and there were dark streaks upon his hands and face from the machines among which he had been working. In his hands he carried a case of bobbins. Evidently he was on his way from one mill building to another. When he saw Bert, he flushed slightly, and stood aside to let him pass. But Bert stopped also.

"Hello, Lem!" he exclaimed cordially; you're just the fellow I want to see. You remember those books on mathematics you wanted to buy from Phillips, and he asked too much? Well, I've got a set that I'm just through with, and some more on the same subject. If you can find use for them, you are welcome to the lot. They're likely to find their way into the waste-barrel if you don't. Come," frankly, as he noticed the embarrassment on Lem's face, "don't let your supersensitiveness come to the surface on account of such a trifle. Can't you accept a few old books from a friend?"

There was a momentary struggle on the mill-boy's face; then he, too, smiled frankly.

"Yes, I'll take them," he answered, simply, "an' much obliged."

"There's another thing I want to speak to you about," Bert went on. "We haven't seen you at our meetings for a long time. What's the matter? Don't say you can't spare the time," smiling warningly; "that's too old a story. Anybody can find time for a duty."

"Oh, it isn't that," returned Lem,

deprecatingly. "I—I—are you sure your members really want me? Of course, they've asked me to come, an' have told me my name would be dropped from the roll if I didn't attend more regularly, but I have thought—"

"Look here, Lem Briggs," and Bert placed both his hands upon the other's shoulders, "don't let us have any more of that. You're too sensible. What's the use of one-half the world shrugging its shoulders, and the other turning its back? Why can't they go forward and make use of the good things that are ready, and help to create more? We're all workers in one way and another, and pretty much alike. You just come forward frankly, ready to do your part, and there will always be plenty to welcome you. We need just such strong, earnest workers as you. And as to wanting you," looking squarely into Lem's eyes, "I can speak for one. I do want you. Will you come?"

And Lem, his eyes also frank and direct, answered, "Yes."—*Elizabeth Patterson, in Wellspring.*

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Looking for a Teacher.

Prof. Robert L. Garner, the African explorer, is frequently the target of wits, but, happily, he has an effective method of protecting himself against their assaults.

On one occasion, while breakfasting in the Queen's domains, an offensive little Englishman took a seat beside him, and began a bombardment of senseless affirmations.

"It's a cold day!" quoth the stranger.

"Yes," said the professor courteously.

"This is a large dining-room!" was the next original comment, and so during the entire meal.

Professor Garner is at all times the most approachable of men, but as the young blood was incapable of thrusting out the ghost of a peg on which to hang the conversation, Professor Garner contented himself with monosyllabic replies. Later, as he walked through the hotel lobby, crowded with guests and loungers, the man again approached him. Thrusting his hands deep into his trousers-pockets, and with his feet wide apart, he remarked, in a loud, sneering voice, "I know who you are!"

"Well, sir, having made no effort to conceal my identity, I am not surprised at your penetration!" returned the professor, crisply.

"Oh, you are the man who knows all about monkeys!" persisted the young fellow, impertinently.

"Not all about monkeys. There are several species I am not familiar with," returned Professor Garner, significantly.

"Say, professor," asked the young fellow, gibingly, "is it true that you can teach monkeys to talk?"

The exasperated explorer looked full into the impudent face, and inquired, seriously, "Yes; on rare occasions I have accomplished this difficult feat. Were you looking for a teacher?"—*Woman's Home Companion.*

The Judge's Fence.

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M——, a well-known judge living near Cincinnati, loved to tell this anecdote of a young man who understood the risk of doing a shabby job, even when directed to.

He had once occasion to send to the village after a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight from the house, so you need not take time to make a neat job. I will pay you a dollar and a half."

The judge went to dinner, and, coming out, found the man carefully planning each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once, just as they were, and continued his walk. When he returned, the boards were all planned and numbered, ready for nailing.

"I told you this fence was to be covered with vines," he said, angrily. "I do not care how it looks."

"I do," said the carpenter, gruffly,

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Detroit, Mich., October 16-22.

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The WABASH LINE

WILL SELL EXCURSION TICKETS AT GREATLY REDUCED RATES.

The Wabash is the only line from the West and Southwest having its own rails and through car service to Detroit.

C. S. CRANE, G. P. & T. A., St. Louis, Mo.

carefully measuring his work. When it was finished there was no part of the fence as thorough in finish.

"How much do you charge?" asked the judge.

"A dollar and a half," said the man, shouldering his tools, preparatory for leaving.

The judge stared. "Why did you spend all that labor on the job, if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

"But I should have known it was there. No; I'll take only a dollar and a half," and he took it and went away.

Ten years afterward, the judge had the contract to give for the building of several magnificent public buildings. There were many applicants among the master builders, but the face of one caught his eye.

"It was my man of the fence," he said, afterwards.

"I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him."

The above anecdote well illustrates the truth of the old adage that "Whatever is worth doing at all is worth doing well." Failure to remember this has cost many a boy a good position in life.

"Young man," said the pompous individual, "I did not always have this carriage. When I first started in life I had to walk."

"You were lucky," chuckled the youth. "When I first started in life I couldn't walk."—*Chicago News.*

Warden. "He was the coolest and most thoughtful convict that ever broke jail."

Jenkins. "That so?"

Warden. "Yes. He left behind him a note to the Governor of the State beginning: 'I hope you will pardon me for the liberty I'm taking.'"—*Philadelphia Public Ledger.*

An Irishman was brought before the magistrates for stealing a piece of meat. In defense, he said: "Your worship, the last piece of meat I had since I landed in England was a roast potato, boiled hard, which I ate three days ago; and, if you don't believe me, I have it in my pocket. I can show it to you."—*Ram's Horn.*

Christian - Evangelist Special to Detroit.

This train will leave the city of St. Louis over the Wabash, the shortest and most direct line for Detroit, for the Convention of the American Christian Missionary Society at Detroit on Thursday morning at 9 A. M., Oct. 15th, and will arrive in Detroit at 8:10 P. M., the same day, giving us an all-day ride through one of the most beautiful and interesting parts of the American continent. We ask all Southern and Southwestern and Western delegates to go via St. Louis and go with us to enjoy this trip. We shall do everything possible for your comfort and enjoyment and hope to land you safely in the convention city the evening before the regular opening of the sessions.

Come and go with us and we will do you good.

GO NOW!

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Write for new booklet, Special Offer this month. Our new Quaker Folding Vapor Bath Cabinets, finest produced. Everybody delighted. Enjoy at home for 3c each all the marvelous cleansing, invigorating, curative effects of the famous Turkish Baths. Open the 5,000,000 skin pores, purifies the entire system. Beats Hot Springs. Prevents disease. Saves Dr. bills. Cured thousands. Nature's drugless remedy for colds, grip, rheumatism, aches, pains, blood and skin diseases. Kidney trouble children's diseases and female ills. Guaranteed. Sent on 30 days' trial. \$100 to \$300 a month. Salesmen, managers, general agents. 100% profit. WORLD MFG. CO., 82 WORLD BUILDING, CINCINNATI, OHIO.

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Two Ways of Giving.

A colored man was telling of his way of giving to the Lord. "Yes, sir," said he, "I gibbs de truck off o' one acre ebbery year to the Lawd."

"Which acre is it?" the friend asked.

"Well, dat is a different question. Truf is, the acre changes most ebbery season."

"How's that?"

"Why, in wet season, I gibbs de Lawd de low land, and in dry season I gibbs him de top acre of de whole plantation."

"In that case, the Lord's acre is the worst in the whole farm, for in wet seasons it would be quite flooded, and in dry times, parched."

"Jes' so. You don't allow I'se going to rob my family of de best acre I'se got, did ye?"

Is not that too much the fashion of our own offerings to the Lord—shreds of time, bits of talent, driblets of money, fringes of things? These magi teach us better. They give their best. It is not our poorest, but our best, that we should give the Lord.—*Wayland Hoyt.*

Father's Time.

"Oh, no, I cannot go with you after dinner to-night, because that is father's time, and we always have so much fun then."

That is what I heard a little maiden say to her school friend, who had invited her to go somewhere with her.

"Father's time." I wondered what that meant, and so I asked the little maiden, "What is 'father's time?'"

"Oh," said she, "'father's time' is right after dinner at night, an hour or so before we go to bed. Father makes lots of pleasure for us then, and it is the only time we can see him, except in the early morning, and that is for such a short while. Father never goes away at that time; neither do we; we give that hour to him, and he gives it to us. It is our 'together hour.' Oh, he is such a good, dear father!"

What a testimonial to the high standard of fatherhood was the speech of this little girl! Away all day, immersed in business cares, the father could give no time to his children except the hour before their bedtime. With what happy, light hearts those little ones kissed him good night when bedtime came, and with what smiling faces they went to sleep to dream beautiful dreams of father love!—*Evangelist.*

Eight Great Secrets of Success.

A man with a mania for answering advertisements has learned some interesting experiences. He learned that by sending \$1 to a Yankee he could get a cure for drunkenness. And he did. It was to "take the pledge and keep it."

Then he sent fifty cents to find out how to raise turnips successfully. He found out: "Just take hold of the tops and lift."

Being young, he wished to marry, and sent thirty-four one-cent stamps to a Chicago firm for information as to how to make an impression. When the answer came it read, "Sit down on a pan of dough."

Next advertisement he answered

Here Is Your Chance

TO SECURE

THE CHRISTIAN-EVANGELIST

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Three Months for Twenty-Five Cents.

Those who are not already subscribers may, by referring to this offer and remitting twenty-five cents (postage stamps accepted) secure THE CHRISTIAN-EVANGELIST each week in October, November and December.

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read, "How to double your money in six months." He was told to convert his money into bills, fold them and thus double his money.

Next he sent for twelve useful household articles, and got a package of needles.

He was slow to learn, so he sent \$1 to find out "how to get rich." "Work hard and never spend a cent." That stopped him.

But his brother wrote to find out how to write without pen or ink. He was told to use a lead pencil.

He paid \$1 to learn how to live without work, and was told on a postal card: "Fish for easy marks, as we do."—*London (Ky.) Echo.*

"FRANCES," said the little girl's mamma, who was entertaining callers, "you came downstairs so noisily that you could be heard all over the house. Now, go back, and come down the stairs properly." Frances retired, and in a few minutes re-entered the parlor.

"Did you hear me come downstairs this time, mamma?"

"No, dear. This time you came down like a lady."

"Yes'm; this time I slid down the banisters," explained Frances.—*The Christian Register.*

Buncoed.

First Farmer. "Say, Zeke, who wuz that feller doin' all that laughin' 'cause you bought a gold brick?"

Second Farmer. "He's the city galoot that thinks he is gettin' healthy on the Sulphur Spring water that he's buyin' a barrel at a lick from my millpond."—*Philadelphia Telegraph.*

Every farmer boy wants to be a school teacher, every school teacher hopes to be an editor, every editor would like to be a banker, every banker would like to be a trust magnate, and every trust magnate hopes some day to own a farm and have chickens and cows and pigs and horses to look after. We end where we begin.



A CHOICE INVESTMENT.

Over 600 people, bankers, doctors, business men, women and children scattered all over the United States, now own shares and have sheep, cattle, hogs and Angora goats on the Montana Co-operative Ranches. This is the fourth successful year of this company. Illustrated paper showing the Ranches mailed free. Address

MONTANA CO-OPERATIVE RANCH CO.,
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A Profitable Investment.

The undersigned is interesting himself in a very promising and profitable proposition in which he would like to co-operate with several others having a few hundred dollars to invest, with absolutely no risk. Write at once.

G. A. HOFFMANN,
1522 Locust St., St. Louis, Mo.

Stockholders' Meeting.

Notice is hereby given that the annual meeting of the stockholders of the Christian Publishing Company will be held at the company's office, 1522 Locust St., St. Louis, Mo., on Tuesday, Oct. 6, 1903, at 10 o'clock a. m., for the election of directors, and for the transaction of such other business as may legally come before said meeting.

J. H. GARRISON, Pres.

W. D. CREE, Sec'y.

St. Louis, Sept. 4, 1903.

A Combination Offer.

1.—**SUCCESS**, the great monthly magazine of New York, known everywhere and esteemed for its superior excellence. Price per year, \$1.00.

2.—**OUR YOUNG FOLKS**, which needs no commendation from those who will read this. A sixteen-page weekly. Price per year, 75 cents.

3.—**JUNIOR ENDEAVOR WORLD**, the best paper of its class in the wide world. A sixteen-page monthly. Price per year, 35 cents.

Regular price for the three, one year, \$2.10.

All Three will be sent for **\$1.50.**

Address, **CHRISTIAN PUBLISHING CO.,**
St. Louis, Mo.

With the Children

By J. Breckenridge Ellis

Olive Leavitt, Frankfort, S. D.: "I have just finished keeping the Advance Society rules for the 7th quarter. I read a chapter in the Bible every day."

Grace Adamson, Sedgwick, Kan.: "I have read the Av. S. letters since I can remember—papa says since I could read; I have concluded to be a member of the band if you will put my name on your roll." (It's there.) "I have the rules a little mixed. Will you tell what they are, as I want to begin the day school begins? I am fifteen." (Read at least 5 pages of history each week, and 30 lines of standard poetry; memorize a quotation from a good author, and keep an account of your work in a note book. Every day you must read at least one verse in the Bible—and send me a summary of your reading every 12 weeks. When you send your report you must state whose quotations you have memorized, and what history and poetry you have read. The history you are studying at school isn't fair. And you must state whether or not you read at least one Bible-verse each day—you don't have to tell what verses they are. Of course, the more work you do extra, the better for you.)

Maude Kelley, Saskatoon, Sask., Canada: "I am almost ashamed to write, for after all my resolutions I have missed one of the rules again, and in my last week, too! I will tell you how I came to do it. Mamma and I were cooking in the railroad-camp on the near railroad that is being built. I got along all right until I went to read my poetry, then found that I had left my book of poems at home. I could find no poetry, so had to let it go. I haven't any poetry here, so cannot keep the rules now." (Poetry is always scarce in railroad camps.) "I will have some as soon as possible." (Strange to think how people who live in the midst of poetry, with poetry staring at them from shelves and gaping at them from magazines, never think of improving themselves by reading it!) "We are in a pretty country—all hills and valleys. In the valleys are little round lakes surrounded by trees and covered by ducks. The ducks are not so wild up here, for they have not been shot at. They will let you come to the bank and watch them. Our pet in camp is a little black-and-white shepherd dog. He is an awful sharp dog." (I hope he will not stick you.) "We are teaching him all kinds of tricks. . . . This is later in the afternoon and it has started to rain, and our tent leaks a trifle. It is getting near bedtime, so I will have to stop." (Do move your cot under a dry place, and have your umbrella handy.)

May Speece, Bucklin, Mo.: "I neglected sending in my report because I have been visiting, but I never forgot one of the rules while I was away. I visited my aunt and cousins, who live in Marceline, three whole weeks. Saturday morning I drove from home to Bucklin, about 7 miles, and took train for Marceline. It was the last day of the street fair, so of course there was a large crowd." (How did

DIXON COLLEGE

Catalogue, free, naming course desired.

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you enjoy the Snake-eater? I suppose he was there.) "Not being acquainted with the place or people, I was feeling quite lost, when I happened to see Josie Lineberry. Then I was all right and had a fine time. There was a merry-go-round, a Ferris wheel, weak lemonade, cheap candy (I mean cheap in quality) and soda-pop. Four of us wanted to ride in the Ferris wheel, but Josie was afraid and wouldn't let us. She is a big coward, but don't tell her that I said so. (All right, I won't.) "I would never have told this, but I was talking to her over the 'phone to-day and she said she put something in her letter about me, so I have to get even. Well, we got away from Josie, and got on the wheel when she didn't know it. You see, one of the four was her brother, and two her cousins, and somehow she thinks she is my 'boss'. The first time I went around I felt like I wished I was off, but, after several times, I enjoyed it. Afterwards we rode the merry-go-round, but the day was very warm and the streets dusty, and I was glad at eleven to go home with my cousin. While in Marceline, some young people went fishing. We took our dinner and went in a big wagon. We had bread, pie and cake, and took lard and several skillets to cook the fish in, but I am sorry to say we brought back not only the skillets, but the lard. But we had some roasting ears; we made up a fire and cooked them. I might tell how we got those ears, but I'm afraid the owner of a certain corn-field in Yellow Creek bottom might read this. We enjoyed the trip, though we caught no fish. The boys had their shotguns, but the only thing they hit was a jay-bird, which they used for bait. I would like to visit Bertha Beesley's school. I am not going to teach this year. I think old gold and blue will be pretty society colors. My college colors were royal purple and old gold; my high school colors, pink and old gold. My favorite quotation is from Sumner: 'The true grandeur of humanity is in its moral elevation, sustained, enlightened and decorated by the intellect of man.' But I must not take up all our page. I am going to write every month after this." (A good resolution. Now let's hear what Josie Lineberry has to say.)

Evelyn Hord, Grayson, Mo.: "I wish to join the Av. S., and would have written sooner, but simply have not had time. I have kept the rules one quarter, and send my report. If I send postage, will you return my report after looking it over?" (I will, and I don't blame you for wanting to keep it, for it is very complete and neat, and shows much extra work.) "I did not find the rules very hard, for I

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was in the habit of reading and memorizing some Bible verses and poetry every day. I've only read the CHRISTIAN-EVANGELIST this summer, so I have never read any of your stories. My sister Grace is a member of the Av. S., too. She and I keep house for our younger brothers. We are in the midst of putting up fruit. It keeps us pretty busy. I am anxious to know the society colors." (Old gold and blue.) "If I had written in time I should have voted for old gold and royal purple. My brother is ready to go to town, so I will let him mail this." (Evelyn tells why her brother was going to town, but I will not repeat it, as it might excite longings in other breasts. I hope the elephant was big and the trapeze swung high.)

A lady, who doesn't want her name given, Berrytown, Ill.: "I have been reading in close sympathy with the Av. S. ever since it was begun. It is a very important feature of our best paper, the CHRISTIAN-EVANGELIST. Young minds by it are directed into the healthiest channels of culture and moral habits. It is a noble and glorious work. I pray our Father's blessings on the dear members of the Av. S." *Plattsburg, Mo.*

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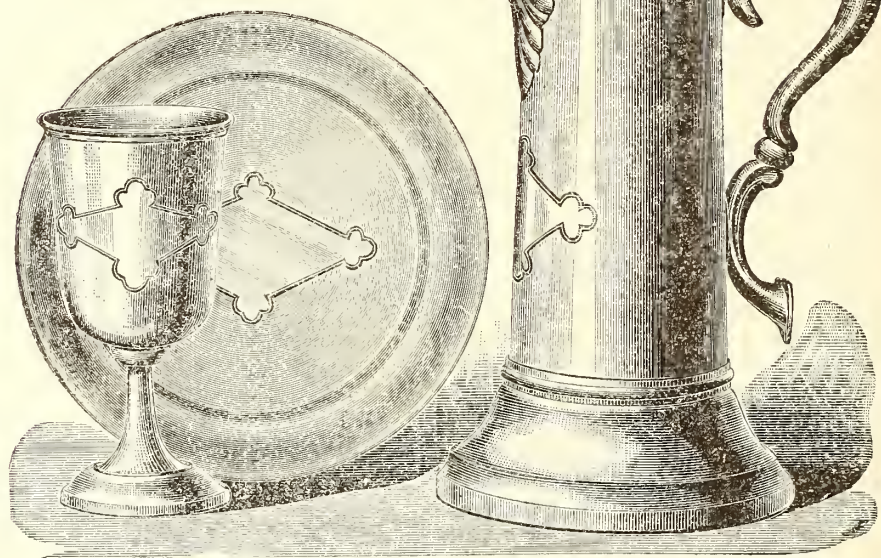
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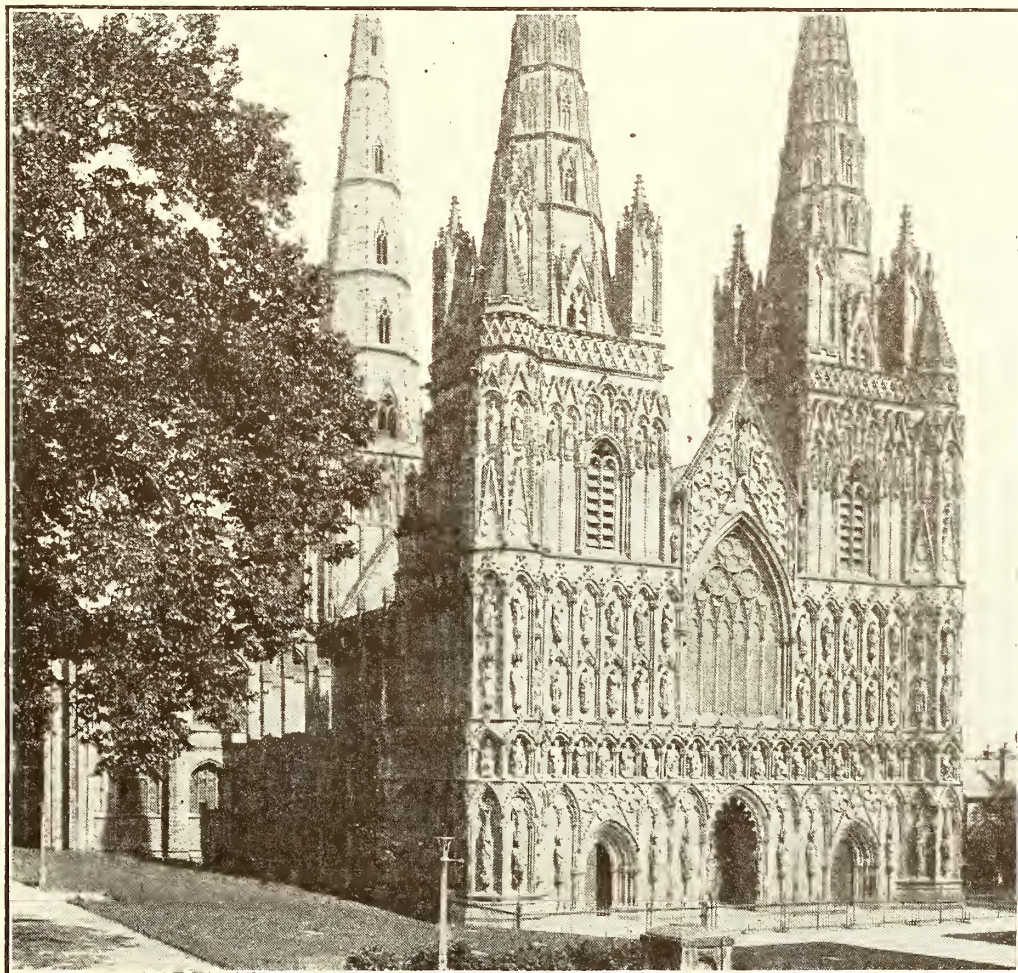
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LICHFIELD CATHEDRAL. See page 460.

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For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	451
EDITORIAL:	
A Peril and an Opportunity.....	453
Religion in the Home.....	453
Editor's Easy Chair.....	454
Questions and Answers.....	454
Let Us Give Thanks.....	455
Notes and Comments.....	455
CONTRIBUTED ARTICLES:	
Child Labor and Pauperism. Jane Adams.....	456
My Twenty-first Anniversary. F. D. Power.....	457
Distinctive Features of Presbyterianism S. J. Nicolls, D. D.....	458
The Wreckage of Life (poem). Thomas Curtis Clark.....	458
Teaching the Word. Charles E. Underwood.....	459
Face to Face. David H. Shields.....	459
Commemorating the Dictator. Wm. Durban.....	460
Idolatry in Japan. Laura De Lany Garst.....	461
Church Music. Mrs. C. E. McCann.....	461
NEWS FROM MANY FIELDS:	
Baltimore.....	462
North Carolina.....	462
Bible-school Workers of Nebraska.....	462
Kentucky Items.....	462
Texas.....	462
Ohio.....	462
C. W. B. M. in Missouri.....	463
New York State Convention.....	463
THE SUNDAY-SCHOOL.....	464
MIDWEEK PRAYER-MEETING.....	465
CHRISTIAN ENDEAVOR.....	465
OUR BUDGET.....	466
CORRESPONDENCE:	
What is Christian Baptism?.....	468
Denver's Charter Vote.....	469
Armourdale (Kan.) Church.....	469
Detroit Convention.....	470
MARRIAGES.....	471
OBITUARIES.....	471
EVANGELISTIC.....	472
CURRENT LITERATURE.....	473
THE PULPIT.....	474
THE QUIET HOUR.....	475
FAMILY CIRCLE.....	476
WITH THE CHILDREN.....	479

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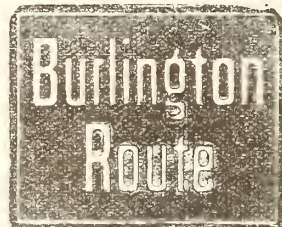
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Current Events

In despair of controlling the approaching municipal election by the usual means, Tammany is attempting a manœuvre which has been tried before with some success. The Citizens' Union, the sole object of which is to support the reform administration and fight Tammany, has nominated Seth Low to succeed himself as Mayor, E. M. Grout for Comptroller and C. V. Fornes for President of the Board of Aldermen. And now Tammany offers to Grout and Fornes the Democratic nomination for the offices to which they have been respectively nominated by the Citizens' Union. This remarkable procedure is not, indeed, without precedent, but such precedents as there are indicate that the election of Grout and Fornes on these terms would be equivalent to a Tammany victory. So great is the indignation of the Citizens' Union that it would doubtless recall its nomination if possible. Mr. Grout vehemently, though we cannot say strongly, defends his plan of appearing simultaneously as Tammany and anti-Tammany candidate. His arguments are very convincing in the other direction. He has already begun to assume an apologetic attitude toward Tammany, as evidenced by this sentence from a letter to Mr. Cutting: "This election cannot be won by calling Tammany Hall hard names, nor by harping upon the sins of men who two years ago were active in that organization, but are now gone." Mr. Grout cannot persuade the public that Mr. Croker as a scape-goat carried all of Tammany's sins into the wilderness when he moved to England. Tammany is still there, and it is the same old Tammany—a corporation of graft, a society for the promotion of municipal plunder, an institution whose perpetuity is not dependent upon the piratical genius of any leader, but which is capable of surviving many defeats and raising up leaders as it needs them. Reform movements are generally short-winded, but organized corruption is patient and knows how to wait for a storm of virtue to blow over. Tammany is assuming that its misdeeds of only two years ago have all been forgiven and forgotten, and that its nomination of two Citizens' Union candidates will prove it to be an association of high-minded reformers.

A good deal of unnecessary talk has been wasted on the case of Mr. Miller, who was discharged from the government printing office for no other specified reason than that he did not belong to the union, and was restored to his position by the President because non-membership in a union was not a valid or lawful ground for dismissal. In the first place a mistake was made in alleging non-membership in the union as the reason for dismissing him, for it has since appeared that there were other reasons quite ample to justify his dismissal. Moreover, while the President did exactly right in reinstating a man against whom no charge had been preferred except non-unionism, we are inclined to think that he has taken the matter altogether too seriously, and has been too anxious to defend his course. His request for a conference with John Mitchell, Samuel Gompers and some of the other labor leaders aroused an expectation that he would propose some sort of compromise. But in reality he had nothing to say except to reiterate the former decision and support it with argument. In truth the President's decision needs no defense. It is not an attack upon unionism, and the union leaders realize that it is not. Of course they would be overjoyed to have the federal government recognize them, but they have no reason to expect it and no reason to cherish feelings of animosity toward an administration which declines to do so. The fate of Mr. Miller personally is of no interest to the public. If he is an incompetent man, no one wants to see him restored to spite the union. The President has simply reiterated the principle which has always controlled the relation of the government to the unions, and individual cases will be left to the routine of the department for settlement. It is not a matter out of which the least political capital can legitimately be made.

The Miller Case.

There has been a slight rally from the general depression of the past few weeks, and there are reasons to believe that the stringency of the money market which has been rather exceptional even for this season of the year will be somewhat relaxed. For weeks there has been a constant downward tendency in the price of stocks on the exchange, the most notable item being the decline in United States steel. The common stock of that gi-

The Business World.

gantic corporation sank as low as 15 (the par value being 100), although the company has never yet failed to pay its regular quarterly dividend of one and one-fourth per cent. At the present market price of steel stock and the present rate of dividend, the stock pays about 30 per cent annually on the investment—which is the best possible evidence that the financial world considers it shaky. Financiers profess to be greatly mystified at the marked decrease in values and explain it only on the hypothesis of what they call a "selling fever." This is really no explanation. A fever is an unhealthy condition, and we may be assured that there would not be a fever in the financial world if there were not some abnormal condition back of it. Perhaps the real cause is a growing opinion that corporations whose stock is mostly water and which have succeeded in floating bonds to an amount exceeding the actual value of their assets, cannot remain permanently on a dividend-paying basis. The paradox of the situation is that earnings are increasing while market-values are decreasing. The average price of sixty leading railway stocks at the end of September was \$34 less than at the same time last year, while railway earnings for the month showed an increase of 8 per cent over the same month last year and 19 per cent over September, 1901.

The troubles of Wall Street, however, are not giving serious concern to the country at large. There has been no break in the prosperity of the middle states and the west, general business conditions continue good, and the shortage of money is not creating any considerable embarrassment.

That a man who practices blackmail upon a corporation does no harm to the people and that the manipulator of a corner confers a great benefit upon the producer by raising prices—these are two fallacies which are often repeated and both of which have recently been illustrated. Sam Parks, of New York, walking delegate and dealer in strikes, has been convicted by the courts of practicing blackmail by extorting money from corporations under threat of ordering a strike if it was not paid. The saner labor leaders have taken the attitude toward Parks which honorable men would be expected to take toward a convicted criminal, but many of the less intelligent look upon his crime with complaisance because its

Two Fallacies.

immediate victim was a corporation. But the corporations are not the only, or even the greatest, sufferers from such acts. Corporations have a way of passing on such blows and making the public ultimately bear the brunt of them. Moreover, every such act, if its perpetrator be a union man, casts a shadow over the union and does more harm to it than to the corporation.

An illustration of the other fallacy is found in the case of W. P. Brown and his corner in September cotton. There was a shortage in the supply available for September delivery and the corner was skillfully manipulated. When the shorts began to find that there was not enough cotton on the market to meet their contracts for September delivery to Mr. Brown and his collaborators, there was a wild scramble and the price shot up just as manipulators of the corner wished it to. And now we hear it said that, while it is hard on the shorts, it is a fine thing for the cotton raisers. In reality the producers will get very little benefit. The high price was an artificial and momentary phenomenon. Most of the cotton which was sold at the high figure passed out of the hands of the producer many days before. If the price were maintained for a month the producers would have time to benefit by it; but as it is, Brown is the winner (to the extent of \$8,000,000, it is said) the shorts are the losers, and the country at large has very little interest in the matter one way or another.



Another financial bubble of glittering promise but insufficient substance, has burst. The Consolidated Lake Superior Company at Canadian Sault Ste. Marie has failed and the city is full of rioting employes who are threatening all sorts of vengeance and violence because they cannot collect the wages that are due them. The company was the creation of Francis H. Clergue, who persuaded capitalists to invest \$30,000,000 in an attempt to establish the greatest mining and manufacturing plant in the world where it would have the advantage of cheap power from the falls of the Soo. The company was capitalized at \$117,000,000, or about four times the actual investment. For a time it cut a large figure in the financial world. Then obligations began to mature and there were no funds to meet them. The crash was prompt and complete. The only question now is how to pacify the workmen who are terrorizing the city and demanding wages from an empty treasury.



Although Mr. Chamberlain and other members of the British cabinet resigned because they were in favor of a protective tariff and could not bring the cabinet as a whole to their way of thinking, it appears that there is less divergence of opinion be-

tween Mr. Balfour and Mr. Chamberlain than might have been inferred. On the evening of Oct. 1, Premier Balfour delivered a speech at Sheffield which is considered the opening gun of the campaign for fiscal reform. The great and sudden prominence of this question, said Mr. Balfour, cannot be accounted for by the advocacy of any one man, but is "a phenomenon unparalleled in the experience of any man I am now addressing." From all quarters simultaneously there has come a demand for tariff reform. Cobden was right in his day, and the reforms of 1846 were necessary then, but the developments of the last half century have "made free trade an empty name and a vain force." While Mr. Chamberlain emphasizes the necessity of a protective tariff as a means of binding the scattered members of the empire together in a commercial unity, Mr. Balfour's thought is rather of a tariff which can be used for purposes of retaliation against countries which levy a duty upon English products. He asks only that the government be given authority to make tariff regulations so that when it makes commercial treaties it will have some inducement to offer. As it is Great Britain offers the freedom of her trade to all alike and is dependent upon the neighbors, or generosity of her neighbors, for corresponding privileges in return. What the Premier asks is "that the people of this country should give to its government that freedom of negotiation of which we have been deprived, not by force of circumstances or by pressure of foreign powers, but by something I can only describe as our own pedantry and self-conceit." He does not hesitate to accept the responsibility for changing the ancient customs. When asked, "Do you desire to reverse and alter the fundamental fiscal tradition which has prevailed for two generations?" my answer is, 'Yes, I do.' He utterly throws to the wind the doctrine of taxation for revenue only and proclaims a policy of tariff for the protection of British industries. It will be a great fight, and Mr. Chamberlain's prediction is that the government will lose in the first skirmish and the Balfour cabinet will fail, but that a second election will bring back the conservative party into power with a full acceptance of its fiscal program.



Again we call attention to a statement of facts regarding the situation in Jamaica and the need of immediate relief. It is not a question simply of building churches and supporting preachers, but of feeding the hungry and clothing the naked. Many of those who lost everything in the recent tornado are our brethren, and those who are not our brethren in the faith are brothers in common humanity and are just as greatly in need of help. Read carefully the following

statement of facts, and pay especial attention to the last paragraph:

Letters from the island of Jamaica bring tidings of suffering. The simple people look upon the storm as an expression of the wrath of God. They come to him confessing sins and praying for deliverance. One old deacon in his prayer said, after confessing sin: "But, Lord, we have little children to feed and no bread to give them." That is one of the saddest wails which can go up to God. Little children to feed and no bread to give them!

Letters come to G. D. Purdy (Brother Purdy is one of our missionaries on the island who, before the storm, had returned to the United States) telling of the efforts of the people to put up temporary shelter, and booths in which to worship. The missionaries there plead with him to get them aid so they can relieve the present state of suffering.

I read one letter from the island in which a native preacher tells of his visits to his flocks, and his story runs like this: "James —, house down, horse killed, bananas all down, yams down, cocoanut trees down, dishes broken, clothes gone, bedding gone and fifteen mouths to feed." And so he describes each man's losses, and each account ends with the number of mouths to feed; sometimes as low as five, and sometimes reaching fifteen.

Under date of Sept. 17, C. E. Randall, after speaking of the general situation, says: "Some of the American Relief Fund is being used to supply the most destitute—imported food stuffs being supplied. But the help is small. I saw a man and his wife to-day, the man a cripple, the wife sickly and all their provision gone. They applied for aid. One dollar was all that could be given them. You know something of how the people depend on their own provision. Well, the breadfruits—so helpful—are almost all blown down; fruit trees down or stripped, cocoanut trees down—in the parishes which have suffered most—from 10 to 60 per cent cocoa (chocolate) blown down, and bananas and plantains entirely gone. In some districts even ground provisions, yam, cocoa, etc., washed out. Many of the people have been living on the half-ripe fruits, etc., that were blown down. As these are getting used up they say, 'What to eat now we don't know.' I fear the little children and aged will fare badly. I saw some of the former to-day—little things from 6 to 10 years old—carrying stones on their heads to mend the road, trying in this way to earn a few pence to make a living. If some who want to help in this time of need and suffering, besides giving to restore the chapels, would give something especially so that each minister might have a fund to feed the hungry, it would be a Christ-like thing."

Each letter written to G. D. Purdy pleads with him to stay in America and plead for them—not to build homes or chapels, but to send them something to feed the hungry. Of course our missionaries will spend their last dollar to keep starvation from those committed to their care, but we all know how little these have for themselves. Are we willing that they make all the sacrifice? Are we willing that our missionaries should hear the cry of little children for bread and not be able to feed them? Of course we are not. At the New York convention, only 80 delegates present, Jamaica suffering was presented and a collection called for, and some of the people arose and came forward to meet the contribution boxes. Over \$100 was realized. The addresses of this convention abounded in spirituality and were received joyfully.

All that is needed to have a grand relief fund for Jamaica—is to have the facts presented. Will the pastors of our churches see that this is done? Two hundred and fifty dollars has been sent to C. E. Randall, superintendent of our missions in Jamaica, but this is only the drop in the bucket. We must have thousands of dollars in this relief fund. And by each church in our land sending an offering this will be easily accomplished.

Send contributions to the Jamaica relief fund to Helen E. Moses, Sec., 152 East Market St., Indianapolis, Indiana.

A Peril and an Opportunity.

In an Easy Chair paragraph last week we spoke of the World's Fair, next year, in this city, as both a peril and an opportunity. It is not meant, of course, that the Fair itself is a peril, but that it will be the occasion of a peril, in that it will draw together immense numbers of people, many of whom will gather here for base and unworthy purposes. The evil that is already in the city will be re-inforced by evil from abroad, and all the agencies of the devil for making money, at no matter what cost to character and to good morals, will be running on full time, day and night. This is the peril.

But the World's Fair is also a great opportunity. The very fact of the presence of evil in an aggravated and intense form, gives the church an opportunity of showing its ability to combat it. Jesus Christ came to "destroy the works of the devil." If the church of to-day does not have the same mission, it is not the church of Christ. It is the program of Jesus to "destroy the works of the devil" through the co-operation of those who have caught his aim and his spirit. It is a very feeble and emasculated type of Christianity that is ready to fold its hands and say, "We can do nothing to cope with these great powers of evil that will inundate the city during the World's Fair." Jesus Christ expects that his church, that is to say, his people in St. Louis and elsewhere, will see to it that the forces of truth and righteousness are brought to bear against the opposing forces of darkness.

There is a constant tendency in the church to overestimate the strength of wickedness and underestimate the essential power of truth and righteousness. What we need to realize is that in our efforts to overthrow the evil and to save men from the power of sin, we have pledged to us the divine power and all the resources of heaven. If the Church is weak, it is weak in its faith, that is, in the power to avail itself of the infinite resources that are put at its disposal in carrying forward the kingdom of God. The Church needs more courage in order to front the iniquities of our time, and to make an aggressive campaign against entrenched evils, under the leadership of our great Captain.

The gathering of multitudes of people from all parts of our own country and from other lands presents just such an opportunity as the Church might well covet for disseminating the great message which Christ has committed to it to carry to all the world. In any event, whether we covet such an opportunity or not, God has given it to us and we will be held responsible for a proper use of it. If evangelists with tongues of fire tell the story of the cross during the great exposition, many thousands will hear it, and many will be won to personal alle-

giance to Christ. The printing press, too, should supplement the work of evangelism, scattering tracts, leaflets, pamphlets, presenting the claims of Jesus Christ as supreme in their urgency and importance. This work will require organization, and as far as possible should have the united co-operation of all the followers of Christ.

Nor let any one suppose that this is a matter of local concern for the churches in St. Louis alone. Such a work as we have suggested will doubtless result in reaching and saving many a wayward boy and girl from elsewhere, who may be caught in the snare of Satan during their visit in the city. The problem is larger than the city, or even the nation. It is a world-wide problem. It would be entirely unfair and unreasonable to expect the churches in this city, unaided by their sister churches from abroad, to meet the demands of this great emergency that is upon us. The brethren here realize their responsibility and are facing the magnitude of the peril and of the opportunity which the World's Fair brings. But they realize their utter helplessness to cope with the situation adequately without the sympathy and support of the entire brotherhood. This is true, we are sure, of the churches which the CHRISTIAN-EVANGELIST represents, and we believe it is equally true of all other churches. The churches of the Reformation have a duty and a responsibility, in connection with this great gathering of the tribes and peoples of earth, which they must seek to meet with the faith and the courage worthy of the great cause which they represent.



Religion in the Home.

It is generally understood and appreciated by thoughtful people, that the Christian home lies at the foundation of all that is best in our civilization. In considering the forces which make for righteousness, which contribute to the strength and permanency of our government and our free institutions, and which build up the church and the kingdom of God, a leading place must be given to the home. But it is self-evident that the home is potent in promoting these high ends just in proportion as it is dominated by Christian principles and pervaded by the Christian atmosphere. It is for this reason that the men of clearest vision and of widest outlook, who have most at heart the future welfare of both church and state, are deeply concerned on the subject of religion in the home. This was one of the problems that received the most earnest consideration during the Religious Education Convention which convened in Chicago last spring. It is a subject of growing and of pressing importance.

There is a growing feeling, too,

among the keenest and widest observers of the times, that the home is being imperiled in many ways and by diverse foes. The exactions of our industrial life, the massing of people in the cities and the crowding of them together in flats and tenements, the demands of fashionable society, the multiplication of clubs of various kinds—all these invade the quietness and sanctity of the home and tend to destroy family life as it was lived a generation or so ago. We need not speak here at length of the grosser evils of the saloon, the brothel and the gambling hell, as a trinity of diabolical agencies which tend to destroy all that is sweetest and purest and best in the home. When one stops to consider the number and magnitude of evil forces which are arrayed against the home and those influences for which the home stands, he may well tremble for the future of our Christian civilization.

But it will not do to stand idly by and contemplate with philosophic composure the ravages which these foes of domestic life are making in our homes. It is well to look the facts in the face, and then, if we are friends of humanity, and especially if we be followers of Jesus Christ, ask ourselves what can be done to neutralize these adverse influences and keep the fountain of life in our homes pure and sweet. The one thing that is immediately practicable on the part of all Christians is to devise some plan by which religion may have a chance to exert its sanctifying influence in our homes. It has been too generally crowded out by the demands of business or society, and we are suffering the inevitable consequences. Children are growing up in worldliness, and fall under the power of Satan, and either come to speedy ruin or live lives utterly devoid of the uplifting power of Christian faith. To neglect religion in the home is either to be blind to the inevitable relation between cause and effect, or to be wholly indifferent to the moral and spiritual welfare of one's own family.

So fixed and so general has become this habit of neglecting religion in the home, that it is going to require line upon line, precept upon precept, sermon upon sermon, exhortation upon exhortation, and editorial upon editorial, to bring about the needed reformation in this respect. But in view of the vast issues involved we have, after much careful thought, determined to make an effort to bring about a better state of things, as far as possible in our own brotherhood, and as far as the influence of the CHRISTIAN-EVANGELIST may extend. We will need in this effort the earnest co-operation of all who sympathize with the end we have in view, and we are sure this includes all the godly men and women in our ranks. There is not going to be any sudden revolution in the habits of our home-life, but it is hoped that by calling repeated attention to this subject, many who have

allowed the family altar to fall into decay will rear it again and kindle upon it once more the flame of pure devotion, and that their example will gradually become contagious, until the Christian home without its daily worship will be the exception and not the rule.

In other articles we shall give more specific suggestions on the subject herein treated, and outline our method of assisting the ministers and others interested in securing more religious instruction and religious worship in our homes. Meantime we commend this subject to the earnest consideration of the brethren and will be grateful for any suggestions which they may be able to make toward a consummation so devoutly to be wished for.



Editor's Easy Chair.

A dull, gray Sunday, skies veiled with clouds, with a few drops of rain on the side-walk, like the tears of angels shed for a sinning world. What is the effect of such a day on the religion of the average church member? There was a reduction of perhaps fifty per cent in the church attendance and of twenty-five in the Sunday-school. What is the spiritual significance of a fact like that? The more one ponders that question the more he will be impressed with the superficial character of much of our religious profession, and the feeble, precarious spiritual life of the average church member. You have noticed, frequently, a weak stream of water issuing from an almost dried-up fountain, moving hesitatingly in one direction, and, finding a small obstacle in its way, changing its course, following the path of least resistance in its devious way, until it is lost, getting nowhere and accomplishing nothing. How many people have a religious life like that—weak, hesitating, easily turned aside from its course, lacking volume, depth, momentum and definite destination! A rainy day, or even a day that *threatens* rain, a warm day, or a cold day, a Sunday caller, a slight headache, or any little obstacle of that kind is allowed to turn them away from the Lord's house, the Lord's table and the Lord's people! What does our divine Lord, who allowed not the bloody cross to swerve him from his purpose to honor God and save men, think of all this? No doubt his great heart is profoundly grieved at such religious indifference.



Physicians tell us that any one whose vitality is low, is an easy victim for the various germs of disease that may be floating around in the air or in the water. A healthy, robust physical life throws off these germs, but one with weak vital power becomes a ready prey for these prowling bacilli, that go noiselessly about, seeking whom they may devour. This is equally true in the spiritual realm. It is a case of "natural law in the

spiritual world." Your strong, virile, believing, praying, active workers in the church are not afflicted with the new religious diseases that are becoming epidemic in the church. There are the bacteria of "Christian Science," "Theosophy," "Holiness" of the abnormal and injurious type, "Divine Healing," "Magnetic Healing," and we know not how many other fads that have attacked a large number of our church members. Their low state of spiritual vitality invites and welcomes these religious germs. Some of these modern substitutes for Christianity, perhaps all of them, contain some elements of Christ's teaching, which their advocates wholly neglected, as a part of Christianity, when they were nominal church members, but which they enthusiastically accept as "Christian Science," "Divine Healing," etc. The remedy for these religious ailments is a fuller, richer, profounder spiritual life in the church which will enable its members to resist all these bacterial foes.



One law of hygiene is to associate with healthy people. We know of some once popular health resorts which have lost much of their benefits from the fact that so many invalids resort thither. One who goes to these places must eat, walk and associate with sick people, which is a drawback. The same law holds in spiritual ailments, such as weak faith, lack of appetite for spiritual food, feeble circulation of religious ideas, worldly-mindedness, short-sightedness, etc. Segregation is not good for those thus afflicted. They should scatter and seek association with those who have strong faith and deep religious enthusiasm. Next week there will assemble in Detroit thousands of the most earnest, active consecrated Christian workers in all our ranks. They meet there to consider the great problem of extending Christ's kingdom in this and in all lands, and to hear reports of the progress of this good work. The air will be electric with religious enthusiasm. The germs of New Testament Christianity will be thick in all the air you breathe, in all the food you eat, and in all the water you drink. *Go and catch it!* Then go home and give it to your neighbors. Christianity is contagious when it is positive, aggressive and apostolic. Fortunately, the spurious, hybrid, emasculated type is not very self-propagating.



Here are a few simple rules for delegates, the propriety of which will be doubted only by those who most need them: Be satisfied with your portion, no matter what it is. It is only for a week. Plain living, high thinking and earnest praying make the best conventions. Don't grumble at the weather, the crowded street cars, or even at dull speeches, if there should be such, which is not likely. Keep

sweet. Try to make everybody have a good time. Attend the sessions of the conventions. We have known delegates to stay out-doors visiting, during the convention hours, thinking to absorb through the brick walls the proceedings within. It has never proved successful. Listen attentively to the speakers, but do not applaud funeral notices, doxologies and benedictions! In other words, applaud *discriminatingly*. Stay until the close of the convention, even if you miss a \$5 wedding fee. If you are assigned committee duty, give it your best thought and attention. Well-digested committee reports save much discussion. In speaking, "let your moderation be known to all men." The Easy Chair hopes for and expects a most religious, joyous and profitable convention.



Questions and Answers.

What proof have you from the Bible that the Hebrews were in bondage in Egypt only about 215 years, instead of 430 years (Ex. 12:40, 41), or in round numbers 400, as stated in Gen. 15:13? E. S. W.

The best chronological authorities, taking full account of all the biblical statements, make the period of 430 years to include all the time from the call of Abraham B. C. 2085, to the Exodus, B. C. 1625. Sir Robert Anderson, K. C. B., LL. D., author of "The Bible and Modern Criticism," gives the following interesting chronological table as based on the investigations of our greatest chronologist, Fynes Clinton:

B. C.		
4141	Adam—the Creation—1656 years	} 2086 years
2485	Noah—the Flood—430	
2085	Abraham—the Covenant—430 years	} 2086 yrs.
1625	Moses—the Law—1656	
A. D. 32	Christ—the Crucifixion.	

The author quoted above thinks that "to dismiss these results as accidental is absurd."



Please explain John 6:70, 71; also John 13:26, 27, which have bothered me much, and oblige one who loves the truth. A SISTER.

The first of these passages reports the words of Jesus: "Did not I choose you the twelve, and one of you is a devil?" The other is John's comment on Judas, after Jesus had given him the sop. "And after the sop then entered Satan into him." The word devil means adversary, and is once applied to Simon Peter when that disciple rebuked Jesus for his announcement of his approaching betrayal and death, saying, "This shall never be unto thee." Peter put himself athwart Christ's purposes, and the Master said, "Get thee behind me, Satan." It was in this sense, though to an even greater degree, that Judas became "a devil." The last passage means that the Satanic purpose of Judas was fully formed when Jesus marked him out as his betrayer, and he went to work at once to carry out his hellish plot. The passages teach that any of us may become Satanic by betraying

Christ or obstructing the progress of his kingdom.

I see you are wisely laying great emphasis upon the proper use of wealth. As one called to teach and advise men having abundance of this world's goods, I would like to know what cause or causes you regard as in the greatest need of assistance just now. PREACHER.

Our colleges, and particularly our Bible Colleges, have the most urgent needs, at present. Rather, we should say the most urgent need of our churches and of the cause we plead, is a larger number of educated and Bible-trained minister of the Word. The schools that are doing and are proposing to do this work have the most urgent claims upon our liberality at the present time. In Missouri there are our Bible College at Columbia and Christian University. In Kentucky it is the Bible College of Kentucky University. The endowment of a McGarvey Bible Chair is a movement that deserves speedy success. Hiram, Bethany, Drake, Eureka College, Texas Christian University, and others all need and are worthy of increased endowment.

Notes and Comments.

The story has been often told of the cavalry officer who, with a small group of comrades, was being pursued by a large mounted force. Every moment might mean life or death. He felt his saddle girth loosening and, while his companions called to him to ride faster, he deliberately stopped to tighten the buckle of the girth. Young men, who are tempted by the great need to plunge into the work of the ministry unprepared, remember this. You will, in the long run, save time and save souls by getting ready before you begin. The hosts of sin are pressing hard, but if your saddle girth is loose, stop and tighten it.

The London socialist, Robert Blatchford, is waging a newspaper war on Christianity. His modestly expressed purpose is to "annihilate the whole Christian system and wipe out all its ideas and practices." We have heard of such attempts before. The most remarkable thing about them is the ease with which they and their propagandists are forgotten. The professional fighter of Christianity may gain a little cheap and temporary notoriety, but his path leads to the quickest and deepest oblivion. "He that falleth on this stone shall be broken in pieces, but on whomsoever it shall fall, it will grind him to powder."

The papers tell us that the price of coal is taking another rise, and the reason assigned is that the operators and miners have agreed upon a higher rate of wages, and of course the consumers must pay it. It works that way in a great many industries, but it doesn't work that way with publishers of religious literature. Paper goes up, ink goes up, type goes up, machinery

goes up and so do wages; but the price of the religious journal and Sunday-school supplies must remain the same. But we have this compensation: Patrons of religious papers have consciences which are supposed to make them prompt in meeting their dues, and energetic in pushing the circulation of the papers whose increased cost is at the expense of the publishers. But is this always the case?

We hope none of our readers failed to read the article of Dr. Amory H. Bradford, which we published last week, on "What Distinguishes Congregationalism." It is confirmatory of his remark that all religious bodies are growing so much alike that it is difficult to tell what distinguishes them, that of the four principles which he mentions as distinguishing Congregationalism, every one of them is held and receives emphasis by the churches of our own reformatory movement. There is, no doubt, difference between us and Congregationalists in the *implications* involved in the truth that the church is composed only of redeemed souls, but we are glad that there is agreement at least in the principle. Differing from us a little more in form than do our Baptist brethren, there is no body of Christians in the world that is nearer to us in spirit than our Congregational brethren. We are glad to give them a hearing in our columns through one of the ablest of their representative men.

The Advance of Chicago has changed editors. Rev. J. A. Adams, D.D., who for many years has contributed articles to the paper as "Grapho," succeeds Rev. Henry T. Sell as editor. In his introductory article to the readers of the Advance, the new editor says:

To that class of minds which find pleasure in roaming around in the realms of speculation, an unsettled condition of religious belief may appeal with special interest. But for the men and women who take religion seriously, who are facing the practical problems of life with heroic determination, who are trying to transform the world and transfigure human character, who are endeavoring to save the young and convert the evil, to build up churches and to conduct great missionary enterprises, there must be firm foundations, and sure ways, an authority which speaks to their own hearts and to the hearts of those to whom they appeal. We cannot bind the world to God with a rope of sand; nor can we grasp the ends of the earth with the nerveless hand of merely speculative theories.

There can be no question but that the religious journal which is to serve this age must go before the world with a positive, affirmative gospel, and not merely with a set of negations. It must stand squarely on the great verities of religion and be able to discriminate between these and the changing forms of popular opinion. These pass away and the fashion thereof changeth, but the Word of the Lord abides forever.

It is now time for the matter of representation of the churches at our

National Convention at Detroit to receive final consideration. It is the special motto of the Detroit brethren that "A representative from every church" be secured at the National Convention. This, of course, cannot absolutely be realized, but it is a good ideal toward which to struggle. There will be many preachers who will greatly desire to meet with their brethren at Detroit, who feel unable to bear the expense of the journey. It would be a very Christian act and a first-class investment, as well, for the churches to send their preachers when they are unable to pay their own way. They will get it back many fold. While we commend this matter to the churches, we have a word to say to the preachers: Let them emphasize the importance of the business men of the church attending these conventions, and try to secure one or more to go with them. All the indications point to a great convention, which it would be a calamity to miss. Plan to go, even at some sacrifice, and you will be more than compensated in the instruction and inspiration you will receive by coming in contact with the consecrated men and women who will be there, and who will speak upon the great subjects connected with the ongoing of the kingdom of God. A. E. Jennings, chairman of the committee, writes: "While we ask for 'A representative from every church,' we are barring none, but all will be welcome." Remember the time—Oct. 16-22.

Let Us Give Thanks.

We have already reported that the Foreign Missionary receipts have reached and passed the \$200,000 mark. The following note from the Secretaries of the Home Society shows that it has made similar strides and has passed the \$100,000 mark. Herein is reason for profound thanksgiving to our heavenly Father for the success he has granted to our efforts for the extension of his kingdom. We trust that the suggestion for public thanksgiving in the churches on Lord's day, Oct. 11, will be universally observed, and that the divine blessing be invoked upon our Detroit Convention:

"The receipts of the American Christian Missionary Society for the year closing Sept. 30, 1903, reached \$102,246.10. We are going to the Detroit Convention with the best report in our history, not only in money raised, but in work accomplished. This is a cause for devout thanksgiving to God.

"We ask our brethren everywhere that on Lord's day, Oct. 11, thanksgiving be made in the churches to our Lord for his help in this great work."

BENJAMIN L. SMITH, } Secretaries.
GEORGE B. RANSHAW, }
Y. M. C. A. Building, Cincinnati, O.

With such tokens of the divine blessing upon our labors in the year past, as the various reports to be made at Detroit will show, it would be strange if the Convention were not marked by deep enthusiasm and by plans for still greater expansion.

Child Labor and Pauperism

By Jane Addams

Hull House, Chicago.

Each age has its own peculiar industrial temptations. When we ask why it is that child labor has been given to us to discuss and to rectify rather than to the people who lived before us, we need only remember that for the first time in industrial history the labor of the little child has in many industries become as valuable as that of a man or woman. The old-fashioned weaver was obliged to possess skill and enough strength to pull his beam back and forth. With the invention of machinery the need of skill has been eliminated from many processes, and with the application of steam and electricity, strength has also been largely eliminated, so that a little child may mend the thread in a textile mill almost as well and, in some respects, better than a strong and clumsy adult. This is true of many other industries, until it has come about that we are tempted, as never before, to use the labor of little children and that the temptation to exploit premature labor is peculiar to this industrial epoch.

It is always difficult to see the wrong in a familiar thing, and it is a test of moral insight to be able to see that an affair of familiar intercourse and daily living may also be wrong. I have taken a Chicago street car on a winter's night in December at ten o'clock when dozens of little girls who have worked in the department stores all day are also boarding the cars. I know, as many others do, that these children will not get into their beds much before midnight, and that they will have to be up again early in the morning to go to their daily work. And yet I take my car almost placidly—I am happy to say not quite placidly—because I have seen it many times. Almost every day at six o'clock I see certain factories pouring out a stream of men and women and boys and girls. The boys and girls have a peculiar hue, a color so distinctive that anyone meeting them on the street, even on Sunday in their best clothes and mixed up with other children who go to school and play out of doors, can distinguish almost in an instant the children working in factories. There is also on their faces a something indescribable, a premature anxiety and sense of responsibility which we should declare pathetic if we were not used to it.

How far are we responsible when we allow custom to blind our eyes to the things that are wrong, and what excuses do we make for ourselves? The sentimental excuse is the one we use most frequently in the north. It is said that the labor of these little children is needed for the support of widowed mothers. Some of us are sure that the "widowed mother" argument has been seriously overworked. In every community there can only be a certain number of widowed mothers,

unless some plague has carried off the men in the prime of life. Out of that number of widows, only another certain number will be absolutely impecunious, for if the community is prosperous, some of the workingmen, by benefit societies and insurance, will have made some little provision for their families. Out of that certain number of impecunious widows, only a few will have children between the ages of ten and fourteen, in which short space of time the temptation to the premature use of children's labor always lies.

In a certain manufacturing town it was discovered that 3,600 children on the school census roll were not to be found in the schools. We have a much larger number than that in Chicago; according to our school census we lose 11,000 between the first and second grades. In this particular manufacturing town it was suggested that the children be looked up and the number of those who were supporting widowed mothers be verified. Out of the 3,600 children, it was found that 1,100 were legitimately out of the public schools, *i. e.*, that they have moved out of the district, that they were ill, that they were attending private institutions, or that they were legally at work. That left 2,500 to be accounted for, and out of those it was found that exactly 66 were the children of widows. Out of the 66 only 23 were in any real sense contributing to the support of their mothers.

What connection do we find between child labor and pauperism? One of the first causes of pauperism is non-employment. Those who are first to lose their places in an industrial crisis are those who have never had sufficient training, and who curiously lack strength and vigor. In our municipal lodging-house in Chicago, it is surprising to find how many tramps are tired to death with monotonous labor and begin to tramp in order to get away from it. This inordinate desire to get away from work seems to be connected with the fact that the men have started to work very early, before they had the physique to stand up to it, or the mental vigor and the moral stamina which makes a man stick to his work whether he likes it or not.

Another cause of pauperism is illness. A potent cause of disease is due to the breaking down of the organs which were subjected to abnormal uses before they were ready to bear it. I recall a tailor for whom the residents of Hull House tried to get medical assistance. He died at the age of thirty-three, and his death certificate bore the record of "premature senility" due to the fact that he had run a

sewing machine since he was six years old. No horse trainer would permit his colts to be so broken down.

Then we have the pauperizing effect of child labor on the parents. Many of our European immigrants resent the monotonous petty work of the factory, but their children become adapted to it, and you get the curious result of the parent of the household being more or less dependent upon the earnings of the child.

The pauperization of society itself is another serious charge. When an industry depends upon the labor of boys and girls, it takes them at a time when they ought to be at school. The wages paid to them are wages of mere subsistence. In almost all factories the work at which the children are employed leads to no trade. By the time they are old enough to receive adult wages they are often sick of the whole business. Such an industry is parasitic on the future of the community. We recall that when the recruiting officers went into the factory regions of the north of England, they found the bulk of the people below the standard in stature required in the English army. They were found specially dwarfed in that part of the country where the third generation recorded in their frames the effects of child labor.

The gravest charge I have to bring against child labor is that it pauperizes the consumers. If I wear a garment which has been made in a sweat shop or a garment for which the maker has not been paid a living wage I am in debt to the woman who made my cloak. I am a pauper and I permit myself to accept charity from the poorest people of the community. All that can be said against the parasitic character of sweating industries can be said against the parasitic character of child labor, with this difference that the latter robs the assets of the community.

We may trace a connection between child labor and pauperism, not only for the child and his own family, bringing on premature old age and laying aside able-bodied men and women in the noon-tide of their years; but also the grievous charge is true that it pauperizes the community itself. I should also add that it debauches our moral sentiment, it confuses our sense of values, so that we learn to think that a bale of cheap cotton is more to be prized than a child properly nourished, educated and prepared to take his place in life. Let us stand up to the obligations of our own age. Let us watch that we do not discount the future and cripple the next generation because we were too indolent, I was going to say because we were too dull, to see all that it involves, when we use the labor of little children.

My Twenty-Eighth Anniversary

By F. D. Power

I have had so many of them that it is hard to find any new thing to say or even a fresh text from which to say it. I had thought of using Second Kings 10:36, "And the time that Jehu reigned over Israel in Samaria was twenty and eight years," but I was admonished that there was no likeness between Jehu and myself. The son of Jehoshaphat, son of Nimshi, he was anointed king by Elisha, and he slew the children of Ahab and destroyed the worshipers of Baal, but he is known in history chiefly for his fast driving. When the watchman on the tower of Jezreel saw him coming, he said: "The driving is like the driving of Jehu, the son of Nimshi, for he driveth furiously." So we call every cabby "Jehu."

When a college student in my nineteenth year, I was accustomed to ride horseback forty miles to preach each Sunday—as far as from Washington to Baltimore—often breaking the way through the snow a foot or more in depth. On one of these trips the pair of horses we were driving took fright and ran away, throwing my companion and myself to the pike with severe injuries; and in the "bogus program" at commencement my initials were made to spell out "Fast Driver Power." This was the only time I was ever compared with Jehu.

It could not be said, I am sure, that I have "reigned over Israel twenty and eight years." This I have never been able to do even in my own household. Rather have I been reigned over. After twenty-eight years, however, I would not pose as a much-abused man. It has been a gentle government.

Twenty-eight years is a happy period. Four sevens, four times the number of perfection, four times as good as seven years. It is a still higher and holier one to be allowed to preach it in Washington and to the people that gather in the Vermont Avenue Church. It never occurred to me when, a slender youth, crude and inexperienced, I spoke twenty-eight years ago in the little chapel to the thin and perspiring group of people that patiently and kindly greeted me, that I should be here to-day. For one year I had been called and at the end of one year I thought it likely I should move on. It is a long story of patience and long suffering, of gentleness and kindness, of steadfastness and heroic endeavor that need not be repeated to-day. It has but one element of sadness—only one—and that the missing faces now. And yet this, too, is a matter of rejoicing, of congratulation, when I think of their eternal victory. The preacher is nothing. As John said of himself, "I am a voice crying." The voice is but a passing voice. What the voice says is something. What the voice may produce in others; what the result may be in men, women and children fitted by the gospel mes-

sage for the Father's business here and the Father's presence hereafter—this is everything.

I took the old word of Paul to the Corinthians in the Resurrection chapter, 1 Cor. 15:1-4. I showed what the gospel is and what the gospel does. It is a great lesson full of perennial interest and inspiration. The cross is the measure of God's love to us and the measure of the meaning of man's existence. In the love which it embodies, the righteousness which it exhibits, the truth which it proclaims, the reconciliation which it publishes, the healing which it brings—the cross, the crucified—this is the heart of the gospel, the crown of the gospel, the power of the gospel which attracts, quickens, saves, purifies, justifies, brings home to God. By nothing easier He sought us, by nothing less He saved us. No gospel is complete without the doctrine of the atonement. Redemption, reconciliation, propitiation are the great words of the New Testament. "Jesus and the Resurrection" is the great theme.

For eight and twenty years I have sought to preach this gospel here at the nation's capital. Poorly it has been done, but conscientiously and faithfully I have sought to make this my message. In all these years we have lived together without a ruffle, without a jar. Often I have felt I had fallen into ruts and under other leadership the work might make greater progress. Many times I have feared my voice had been dulled by long familiarity with its tones. I have had a patient people to deal with, true friends and brethren. And the work has gone forward. The little church of one hundred and fifty souls, of whom less than one-tenth remain with us, has grown into more than six hundred, and has three times swarmed until we number in the city more than two thousand; and three new centers of spiritual life are opening. The past year fifty-seven have been added to the mother church, and over \$6,000 has been raised, \$1,500 of which was for missions. We have had our losses. Some have been promoted to higher things. But are not these lessons sent from God to teach greater faithfulness, richer consecration, larger liberality, loftier hope, higher faith, more heroic endeavor? Do the older workers pass? Their children and children's children must take up the work which they laid down. We are to rejoice in the fruit of their labors and go forward, building upon their foundations even nobler things. We are to have our doors all opening outward, out of self, out of smallness, out of narrowness, out of all wrong, and go, as our Master taught us, go about doing good,

go forth bearing precious seed, go out into the highways and hedges, go into all the world; and so shall we go from strength to strength till every one in Zion shall appear before God.

Twenty-eight years! Well, that means we have reached a point where we must be busy. "He only is advancing in life," says Ruskin, "whose heart is getting softer, whose blood is getting warmer, whose brain is getting quicker, whose spirit is entering into a living peace; and the men who have this life in them are the true lords and kings of the earth, they, and they alone."

"Oft am I by woman told,
Poor Anacreon! thou growest old;
See, thy hairs are falling all;
Poor Anacreon! how they fall!
Whether I grow old or no,
By these signs I may not know;
But this I need not to be told
'Tis time to LIVE if I grow old!"



ORIGIN

Of a Famous Human Food.

The story of great discoveries or inventions is always of interest.

An active brain worker who found himself hampered by lack of bodily strength and vigor and could not carry out the plans and enterprises he knew how to conduct, was led to study various foods and their effects upon the human system. In other words, before he could carry out his plans, he had to find a food that would carry him along and renew his physical and mental strength.

He knew that a food that was a brain and nerve builder, (rather than a mere fat-maker) was universally needed. He knew that meat with the average man does not accomplish the the desired results. He knew that soft gray substance in brain and nerve centres is made from Albumen and Phosphate of Potash obtained from food. Then he started to solve the problem.

Careful and extensive experiments evolved Grape-Nuts, the now famous food. Grape-Nuts contain the brain and nerve-building food elements in condition for easy digestion. The result of eating Grape-Nuts daily is easily seen in a marked sturdiness and activity of the brain and nervous system, making it a pleasure for one to carry on the daily duties without fatigue or exhaustion. The food is in no sense a stimulant, but is simply food which renews and replaces the daily waste of brain and nerves.

Its flavor is charming, and being fully and thoroughly cooked at the factory it is served instantly with cream.

The signature of the brain worker spoken of, C. W. Post, is to be seen on each genuine package of Grape-Nuts.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Distinctive Features of Presbyterianism

Presbyterianism defines primarily, a polity or form of church government. It is a government of the whole church by itself through chosen representatives, acting in accordance with the supreme law of Christ. As such, it stands between Episcopacy, or a prelatical form of government on the one side, and Independency or Congregationalism on the other. As distinguished from prelacy it denies the divine right of a certain class, known as bishops, to govern the church. It holds that Jesus Christ, the only and supreme Head of the Church, has established a government in it; but the powers of government are vested in the whole body of believers, and are to be exercised through their chosen representatives. In other words, the government of the Presbyterian Church is republican or democratic, as to form. It differs from Independency or Congregationalism in maintaining the unity of the church in the sense that the majority should govern; and that the local church instead of being independent, is related to all the churches, as a part is to the whole. For this reason, Presbyterianism establishes Presbyteries, Synods and General Assemblies for the better government and edification of the church. The decision of the court of last resort, when made in accordance with the word of God, is binding on all the churches.

The ultimate authority in Independency or Congregationalism is in the local church; in Presbyterianism the ultimate authority is in the council of the whole church, assembled through its representatives. In common with Congregationalists, Presbyterians maintain the parity of the ministry; that is, that all ministers are of one and the same order. In addition, it asserts the scriptural authority of ruling elders, the chosen and ordained representative of the people in the government of the church. It also has the scriptural office of deacon for the care of the poor. Although the name would indicate a radical difference, the fact is, that the Methodist Episcopal Church in its present form of government has no radical and essential difference from the Presbyterian. It has lay representation in its church courts; its bishops are so by virtue of office, and not because they belong to a separate order. They are simply superintendents, and Presbyterians do not object to such an office.

Again, Presbyterianism is distinguished by the fact that it does not insist upon form or ritual. It demands the widest liberty as to worship. It accepts baptism under any one of its three historic forms, immersion, effusion and sprinkling, though preferring the latter. It has a directory for public worship but it is one to be observed in the spirit, rather than in the exact letter.

By S. J. Niccolls, D. D.

*Pastor of the Second Presbyterian Church,
St. Louis*

A third and distinguishing feature of Presbyterianism is its doctrinal teaching. It has always, boldly and clearly, confessed the content of its faith before the world. It maintains a scriptural system of doctrine which is set forth in the Westminster Confession of Faith, and which is known historically as the Calvinistic or Reformed Faith. This Confession, while it represents what the church teaches, is not its supreme authority. That authority is the word of God alone. The Confession says, "The Holy Scriptures of the Old and New Testament are the word of God, the only rule of faith and obedience." The Confession of Faith is only a creed formulated by the wisdom of man, and is not infallible. In accepting it, no one is bound to believe every statement in it. The formula of subscription to it, binds only to "the essential and necessary articles." These are first, those articles which are held in common by all evangelical Christians; and second, the following special doctrines: the fall of the race in Adam,

the utter inability of any man to save himself, the free sovereign grace of God manifested in electing some to eternal life and in providing for their redemption in Jesus Christ, their effectual calling and regeneration by the Holy Spirit, and their perseverance in grace until their glorification. While the Presbyterian Church accentuates this doctrinal system, it does not regard its acceptance as a condition of membership in her fold. The only condition of church membership is a credible profession of faith in the Lord Jesus Christ. Calvinists and Arminians are alike welcomed into the communion of the church. Its teachers alone are required to subscribe to the system of doctrine, and to teach what the church believes to be the truth of God's word. All this has made it pre-eminently a doctrinal church.

Again the Presbyterian Church, as is clearly manifested in its history, has been characterized by its love of liberty. By insisting upon the sovereignty of God, it has established the sacred rights of conscience, and the liberty and greatness of the individual. Its cherished faith lies at the foundation of our modern liberty, and its form of government represents our republicanism.

The Wreckage of Life

BY THOMAS CURTIS CLARK.

While resting on the shore of life's
tempestuous sea,
I watched the sad adventurers
As home they came;
Some men of age there were, some
youths in rosy bloom,
That ceased their fruitless search
For name and fame.

Said one, a grizzled sage, in answer
to my word,
"You wish to know the story, then,
Of my life quest?
From youth's first budding thought I
longed to know all truth,
And now, my venture vain,
I seek for rest."

Humbly another spake, a man of
stately mould,
"For power I thirsted—power to
make
Each man my slave;
But when I saw my goal lie just be-
yond my reach,
I fell, and homeward come
My life to save."

"My story's all to brief," spake one
in sad reply,
"I dreamed that to my name should
come

Most glorious fame;
But, though indeed the world did once
my glory sound,
I come to rest in peace.
Forgot my name."

Said one of tawny face, of hue like
tarnished brass,
"I longed a mount for me to build
Of yellow gold;
All other men I spurned, save as they
brought me wealth;
And now for me all men
Stern hatred hold."

As still I gazed, there stepped from
off her storm-tossed bark
A woman sad of face, and she
Her story gave;
"For years my quest has been for
beauty's gift supreme;
Defeated in my hope,
I seek my grave."

And still, upon the shore of life's
tempestuous sea,
I watched the sad adventurers
As home they seek;
Some men of age there are, some
youths in rosy bloom,
Who leave with saddened soul
Life's ocean bleak.

Teaching the Word.

By Charles E. Underwood.

In his final instruction, "*teaching* them (the nations) to observe all things whatsoever I have commanded you," Jesus put into the great commission a living power. Upon the infant church his disciples left the strong impress of Christian teaching. Even the Jewish high priest acknowledged that the apostles filled all Jerusalem with their doctrine. By the same sure methods Paul carried the gospel to the cultured Gentiles. To the Ephesian elders he said, "Ye yourselves know how that I shrink not from declaring unto you anything that was profitable; and teaching you publicly, and from house to house." He knew, too, that sound teaching would fortify the church against perils within and without. In the ripeness of experience he wrote to Timothy that the bishops must be apt to teach, and added: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

From lip to lip should echo the story of the love of Christ, until the whole world ring with praise, or reverently, silently bow in worship to the Prince of Peace. Everywhere should faithful men teach the beautiful symbolism of Christian baptism—death to sin, burial with Christ, resurrection from the watery grave to walk in newness of life. Everywhere should they teach the impressive memorial of Christ, wherein we "show forth the Lord's death till he come again." Everywhere the strong faith that "this corruptible shall put on incorruption, and this mortal shall put on immortality." Everywhere that men consider "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

When the first wave of missionary enthusiasm spent its force, Christian teaching began to decline. The author of the Hebrew letter laments bitterly that "when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God." The next missionary wave lost some of its crystal purity. Soon the whole sea, though it still swept onward, gathered from its depths the dark deposits of ignorance and superstition.

Luther and Calvin and Wesley taught the word. But between that word and the people their followers erected the great wall of human creeds. Thomas and Alexander Campbell, Walter Scott and Barton W. Stone, men of clear vision, saw beyond this wall. These great preachers taught again "the rudiments of the first principles of the oracles of God." To-day, those who build upon the teaching of Christ and the apostles number more than a mil-

lion and a quarter. For a world conquest God has given us the holy scriptures and a risen, glorified Redeemer.

Religion to-day tends to find its center and circumference in the church organization. We meet for public prayer, public preaching, and sometimes for public teaching. Often the only instruction the weak Christian receives he gets from the public service. When we make that public service a public entertainment, how soon will the babe in Christ be ready for the strong meat of the word? How soon will the soul, hungering and thirsting after righteousness, be filled? In our Lord's day schools we use methods that our public schools do not tolerate. If in two years the child knew as little about numbers as many a Sunday-school pupil of ten years' training knows of the Bible, he would be dismissed as a dolt. If the church is to oversee Christian instruction, let us preach Christ and teach the scriptures in a way that will impress Christians and convince sinners.

On the other hand, shall the public service bear the whole burden of Bible education? Peter and John and Paul taught in the homes of the people. Aquila and Priscilla in their own home expounded to Apollos the way of God more carefully. In our daily intercourse with men hundreds of opportunities arise for teaching the word. Yet on this subject our lips are sealed. Let them come to the service, we say. In our own homes the Bible gathers dust and the family altar crumbles. When those poor, starved, spiritual lives under our care snap the last cord that binds them to the church, who shall answer for the homicide? "Preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching."



Face to Face.

By David H. Shields.

It is a cold heart that is not warmed and quickened by the narrative of the Jewish hosts making their pilgrimage to the great national gatherings at Jerusalem. As the farmer comes from his little narrow patch of ground in distant Dan, the shepherd from his lonely vigil in the hill country, and the wanderer returns from faraway lands, the enthusiasm and joy rise till on the last great day of the feast the assembled multitudes fill the vaulted skies with hosannas to God. And centuries of exile and persecutions have failed to erase the vision from the life of that farmer, that shepherd, and that wanderer. Having seen face to face his brother, his national leaders, the hosts of the Lord and the temple of his God, he went back to his farm, his flock, and his wanderings with a new force in life. Each one took up the humdrum duties of life with a lighter heart and greater courage, and the nation gained in unity and strength of purpose.

What these national gatherings did for the Jew, they will do for us, with the augmented force of a cosmopolitan people, and the advantages of multiplied centuries of progress. Doubtless life has never been quite the same to any man who entered into the first song service in Music Hall at the Cincinnati Jubilee Convention. There was an uplift of life and an exaltation of vision not soon to pass away. And this is what most of us need to make us more effective. We toil in our own little field till our hearts fail and our outlook becomes cramped. We need the courage which the touch of elbows brings. We need the uplift of multitudes. We need to see each other face to face in order that our sympathies may be widened, our hearts mellowed, and our judgments clarified. By coming face to face with our brethren we learn that some whom we had been led to believe had spiked tails and cloven feet, and others whom we imagined had wings long past the pin-feather stage, are simply fellow servants with us.

Then let us gather at Detroit with songs on our lips and love in our hearts. Let us rejoice in our liberty, and plan and *do* greater things for men, by the help of our God.



JUST ONE A DAY.

How the Coffee Crank Compromises His Health.

Some people say: "Coffee don't hurt me," and then add: "Anyway I only drink one cup a day."

If coffee really don't hurt why not drink more? There is but one answer and that is coffee does hurt them and they know it. When they drink it once a day they compromise with their enemy. There are people whom one cup of coffee a day will put in bed, if the habit be continued.

"Although warned by physicians to let coffee alone, I have always been so fond of it that I continued to use it," confesses an Ohio lady. "I compromised with myself and drank just one cup every morning until about six weeks ago.

"All the time I was drinking coffee I had heart trouble that grew steadily worse, and finally I had such alarming sensations in my head (sometimes causing me to fall down) that I at last took my doctor's advice and quit coffee, and began to use Postum Coffee in its place.

"The results have been all that the doctor hoped, for I have not only lost my craving for coffee and enjoy my good Postum just as well, but my heart trouble has ceased, and I have no more dizzy spells in my head. I feel better in every way, and consider myself a very fortunate woman to have found the truth about Postum." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Commemorating The Dictator

By W. Durban

What a wonderfully interesting part of the world is Central England, the ancient Mercia of the Anglo-Saxons, comprising the counties of Warwick, Leicester, Stafford and Nottingham! The antiquarian, archæologist, historian and ecclesiastic have boundless and incomparable opportunities of romantic and thrilling study in such places as Stratford-on-Avon, Leamington, Coventry, Warwick, Bosworth, Kenilworth, Leicester, Birmingham, Huntingdon, Stafford, Lichfield and a host of other spots full of mingled charms of scenery, ancient association and personal tradition. The real making of Anglo-Saxondom had its scene in the English Midlands, and there is no sections of the world's surface more intensely attractive to the British or American pilgrim than this district known as the "Heart of England."

Every time I have traveled from London or back again by the Northwestern Railroad, I have looked with admiration at those three spires called the "Three Ladies of the Vale." They belong to that gloriously beautiful old structure, Lichfield Cathedral. Lichfield is this week the scene of a most interesting celebration in honor of Dr. Samuel Johnson. His 194th birthday anniversary is being observed on Sept. 18. He was born on that date in the year 1709. Thus, in six years' time the bicentenary of his birth will be due, but the citizens of Lichfield are not disposed to wait for that, as they have purchased the house where Johnson's father kept the historic bookshop, and where Samuel was born and brought up till he went to study at Oxford. The mayor of Lichfield is to open the house to the public, and to give a supper, and at a great meeting Mr. John Morley will give an address.

There are very few of the great literary heroes of the past whom we seem to know so intimately and to love so well as the "great Cham of letters," as Smollett styled Samuel Johnson after the appearance of the famous dictionary. That event made the author a dictator, seated in the chair previously occupied by his namesake Ben, by Dryden and Pope in succession. The world of literature has since that time become too large for such authority. But it is not too much to say that notwithstanding the derision which wittlings have leveled at the somewhat pompous Latinism of the Johnsonian diction, yet we may justly claim that he is the vertebral column of our prose. No one can study his writings without being profoundly impressed with the dignity of his character, the keenness of his insight, the boldness and breadth of his criticism, and the range of his sympathetic humor. The

highest possible perfection of English prose was possible only to the Elizabethans. But what was left for Johnson to do, he achieved with consummate power. To him it was left to establish a code, to evolve order out of disorderly materials, to found a new ideal of style in absolutely logical precision, adding to that precision dignity and eloquence and force. To ascribe to him a slavish propensity to cumbrous and pedantic sesquipedalianism is to mistake the travesty for the original.

Though some few characteristics of Samuel Johnson's style are obsolete, for a lighter touch has superseded his classic ponderosity, the fascinating influence of his personality is ever growing. Of course it can rarely fall to a man of genius to win a *fidus Achates* in the shape of a Boswell. That extraordinary biographer was not a parasite, but a satellite. In immortalizing his idol, the faithful follower everlastingly distinguished himself. A dip into Boswell's pages is one of the most refreshing exercises that can be indulged in by lovers of realistic romance. The Johnson legend lingers lovingly in Lichfield, and it has been immeasurably strengthened by Boswell's wonderful work.

Everything about Samuel Johnson savors of that degree of romance which allures because of the combination of the grave with the grotesque. He became a massive scholar, but the direction of his studies was partly determined by the discovery of a folio of Petrarch, lying on a shelf where he was looking for apples. His intellectual resembled his physical appetite, for he gorged books, tearing the heart out of them, but he never studied with any approach to system. Poverty drove him to London after his course at Oxford, which he left, like Samuel Taylor Coleridge, without taking a degree. In the metropolis he plunged at once into Grub Street. But what a galaxy that was which coruscated in Grub Street during the years when Garrick, Savage, Goldsmith and Johnson were sustaining their desperate struggle for fame and competence. In that same Grub Street period, when Johnson was supporting his beloved wife, "Letty," by strenuous labor as a hack writer, he was also constantly exerting himself to save Savage from the results of the insensate arrogance and consummate folly which disgusted all other friends. No faults in those whom he loved could ever alienate Johnson. His fidelity was absolutely perfect. Though his wife, a Birmingham widow, Mrs. Porter, was 48 when he at the age of 26 married

her, although she was, according to Garrick, very fat, with cheeks colored by both paint and cordials, flimsy and fantastic in dress and manners, he treated her with elaborate deference. And during all the lonely years that followed her death nothing effaced her image from his soul. Like all good men, Johnson loved good women, and he even liked to have a flirtation or two on hand, but he was a consistent moralist and never passed beyond the bounds of decorum.

Johnson was almost everything that a writer could become—poet, philosopher, critic, dramatist, lexicopher and novelist. It is astonishing how many different things he attempted and how excellently he performed them all. He came up from Lichfield with a play in his pocket. It reached a second edition in a week. But he received only ten guineas for it. "His Vanity of Human Wishes" is the finest poem written since Pope's time in Pope's own style with the exception of Goldsmith's still finer performance of the same school. "Rasselas," the beautiful didactic romance written in the evenings of a single week to defray his mother's funeral expenses, was only excelled by Voltaire's "Candide" as a literary feat. The two are singularly alike in aim. In his "Lives of the Poets" Johnson comes to the front as a first-class critical philosopher. Whatever may be said of his diction, his language never for a moment obscures the idea intended to be conveyed. He never employs a parenthesis. This noble and chivalrous soul was unique in his manners. His personal habits were altogether individualistic. He would drink over 20 cups of tea in a day, and would eat eight peaches before breakfast. "He laughs like a rhinoceros," said Tom Davies. But he had no unkind prejudices, kept his loving friends around him for life, lived as a true-hearted Christian, and after winning fame by real genius nobly exercised in an evil age, was buried in Westminster Abbey, the consecrated Valhalla-Pantheon of England.

London, Sept. 19.

Sunshine and Music.

A laugh is just like sunshine;
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away.
The soul grows glad that hears it,
And feels its courage strong;
A laugh is just like sunshine
For cheering folks along.

A laugh is just like music:
It lingers in the heart,
And where its melody is heard,
The ills of life depart;
And happy thoughts come crowding
Its joyful notes to greet;
A laugh is just like music
For making living sweet.

—Christian Work.

Idolatry in Japan.

By Laura De Lany Garst.

The sight-seer in Japan might feel constrained to exclaim with Jeremiah, "It is the land of graven images and they are mad upon their idols!" and with Isaiah, "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made; and the mean man boweth down and the great man humbleth himself."

Conspicuous in the majority of homes is the idol shelf with its more or less scrupulously arranged decorations of flowers, fruits and wines and lighted tapers. Temples abound. As with Israel of old, the high places, and the most beautiful nooks that nature has designed are consecrated to smaller or larger temples and shrines.

The second-hand shops are crowded with idols for sale. Shady lanes show grim processions of filthy images much defaced by the rubbing of thousands of diseased and maimed individuals seeking healing.

Christian art has enriched the world with beautiful Madonnas, exquisite cherubs, magnificent architecture. The devil's coat of arms seems laid upon the productions of idolatry. At the temple gate glares hideous demon-like monsters, designed to out-devil the devil, and so conceived to be very efficacious in keeping evil spirits from the place. With red eyes and hideous grin the impossible monster stares at one. Straw sandals ornament the cage he occupies and indicate that some of the votaries of that temple-god desire to have as muscular limbs as the gigantic image displays.

Beneath the temple eaves lurk representations of writhing serpents and heads of dogs and feline creatures with repellant features.

The great goddess, "Kwan-non," (goddess of Mercy,) counts her devotees by the million. Tradition tells us she was the daughter of a Chinese monarch. Because she refused to marry in accordance with her father's royal will, she was put into a convent and ordered to be executed. The executioner's sword broke and she was smothered and sent to hell, which, changed to heaven at her arrival, much to the disgust of the reigning sovereign there, who sent her unceremoniously back on a lotus leaf. Her father falling ill, without a thought of the unkind way in which he had treated her, she nursed him back to life, feeding him with flesh cut from her arms. When an image was ordered made of her, a mistake was made in one word, "complete" being interpreted "thousand," and the statue was made with a thousand arms and eyes, and so she is represented in the many images of her that grace Japan. In one temple in Kyoto there are thirty-three thousand images of her, over one thousand of them being more than life size. At one temple erected to her in Tokyo thousands worship daily, and on fes-

tival days these are multiplied by tens. Pope and peasant, king and knave alike unite their entreaties for the healing of the sick. In the rear of this temple, within the sacred(!) precincts, are houses where "wine, women and song" regale the erstwhile worshiper who has left his religion at the temple door with his nickel and his mumbled prayer.

Over seventy-five thousand priests serve in connection with the idolatrous worship of Japan, or one to every two hundred and forty inhabitants, in round numbers. (*There is one missionary to about sixty-two thousand of population!*) Ten thousand young men are training for priests. Many priests are the sons of misguided women who, at the instigation of their parents have yielded their bodies for commercial gain, thinking filial piety required even this supreme sacrifice from them. These boys are put into temples as errand boys and general roustabouts and evolve into priests. When men, they are often seen in the evil haunts from whence they hailed.

Places of a low moral character are as often adorned with the idol shelf as any. Imagine "family worship" in a house of ill fame under the Christian regime! There seems nothing incongruous about idolatrous devotions amid the most immoral surroundings.

The delicate vegetarian would-be-Theosophist expatiates upon the beauty of the Buddhist faith that prohibits the taking of life, and is usually blissfully ignorant of the fact that a Buddhist father would consign his daughter to life-long slavery of the most loathsome nature, without a pang, simply to liquidate a troublesome debt of ten or twenty dollars!

Where the word "sin" is mainly suggestive of insect killing or flesh eating, the word "holiness" suggests pilgrims visiting a shrine or a religious fanatic doing penance till some member rots off or the mind is crazed, and the mention of God but produces mental pictures of myriads of idols. The Christian worker has much to do in the way of preparing soil in which to sow the Seed of the Kingdom.

Church Music.

The subject of church music is of vital importance to every church and is receiving all too little attention, and leaders of song and musicians devoting their time to this department of church work are sorely neglected. It is the hearty co-operation of pastor and people that the leaders of song most need and hope for. While we are longing for their advice they are needing and expecting our very best efforts. Happy is the pastor who "hears the joyful sound" of a good choir of sensible, consecrated Christians under efficient leadership; but woe to that man who has either incompetency or performers turning classical somersaults to deal with. Well may he envy the old-time parson who, with tuning

fork, led the congregation.

An article from the pen of J. M. Philpott some months ago struck a key-note, to which will respond the hearty amens of our musicians when he says, "It seems to many that the time is ripe for a new up-to-date hymn book, better suited to the needs of our people. Attention should be given to the sentiments which the people sing." We at least need a recompilement of our Christian Hymnal, retaining only those hymns of "truthful, healthy Christian sentiments."

The CHRISTIAN-EVANGELIST addresses itself to a large musical, as well as literary circle, and we feel that we have a claim on our great religious weeklies for their support in this large and almost uncultivated field. Those of us who heard the great convention at Omaha sing,

"We shall see the truth so glorious,
Over all the earth victorious,
For the banner lifted o'er us
Is loyalty to Christ,"

as it swung from rank to rank, reverberating and re-echoing through the old coliseum, will never forget the inspiration and spiritual uplift they received. Can we not do more to bring this mighty power of music to bear with greater force upon a sin-cursed world? And to him who was heralded by the halleluiahs of the heavenly choir be given all the praise and glory.

MRS. C. E. McCANN.

[Sister McCann, and many other persons, will be pleased to know that the Christian Publishing Company has had under consideration for some time the publication of such a hymnal as is suggested by Bro. Philpott and endorsed by her, and we hope to make more definite announcement very soon.—EDITOR.]



A Protest.

There is a practice quite common among certain religious teachers of these times, which to many thoughtful people is not only doubtful propriety, but positively evil in result. Many of our modern evangelists—both great and small—seem to think themselves called upon to hold meetings, write books, and sell them, ostensibly in the interests of social purity, but which contribute more frequently, it is to be feared, to social impurity. Having been regularly educated as a physician and for some years engaged in the practice of medicine, no one can better know the need of safe and sensible effort in the direction of greater virtue in the home and community than this writer. But by reason and observation I am persuaded that the policy of men holding "meetings for women only"—and women for men—is wholly bad in principle and practice. In the first place, few, if any of these evangelists are competent to speak on such matters. Much that they give out for superior wisdom is scientifically false and injurious in result.

But were all these deliverances in exact accord with truth, it is a false notion that all the truth is of physical, moral or religious advantage to all classes. From direct testimony as well as a priori judgment the conclusion is reached, that much of this pseudo-religious teaching is suggestive of vile stuff that many people have never thought of until hearing it from the lips of some supposed religious teacher. The greatest good that can ever come to a young man or woman is a mind unpoisoned by such suggestions, with the modesty that refuses to speak or be spoken to of many things that are deplorably common and unquestionably evil.—A. O. Ebright in *Central Christian Advocate*.

News From Many Fields

Baltimore.

The contract has been let for the erection of the chapel of the Christian Temple. Its size will be 40x65 feet, and with the gallery, which goes around the entire building, the seating capacity will be seven hundred. It will be built of granite. There will be class rooms, reading room and other rooms in the basement. It will be completed by March 15, 1904.

We held a tent meeting on the site of this new building during the summer, and we had large crowds through the entire meeting. The pastor of the Calhoun Street Church preached every night for a month, excepting two nights, when M. E. Harlan, of New York, and Flournoy Payne, of Baltimore, preached. We expect to try this tent work next summer, if the Lord wills.

W. R. D. Winters, of Indiana, has become pastor of the Fulton Avenue Church, this city. J. O. Shelburne, of the Riverside Park Church, who has been absent for two months on account of sickness, has returned, and his work is starting up well. Flournoy Payne, who has been pastor at the 25th Street Church for nearly two years, has resigned. Brother Payne has done most acceptable work in this field, and he is held in high esteem by the Disciples of this city. S. R. Maxwell, of Georgia, is expected to begin a meeting at the 25th Street Church the second Sunday in next month. B. A. Abbott is at his post at the Harlem Avenue Church. We hear indirectly that he is being spoken of as the successor of Carey E. Morgan at Seventh Street Church, Richmond. The work at Calhoun Street Church goes well. Our audiences have kept up through this summer better than usual.

By the will of the late Alexander Newcomer, of Beaver Creek, Md., the Christian Tribune Home for Working Girls of this city, which is under the control of the Disciples, receives \$1,000 now, and later another \$1,000. Brother Newcomer was an elder in the Beaver Creek Church and greatly beloved. He fell asleep in Jesus last week in his seventy-third year.

The convention for Maryland, Delaware and District of Columbia will be held at the Vermont Avenue Church, Washington, Oct. 6-9.

PETER AINSLIE.

537 N. Fulton Ave., Baltimore, Md.

Northern California.

The writer, being on a tour of the churches, is of the opinion that a man who can't find a climate to satisfy him here, is indeed hard to please, for we have most everything except frosts, tornadoes, blizzards and the like. I am finding it warm just now up the Sacramento Valley. Have addressed the congregations at Vallejo, Napa, Rutherford, Vacoville, Winters and Madison in the past week.

Bro. G. T. Meeker could not resist the pleading of Hollister and goes there Nov. 1.

Bro. Wm. C. Thompson, of Apache, Okla., has accepted a call to the Madison Church and begins there Oct. 11. From the work done by Brother Thompson and his wife the last two years at Apache, we welcome them with outstretched arms to our state.

Bro. Eli Fisher has resigned at Pacific Grove.

Sister Hazellrigg now has three meetings arranged for out here after the holidays. If you want the fourth speak promptly. Woodland, Healdsburg and Vacoville each want meetings in October and are trying to get evangelists from the east.

The church at Richmond is going up this week. They expect to have it sufficiently enclosed by next Lord's day to meet in it.

The church at Dinuba is going up rapidly. One brother writes, "It is the biggest thing in Dinuba."

Brethren, we are going to roll up an offering in November for state work that will surprise many people. Let every one do his or her part.

J. P. DARGITZ, Cor. Sec.

Healdsburg.

New Brunswick and Nova Scotia.

Since we last wrote, a meeting has been held at Burts Corner, N. B., resulting in six additions. Sixteen additions are reported from West Gove, Wants county, N. S., and nineteen from South Gauge, Digby county, N. S. Our annual convention was held in August at Picton, N. S., and was a grand success socially and spiritually, and also strengthened the church at Picton in its standing among the people there.

The Woman's Missionary Board reported forty-two additions for the year, and the total number of additions for the year, as reported, was one hundred and sixty-one, or about ten per cent increase of membership. This does not seem large, but you must remember we are working against the wind. This small progress has probably taken more steam than many meetings showing double the number.

Receipts for home missions (state only) amounted to \$1,114, or about sixty three cents per capita of membership.

The Home Missionary Society has been placed upon a new and more effective footing, new blood infused into its management, and greater results are looked for this current year. Our determination is as deep as our courage is high. H. A. MILLS, Sec. & Treas.

Bible-School Workers of Nebraska.

The apportionments for our Bible-schools for "Nebraska Christian Missions" will be mailed to you soon. The "King's Treasury" needs the free will and liberal offering of the "King's Subjects" for the "greater works" of which Jesus prophesied. All together now for plans and work, to get the best results possible. "Nebraska Day" for mission monies, and offerings of yourself, your prayers and your store of information on Nebraska missions is Lord's day November first. Now, don't forget, or neglect it. Let us all raise our apportionments on that day. Clear it up. Why? It will save time, money and the strength of your secretaries for other work. It will put our evangelists into the fields when souls are now dying and wrecking the souls of others. It will speedily glorify our Father in Heaven and preach Jesus earlier to a lost and sin-cursed people. The responsibility rests on you, friends of Christ. Do your duty. Yes, your loving service for Christ, our Lord, by gathering your offerings on Nov. 1, and send it at once to W. A. Baldwin 1529 South 18th St., Lincoln, Neb. Meet your apportionment in full if possible. Now, say, don't forget "Boys and Girls' Rally Day," Nov. 22. Have a program. Great worth can come to our schools by observing the day for our children and Home Missions. Make as much of it as you ever did of "Children's Day." Get your supplies free, *gratis* from B. L. Smith, the friend of our Lord, Cincinnati, O. Order programs and information at once.

L. A. HUSSONG, State Supt.

2432 Holduge St., Lincoln, Neb

Kentucky Items.

D. M. Walker has left Vanceburg and accepted work at Charleston, W. Va. They say that he will marry one of Lewis county's bonniest lassies soon.

R. L. Porter has resigned at Butler.

The writer has resigned at Elizabethtown and will probably go to Missouri next year. It is not yet known who will succeed him. The church is in a prosperous condition. During the year 142 have been added to the membership here and Glendale, and no debt encumbers us. This has been a pleasant work, and may God bless the man who ministers to this people in the days that are to come, and may the people be as loyal to him as to their humble servant of to-day.

J. M. Vawter, of Jeffersonville, Ind., will assist J. E. Payne in a meeting at Hodgenville, beginning to-night.

CHARLES RICHARD VAWTER,
Elizabethtown, Ky.

Texas.

Recently there have been some changes made in the pastorate of some of our preachers. C. M. Schoonover has resigned at Greenville and accepted the pastorate of the Gainsville church: L. D. Anderson goes from Ennis to Palestine, and H. W. Laye from Orange to Crockett. These changes leave the churches thus made vacant without pastors.

President E. V. Zollars has been engaged to preach for the church at Waco until the pastorate can be filled by permanent engagement.

Texas Christian University has the largest student enrollment it has ever had. Every room in the main building and in the girls' home has been taken, and many of the students have been forced to room in the private homes near the campus. The Board of Trustees and President Zollars are now planning for the enlargement of the buildings that they may be able to care for the hundreds of young men and young women who will desire to attend next year.

District missionary conventions have recently been held at the following places, to wit: Graford, Ladonia, Italy, Lufkin and Longview, which were enthusiastic and well attended. The spirit of missions is growing in this state and within a few years this immense territory will have been evangelized and churches planted in all sections of the state, and for which we are working, praying and hoping.

Homer T. Wilson has just published a book entitled, "Sparks from the Anvil," which contains some of his popular lectures, and many of his addresses delivered before the "Travelers' Protective Association of Texas." This book is a gem, rich in thought and beautiful in language, and when known will have a large sale.

B. B. SANDERS.

Austin, Tex.

Ohio.

What is more inspiring than a body of college students? A visit to Hiram on the opening of the fall term was like drinking at the fountain of youth. Everything and everybody was hopeful. The smile "that wouldn't come off" was everywhere. Everybody was "getting busy."

The Geneva Jubilee and the Ashtabula County Yearly Meeting were combined this year. The Geneva Church has had a bothersome debt. It was not large, as debts go, but it was a bugbear. Ten months ago they said it must be paid. Heroic work was done. The victory was won. Saturday, Sept. 19 was jubilee day. W. F. Rothenberger, of Ashtabula, made a splendid address in the forenoon. In the afternoon various members of the congregation told of how it was done, and also of the history of the church. Then "Jimmie" Jones, the jolly treasurer of the church, burned the mortgage. The Ohio scribe was there to speak peace to the ashes and bring a message for the future. Saturday night E. B. Wakefield spoke. Sunday Brooks Voorhees and Ira Durfee preached. It was good to be there. H. L. Atkinson, the local bishop, was busy as a nailer, happy as a lark, and the same sturdy bachelor as of old. The outlook at Geneva is hopeful. A good house, 210 consecrated people, no debt and forty new families reading the CHRISTIAN-EVANGELIST.

From things published in our religious press, there will be "something doing" in Detroit, Mich. Oct. 16-22. You are going, of course, and take your wife. Be sure to see that your preacher goes. Put a purse in his hand to pay the freight. It will be a good investment for the church. He'll preach better and work harder. Try it and see.

If you want a good man to hold a meeting drop me a postal card. There are some good men available. If you want to hold a meeting do likewise.

Granger and Ghent Churches have not yet found a successor to Wm. McCartney. He left the field in fine condition. A worthy suc-

cessor is desired. Twelve years ago there was a fine farm southwest of Akron. To-day on this farm stands the city of Barberton with 8,000 people. More matches are made in a day in Barberton than all the preachers of the United States make in a month. It is the home of the Diamond Match Co. The prospect for "our" synagogue was never so promising. The debt is heavy, but a good man in the person of D. P. Shafer is now at the helm. The property is worth \$6,000. Wadsworth has been resurrected from what was almost a grave. The State Board and Robert Strickler on the field are responsible for the new life. The Bible-school has doubled, and a fine hearing for preaching has been gained.

The Broad Street Church in Akron will have to soon broaden their building. The walls are now in the way of the people. What to do is being carefully considered by G. W. Moore and his flock. The opportunity is fine.

The Third Church, Akron, has the Sunday-school revival fever, and has gone to 350 delegates at last account.

Alfred W. Place is proving himself to be in the right place at the Fourth Church, Akron. By his sacrifice and devotion the debt will soon be down to \$2,000, and will become an extension loan.

Of course things are moving at the High Street Church in Ak this time of year. This church now supports six workers in all. Three in Ohio and three outside. \$1,500 has just been spent for repairs. \$625 was offered for missions Sept. 20. The Sunday-school averages about 650.

H. N. Allen goes back to his first love. Thirty-four years ago he began his ministry at North Royalton, and served them five years. He begins his second pastorate at once.

Geo. A. Ragan is now with the Lakewood Church, Cleveland, in a meeting. This will be a hold-on meeting lasting till the Detroit Convention.

The Canton Sunday-school had a doubler's day Sept. 13, and something over 700 were present. The church now uses the opera house until the new church can be built. The motto for rally day at Steubenville is 1,100.

The Cleveland preachers will resume their fortnightly meetings at the Y. M. C. A. building, Monday, Oct. 5. M. L. Streater will read on that occasion. All preachers within reach are urged to attend.

Next month will be the time to prepare for the Ohio offering which will be made Nov. 1.

If you are doing anything worthy of note or contemplate anything, drop a card to the undersigned and let it be passed on to the multitude that reads the CHRISTIAN-EVANGELIST.

Collinwood, O.

C. A. F.

C. W. B. M. in Missouri.

DEAR SISTERS:—My "notes" this week will rather be a "personal" letter to each woman who reads, and I wish every one of our members could do so.

Our board set a high aim in special work. Its recommendation of \$2,500 for special work was adopted by a representative audience, and we call upon all our workers to ratify their action by a hearty, prayerful co-operative effort to achieve.

It was decided that \$1,400 should go to one of the most promising of our missions. Monterey, Mexico; \$600 for Brother Alderman's salary; \$400 for Sister Alderman as teacher; \$100 each to their four children; auxiliary and individuals pledged for a child \$100; a month's salary \$50, or a half month \$25. We could not leave India out of this special gift, and so \$500 must go there. We decided upon Deoghur, as much is needed there. Instead of furnishing salary for a missionary, we chose teachers and native workers. For convenience we divided this into 20 shares of \$25 each. Pledges were taken for a share, or a half share. We felt we could not let any other state adopt Mattie Burgess, whether she works in the home land or in India. So we have undertaken to pay her salary, \$600, as assistant to our secretary, Mrs. Helen E. Moses. Pledges for a month's salary, \$50, or a half month's, \$25, were taken, until \$385 of the \$600

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

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Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

were promised at Columbia. Of the \$2,500, \$1,122 are already pledged. Auxiliaries not pledged may send in the amount they will stand responsible for to the secretary, increasing, I trust, your last year's special gifts, to indicate that you are growing. Those failing in this, will hear from us later in form of apportionment suggestions.

We were so happy and enthusiastic, our interest was centered, our prayers ascending for these dear workers who had gone from our own state, who were to still be our very own. But how our hearts were saddened when we learned that even while we planned, the death angel already stood beside the bed of our Brother Alderman. He died Wednesday, Sept. 23, on the firing line—as truly a martyr as those of old. He might have run before the foe,—yellow fever,—but he stood by those with whom he had cast his lot. Now there is a stricken woman with her fatherless little ones about her, to whom our sympathy and love go out most tenderly.

A soldier has fallen at the front. What shall we do? Leave a vacant place and thus weaken our cause? I think I hear, coming up from all parts of Missouri, growing stronger and stronger as it rolls along, gathering strength through added numbers, until at last, with one voice, one hope, our sisters say, "No, send another to take the fallen soldier's place. We honor our faithful dead, but our Master's cause must go on." So well I know the loyalty of our women, that this fancy becomes conviction that they will stand by this pledge to Mexico, just the same as if our brother had not fallen; that all pledges made to these workers, and many others, shall go for the salary of those our national board shall send to fill their places. We must be patient if there is some delay; missionaries are not found on every corner. Let us pray that God will speedily raise some one to go to Mexico, that the work may suffer as little as possible.

Are you going to Detroit? You should if you are to give your best service this year? Will you not consider this a duty as well as a joy, and go, even at a sacrifice?

MRS. D. G. BANTZ.

5738 Vernon Ave., St. Louis.

New York State Convention.

The forty-second annual convention of the New York Christian Missionary Society, with annual sessions of the New York Christian Ministerial Association and the New York Christian Woman's Board of Missions, was held with the Church of Christ in Wellsville, Sept. 22-25. It was a gathering which did honor to the church and the cause. It would, of course, be impossible in any space the CHRISTIAN-EVANGELIST would be likely to spare me, to do anything more than furnish the merest outline of its proceedings.

The spirit of the convention was eminently

devout and tender. There was a depth and fervency to the various prayers and addresses which could not be mistaken. This feeling was partly due to the wonderful solos of dear Brother Encell, who stands so near to heaven as to be able to catch something of its incomparable melodies. We were all roused and set to resolving by stirring addresses by M. E. Harlan on "The Vision of Service," Bro. B. Q. Denham on "The Big Four in the Work of Christian Endeavor," Bro. G. D. Purdy on "Jamaica," Bro. J. A. Beattie on "Christian Unity," Bro. W. C. Bower on "A Call to Deeper Spiritual Life," and Bro. E. O. Tilburn on "Problems of the Preacher's Work." Of course the big guns were there—Bro. F. M. Rains, who always shoots to bring down, and Bro. C. C. Smith, whose aim is so true and whose success is so certain.

Bro. G. L. Snively, too, gave us a rousing appeal in behalf of "Our Benevolences," and Bro. George B. Ranshaw, who made his debut as an advocate of home missions, simply captivated the convention. Perhaps one of the most practical and useful of the addresses was that made by Bro. John R. Tolar, Jr., on "The Brotherhood of Andrew and Philip," and, certainly, the most notable and beautiful act of the convention was the raising of \$100 plus, for the relief of the sufferers in Jamaica. The address by Sister Laura Gerould Craig, president of the C. W. B. M., was full of spiritual flavor and practical suggestions. The report of the C. W. B. M. secretary, Mrs. Nellie Taber Dunston, was characteristic and therefore clever. I happen to know that Brother Black, of Scio, a stalwart Disciple both physically and spiritually, signalized his attendance upon the convention by handing to the president of our State Board a check for \$100, the proceeds to be devoted to state work. The praise services were conducted by Bro. F. M. Huston, of Indianapolis, who greatly endeared himself to us all.

It was most unfortunate that Bro. Paul Hanks, the enthusiastic and indefatigable chairman of the committee of arrangements, should have been suddenly taken ill just before the convention assembled. However, the rest of the committee, assisted by Bro. Raphael H. Miller, a former pastor of the church, and now doing valiant things with the Richmond Avenue Church of Christ, Buffalo, who stepped into the breach and demonstrated his capability to grapple with an emergency, were able to manage the affairs of the convention in such a way as to leave nothing to be desired except the actual presence of the chairman. It was a proper act upon the part of the convention to send to Brother Hanks a formal expression of its sympathy, coupled with that of a hope for his speedy recovery.

The good people of the Wellsville Church exhausted their ingenuity in efforts to entertain the delegates, and their success was complete. Wellsville is a beautiful place, possessing many beautiful features. Our church is, just now, without a pastor, a lack which will promptly be supplied.

The next annual state convention will be held with the Jefferson Street Church of Christ, Buffalo.

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The Sunday-School.

Oct. 18.

DAVID'S CONFESSION.—Psa 51:1-19.

Read 2 Sam. 11, 12.

Memory Verses: Psa. 51:1-4.

Golden Text: Create in me a clean heart, O God.—Psa. 51:10.

Hebrew Poetry.

Before taking up the verses which form the lesson, consider briefly the character of the book from which they are taken, and its place in Old Testament literature. The book of Psalms is a book of lyric poetry, that is, poetry either intended to be sung or of such form that it might readily be set to music. There are in the Old Testament at least three kinds of lyrics: love songs, war songs and religious songs. The psalms belong entirely to the latter class.

The Hebrews were by temperament a poetic people. Their common speech was full of figures, and their language had that pictorial quality which encourages poetry.

The dividing line between prose and poetry in Hebrew is not a rigid one as in English. Impassioned discourse naturally rises into the realm of poetry. There is no rhyme and nothing that corresponds to poetic feet or meter, marked by a regular recurrence of short and long syllables (as in Latin and Greek) or of accented syllables (as in English). So far as form is concerned, the only thing which distinguishes Hebrew poetry from prose is what is called *Parallelism*.

Parallelism.

A verse of Hebrew poetry nearly always has two lines, the second repeating the thought of the first. For example (Psa. 25:4).

"Show me thy ways, O Jehovah,
Teach me thy paths."

Here the second line adds no new idea to the first, but only emphasizes it by repetition. Sometimes there is an antithesis between the two lines, as:

"A wise son maketh a glad father,
But a foolish son is the heaviness of his mother."

This arrangement is called *parallelism*. It is a balancing of ideas and not a balancing of accents and rhymes as in our poetry.

Old Testament poetry ought always to be read from the Revised Version, which shows the division into lines and makes the parallelism visible to the eye.

Read the lesson (Psalm 51) with an eye to its poetic form, and note the parallelism. Verse 4 has four lines. The first and second are parallel, and so are the third and fourth; the second couplet moreover is in "synthetic parallelism" with the first. This "synthetic parallelism," in which the second line expresses a result or corollary of the first, is illustrated also in verses 8, 14 and 15. Sometimes a verse has three lines instead of two, as in verse 19, but the principle of parallelism holds good.

The Book of Psalms.

The Book of Psalms was the hymn-book of the temple service. Many of the Psalms were by David—who was the first great master of this kind of poetry, and the only great Hebrew poet whose name has come down to us—but still more of them are by unknown writers, and the collection of them into their present form was the work of a much later time. Many of the psalms are the expression or the outgrowth of very profound personal experiences on the part of the authors, but this has not prevented them from being highly useful for collective worship in temple and church. The most individual religious experiences often fit one for the most universal expression of religious truths. So in the case of David, whose sin and repentance led him to this outburst of confession and entreaty which

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David's Sin.

It is characteristic of the biblical narratives that they make no attempt to portray perfection even in the noblest human characters. Noah's drunkenness is mentioned, and Abraham's lie, and Jacob's trickery, and Moses' murder and Aaron's idolatry. In 2 Sam. 11, 12, is told the story of David's great sin. He, the greatest man of his age and God's chosen instrument, broke three of the ten commandments, first the tenth, then the sixth, then the seventh. And his sin was the more despicable because of the treacherous means which he employed to compass the death of Uriah. This man, one of the king's faithful warriors, was to be put at a dangerous post in the battle and then deserted. His loyalty to the king was to be used as the means of his undoing. The plan succeeded and David took Uriah's wife as he wished. And yet it was the greatest failure David ever made, for a successful sin is always disastrous. It was Nathan the prophet who pointed out to the king the infamy of his conduct, first telling him a story of a rich man who had meanly robbed a poor man of his only treasure, and when David's indignation was fully aroused, boldly declaring to him, "Thou art the man."

David's Contrition.

When once his eyes were opened to his own guilt, David's sorrow for his sin was as great as his sin. And this fifty-first psalm is accepted by almost all students as David's cry for forgiveness. The psalm falls into three divisions. Verses 1-9 contain the confession and prayer for forgiveness and purification from the guilt of this sin. Verses 10-12 are a prayer for purity as a permanent condition. Verses 13-17 contain vows of renewed consecration and service in return for God's forgiveness. The last two verses of the psalm, with their prayer for the building of the walls of Jerusalem, are a later addition dating, as many of the psalms do, from the time of the exile, when faithful Israelites were praying for the restoration of the holy city. These verses may be left out of account so far as the present lesson is concerned.

1. Confession and Prayer for Forgiveness.

The thought of God's mercy which was prominent in many of the psalms is the leading idea here. The only ground on which David based his appeal was the divine mercy, and he was quite satisfied that Jehovah's loving kindness and not his own merits should be the measure of his forgiveness (verse 1). The fact of his own consciousness of sin (verse 3) is cited as the reason for his confession and not as a reason why he can claim forgiveness. "Against thee only have I sinned" may seem strange in view of the wrong that had been done to Uriah. Perhaps we may distinguish between the crime which had been committed against man and the sin against God. An act when viewed as an infraction of human law may be considered as a crime, and when viewed as a breach of divine law may be considered a sin. The allusion to the divine justice (verse 4) implies a willingness to accept any conditions of punishment which justice may demand in connection with his pardon. Verse 5 is not an excuse for sin,

but a further confession of complete sinfulness. In verses 5 to 10, the singular and plural (sin and sins) alternate, and the petition is that this particular sin may be forgiven and that his sinful heart, which is the source of sins, may be cleansed.

2. The Prayer for Purity.

Verses 10-12 contain the petition for purity of heart as a permanent possession; not simply the forgiveness of sins and the blotting out of iniquities from the book of remembrance, but such a cleansing of the fountains of life that he shall be freed from the power and habit of sin, as well as from its guilt and penalty. It is one thing for sins to be blotted from the record and their penalty remitted; it is another thing for the man to be freed from the dominion of sinful impulses. Note the repetition of the word "spirit" in these verses: "a right spirit" (verse 10); "thy Holy Spirit" (verse 11); "a willing spirit" (verse 12). The prayer, "Take not thy holy Spirit from me," might have special significance for David when he remembered how "the spirit of Jehovah departed from Saul" on account of his sin.

3. Vows of Service.

The only return which David proposes to make for God's mercy—and he knows it is the best that any one can make—is to make his praise contagious and teach sinners the righteousness and mercy of Jehovah. No penitence is quite deep enough which does not move the penitent to warn others against sin, and one who fully appreciates God's mercy cannot make a better acknowledgment than by showing forth to those who do not know Him the joy of His service. As for sacrifice, there is no burnt offering or sin-offering which pleases God like the wholesome sorrow of a penitent and contrite heart.

A LOW RATE TO TEXAS.

Oct. 20th only, the M. K. & T. R'y., will have on sale tickets from St. Louis, Hannibal and Kansas City to Texas, Oklahoma and Indian Territory at rate of \$15 for the round trip, final limit November 10. Rate of \$18 will also apply from Cincinnati, \$20 from Chicago. No one can afford to miss this opportunity of seeing the great southwestern country in the fullness of its glory and prosperity. For further particulars write

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Tickets on sale Oct. 8 to Oct. 17. Final limit Nov. 30. Fare from St. Louis \$57.50; from Kansas City \$50.

Diverse route permissible. Special train will leave Kansas City at noon, Oct. 14, via the Union Pacific R. R. For full information call on or write J. H. Lothrop, General Agent, 903 Olive St., St. Louis.

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Christian Endeavor.

Oct. 18.

GREAT MEN OF THE BIBLE.—III. MOSES.
Ex. 34:28-35; Matt. 17:3, 4; Heb. 3:1, 5.

Moses came close to God. This was the reason of his power and the distinguishing characteristic of his person. The historian puts it none too vividly when he says that God talked with Moses face to face "as a man speaketh unto his friend." This is the true ideal of man's intercourse with God. God should be as real to us as the friend in whose presence we stand. We should feel His nearness as though He were visible to our eyes. There should be a channel, open and unobstructed, between the divine life and our own, through which our prayers can go out to God and His blessings and warnings and guidings can come to us.

To be thus near to God, so that our lives are lived over in the consciousness of His presence, is to bring one's soul into its native element where alone it can live its best life. A fish is made for the water; taken out of the water, it gasps and dies. Some animals thrive in the hot, damp atmosphere of the tropical jungle; some in the clear cold air of the Arctic. So the soul of man has its natural atmosphere; it is the clear pure air of God's presence, warmed and brightened by the sunshine of His love. Here the soul can live and grow. In any other environment it sickens and shrivels and dies.

How to come close to God, is the question. We cannot, like Moses, go up into a mountain and see Him face to face. But we can come closer to Him than Moses ever did. Through the revelation in Jesus Christ we may see His face more clearly than Moses saw it. Through prayer we may seek His presence. Through study of His Word we may understand His will. Through service to His needy children we may come into closest touch with Him, and without this we cannot really be near Him at all.

When Moses was admitted to the presence of God, it was not merely for his own sake. It was not that he might "sit and sing himself away to everlasting bliss." It was that he might carry down to the waiting multitude the reflected brightness of the divine glory and impart what he had learned of God's will. There is such a thing as spiritual selfishness. It was this which caused Peter on the mount of transfiguration to suggest, in a moment of spiritual ecstasy, that they abide there and make the glory and joy of that hour perpetual. But the Master remembered the world below that needed Him, and He knew that even then the demoniac boy awaited His healing touch.

So we must get spiritual strength by living close to God, and we must use it by living close to men.

Another trait of Moses' character was his devotion to his own people and his unwillingness to forsake them even to enjoy the pleasures of Pharaoh's court. He was a Hebrew. He realized that his nation had a great work to do for God and he recognized his own obligation to join his fortune with theirs. His own people were a nation of slaves, but their need only emphasized his duty. It was the same spirit which should arouse us to enthusiasm for home missions. Our own people need our help. They are in bondage to sin. They are in religious destitution. The obligation to free them rests upon those who have already been made free. There is a world-wide obligation, but there is also a special duty which we owe to our own kindred and people.

DAILY READINGS.

M. The Cruel Edict of the King. Exod. 1:15-22.
T. The Childhood of Moses. Exod. 2:1-10.
W. The Choice of Moses. Heb. 11:17-27.
T. Stephen's Address. Acts 7:17-29.
F. The Psalmist's Faith. Ps. 27:1-14.
S. Decision for Christ. Luke 14:25-35.
S. Praise for Mercies. Ps. 124:1-8.

Midweek Prayer-Meeting

By Frank G. Tyrrell.
Oct. 14.

V. A CURE FOR ANXIETY.—Matt. 6:26-34;
1 Pet. 5:7.

The Master leads us to-day among the lilies of the field, and bids us listen to the twittering birds. And it is pleasant to go with him; pleasant, especially when the head is hot and the heart faint. There is infinite sympathy in his voice, and his words drop like honey from the comb.

Gently, but firmly, he reminds us that *anxiety is useless*. There is a tender satire in the question, "Which of you, by being anxious, can add one cubit unto the measure of his life?" Why, it is like trying to lift one's self by tugging at the boot-straps! It is preposterous. Anxiety never mends a break, nor heals a wound, nor eases a pain. Anxiety does not bridge the torrent, nor offer wings to the wayfarer. What pure folly it is!

And then, there is a *cumulative waste in it*. "Sufficient unto the day is the evil thereof." If you allow to-day's care to reach into the future, it adds to the future's burdens. There will be trial and difficulty to-morrow, and the next day, and the next; so do not form a procession of anxieties, and keep the black battalions always marching through your soul. Settle the affairs of to-day by themselves; they are to-day's heritage, and they are enough. Then when to-morrow comes, you will have a clear deck for action.

If he had talked no further into the subject, he had said enough to cool many a fevered brow. There is wisdom in his message, and it is enriched by his own personality. He never doubted, nor fretted. He never quailed before his enemies. And his words tell of the calm depths of faith which mark him as Master and Savior. But he does not so much as pause with these weighty words. He tells us that *the life is more than the food*, and the body than the raiment. Hence, why consume the greater with anxiety about the less? Be patient; mind the chief concerns.

Therefore we must *seek first the kingdom of God* and his righteousness. Until we have become citizens of the eternal kingdom, there is nothing else that really merits our attention, certainly not our deep concern. Men are saying, "Wait till I have amassed a fortune, and can be of some service to the church, then I'll come in." The church is here to show him that business itself requires religion. You might as well attempt to sail the Kaiser Wilhelm down Broadway as to float your business enterprises in any other element than that of faith in God.

So it is evident that the reign of God comes first, because it adjusts all other things. Besides, it is intrinsically the most important. John G. Paton says it makes no difference whether his body is eaten by worms or by cannibals at last, if only he is faithful in doing the will of God.

"Your heavenly Father knows!" Here is the cure; God the Eternal, the Most High, the Possessor of heaven and earth, is our Father, and he knows our needs. He feeds and nourishes the birds that flutter their little lives out under the blue sky; he clothes the lilies of the field in more than Solomon's loveliness; much more will he take care of his own dear children. The argument is irresistible; we accept the conclusion. Let our enterprises miscarry, if they will. Let the banks fail, and wicked partners abscond and hard-earned savings go. Faith is the victory. We will sing the Doxology, in the midst of financial panic and ruin. We will trust him forever, and not be afraid.

PRAYER.

We bless thy name, O God, for this inspiring declaration of divine care. We accept it; we take thee at thy word, and lay down our weary burdens, for thou wilt bear them and us. Amen.

(Topic for Oct. 21, "Beams and Motes."—Matt. 7:1-5; Luke 6:37, 38.)

Rheumatism Cured Through the Feet

Jackson Man Discovers an External Cure by Analyzing Foot Sweat. Cures nine out of ten in Jackson.

Try It—FREE!

Anyone can try—without paying a cent—the famous Magic Foot Drafts, which always bring comfort and almost always permanently cure Rheumatism, either chronic or acute, no matter how severe. Hundreds of thousands of pairs of Drafts have been sent on approval all over the world and the makers are still sending them to every sufferer they can hear of.

Send your name to-day. You get the Drafts by return mail. If you are fully satisfied with the help they give you, then you can send **One Dollar**. If not, keep your money. You decide.



Sixty-eight per cent of the nitrogen of the foot sweat drawn out through the great foot pores and absorbed by Magic Foot Drafts is in the form of the poison **Urea**, the basic cause of Rheumatism. The poison is drawn out in exceedingly small particles, but the Drafts work 24 hours a day, slowly but surely, and when the cure is once effected, it is permanent, for the cause of Rheumatism has been removed. The Drafts are comfortable, safe and sure. Don't suffer needlessly. You are not risking a penny and the chances are nine out of ten that the Drafts will cure you, as they have so many thousands of cases just like yours.

Mrs. F. N. Potter, of Shelton, Conn., writes: "I was a poor miserable object when I first applied the Drafts. Now I bless the day I heard of them."

It would take you many weeks to read the grateful letters of cured old rheumatics from every land on earth to the makers of Magic Foot Drafts. Try them yourself. Write to-day to the Magic Foot Draft Co., 51, 10, Oliver Bldg., Jackson, Michigan, for a pair of Drafts free on approval. Valuable booklet for rheumatics also free. Send no money—only your name.

WILL YOU ATTEND THE Greatest World's Fair?

Then write at once to OREON E. SCOTT & CO., World's Fair, 817 Chestnut St., St. Louis, Mo., with two-cent postage stamp enclosed. You will receive a pamphlet showing how to secure convenient, comfortable and inviting hotel accommodations at the very lowest cost.

SUBSCRIBERS' WANTS.

NOTICE: 51 vols of "The Pulpit Commentary" for sale cheap. Address, E. G. Merrill, Shelbyville, Shelby Co., Mo.

WANTED: I am not engaged after Nov. 15. Pastors wanting a singing evangelist write me. Byron L. Burditt, W. La Fayette, Ind.

WANTED—At Fredericktown, Mo., a pastor to serve the church. Kindly write to E. D. Anthony at once. Nice town, healthy location, good building, free of debt.

WANTED—Every reader of this paper to have a copy of that handsome and helpful little book, "A MODERN PLEA FOR ANCIENT TRUTHS." Send 35 cents for a copy, postpaid; or if you are a subscriber to THE CHRISTIAN-EVANGELIST, you may secure the book free of cost by remitting 75 cents for the paper for six months to a new subscriber. Christian Publishing Co.

WANTED:—Member Christian Church to buy 160 acre farm within one mile of new railroad town of 500 people, 80 acres broken, balance in grass; all prairie: fine house; good well; a bargain—\$3,000 CASH. Another.—Within four miles same town, all prairie; 60 acres broken, 100 acres in grass—price \$1,300. Want to locate Disciples there to build up the church. Address, Evangelist, J. A. Tabor, Oklahoma City, O. T.

FOR SALE.—New stock general merchandise; invoice about \$6,000; doing cash business \$1,800 month. Fall goods all in, best location in town of 600 people in New Oklahoma. Only store in town that has a full line of goods. This business cleared \$5,000 last year. Only been here 18 months. Everything in the stock is a **1. No** dead things and odds and ends. Own store building and residence of 5 rooms. Will sell or rent both reasonable. This is absolutely the best proposition ever offered for sale. Address, Owner, care Christian-Evangelist.

Our Budget

—On to Detroit, is the watchword.

—"The City of the Straits" will welcome all who go.

—Read the final word from A. E. Jennings, chairman of the committee, found elsewhere. It contains valuable information for the delegates.

—At the present writing we are having Indian Summer with the Indian left off. Let us hope for a cool wave before the gathering of the clans.

—This will be our last opportunity to urge upon our readers the importance of attending our national convention at Detroit. We are sure that those who accept our advice and determine to go will never regret the investment.

—For the benefit of those who cannot go, of whom there will be several thousands, the CHRISTIAN-EVANGELIST will publish, as usual, a very full and complete report of the proceedings with such illustrations as we can secure, that will help to set the convention before the eyes of our readers. Those who can use extra copies of this special Convention Number should let us know as early as possible.

—The church at Liberal, Kan., has secured Bro. R. R. Coffee as pastor.

—S. R. Maxwell has resigned at Valdosta, Ga., for work in Baltimore, Md.

—E. V. Spicer, of Richmond, Ind., has accepted a call to the church at Ladonia, Tex.

—Hugh McLellan, of Richmond, Ky., has been called to the Seventh Street Church, Richmond, Va.

—The First Christian Church at Grand Island, Neb., will be dedicated Oct. 11 by J. W. Hilton. Z. O. Doward is pastor.

—O. L. Cook, of Lexington, O., will take the pulpit at Mansfield, O., which was recently vacated by L. G. Batman.

—The Central Christian Church, Dallas, Tex., celebrated the thirteenth anniversary of the pastorate of M. M. Davison Sunday, Oct. 4.

—The church at Lebanon, Mo., wishes to secure the help of a good singing evangelist to assist in a meeting beginning as soon as possible. Address S. G. Clay, pastor.

—The church at Saunemin, Ill., desires to locate a pastor. A good church building and six-room parsonage. Salary \$500 or \$600 a year. Address C. L. Tanner, clerk.

—Joseph C. Todd, who is serving his second year as the pastor at Boonville, resigned Oct. 5 to accept a call to Monroe City, Mo. He will begin the work at Monroe, Nov. 1.

—D. Moody, Anthon, Ia., writes that there is a good opening in that town for a veterinary surgeon, harness-shop and hotel. Applicant must be a member of the Christian Church.

—C. M. Hughes, well-known singing evangelist, has been called here as musical leader and assistant to pastor. Sunday was his first day. The church is planning for a forward movement.

—Thomas J. Thompson closed his pastorate at California, Mo., and begins a meeting at Fortuna, Mo., Oct. 4. He may be addressed at California by parties desiring his services as evangelist or pastor.

—The quarterly report of the South Kentucky Missionary and Sunday-school Association shows 95 additions for the quarter. Twelve preachers have been supported in part, and twenty-three places aided.

—The Home Missionary Society has prepared an exercise for Sunday-schools for boys' and girls' rally day. Schools which intend to observe this day should write to B. L. Smith, Cincinnati, O., for copies of the exercise.

—R. C. Sargent, who has been pastor of the large and lively church at Mason City, Ia., has moved to Pullman, Wash. He will be greatly missed in Iowa, and the brethren on the Pacific coast will soon find, if they do not already know, that they have gotten a strong man in their midst.

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The man who is always
right on time is the man
who carries the

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Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timemakers and Timekeepers," an illustrated history of the watch, sent free upon request to

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—Frank C. Huston will remain in the evangelistic field this season. He conducted the music at the New York State Convention recently held at Wellsville. Churches desiring his services may address him at Indianapolis, Ind.

—Samuel Gregg has resigned the pastorate at Elliott, Iowa, to accept a call to Red Oak. It is with reluctance that the Elliott Church gives him up, and then only with a hope that he may enter a larger field of usefulness. He leaves the Elliott work in a most excellent condition in every way. S. B. Ross will probably be his successor.

—In giving the program for the prohibition rally in connection with the Detroit Convention, the name of H. F. McLane was omitted. His subject will be "The Scope of Prohibition, or the Christian Voter and Prohibition." He will speak at 4:45 P. M. The place of the meeting will be announced in the Detroit dailies on Saturday morning, Oct. 17.

—Miss Alma Favors, of San Francisco, has just been appointed a missionary by the Foreign Society to Lu Cheo Fu, China, to be associated with Dr. James Butchart in his hospital work. She is a trained nurse and her services will prove most valuable. She will sail on the steamship "Doric" Oct. 7, in company with Miss Effie D. Kellar, who returns to Wuhu, China.

—The Christian Church at Geneva, O., held its annual meeting and jubilee on Saturday and Sunday, Sept. 19 and 20. The debt has been paid off and the church is in a flourishing condition under the leadership of H. L. Atkinson. Addresses were delivered by W. F. Rothenberger, of Ashtabula, Prof. E. B. Wakefield, of Hiram College, C. B. Voorhees, of Rock Creek, and others.

—The National Benevolent Association has just received \$1,500 on the annuity plan from a Kansas brother who had previously given the association \$1,000 for the support of helpless age and orphanhood, and the care of friendless sick in its hospital. Geo. L. Snively, 903 Aubert Ave., St. Louis, will promptly answer inquiries concerning the work of the association and the annuity plan of helping it.

—A "Rally Week" was observed by the Belaire, (O.) Christian Church, Sept. 23 to Oct. 4. There was a service each evening in the interest of some special department of the work. Monday evening a rally for foreign missions, with an address by Miss Mary Kelly, of Nankin, China, who is supported by the congregation; Tuesday a rally for Christian Endeavor; Wednesday, prayer-meeting and Bible study rally; Thursday, rally for home missions; Friday, rally for better work in the local church; Saturday, rally choir meeting; Sunday, general rally and re-opening day in the improved and redecorated auditorium. Moreover this is a church whose normal condition is that of a rally. During Summer T. Martin's single year there, there have been 224 baptisms and 332 additions to the church.

—Mrs. Lucia Kimball Hall, wife of C. P. Hall, Superintendent of Public Schools in Shelburne Falls, Mass., died Tuesday, Sept. 22, very suddenly after a brief illness. Prof. Hall will be remembered by many of our readers in southwest Missouri and by his old students scattered far and wide, of whom the editor of this paper was one. Our hearty sympathies are extended to our old friend and teacher of other days. Mrs. Hall was said to be a woman of great social and Christian worth.

—The Home Society has prepared an exercise for Boys' and Girls' Rally Day which will be a great help in making that day a joyous and profitable one for the children and young people. It contains a full program for the day—songs, readings, recitations, etc. It is intended, however, only to be suggestive. Every school may improve on it if it can. The society received from this rally day this year \$6,897.13 of the \$102,246.10 it has gotten from all sources. The secretaries are striking for \$10,000 this year, and we believe they will get it.

—T. N. Kincaid, pastor at Hot Springs, Ark., spent a day or two in the city on his way east to Indianapolis and Cincinnati, in the interest of his work at that national watering place. The brethren there have bargained for a lot in a fine location, but must have help to pay for it. There are few places in the country of more strategic value than Hot Springs. A good church there would make its influence felt throughout the country, and would be a great blessing to hundreds of our invalid members who go there for the recuperation of their health. The church there is doing its utmost and deserves the assistance of the brotherhood.

—"On the first of October, 1893, I was sent to Peru, Ind., by the State Missionary Society to organize and build up a new congregation. Began with thirteen members. In a little over a year we went into a church building, purchased from the Congregationalists. It was necessary to assume a good sized mortgage indebtedness. On Sept. 27, 1903, the congregation was able to pay the last dollar of indebtedness, and invited us to come back and burn the mortgage. It was a day of joy. There were two accessions, and we took a special offering of \$10.60 to help the American Christian Missionary Society over the \$100,000 line. The church is now talking of a new \$10,000 building. CHAS. M. FILLMORE."

Carthage, Ia., Sept. 28.

Why Modify Milk

for infant feeding in the uncertain ways of the novice when you can have always with you a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the perfection of infant food? Use it for tea and coffee.

—Comparative statement of receipts for Church Extension for the month of September, 1902 and 1903.

	1902	1903	Gain
Churches contributing—	741	773	32
Am't rec'd from Churches	\$11,465.41	\$11,261.40	\$204.01x
Individuals	1,738.56	2,980.56	1,242.00

Total \$13,203.97 \$14,239.96
Net Gain \$1,035.99
Note, x loss.

Those churches that failed to get their offerings in for the September report should send as early in October as possible.

—Those who are planning to attend the Detroit Convention should take notice that the convention begins later than usual. There will be no reception on Thursday night and no public service on Friday morning. The first public service will be on Friday, 2 P. M. The convention closes on Wednesday night. There has been complaint in the past that the convention lasted too long. For this reason an effort has been made to shorten it. This notice is given because some parties are getting up excursions to reach Detroit on Thursday morning.

—James Small, of Columbus, Ind., suggests that there should be a "Tea Meeting" in connection with the Detroit Convention for the English contingent and those who have been in England. Such a meeting was held in connection with the Jubilee Convention at Cincinnati, and it was a delightful hour. Probably such a meeting would be still more largely attended at Detroit, where there are many persons from England and Canada. Bro. E. M. Todd, of the West London Tabernacle, will attend the Detroit Convention as a representative of our English churches.

—Among other things crowded out in our very full and newsy paper last week were some paragraphs concerning the Missouri Convention. They must be condensed here: E. M. Richmond, of Fayette, was elected next president, and the convention goes to Carrollton—a splendid church in a splendid section. The convention passed a resolution endorsing Hon. Joseph W. Folk's work in ferreting out and prosecuting boodlers and other violators of law, and another memorializing Congress to make additional appropriation for providing schools for the children in Indian Territory, who are destitute of school privileges.

—The church at Carthage, O., Chas. M. Fillmore, minister, had a unique service recently that was very popular. It was called a "Mothers' Memorial Meeting." The program was made up of the following special songs: "My Mother's Bible," "The Songs My Mother Sang," "Nobody Knows but Mother," "Think of What Mother has Said," "My Mother's Photograph," "Has Mother's Prayer Been Answered," and "Tell Mother I'll be There." The congregational hymns were: "Silently the Shades of Evening," "Lead Kindly Light," "Tarry With Me," and "Shall We Gather at the River." Cowper's fine poem "On the Receipt of My Mother's Picture," by a fine reciter, a short memorial address on "Honoring Mother."

—The books of the Foreign Society closed for the missionary year September 30, with receipts amounting to \$210,005.68. This is a gain over the previous year of \$31,685; and this is the largest gain in any one year in the twenty-eight years' history of the society. Marvelous advances have been made in every department of the society's work during the year. Pres. A. McLean's face is radiant with smiles and his trumpet voice will now sound new clarion notes for the evangelization of the whole wide world. The reports at Detroit will send a thrill around the world. The interests this year have been even greater than during the Jubilee Year. There is no mistaking the fact that there is a rising tide of missionary interest throughout the brotherhood.

—One of the largest Bible-school rallies that has ever been held among our people was witnessed last Sunday at Steubenville, Ohio, where H. H. Moninger is the minister. Everyone thought their motto was far too high, but when the count was taken instead of having 1,100 they had 1,146. Such a school has never been known in that part of the state. The offering is not all reported, but it already runs over \$100. The pastor's Bible-class had

571 in it. The Cradle Roll under the leadership of Mrs. Moninger, was one of the features of the day. They alone gave \$44.48. This marks the beginning of another year's hard work of the Steubenville Church. Last year over 100 persons came from that Bible school into the church. Since rally day one year ago, over 240 have been added to the Steubenville Church. The pastor is booked to hold a meeting in Iowa City, Iowa, to begin the second week in November.

H. H. MONINGER.

—"I want to thank you for calling my attention to Clark's 'Outlines of Christian Theology.' That book gives me more satisfaction than any other book I have ever read, outside of the Bible. You have done me, and many other preachers here whom I have induced to read the work, a great service. That book alone is worth the price of the CHRISTIAN-EVANGELIST for ten years to me.

"L. A. CHAPMAN."

Grand Valley, Ont., Sept. 24.

We print the foregoing that others may be induced to read the work. It is worth a ton of the ordinary popular novels now pouring out of the press. Dr. Clark is a Baptist, but when his Baptist brethren all get to his position, the middle wall of partition between Baptists and Disciples will disappear.

—Here is another piece of good news for the Missouri Bible College of Columbia. Bro. C. M. Sharpe, who is working in the interest of that institution, writes from Columbia that Bro. B. F. Lowry and his sister, Eliza Lowry, of that place, have agreed to give \$15,000 as an annuity gift to the Bible College building. This, Brother Sharpe says, makes the success of the building enterprise certain. This is indeed good news, and taken in connection with the recent gift of \$5,000 to the endowment fund, it looks as if the Lord was opening the hearts of the people toward the work of ministerial education and Bible training. Now, if Columbia will raise enough more to complete the building fund, we feel sure the brotherhood of the state will come forward with an additional endowment of

\$100,000. The proposed building, besides containing recitation rooms, offices, auditorium, etc., will also contain in the upper stories rooms for rent to students, which will make it a perpetual source of income to the institution.

—A widely-known evangelist writes: "I have been thinking of writing you for some time to express my mind, and a recent paragraph in your Easy Chair caused me to determine to write at once. Like some others, I once thought you were 'too broad' in your views. I feared that you were so 'liberal' that our plea was in danger of being compromised, and so fearful was I, that I had my paper discontinued for a year. All the time, however, I attributed the error to your head, and not to your heart. But let me say, my dear brother, I have no apprehensions whatever of that kind now. I am fully converted from such chimeras or hallucinations. My conversion was gradual, but I think I am soundly converted. I can see now that you saw into the great questions of our day much farther than I did, and that your judgment was as sound as your purpose was pure. I have been reading after you very carefully what you have said in reference to 'Higher Criticism,' 'Federation,' 'Christian Union,' etc., and believe you to be as loyal to our plea and to the Scriptures as any man in the brotherhood; and that you love the cause of Christ as dearly, and emphasize the great principles of the Christian religion as strongly and uncompromisingly, as any other man among us. I never would have felt satisfied if I had not written this letter."

Shoe Stock for Sale.

Location in one of the most beautiful and healthful cities in the United States; climatic conditions all that could be desired. Stock about \$15,000. Must be cash deal. Good reasons for selling. Address A. B., care Christian-Evangelist.

Communion Sets

Quadruple Silver Plate



This Communion Ware is manufactured by one of the largest and most reliable establishments in the United States. We will be pleased to give prices. Write us, stating how many of each piece will be wanted. Address,

CHRISTIAN PUBLISHING COMPANY,
ST. LOUIS, MO.

Correspondence

What is Christian Baptism?

By George C. Hicks.

In the issue of the CHRISTIAN-EVANGELIST for Aug. 29, the editor places before his readers some general arguments, seeking to show that immersion is the only mode of baptism authorized by the New Testament. In that article three points are made to which I will reply in the order in which they are found.

1. It is assumed that the word *baptizo*, used to express the act of baptism, means, in its classical signification, "to immerse, plunge or dip."

Even conceding this to be so, it fails to be conclusive as to the "form or action" of Christian baptism, and among other reasons, for the following:

First, the definition above given is limited absolutely to the action specified and leaves wholly undecided the medium into which the immersion or dipping is to be done; and for aught implied in this classic definition, that immersion might be in blood, oil, vinegar or any other liquid whatever. In the classic definition no water is implied; and Dr. A. Carson, one of the ablest of the Baptist writers, says: "The idea of water is not in the word at all."

Were it otherwise, its use would often involve the most glaring absurdities. "He dipped the vessel in boiling oil" should be read, "he dipped the vessel in water in boiling oil." If water be an essential part of the definition of *baptizo*, the latter would be the correct reading.

But secondly, the question is not "what is the classical meaning of the word *baptizo*," but "what is the New Testament meaning?" That the classical meaning is retained in the New Testament is a wholly gratuitous assumption, and one utterly opposed to the facts of the case. Hundreds of English words even, change and take on new meanings in the course of a single generation. Such words as *Theos* (God), *Christos* (Christ), *pistis* (faith), *hamartia* (sin), *sarx* (flesh), *ouranos* (heaven), and scores of others, convey to the Christian reader ideas that never entered the minds of Homer or Thucydides. And as no word was found in the classic Greek to express the idea of ceremonial purification by water, the word *baptizo* was, by the New Testament writers, converted to that use. This we may show more fully hereafter.

Another consideration is the indisputable fact that there are many New Testament baptisms which, by no logical exploitation, can be made immersions. The Israelites were baptized unto Moses in the cloud and in the sea. That immersion should take place at the same moment in the cloud and in the sea is a physical impossibility. The narrative forbids immersion in the sea, for the waters stood in heaps on this side and on that, and the Israelites passed through on dry land. What, then, was the baptism in the case? The 77th Psalm furnishes the answer: "The clouds poured out water;" that is, the multitude passed over amid a storm of lightning and thunder and the baptism was one of the "pouring out" of rain—one of sprinkling after all! Please read the entire Psalm.

Then, there is the baptism of cups, brazen vessels and tables; also of Jewish baptisms before meals in which the idea of the immersion of the whole person is ridiculous; there is likewise the baptism of suffering—the latter specifically in the case of Christ in which he would be made by the immersionists to say, "I have an immersion to be immersed with;" that immersion being his elevation on the cross—a very singular immersion indeed!

2. As to the second point in the article referred to, in which it is assumed that "the apostles and first preachers" baptized by immersion, the instances given prove nothing to the point—such expressions as "going down to the water," "going up straightway out of water," "baptizing in Jordan," are wholly indefinite as to what was done "in the water" or

when the water was reached. The Greek word *eis* and *apo* are susceptible of such various meanings and are so variously translated that nothing can be argued as to their use in our English version. The 20th of John illustrates this. Peter and John, it is said, came to (eis) the sepulchre, John arriving first. If *eis* means into, then John, on approaching, went into the sepulchre. But the 5th verse contradicts this and states that John saw the linen clothes lying; "yet went he not in." Thus, the immersionist translation of *eis* makes one verse of scripture flatly contradict the one immediately preceding.

There is but one way in which to express unequivocally the entering into an object, and that is by the use of *eis* compounded with the verb as a prefix, either alone, or as is often the case, followed by a preposition. As in the above instance when, in the 8th verse, it is said that Peter went into the sepulchre, *eiselthen* is employed.

And note this fact—this only method of expressing absolutely the idea of entering into, is never used of entering the water in the act of baptism. Let any immersionist furnish an instance in denial.

3. The third and last point made in our brother's article relates to Rom. 6:1-4 and Col. 2:12: both passages expressing the same idea, only the first needs attention.

It is here contended that the burial with Christ in baptism relates mainly to the form of the administration of the baptism—immersion in water. But the latter point is really wholly incidental and aside from the main argument of the apostle.

The burden of the entire chapter is death to sin. Nothing is buried until dead, and the fact of our death to sin is illustrated in three different methods or by the use of three separate figures. First, that death to sin is illustrated by our baptism, by whatever mode that baptism is accomplished; in the use of this solemn rite we profess to be dead indeed unto sin, but "alive unto God through our Lord Jesus Christ." Then, the figure changes—we are planted in the likeness of his death—planted in a new soul, in a new atmosphere and amid new environments—facts that shall insure our continued death to sin and our resurrection to a new and holy life. Here again the figure changes and this sin-death is illustrated as a crucifixion—as Christ was crucified, so "our old man (the man of sin) is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin."

Now, the planting and crucifixion spoken of by the apostle all concede to be figures of speech—on what principle of logic or of fair interpretation is the burial insisted to be a literal one?

Besides, the mere dipping in water for a moment as a religious rite is in no sense an actual burial, and is, at the utmost reach of logical license, but a figure of speech. To talk of a man or of any other object as "buried" when merely dipped in water to subserve a momentary and symbolic purpose, is to confound the literal with the figurative, the spiritual with the material, the typical with the actual and to become lost in a labyrinth of logical confusion and bewilderment.

REPLY.

[In agreeing to publish a reply to our position on the subject of baptism from Brother Hicks, it was with the understanding that he had come into possession of some new light on the subject, studying the problem from our own point of view, that is, as to what Christ had ordained and what it was our duty therefore to practice. We learn now that Brother Hicks is an ex-Congregational minister, a graduate of Oberlin College, who, having left the ministry and for purposes of business locating in a town where there was no congregation of his own denomination, united with one of our churches and for a while, in the absence of a regular pastor, filled its pulpit. This is not said to disparage his argument, but to show the point of view from which he writes, which is that of the pedobaptists. His line of argument is the familiar one which our preachers have met with in discussion from the beginning of our movement. It is

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not necessary, therefore, that we should attempt to answer the arguments at any great length.

1. We only "assumed" what the world's scholarship declares in saying that the original meaning of *baptizo* is *dip, plunge or immerse*. We also assumed that our critic, being a scholar, knew this. He does concede it, but affirms that "the definition above given is limited absolutely to the action specified, and leaves wholly undecided the medium into which the immersion or dipping is to be done." This may be admitted, but it does not affect the root idea of the word under consideration. The medium was a liquid of some kind, unless the word was used metaphorically. Let it be noted that our critic admits that there is an "action specified" by the word *baptizo*. That is important. But he claims that the question is not "what is the classical meaning of the word *baptizo*, but what is the New Testament meaning!" True, that is the immediate question, but Brother Hicks cannot be so ignorant of the laws of language as not to know that the two questions are so vitally related, that the latter is largely determined by the former. The New Testament writers did not invent a new language or invent new meanings for well-known words. It is true, of course, that many of the words in the New Testament took on a deeper or wider meaning in their religious use, but the root idea remained, as for instance in all the words mentioned by our critic.

It would have been in point for Brother Hicks to have named some of the "many New Testament baptisms which by no logical exploitation can be made immersion." The unproved statement is without force. The instance cited, that of the figurative baptism of the Israelites unto Moses in the cloud and in the sea, presents no slightest difficulty to the

generally accepted meaning of the term. It is an expressive figure of speech, the meaning of which is far clearer in the light of the original meaning of the term. Why should it be thought a thing incredible that cups, pots and brazen vessels should be cleansed by immersing them in water? (The word *tables* is not in the passage in the Revised Version. Mark 7:4.)

As to the "Jewish baptism before meals in which the idea of the immersion of the whole person is ridiculous," it is possible that this appearance of ridiculousness may arise from non-acquaintance with Jewish customs. According to Smith's Bible Dictionary, "A bathing chamber was probably included in houses even of no great rank in cities from early times; much more then, in those of wealth in latter times." Dr. Stier says: "It was generally speaking customary before meals, especially for guests at a feast, to enter the bath." Ainsworth says: "By the Hebrew canon all that are unclean, whether men or vessels, are not cleansed but by dipping or baptizing in water." This may be "ridiculous" according to our western customs, but it was a very ordinary procedure among the Jews of Palestine.

The figurative use of the term in which Christ speaks of his baptism of suffering, is said to be "a very singular immersion indeed!" It was, indeed, a very unique and singular overwhelming of the soul in suffering, an experience most fittingly expressed by a term which means complete submergence.

2. The attempt made to parry the argument based on the circumstances surrounding New Testament baptisms is very feeble, and needs but brief reply, especially as our readers are very familiar with the answer to such argument. No attempt is made to explain why John baptized where there was "much water," nor why the people who came to him were "baptized in the River Jordan;" why Jesus when baptized "went up straightway out of the water," nor why Philip and the eunuch "went down into the water" and "came up out of the water," unless what is said about the Greek preposition *eis* is supposed to answer all this. The rule suggested, that the preposition *eis* in connection with the verb, does not express the idea of *entering into* except it be combined with the verb, will not stand critical examination. There are numerous instances in which this idea is clearly and definitely expressed by the preposition in connection with a verb of motion without any such conjunction with the verb. Note the following instances:

See Luke 19:30: "Go your way into (*upagettis*) the village;" Mark 14:54: And Peter had followed him afar off, even within, into (*eis*) the court of the high priest, Mark 4:37. "And the waves beat into the boat (*epeballen eis to ploion*), inasmuch that the boat was now filling," Mark 4:1. "He (Jesus) entered into a boat"—*eis ploion embanta*. These passages are selected at random as we glance through our Greek Testament, and the list could be greatly extended if necessary.

3. It was not "contended" by us that Rom. 6:1-4 "relates mainly to the form of the administration of baptism." The argument of the apostle, as we distinctly stated, relates to something very different and the reference to baptism is incidental, and is all the stronger for this reason for the purpose for which we used it. The whole force of the apostle's argument in his reference to baptism, hinges on the fact that it sets forth, symbolically, death to sin, being a burial at the end of an old life and a resurrection unto a new life. What our brother says here about literal and figurative uses of the words employed does not obscure the manifest fact that there is an unmistakable reference here to the form of baptism and its symbolical significance. We put over against what our brother says, the comment of the well-known Episcopalian scholars and commentators, Conybeare and Howson, who, in commenting on this passage say, that it cannot be understood "unless it be borne in mind that the primitive baptism was by immersion." All Bible commentators of any note, so far as we know, see in this passage a reference to the original form of baptism.

The Round Table

A NEW WEEKLY FOR GIRLS AND BOYS

EDITORS {W. W. DOWLING, Editor *Our Young Folks*,
METTA A. DOWLING, Editor *The Young Evangelist*.

This New Paper is issued weekly and consists of eight pages of three columns each, printed on fine book paper, brand new type, in the best style of the art, and as far as appearance is concerned, will not suffer in comparison with any similar paper in the land.

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The conception of Christianity, which this passage presents, is so profoundly spiritual, that it is a great pity that its significance has been lost sight of by many, in consequence of a departure from the original practice. The continuance of a sinful life, Paul argues, is impossible, because of the profound and radical change in character which has been brought about through faith in Christ, and this very fact of a radical change of life, he says, is set forth in our baptism—a burial and a resurrection—the end of the old life and the beginning of the new life. But this is made possible only through the resurrection of Christ from the dead—a fact to which baptism in its original form bears perpetual testimony.—EDITOR.]

Denver's Charter Vote.

Denver voted on a new charter Sept. 22. The instrument which was prepared by twenty-one carefully chosen persons who spent fifty-four days and nights in its preparation, was rejected by a majority of more than 7,000 votes. The whole number of votes cast was 36,100. The number who registered before the election was 50,870. There were, therefore, 14,770 who did not vote.

A study of the votes by wards shows that the charter was defeated by the worst elements in the town. In the lowest wards—lowest as to intelligence and morals—the vote stood as follows: 222 for to 1,257 against; 471 for to 1,868 against; 377 for to 1,848 against; 396 for to 2,322 against; 418 for to 1,726 against; This is the record of votes where the dens of vice, the gin mills and the gambling-houses are. In the well-to-do residence wards the votes were, 1,568 for to 716 against; 2,014 for to 1,237 against; 1,631 for to 1,342 against. The South Broadway Christian Church stands near the center of the ward last referred to.

The new charter was especially severe on gambling, wine rooms and saloons. This fact explains in a measure the vote. The law requires that another vote shall be taken in thirty or sixty days. It is not probable that

any attention will be paid to this law by those who are in authority. Colossal frauds were perpetrated. The testimonies in at least one prayer and conference meeting the evening after the election, recited the frauds of which those who spoke were cognizant. It is proposed to carry the matter to the courts. There is, however, but little expectation of justice from them. R. E. PORTER.

Armourdale (Kans.) Church.

The First Christian Church of Kansas City, after the recent flood, undertook to restore the badly damaged house of worship of the congregation in Armourdale, just across the Kansas line. In the quite heavy expense of this work we have received aid from several churches and brethren in this and other states, and we ask space to make acknowledgement of their generous gifts, which were as follows:

Church at Cedar Rapids, Ia., \$51; Barnett, Ill., \$5.25; Pontiac, Ill., \$7.35; Plattsburg, Mo., \$43; Martinsville, Mo., \$38.70; Forest Avenue, Kansas City, Mo., \$38; Kansas Christian Missionary Society, \$50; R. A. Long, Kansas City, Mo., \$163.20; D. O. Smart, Kansas City, Mo., \$50; A. R. Knox, Hinsdale, Ill., \$3; total, \$449.50.

For these gifts we join with our Armourdale brethren in earnest thanks. We have placed their church home in good condition again, except seating, at an expense of about \$1,000. Hope to have it seated soon.

W. F. RICHARDSON.

A Fine Kidney Remedy.

MR. A. S. HITCHCOCK, East Hampton, Conn., (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor

PISO'S CURE FOR
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Railroad Rates to the Detroit Convention.

The railroad rates to the Detroit Convention have been finally fixed as follows:

MICHIGAN AND CENTRAL PASSENGER ASSOCIATION.

This covers the territory north of the Ohio River and east of St. Louis and Chicago, to Pittsburg, Pa., and Buffalo, N. Y.

Rate.

One first-class fare via route of ticket for round trip.

Date of Sale.

Oct. 15, 16, 17-19.

Return Limit.

Tickets to be good for return leaving Detroit not earlier than Oct. 16, and not later than Oct. 23, 1903, (unless deposited for extension). Return tickets must be executed by Joint Railroad Agent, for which a validation fee of twenty-five cents will be required. These will be honored for continuous passage, leaving Detroit only on the date of execution by Joint Agent.

Tickets will be limited to continuous passage only in each direction, going trip to be commenced on date of sale as indicated by stamp of selling agent, and return trip on date validated by agent.

WESTERN PASSENGER ASSOCIATION.

Rate.

One regular first-class fare, plus \$2.00, for the round trip, except that from points from which local one way rate to our eastern gateways (Chicago, Peoria and St. Louis) is \$6.00 or less. Through rate to be made on the basis of one and one-third fare for the round trip to such gateways, and then that to be added to the rate of one first-class fare from such gateways to Detroit and return. If such one and one-third fare to Chicago is \$2.00 or less, then fifty cents additional to be added for return transfer.

Date of Sale.

Tickets to be sold Oct. 14-17 inclusive.

Return Limit.

Tickets to be good for return leaving Detroit not earlier than Oct. 16, nor later than Oct. 23, (except when deposited for extension) good only when executed by Joint Agent, for which a validation fee of twenty-five cents will be required. Tickets will be honored for continuous passage leaving Detroit only on date of execution by Joint Agent.

Form of Ticket.

Iron-clad signature form of ticket to be used.

SOUTHEASTERN PASSENGER ASSOCIATION.

The Southeastern Passenger Association covers lines south of the Ohio River and east of the Mississippi River.

Rate.

A rate of one fare, plus \$1.00, for the round trip.

Date of Sale.

Oct. 14-17 inclusive.

Return Limit.

Same as for the Central and Western Association. All tickets must be validated by Joint Agent.

TRUNK LINE ASSOCIATION.

Embracing territory east of Parkersburg, Pittsburg and Buffalo.

Rate.

A rate of one and one-third fare for the round trip.

1. Each person must buy a first-class ticket to the place of meeting, for which he will pay the regular fare of not less than seventy-five cents, and secure from the ticket agent a printed certificate of purchase of said ticket.

2. If through tickets cannot be procured at the starting point, tickets should be purchased to the nearest point where through tickets can be obtained, and then purchased through to the place of meeting, and a certificate from the ticket agent showing that said ticket has been purchased.

3. Return rate. Tickets for the return journey will be sold by ticket agent at the place of meeting at one-third the first-class limited fare to those who hold certificates signed by the ticket agent where the through ticket to the place of meeting was purchased, and countersigned by the secretary of the convention.

Note.

It is absolutely necessary from this Association that a certificate be procured indicating that a ticket costing not less than seventy-five cents has been purchased for the journey.

Certificates can be procured not more than three days before the meeting begins and not more than two days after the first day of the meeting. Tickets will be available for continuous passage only. No stop-over privilege will be allowed on said tickets. Certificates will not be honored unless presented within three days after the adjournment of the meeting. It is understood that Sunday will not be reckoned as one of the three days, either before the opening date or the closing date of said convention.

A validation fee of twenty-five cents will be collected upon each return ticket by the Joint Agent.

Very Important.

No refund of fare can be expected because of the failure of parties to obtain certificates or to have them properly signed by the special agent for the return journey.

Please note in what Association you are located, and be very careful to observe the rules of that Association. In order that no mistake may be made, it would be wise if you would inquire of the railroad agent at your town or city, asking him if he has received instruction to sell tickets at the reduced rate. Do this at once, so that if he has not received such instructions he may ask for them at once.

Extension of Tickets for Side Trip.

Tickets deposited with Joint Agent at Detroit on or before Oct. 23, will be extended to Oct. 26, 1903, to permit of side trip to Niagara Falls and return, on payment of fee of fifty cents, such side trip tickets, Detroit and Niagara Falls and return, to be sold to holders of Joint Agency receipts at rate of one fare for the round trip on Oct. 22 and 23, with return limit to reach Detroit not later than Oct. 26, 1903, which is the final date on which passengers may leave Detroit for original starting point.



Cincinnati to Detroit.

Will you announce that the Cincinnati delegation will leave here for the Detroit Convention, Friday, Oct. 16, at 8:20 A. M., over C. H. & D., arriving at Detroit at 4:20 P. M., just at close of first session. We would like to have all who can throughout the south join us, that we may enjoy each other's fellowship. We will have a special car, and if enough write us in time other cars will be added.

A. M. HARVUOT, Cinn., O.

GEO. A. MILLER, Cov., Ky.

Committee.



For Distress After Eating

Take Horsford's Acid Phosphate. It relieves immediately, by stimulating the secretion of the digestive fluid. Makes the digestion natural and easy and improves general health.

All Aboard for Detroit.

THE LAST WORD.

Before this paper reaches its readers again, the convention will be in session in Detroit.

That we may aid all as much as possible, we make a few suggestions, which, if followed, will be of great value to you as well as the local committee.

Upon your arrival you will be met at the depot by members of the depot division of the reception committee. They will wear white caps and badges. They will assist you to the right cars, in order that you may reach the headquarters with the least possible delay.

At the headquarters you will go first to the registration committee, where a record will be made of your name and home address. From there you will go to the committee on assignments, where you will be given a card with the name and address of the family with whom you will make your home while here. From there you will go to the badge and program committee, and upon receiving your badge and program, the committee of guides will see to it that you are shown to your temporary home.

Every one should arrive in Detroit as early in the evening as possible. It will be necessary for those arriving on the very late trains to go to the hotels for the night, as it would not be possible to get from the late trains to your stopping places before midnight, and we can hardly ask those who have so kindly offered to assist us, to remain in readiness to receive you at so late an hour.

Wherever possible, we would like to have all, whether met at the depot by friends or not, go at once to headquarters and register.

Let it be understood that the advance guard of the reception committee will be on duty at the depots, night and day, from the early morning of the 15th till late Saturday night, the 17th. They will be ready to give all the needed information and in every way render any assistance in their power. Look for them when you leave the train, and make yourselves known, and do not be at all backward in asking their help.

For information regarding rates, trains and connections, ask your ticket agent.

Excursion rates to Niagara Falls have been arranged for Thursday, Oct. 23.

If weather is favorable, arrangements will also be made at a nominal rate for a boat trip down the Detroit River and up to the Flats. This is one of the most beautiful trips you can possibly take.

These trips, however, should be side issues. Let the convention be the great object of your coming. Pray earnestly that God may richly bless our efforts and that great good may result.

A. B. JENNINGS,

Chairman Executive Committee.



DON'T WAIT UNTIL TOO LATE.

Do you know what it means to cure constipation? It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines, and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently and permanently done by Vernal Saw Palmetto Berry Wine. Not a liquor or patent medicine. A full list of ingredients and explanation of their action with each package. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new strength and vigor. Only one small dose a day will positively cure constipation of any degree, by removing the cause of the trouble. Try it. A free sample bottle for the asking. Write for it to-day. Address, Vernal Remedy Co., 19 Seneca Building, Buffalo, N. Y.

All leading druggists have it for sale.

From Nebraska to Detroit.

The knotty problem of the proper route to Detroit has at last been solved in Nebraska. The Union Pacific, Illinois Central and Wabash railroads have been chosen. There will be just enough of us to make it necessary to all go together as far as possible. Omaha union depot will be the rallying point, and the start will be made in the evening of Oct. 15, which will bring us to Detroit on the evening of the 16th, about 24 hours after leaving Omaha. Those not in reach of the Union Pacific or connecting lines should buy tickets to read over the Illinois Central from Omaha, and over the Wabash from Chicago. Don't let the agents route you over any other lines. The through rate is one fare plus \$2 for the round trip. This amounts to \$22.40 from Lincoln, and \$21.50 from Omaha. Ask your agent for rates.

It is desirable that those who are going, let me know at the earliest possible moment. Not later than Oct. 14 anyway, so that I may arrange for proper accommodations. If you would like a tourist sleeper, that will cost \$1.50 more. Advise me also what you think you will need in the way of rooms and accommodations at Detroit.

Cannot a number of the churches that have given the pastors no vacations this summer get up a purse and send their preacher? It would be a gracious and timely thing to do. The good resulting to the church will more than pay for the outlay. W. A. BALDWIN.

Lincoln, Neb.



Marriages.

KEITH—CRUTCHER.—Married Sept. 23, at the home of the bride, John H. Keith, of Forney, Tex., to Miss Mary B. Crutcher, of Lamar, Mo. Ceremony by S. W. Crutcher, the father, assisted by Jas. N. Crutcher, a brother of the bride.

HOTALING—ALLISON.—Married Sept. 23 at the home of the bride, Lewis R. Hotaling, of Chicago, and Miss Katherine Allison, of State Line, Ind., Elder Chas. E. Shultz officiating. Brother Hotaling ministers to the church at Macey, Ind. Their many friends extend congratulations and best wishes.

SARGENT—WITWER.—Married at the home of the bride's parents, Mr. and Mrs. H. E. Witwer, of Cedar Rapids, Ia., Miss Grace C., to Amor Hartley Sargent, on the evening of Sept. 22, in the presence of about one hundred and fifty guests. F. J. Stinson of the First Christian Church, assisted by the Rev. Dr. Bulkhalter of the First Presbyterian Church, performed the ceremony.



Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BRICKERT.

On Sept. 19, at his home near Franklin, Ind., my dear old father passed to his reward. He was one of the noblest old men that I had ever known. Many years he has been a servant of the Lord. My first recollection of him was at the family altar. He was the only man in the community who had family worship. My aged mother and five children survive him. I will not get to be with mother now, but all the other children will. Pray for us. E. W. BRICKERT.

CRUM.

This church lost a godly member when Bro. Wm. Crum entered into rest. He was our senior elder, beloved of all who knew him. He and his faithful companion had gone to El Campo, Texas, for a better climate, where now he is buried. The church here remembered him in a beautiful memorial service, decorating the church and his pew, singing his favorite hymns and renewing the memory of his earnest words and loving deeds. He lives again in the goodness of his children in the flesh and in the spirit. W. E. SPICER.

Sterling, Ill.

HEDGE.

Died of paralysis, in Lincoln, Neb., Sept. 5, 1903, Porter Hedge, son of George M. and Belinda Hedge. The funeral was held at the First Christian Church, conducted by the pastor, Rev. N. E. Haynes, assisted by the Rev. J. Z. Briscoe, of Bethany. Brother Hedge was born in Coshocton Co., Ohio, June 21, 1848. He entered the military service of the government in 1864, having first enlisted in the 142nd Ohio volunteer infantry and afterwards in the 51st Ohio regiment. His discharge was after the close of the civil war. He joined the family who had preceded him at Eddyville, Iowa, in 1865, when he became a member of the Christian Church under the preaching of N. A. McConnell. On March 7, 1875, he was united in marriage to Miss Martha E. Kisor. One son blessed this union. Both wife and son survive to mourn the sudden death of husband and father. He was a member of the board of officers in the Lincoln Church at the time of his death. In all his dealings with men, his first thought was loyalty to Christ. * *

JUDY.

Kate A. S. Judy, wife of Col. J. W. Judy, passed from earth to her reward at her home near Tallula Ill., Sept. 12, 1903, at the age of 70 years. For 57 years a member of the Tallula Church, she lived before the community a life of rare beauty. In the vigor of her life she was especially interested in Sunday school work, and was often heard in our conventions. She contributed to the CHRISTIAN-EVANGELIST over twenty-five years ago under the head, "My Chimney Corner." She leaves a husband and one son, Charles, to mourn her loss. The funeral was conducted from the Christian Church at Tallula, S. pt. 14, by the writer, assisted by Chas. E. Smoot, of Petersburg. She belonged to the class of whom Paul affirmed, "Our citizenship is in heaven." RUSSELL F. THRAPP.

Jacksonville, Ill.

HARVUOT.

The people of Panama were greatly shocked to receive word of the sudden death of Mr. Lewis Harvuot, which occurred Saturday morning at a hotel in Hendley, Neb., where he was temporarily staying. He was apparently as well as ever up to within a few minutes of his death. He had just come down from his room at the hotel and went out on the porch and sat down. Someone spoke to him but he did not answer. This somewhat surprised the speaker, who looked at Mr. Harvuot and found that he was ill and suffering. He was assisted into the house and a physician summoned at once. A friend there, Mr. H. F. Austin, who knew Mr. Harvuot for several years, was also summoned and was with him when he breathed his last, which was in a very few minutes. His trouble seemed to be of the lungs and heart as he spoke a few minutes before his death of his lungs filling up, and that he must lie down.

In Mr. Harvuot's death, Panama loses one of her prominent citizens, one who from an early day in the history of the town has been a familiar figure to the people who have lived here. Mr. Harvuot was actively identified with the growth and upbuilding of Panama and used his means freely to that end. He was a liberal contributor to the church of which he was a member, and was ever active in all its work, and probably less than any other member when at home, absent from its services. He was generous to his friends, and several young men now leading useful lives and in places of profit and honor, could testify to Mr. Harvuot's general helpfulness, while many others have good reasons for thankfulness for the practical expressions of his good will.

In the enterprises of the church, Mr. Harvuot always gave with a lavish hand. The present splendid Christian Church in Panama, is the gift of himself and wife, now also deceased. He was a liberal giver to Drake University, and was a member of the board of trustees of that institution and always took an active practical interest in its welfare. He was a member of the Foreign Missionary Society of the church, and gave to that enterprise with the same liberality which always characterized his giving.

Lewis Harvuot was born in Ashland Co., Ohio, Jan. 1, 1830, where he lived until 1854, when he came to Iowa and located in Panama May 3, of that year, and has made his home here ever since. Sept. 5, 1870, he was married to Miss Annetta Shamp. To them were born two children, Mrs. Carrie Campbell and Mrs. Esta Jenkins, both living. His wife died in October, 1886. His second marriage occurred in 1888 to Miss Sallie E. Garvin, of Mt. Pleasant, who died in June of 1902. Mr. Harvuot became a member of the Christian Church in 1854, and was an elder in that organization and always kept in active touch with the work of the local church as well as in its wider field.

He bears an honorable record as a soldier, as a member of Company I of the 29th Iowa Infantry, and was promoted from this regiment to the rank of first lieutenant in the 52nd U. S. Infantry. He was mustered out of service in the summer of 1865 at the end of the civil war.

The year Mr. Harvuot came to Panama, 1854, he was appointed county treasurer and recorder. These offices needed so little attention, that he was able to attend to them on Saturday and a few extra hours, while he taught school the rest of the week. It is worthy of remark that Mr. Harvuot taught the second term of school in Panama in the little building now occupied by Allen & Doyel, at a salary of \$12.50 a month.

The funeral services were held yesterday afternoon at 2 o'clock. Rev. J. Irving Brown preached the sermon and conducted the services. He was assisted by Pres. Hill M. Bell and J. Mad. Williams, of Des Moines, Le Grand Pace, of Onawa, and M. Deardorf, of Yale, Iowa.



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This train will leave the city of St. Louis over the Wabash, the shortest and most direct line for Detroit, for the Convention of the American Christian Missionary Society at Detroit on Thursday morning at 9 A. M., Oct. 15th, and will arrive in Detroit at 8:10 P. M., the same day, giving us an all-day ride through one of the most beautiful and interesting parts of the American continent. We ask all Southern and Southwestern and Western delegates to go via St. Louis and go with us to enjoy this trip. We shall do everything possible for your comfort and enjoyment and hope to land you safely in the convention city the evening before the regular opening of the sessions.

Come and go with us and we will
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Evangelistic

Additions Reported Last Week.

Baptisms.....1,246
Letters, statements and reclaimations.....253
Denominations.....84

Total.....1,583
Dedications, 3.

In the future I will not give the number coming to us from each denominations, but give one report for all the denominations, as above. I believe the above report will be kindly received by all of our brotherhood, and also by the denominations.

M. L. BUCKLEY.

Harrison, O., Sept. 30, 1903.

Special dispatch to the CHRISTIAN-EVANGELIST.

I am at Morrocco, Indiana, for four days' meeting this week. Thirty added last night; twenty-eight confessions.—CHAS. REIGN SCOVILLE.

COLORADO.—Salida, Sept. 28.—Three additions here to the church in the last two Sundays; one by statement Sept. 20, and two by letter here yesterday, Sept. 27.—G. W. COFFMAN.

GEORGIA.—Savannah, Sept. 28.—Our work here is growing; 43 additions to date from Jan. 1, 1903. Congregation growing, Sunday-school growing. Now ready to repair church building and parsonage.—A. R. MILLER.

ILLINOIS—Rockford, Sept. 29.—Began a meeting here last night. There are just 12 Disciples here. Will continue meeting two or three weeks and then take charge of the work permanently.—T. R. BAYLESS.

Shelbyville, Oct. 2.—I am in a good meeting with Bro. L. H. Otto, the pastor, and the congregation here. We have added 25 in 5 days; there is a great prospect for a splendid meeting. Brother Otto is a man of splendid public pose and the equal of any pastor I have worked with as a personal worker.—JAMES SMALL.

Fairbury, Sept. 28.—Two were added yesterday morning on confession. The work is going on nicely; interest is increasing.—WM. WARD.

Quincy, Sept. 28.—The vacation season is over and our work is very encouraging. We can report 10 additions for September. Our Endeavor Society is the largest in the city, and the meetings are the most enthusiastic I have ever attended.—W. W. BURKS.

Centralia, Sept. 27.—Observed Decision Day in the Sunday-school; 5 confessions. One baptism and 9 by letter recently.—S. E. LOOMIS, clerk.

INDIANA.—Georgetown, Sept. 28.—Our Church Extension collection yesterday was \$12.21. Last year it was \$4. Congregations good; prayer-meeting increasing. Two received since last report.—J. WINDBIGLER.

Brazil, Sept. 29.—Four baptisms Sunday. Meeting continues.—ALLEN G. SHAW, Knights-town, Ind.

State Line, Sept. 28.—Just closed a short meeting here. Six added, four baptisms. Was assisted by Bro. C. E. Wagner, of Kirksville, Mo. His services as soloist and chorister were of superior order. I began a meeting at Old Union, Vermilion Co., Ill., Sept. 30.—CHAS. E. SHULTZ.

Waynetown, Sept. 29.—On Sunday, Sept. 20, we dedicated a beautiful new church building at Ridge Farm. The building cost \$1,500, and is entirely paid for. Seven hundred dollars was raised dedication day. J. C. Burkhardt, pastor of the Christian Church at Connersville, Ind., preached the dedicatory sermon. Last October a revival meeting was held in a schoolhouse at Ridge Farm which resulted in 33 additions and an organization. During the year the church here has been conducting this work as a sort of mission work; but it is now strong enough to take care of itself. I began a series of meetings immediately after dedication, and in the week that has elapsed, twelve more have come in with us; five were confessions; the rest came by statement and letter.—H. O. PRITCHARD, pastor.

INDIAN TERRITORY.—South McAlister, Oct. 1.—The Territorial Convention recently held at Vinita shows the Master's cause prospering throughout this great country. G. T. Black is retained as corresponding secretary; T. R. Dean, recording secretary. I began a meeting last Lord's day with home forces. Four additions to date. We need preachers in this territory.—I. H. TELB.

IOWA.—Woodbine, Sept. 29.—Our tent meeting closed with nine accessions; seven by confession. One Sunday was given over to a

farewell to a former pastor, Dr. Pickett, who, with his wife, was en route to the Philippines as medical missionaries under our F. C. M. S. Brother Ridenour, our singer, did splendid work and pleased all. I commend him heartily. The pastor did the preaching, three of the other churches joining with us in the Sunday night services.—J. H. WRIGHT, pastor.

KANSAS.—Wellington, Sept. 28.—One added here yesterday. Three others recently not previously reported. Two by letter and one by baptism.—H. M. BARNETT.

Effingham, Oct. 1.—Have just closed a great and good meeting with 47 additions; 35 of them were by baptism. The preaching was done by evangelist Sister Hazelrigg, of Topeka.—Z. S. HASTINGS.

KENTUCKY.—Earlington, Sept. 28.—Our meeting one week old with 11 additions. A grand day yesterday. Church crowded and many turned away.—W. R. JINNETT.

Petersburg, Sept. 26.—We begin our meeting at Warsaw, Ky., to-morrow. H. D. Smith, of Hopkinsville, Ky., is to do the preaching. The Warsaw brethren have recently raised about \$250 for repairs and improvements which will be made at the close of the meeting.—MILO ATKINSON.

MASSACHUSETTS.—Boston, Sept. 29.—A week's meeting with the church at West Pawlet, Vt., resulted in the baptism of three—a gentleman and his wife, and a young lady who, up to the time of her baptism, had never seen any person immersed. Charles Forster has been the minister there only a short time, but long enough to win the love of all hearts. Next Thursday the New England convention will begin at Springfield. We are praying for a great meeting and hoping for large results from its consultations.—J. H. HARDIN.

MINNESOTA.—St. Paul, Oct. 1.—Work opening well. Rally day next Sunday. Church Extension last Sunday. More than met our appointment.—C. C. DAVIS, 89 Leach St.

MISSOURI.—Kirksville, Sept. 30.—We had eight additions last Sunday.—H. A. NORTH-CUTT.

Memphis, Oct. 1.—Fine meeting. Nine confessions last night. Meeting four days old. Eleven confessions and two by letter.—NICOSON AND MILLARD.

Leara, Sept. 25.—Just closed a three weeks' meeting, resulting in nine additions, two by letter, three from M. E., and five by confession.—J. CLARK WILLIAMS, pastor.

Joplin, Sept. 28.—Fine audience yesterday. Eighty-nine additions to date. Will continue this week.—W. A. MOORE.

St. Louis, 1133 Hamilton Ave.—Two additions to-day: one from the Presbyterians and one by confession.—FRANK J. NICHOLS.

Plattsburg, Sept. 28.—Three additions yesterday. Eight others recently not reported; 24 at regular meetings since January, and 58 away from home, making 82 thus far this year. Am to hold two meetings yet this year. A. R. Hunt, of Savannah, is assisting me here, then I am to assist him at Savannah.—B. F. HILL.

Mound City, Sept. 29.—District-evangelist Conner, assisted by Prof. G. A. Butler, just closed a meeting at Elmo, Mo., resulting in nine accessions to the church, three by confession and baptism, five by statement, and one from the Baptist. The weather was bad most of the time, or we should have had more additions. Brother Conner's preaching has strengthened the church in every way, while Brother Butler's solos were sweet and soul-stirring. We expect to reap much yet from the meeting. Three added by letter at Fairfax during September.—J. N. COLE, pastor.

MONTANA.—Central Park, Sept. 26.—Three additions recently to the Central Park Christian Church. All departments of church work are in fine condition.—G. F. BOOTH, pastor.

Morris, Sept. 24.—The Disciples of Christ in this locality have just organized a church of 28 members. The work was started by a Ladies' Aid Society organized for that purpose, who secured Bro. A. L. Chapman, of Butte, Mont., for a series of meetings held in our schoolhouse. He was with us eight days and baptized 18, four of whom did not take membership with us. We think very highly of him and his work here. We have no pastor as yet, but are praying for the right man. We are in the country, 25 miles from town.—MRS. L. C. DANA, clerk.

NEBRASKA.—Edgar, Sept. 30.—Three more confessions at Ox Bow last Lord's day. I closed my five years' and nine months' work, which has been very pleasant and successful. Nearly 100 have been added, and all at regular services, except two weeks' meeting when we dedicated our new building. We leave the work in excellent condition for our successor. I will move to Mountain Grove, Mo., Oct. 5, to take up the work. I want to do evangelistic work this winter.—E. W. YOCUM.

OHIO.—North Eaton, Sept. 28.—Chas. A. Pearce, of Galion, O., is assisting me in a meeting here. The meeting has been in progress one week, with 11 additions. The Red and Blue contest closed Sept. 27 with an attendance of 170. There were 48 present the day the contest was begun. Everything is in a flourishing condition.—ROBERT B. CHAPMAN.

OKLAHOMA.—Norman, Sept. 28.—We had three added yesterday by letter and one by confession of faith. We can report 15 additions for the month of September. Mrs. Tannehill, who is doing rescue work among fallen women, was with us yesterday and we gave an offering of \$12.34 to the work. We have just secured 100 new song books and will order a new organ this week. Brother Wherry is leading our music. I preached at Rocky Point schoolhouse two nights last week, where Bro. J. G. Ethridge is in a meeting with five confessions to date.—J. G. CREASON.

Perkins, Sept. 29.—We have just returned from Coyle, where we preached Sunday morning and evening. At the evening service we had a full house, and two ladies made the good confession and will be immersed at my next visit there. I preach half time at Coyle and Perkins.—J. W. GARNER.

Blackwell, Sept. 28.—Our first year's work with this church closed yesterday with one more confession. We have had a total of 87 additions during the year. Our junior society, which started with 20 members, closed the missionary year with 107, and captured the banner at the territorial convention.—C. H. HILTON.

ONTARIO.—Bowmanville, Sept. 30.—Two more added by baptism, making six at regular services since July. We have been delighted by visits and sermons of two former pastors—F. D. Butler and E. B. Barnes; and also of Prof. C. F. Paul, who spent much time at his home here. Prof. Paul also greatly pleased an audience of eight hundred at the M. E. Church here, on his great theme, "World-Wide Evangelization."—B. H. HAYDEN.

TEXAS.—Melissa, Sept. 24.—I lately held a meeting at Danna, in this county, with 54 additions. Will soon organize a congregation and build there.—J. P. HOLMES.

Changes.

C. C. Davis, Davenport, Ia., to 89 Leech St., St. Paul, Minn.

Clarence Mitchell, Wellsville, N. Y., to 215 East Kirby St., Lima, O.

W. H. Trainum, Manor, to 813 Market St., Galveston, Tex.

J. M. Monroe, El Reno, to Oklahoma, O. T.

H. E. Russell, Missoula, to Great Falls, Mont.

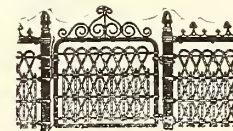
John C. Hay, Glendale, to Hollywood, Cal.

M. L. Cottrell, Stanhope, to Des Moines, Ia.

T. R. Bayless, Atchison, Kan., to Rockford, Ill.

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I am out of debt, thanks to the Dishwasher business. In the past three months I have made \$600.00 selling Dishwashers. I never saw anything sell so easily. Every family needs a Dishwasher and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dishwasher sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dishwasher. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dishwashers from the Mound City Dishwasher Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.



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Current Literature

Some Recent Missionary Books.

Fire and Sword in Shansi. The Story of the Martyrdom of Foreigners and Chinese Christians. By E. H. Edwards. (Revell.)

During the summer of 1900, when the foreign legations were besieged at Peking, the whole world was in a fever of anxiety, and there was great joy when it was learned at last that the representatives of the Powers had escaped with their lives. But at that very time, and even after the allies entered Peking, the representatives of a greater Power were being massacred almost without resistance in the far western province of Shansi. In this province alone 159 missionaries lost their lives. The record of their experiences is a modern Book of Martyrs. The author of the volume has been for twenty years a missionary in Shansi, and owes his life to the fact that he happened to be home on a furlough at the time of the massacres. As soon as the news was received, he hastened to the scene of the atrocities and gathered up these memorials of those who had fallen.

Mission Methods in Manchuria. By John Ross, D. D. (Revell.)

The success of Presbyterian missions in Manchuria has been enough to justify a general interest in the methods which their workers have used. Dr. Ross, who is a missionary at Moukden, one of the cities soon to be opened to foreign trade as a result of Secretary Hay's diplomacy, gives in this volume a comprehensive statement of the characteristics and conditions of the people of Manchuria and of the methods by which the native membership of his denomination in that country has been increased from three men to twenty-seven thousand in less than thirty years. Manchuria is the sore spot of the east, the tender point in the present struggle between China and the western nations and the still more desperate struggle among the western nations over China, and Dr. Ross's book is a contribution to the knowledge of the current problems there as well as to the study of systematic missionary methods.

The Educational Conquest of the Far East. By Robert E. Lewis. (Revell.)

The awakening of Japan, a phenomenon scarcely paralleled in the history of the race, has been very largely an educational movement. Few, perhaps, appreciate how intimate and direct has been the connection between strictly academic education under the influence of foreign ideals in Japan, and the commercial, political and religious renaissance which has marked the past half century in that country. The first and most interesting part of this book is a study of the governmental system of education in Japan. The second describes education in China, especially the old-style education which, for the most part, still prevails in the schools maintained by the government. The concluding section discusses some of the educational problems of the Orient, with special reference to their religious bearings. The book will be of interest and value to all who are interested in the evangelization of the east and to all students of educational progress.

Into All the World. By Amos R. Wells. (United Society of Christian Endeavor. Cloth 50 cents, paper 35 cents.)

This is the best of all brief and comprehensive books about missions. It gives within brief compass a general sketch of each mission field, a rapid survey of the missionary work that has been done, and a large number of short biographies of great missionaries. Not many writers can, like Mr. Wells, compress so much matter into little space without squeezing all the juice out of it, but this little book is lively, entertaining and anecdotal in spite of the vast amount of con-

densed information which it contains. An appendix of many pages gives practical directions for using the book in a mission study class, test questions, bibliography, suggested outlines for further study, historical and statistical charts, and index. We have no hesitation in saying that this is the biggest half-dollars' worth of missionary information ever offered to the public.

The Magazines for October.

The *Atlantic Monthly* opens with a discussion of "The Power of the Senate," which shows that the power of that body is entirely out of proportion to its practical efficiency, and that its tendency is toward undemocratic government. An article by Booker T. Washington on "The Fruits of Industrial Training," is a timely reply to certain criticisms which have lately been given an undeserved currency in some parts of the south. Lyman Abbott writes a sketch of Henry Ward Beecher, to whose pulpit and editorial chair he succeeded, and tells some new and good anecdotes of the great preacher. During the past year there have been several articles in the *Atlantic* portraying, with varying degrees of charm and convincingness, what might be called the higher values of out-of-door sports. This month the theme is "Walks and Walking Tours." Henry Van Dyke has a desultory but instructive article on "The Study of English Poetry."

That Christian missions and missionaries have played an important part in drawing together the nations of the earth, and especially in bringing the uncivilized peoples into contact with civilization, is not a new idea. Dr. James S. Dennis, in an article in the *Missionary Review of the World*, summarizes the evidences of this fact. The same magazine contains a brief but important article by a missionary in the Congo State denouncing the government of that State as conducted by the King of Belgium. Hitherto the missionaries have had but little to say on the subject for fear worse things would befall them, but this writer believes that the time has come to speak out. It is unquestionably an outrageous government, conducted solely for profit by the most unprincipled monarch in Europe.

The best pictures of Alaska, and especially of the Klondike region, that have yet been published appear in *The World's Work*. There is an informing article with them, setting forth the wonders and resources of the "Empire of the North," but the pictures are the main thing. This enterprising magazine completes its third year with this number. Its success during that time has been so pronounced that its publishers have been compelled to erect a large new building to accommodate this and their other business.

The most beautiful of American magazines is more beautiful than usual this month. We mean, of course, *Country Life in America*. It is a double number and is devoted to the planning and building of country homes. Persons who are building or are contemplating building houses on earth, and those who take delight in the less expensive sport of building houses on paper, will find this number helpful and enjoyable.

The *Delineator* has become much more than a fashion magazine, though it is still that in the largest sense. But it is so much more that even a "mere man" need not be ashamed to be caught reading it. This month's issue has some good fiction, and a great many practical suggestions about the making and furnishing of a home.

The *Review of Reviews* as usual gives an able editorial summary of the events of the past month and presents articles on live themes. A review of Mayor Low's administration in New York is of special interest in view of the impending campaign for his reelection.

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Some Books Read.

The following are some of the books I have read during the past year, which I heartily commend to those who have not read them:

1. *Quiet Hints to Growing Preachers*, by Charles Edward Jefferson, published by the Thomas Y. Crowell Co., New York, price \$1. Says just the right thing for the preacher. Pure gold. Every sentence bristles. Every preacher under seventy should read it.

2. *Quiet Talks with Earnest People*. Same author, same publisher, same price. Just the book for those who criticise the preacher.

3. *Hymns Historically Famous*, by Nicholas Smith. Advance Publishing Co., Chicago. Interesting history of many famous hymns.

4. *The Gospel for a World of Sin*, by Henry Van Dyke. The McMillan Co., price \$1.50. This is one of the author's best.

5. *The Witness of Jesus*, by Alexander Procter. Christian Publishing Co., price \$1. Great sermons, suggestive and helpful.

6. *Moral and Spiritual Aspects of Christian Baptism*, by N. J. Aylsworth. Christian Publishing Co., price \$1.50. Best book on the subject I have read.

7. *A Century of Jewish Missions*, by A. E. Thomson. Fleming H. Revell Co., Chicago. \$1. It covers a new field. Much valuable information.

8. *Recollections of a Long Life*, an autobiography. By Theodore L. Cuyler. The Baker and Taylor Co., New York. \$1.50. Rich and racy.

9. *The Price of Africa*, by S. Earl Taylor. Jennings & Pye, Cincinnati, price 50 cents. One of the books of the Forward Movement Study Course.

10. *Via Christi*, by Louisa Manning Hodgkins. The McMillan Co. Fifty cents. Introductory to the study of missions. Small but instructive.

11. *Missionary Principles and Practice*, by Robert E. Speer. Fleming H. Revell Co. \$1.50. One of the best missionary books of the year 1902. It has bone and marrow.

12. *The Kingdom of God*, by Alexander D. Bruce. Scribner & Wilford.

13. *Village Work in India*, by Norman Russell. Fleming H. Revell Co. \$1. Loaded with information on the country.

I have also read some other books which I cannot commend so highly. Am now reading *The Philosophy of the Christian Religion*, by Fairbairn. This takes time.

F. M. RAINS.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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The Pulpit

The Place and Power of Preaching.

2 Tim. 4:2.

By W. S.
PRIEST

The beginning of one's ministry in a new field of labor is an event of more than passing moment—at least it is of deepest significance and most vital interest to those more nearly concerned in it, viz.: the congregation which has called, and the preacher who has accepted the call. On the one hand the church wishes to know something of the man whom it has chosen to serve in word and in deed. Is he a good man—a spiritual man? Has he been prepared for the successful discharge of the functions of the gospel minister by such culture of mind and heart, without which no preacher in these days may hope for the largest usefulness? Is his record without blemish? Is he well spoken of by those who know him? Is he capable of leading a congregation with tireless enthusiasm, with wisdom and consecration into still larger service for the Master? Is he a well-balanced man, a safe counselor, one who may be trusted implicitly? These are some of the questions which naturally and rightfully come into the minds of the members of the church which for the first time hears its minister. On the other hand, the preacher would like to be assured that the church which has called him to its leadership is such a church as he fondly desires every church to be. Are the members loyal and devoted to the cause of Christ? Are they seeking to exhibit the mind and the spirit and the character of the Master before men? Do they count as a moral and spiritual force in the community? Will they stand lovingly and helpfully by their minister, willing to be lead into constantly enlarging activities for Christ and the Church? Do they have large visions of gospel service, "attempting great things for God, expecting great things from God?" These are some questions every real minister asks concerning the congregation which has called him to its pastorate.

Let us, both church and minister, believe that in each other we have found what each desires, and that the "courtship," which has been carried on for two months and more, is this day consummated in the "marriage rite" which shall bind us together for a most blessed fellowship in labors abundant in the Lord. I very greatly rejoice that this church has been served by some of the strongest and best men amongst us, and I only trust and hope and pray that in the years to come there may be no letting down of that high standard which has characterized the history of the Central Church. I have thought that I could choose no more important theme for my first sermon to you than "The Place and Power of Preaching in the World of To-day," basing the discourse upon the very brief, yet withal very pertinent text of 2 Timothy 4:2—"Preach the word."

Believing as I do that the preaching of the word of God is of paramount importance in this present world, I would wish to set the key-note of my ministry among you, around which all the sublime harmony of the song of redemption in Christ Jesus our Lord must ever center, in the thought that the faithful, earnest and enthusiastic preaching of the unsearchable riches of Christ will be crowned with the blessing of heaven in the conversion of men to that righteousness which is in Jesus Christ and the building of them up in the faith once for all delivered to the saints. Let us consider then

1. The Place of Preaching in the World of To-day.

That the preaching of the gospel of Christ has so important a place in these later days, as it has ever had, is most certainly believed by all Christian people. No matter if sometimes we hear it said that the pulpit is losing its power; that not nearly so many people, especially men, attend the services as formerly; that the preacher does not count for

nearly so much in the community as he used to do; that there is nothing to interest and attract men to the churches and keep them there as in former years, and, hence, that the people are drifting away from the houses of the Lord—all of which may be easily disproved by facts which are within the reach of all who care to investigate them. Perhaps, some pulpits are losing their power—and they ought to!—and some preachers are losing their grip on men—and this is not to be wondered at—for when the pulpits and the preachers are concerned about everything in the heavens above and on the earth beneath and under the earth except their apostolic duty of preaching the gospel; when sermons consist of sentimental twaddle or empty and vain theological hairsplitting, or are based upon the latest novel of the day; when church services degenerate into spectacular performances, instead of being sincere and humble worship of Almighty God; when vital piety is branded as a relic of the past and not the thing for up-to-date people; when professing Christians cannot be distinguished from those making no profession of religion whatever—then, of course, that pulpit and that preacher and those people are already in the process of decay and presently will be as though they were not.

But nothing in all this earth can ever take the place of the *real* pulpit—that pulpit which constantly and with ever-widening influence sounds out the gospel of hope and of life and of love; which knows the Word of God and is not afraid to preach it fully, giving saint and sinner his portion in due season; which knows what it believes, whom it believes and why it believes, and in the strength of the Holy Spirit preaches that belief to all the world. The *public press* will never supplant the pulpit. I allow no man to excel me in my appreciation and praise of much of our splendid American journalism—not the "yellow" kind, however! I am a friend of the newspaper man. He has always treated me right. The influence of many of our metropolitan papers for good is tremendous. They do mould public sentiment to a wonderful degree. Many of their editors are among the brightest and best of our citizens, who are just as anxious for the welfare of the people as are the preachers. They are real public servants. But every intelligent editor knows that his paper does not and cannot take the place of the pulpit. Each occupies its own legitimate field, and they ought to be, as in many cases they are, allies in the moral toning up of the community. They must stand shoulder to shoulder in pleading for individual and civic righteousness and cleanness. There is no need for antagonism between the two. Let the preachers recognize the good and the value of the press. Let the press help the pulpit to become still more effective in its teaching of religion, then will this present world the sooner accomplish what both pulpit and press most devoutly wish, viz.: the betterment of all the people.

Nor will the lecture-platform ever drive the pulpit out of business. Great themes, great lecturers, there will be; but these, too, have a field all their own. The pulpit is not, particularly, a lecture-platform from which matters of political economy, of sociology, of business and other relationships are to be constantly discussed, although, believe me, the preaching of the gospel of Christ has much in every way to do with these great problems, which, in my judgment, will never be satisfactorily and permanently solved save in the application of the principles and the teaching of the Carpenter of Nazareth. But, on the other hand, the pulpit is the place for the preaching of Jesus and him crucified; for the holding out of a helping hand to sin-burdened humanity; for the pointing of the world to the Lamb of God, who taketh away the sin

of the world; for giving rest and peace and joy and hope and light and life to the weary, foot-sore pilgrims of earth. Ah, beloved, as long as hearts ache; as long as tears flow; as cares oppress; as sin and suffering and crime and death roll like sea-billows over our common humanity, so long will there be a place for the pulpit; for tender, loving, helpful preaching of Him whom to know aright is life everlasting; a place for people to come to pray for themselves and for one another; for

"More things are wrought by prayer
Than this world dreams of. Wherefore let
thy voice

Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend?

For so the whole round world is every way
Bound by gold chains about the feet of God."

Nor can the pleasures of this world, nor business, nor the deceitfulness of riches, nor *anything*, ever take the place of the preaching of the gospel of our Lord and Savior Jesus Christ. Since the Founder of our faith said to his disciples in the long ago: "Go ye into all the world and preach the gospel to the whole creation;" since the great apostle to the Gentiles said: "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe;" we need not fear the extinction of the pulpit. God is back of it and Christ is with it and the Holy Spirit is guiding it and it will continue to live and accomplish its holy mission in all the earth. Let us consider,—

II. The Power of the Pulpit in the World of To-day.

To the Church at Rome Paul wrote: "As much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." It is a significant Greek word here translated "power," it is the word "*dynamis*," from which our word "dynamite" is derived. All the mighty forces of God's power and wisdom and love are in the gospel of His dear Son for the regeneration of man and his present and eternal salvation. No other power in all the world is like unto the gospel and that pulpit which is faithful in preaching the ancient gospel, which, as the writer of the Hebrew Letter says, "Having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them both by signs and wonders and by manifold powers and by gifts of the Holy Spirit, according to his own will," shall as the years roll on be more and more the power, the force, the dynamics by which the thoughts and actions of men will be brought into subjection to the will of the Son of Man. Of course, we preachers are chiefly concerned that this heaven-sent power of the gospel of the Son of God shall be manifest in the transformation of the *individual* heart and life. I fear we some-

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times lose sight of the value of the *individual* in our intense desire to reach the *masses*. It was to *one* at Jacob's well; it was to *two* on the walk to Emmaus, that our Lord spake the things concerning righteousness and the kingdom, as well as to the multitudes which, on shore of lake and slope of mountain, thronged about him; and we preachers of the present day, in our eagerness to preach to the crowds—a most praiseworthy ambition, indeed—must not forget that the masses are reached first through the individual and there should be much house to house and wayside preaching as well as to the multitudes on the Lord's day. Note, (a) The power of the gospel on the heart and life of man. And this is so wonderful that the Scriptures speak of one who obeys the gospel as being a "new creation," as having been changed "from death to life." Recognizing this wonderful transforming power of the truth as it is in Christ Jesus is what led the apostle to exclaim, "Woe is unto me if I preach not the gospel." With Paul and Peter and James and John the preaching of the cross was of most intense interest and far-reaching consequences; it lay upon their hearts as a burden; it was a consuming fire; men and women were dying for the want of the Bread of Life; they were charged with a most solemn responsibility. Day and night, in season and out of season, they shunned not to declare the whole counsel of God. The fishing nets were laid aside; the making of tents ceased; houses and lands, homes and kindred—all were forsaken that the glorious gospel of the Son of God might be made known. God was with them mightily, confirming their word with signs and many wonderful deeds done by the hands of the apostles. So, in like manner, must the preaching of the gospel be a passion with men in these days. If men are simply professional "clergymen;" if they have entered the ministry with an idea that it is any easy and polite and comfortable way of making a living; if they cease to be students of the Word and of men; if they lack manliness; if they have no burning desire to make full proof of their ministry, then, in so far as they are concerned their preaching will be in vain. I am glad to believe that few men of such character are to be found in the ministry to-day, and these few are rapidly being relegated to the rear of the great battle for righteousness, and the real proclaimers of the gospel are seeing the fruits of their labors in the regeneration of men, in the uplifting and refining influences of the divine message of life, and in the world-wide progress of that kingdom which is triumphing in all lands. Then observe—(b) The power of the gospel among the nations of the earth. It is acknowledged on all hands that the present high state of development, of civilization of the leading nations of the world is directly due to the preaching of the gospel of Christ. Students of history well know that the march of the missionary of the Cross northward and westward from the land of Christianity's birth is the cause of the supremacy of the European and American nations. The miracle of the ages is the marvelous change which has been wrought among the kindreds, tribes and tongues of earth by the teaching of the humble Nazarene and a handful of simple and unlettered followers, without money, without social influence, without human aid. No man can account for Christianity's sway on any other ground than that it is of superhuman origin. Jesus himself is the unexplained personality of the ages, assuming that he was only man. He spake as one having authority, Kings and Emperors and Presidents, the high and mighty, as well as the poor and humble; the erudite, as well as the unlearned; kingdoms, empires, nations—all bow before his name—the name which is above every name. But the power of the gospel of Christ upon the nations is only but begun. Millions there are who have never heard the name of Jesus; who are yet sitting in the midst of a great darkness, with here and there one, who rising above his fellows, having some faint glimmerings of something better and higher, calls upon us to come over and help him. O, that the Church of Christ would arouse itself to this, its greatest work, the carrying of the gospel to the ends of the earth! It must be

done. God hath spoken. The whole earth must be filled with his glory as the waters cover the bosom of the mighty deep. All nations must be evangelized.

"Jesus must reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

In this universal conquest of the world for Christ, what part shall you and I have, my brethren? A large share, if only we will; if only we will be about the Master's business. The King's business requires haste. We have no time to sit with idle hands. The day is far spent; the night is at hand. May God help us to see our duty, our privileges, our blessings, and may He enable us to go forward in preaching the simple, ancient and all-powerful gospel of His dear Son, so that the "crowning day" may be hastened when all the kingdoms of this world are become the kingdom of our God and of His Christ, and all the earth shout "Alleluiah, alleluiah, the Lord God Omnipotent reigneth!"

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

The Quiet Hour

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Matt. 11:28-30.

This gracious invitation of our Lord is not given to non-church members alone, but to all who are carrying burdens, whether of sorrow, anxiety, labor or of conscious guilt, which disturb the peace and serenity of their souls. In no previous age of the world has there been more restlessness, more feverish anxiety, more care-laden hearts than in our own time. Jesus spoke not to his age alone, but to all the ages that were to follow. He offers rest to the weary heart of humanity. If you have a burden which you feel is heavier than you can carry, Jesus invites you.

It may be asked, How can Jesus Christ give rest to all the weary souls of earth—He who lived nearly nineteen centuries ago in the land of Palestine? Jesus, it must be remembered, is the contemporary of all ages. He appeared once in human history and lived the life of man, that He might the better live in humanity as a spiritual Master and Guide through all subsequent ages. He not only *was* but *is* our Friend and Helper. His parting word to his disciples was, "Lo I am with you alway, even unto the end of the world." He left us in his visible bodily form that He might be with us more intimately in His spiritual power and presence.

Jesus revealed to us such a relation between God and man as to give us rest. The connection between the words quoted above, and the verse which precedes, is very close. "No man," said he, "knoweth the Father but the Son and he to whom the Son shall reveal him." Then he adds: "Come unto me, all ye that labor and are heavy laden and I will give you rest." Is it not those to whom Jesus reveals God as Father who find rest to their souls? Is there any other truth in all the universe so full of comfort, as that the Supreme Being, who made and upholds all things, is our Father? To heathens and idolatrous people, God is a terror, a monster who is to be propitiated or appeased by sacrifices. But Jesus reveals Him as a Father. Not all professed Christians have received this revelation of Jesus. They mourn their dead, they fret at their lot in life, they murmur at God's providences, without any seeming thought of his Father-heart.

A great many people are afraid of that yoke. They imagine it means something very galling. Professor Drummond has said some very sensible things about this yoke which we would do well to ponder. "Did you ever stop," said he, "to ask what a yoke is really for? Is it to be a burden to the animal which wears it? It is just the opposite. It is to make the burden light. Attached to the oxen in any other way than by a yoke, the plow would be intolerable. Worked by means of the yoke, it is light. A yoke is not an instrument of torture; it is an instrument of mercy. It is not a malicious contrivance for making work hard; it is a gentle device to make hard labor light. It is not meant to give pain, but to save pain. And yet men speak of the yoke of Christ as if it were a slavery . . . It is simply His secret for the alleviation of human life, His prescription for the best and happiest method of living."

Our Father, who art in heaven, help us to believe more truly in Thy Fatherhood. May we trust Thee more implicitly, and in this trusting, obedient faith may we cast away our burdens and find rest unto our souls. In His name. Amen!

Family Circle

Don't Make Me Latch the Door.

By Mrs. Kate W. Searcy.

My little one had been naughty,
She had screamed and stamped the floor;
So I said, "Go out from my presence,
Go outside and close the door.
You have said angry words that hurt me,
Your scowls make my heart so sore.
When you're this bad you must not stay near me—
Go out now and close the door."
Her anger and violence vanished.
The threshold was meekly crossed o'er;
Then she turned and with quivering lip murmured,
"Please don't make me latch the door!"

"I was bad. I'll be good. I'm so sorry;
I'll try not to be bad any more.
I'll mind you and go out, but please, oh,
Please don't make me latch the door!
I want to come back to you already,
I'm so sorry I made your heart sore.
Let the door stay so 'twill open real easy—
I'll never be bad any more.
I'm out now, on the wrong side, but please,
oh,
Please don't make me latch the door!"

Then I thought how my Heavenly Father
In His mercy so often forbore
When I pleaded with Him not to shut me
Out from His love evermore.
And my heart toward my dear one relented;
And I told her this, o'er and o'er,
How dearly I loved her and would never
Make her leave me and latch the door.
And she said, "I love you, I love you!
I'll never be bad any more.
I'll truly be good and stay near you,
On the inside, the right side of the door!"
Elk City, Okla.

The Princess.

By J. F. Cowan.

"I don't care! I wish I could have my own way once in a while. I wish I were a queen or a lordess or something that didn't have to be careful or mind!" And this little daughter of Eve sighed over being only a little girl.

"I'll tell you," suggested auntie to the tear-stained and much-ruffled little miss, "the nearest thing that I can think of would be a princess. How would you like to be a princess?"

"Here, and outside of a book?" and the tearful eyes glanced up half-curiously and half-indignantly.

"Yes."

"Where there isn't any queen?"

"But there is a queen, the best kind. And I'm sure she'll let you be her little princess, for a while at least; if you'll do just as I tell you, I'll guarantee the princess part will come all right."

And little Sue dried her tears and put her little hands into mine as a sign that she was willing. She had had a hard tug that morning between her desire to enjoy a much coveted pleasure and her loyalty to mamma's commands, and she needed to learn that there was a better way to be happy than to have one's own way.

As we passed out into the sitting-room she brightened up and asked: "Are we going to see the queen about it right away, auntie?"

"No, dear; I have a book that tells about what is needed to make one fit to be a princess of this queen, and from what I know of her, the best way is just to begin doing what is necessary, and when she sees that, the rest will be all right."

"How fairy-like! Is she a queen that

has had to come to this country from her own, like some of the princesses papa reads about in the papers?" asked Sue, still puzzling her head over the thought of a queen in a republican country.

"Better than that, dear," I said.

"Then she's on a visit here; but do let's hurry and get me ready!"

"Very well," I said, "you must show her that you can help rule her kingdom. Of course the business of a queen is to make all her people happy. Now you must find some one who needs to be made happy and get to work as soon as you can."

She looked the least bit puzzled at this, but she was willing to try; only I saw she didn't know where to begin.

"Hush!" I said, "isn't that the baby crying? He must be very hungry to cry in that way; suppose—"

"Oh he's always crying. I don't see—but you're looking at me so funny, Aunt May; do you mean that I might be trying my hand on him until I find a real subject to make happy? I guess I will then, but I'm afraid it won't seem so much like being a princess."

Then Sue got down the sliced animals and said, "Come, brother, let's make up a menagerie. You be the one that owns it and tells the animals to come out, and I'll be the one to march them out."

Baby Rob took to this at once and seated himself on a stool with a good deal of importance and gravity, ready to issue his commands.

"Ze bear," he commanded in a showman tone; and in a minute Sue had put together the pieces forming that animal and looked up to hear his further behests.

"Ze hossy and ze dod," said the grave little show-manager; and these faithful friends of man took their places in the fast-growing procession.

"Mr. Showman, couldn't you please have your assistant lead out the monkeys?" requested Aunt May, to add new zest to the performance, seeing the chief showman's interest began to lag.

The showman smiled appreciatively and ordered: "Ze monties and apes and baboons."

The keeper of the animals had the right ones ready, and if she ever failed to put the proper parts into the animals, the sharp-eyed superintendent quickly corrected: "Not ze ox's head on ze wepard."

And the mischievous little assistant, who sometimes made mistakes purposely to hear his corrections, over which she laughed to herself, was enjoying it immensely when auntie rose.

"Oh, auntie," she said, suddenly remembering something, "do we have to go now to—let's see now, what was it I was going to do?"

"No," said auntie, smiling, "I don't think you need to go anywhere to find someone to make happy or to be happy yourself. The queen is coming now and I want to introduce you to her." Then the door opened and in came mamma alone.

Sue smoothed down her apron and looked to see who would come after her, but she forgot about expecting any one else when mamma took her cheeks between her palms and, looking into her two brown eyes with a grateful smile, said: "You have been such a

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good, helpful daughter to me this morning that I want to give you a kiss on each cheek."

"Which," said auntie "is the royal sign that you are chosen to be the Princess Do-unto-others and your crown is ready for you."

"But," said Sue in astonishment, "where's the queen? She hasn't come yet, and how can you—"

"Oh, yes, she has," replied auntie, "I told you I had a book that explained all about these things, and this book says that a queen is a wife, a woman. Don't you think mother is better than any foreign queen? And home is her kingdom and baby one of her subjects."

"And 'Do unto others'—is the rule of the kingdom," said mother; "I've been doing it all the morning."

"And did you know I was doing it?" asked Sue.

"Yes, I heard baby's pleasant tones, and your happy laugh; and some one else knew it—the King of heaven looked down and was pleased that one of his daughters was doing just what he came to earth to do."

"Then I am a princess, sure enough," said Susie, "but what's the crown, auntie?"

"The crown of rejoicing that fadeth not away," said auntie; "you have it on now and always will, so long as you are the Princess of Do-unto-others."—Morning Star.

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Half and Half.

I guess there never was a spot
Where shadders didn't fall;
But shadder's just the other side
Of sunshine after all.
An' there ain't no use in fumin'
When the world seems out o' gear,
Fer music always in the air.
An' love, an' song, an' cheer.
Jest keep a feller's spirits up
An' kinder make him glad
An' come what will, he's bound to think
Life ain't so awful sad.
Sometimes a feller has to weep,
Sometimes he has to laugh,
The shadders an' the sunshine mix,
Jest kinder half an' half.

The Bishop's Reply.

Rear Admiral S. Cotton, to whom general attention is now being directed, is responsible for an interesting story. On one occasion Admiral Cotton sat at a dinner party beside the bishop of Durham, a clergyman noted for his wit. Near the bishop there was a millionaire manufacturer, a stout man, with a loud, coarse laugh, who ate and drank a good deal and who cracked every little while a stupid joke. One of the man's jokes was leveled at the brilliant bishop of Durham, whom he did not know from Adam. It was enough for him that the bishop's garb was clerical. He was a parson; here, therefore, a chance to poke a little fun at the parson's trade. "I have three sons," he began in a loud tone, nudging his neighbor and winking toward the bishop, "three fine lads. They are in trade. I have always said that if ever I had a stupid son I'd make a parson of him." The millionaire roared out his discordant laugh, and the bishop of Durham said to him with a quiet smile: "Your father evidently thought differently."—*The Commoner*.

Why He Chose Sandy.

"There will be room for one more boy," said the children's uncle, "as Phil is not well enough to go. Phil, you may choose a boy to take your place."

Uncle Travers had promised the Moore children a moonlight ride, and now Phil was laid up with tonsillitis and couldn't go.

"I choose Sandy Magill," said Phil. "Sandy!" cried the others in surprise; "why do you choose Sandy? We never play with Sandy."

Phil wouldn't say, at first, why he wanted Sandy to have his ride; he seemed to be shy of telling the little story, but after some coaxing he did tell it.

"I know Sandy is a quiet sort of chap," he said, "and the fellows have always said he hadn't any spirit; but when the school got into trouble the other day about breaking Mr. Mason's window, Sandy was the only boy that didn't run; he didn't throw the ball, but he was in the game, and he paid for it out of his own money that he earned by carrying milk. He said it wasn't fair to Mr. Mason, but he didn't seem to care that it wasn't fair to himself. I like him for that."

"I like him for that, too," said Uncle Travers; "it's a good sign to see a man or boy looking out for other people's rights. He may not have the sort of spirit of the Christian who 'seeketh not his own;' and there is something God put in all our hearts that make us admire that spirit. You

see, as soon as Philip saw it in Sandy he liked him for it, and wants to do him a good turn."

"We'll send for Sandy to come to take tea with Phil," said poor Phil's mother; she hated to see her boy miss his ride.

"Mother hopes that 'seeking not his own' will be catching, though tonsillitis isn't," said Phil, smiling to himself from his white pillow.—*The Children's Friend*.

One Thing at a Time.

When I was a little boy helpin' mother to store away apples, I put my arm around ever so many o' them an' tried to bring them all. I managed for a step or two. Then one fell out, an' another, an' two or three more, till they was all rollin' over the floor. Mother laughed.

"Now, Dan'el," says she, "I'm goin' to teach you a lesson." So she put my little hands quite tight around one.

"There," she said, "bring that, an' then fetch another."

I've often thought about it when I've seen folks who might be doin' ever so much good if they didn't try to do too much all at once. Don't go tryin' to put your arms round a year an' don't go troublin' about a week. Wake up in the mornin' and think of this:

"Here's another day come. Whatever I do and whatever I don't do, Lord, help me to do this—help me to live to thee." One day at a time, one hour, one minute—yes, one second—is all the time we get at once. So our best course is to do the next thing next.—*Daniel Quorm, in Rest Islander*.

EVER GIVE

Your Thinker a Thought?

Funny things happen in this world, and now and then some of them make one an interested observer, for instance: Several years ago a man pursued a systematic course of investigation to discover what kind of elements the body would take up from the vegetable kingdom out of which to make gray matter in the brain and nerve centres throughout the body; also how to prepare this food so that it would be easily digested and allow Nature to make use of these elements. So far the proposition was all right. Question—How to bring all this about?

It took over two years' work to solve the problem successfully. After it was solved, the food was given to many people and the result watched carefully.

When all results were proven beyond doubt, the food was put on the market under the name of Grape-Nuts. Then followed public announcement in the newspapers and magazines that such a food was in existence, and that it would perform its intended work.

People all over the world realized the need of such a food, and began purchasing it liberally. It attracted so much attention that a long list of imitators sprung up all over the country. They boiled wheat, roasted it, stewed it, chopped it, mixed it with rye, malt, oats, and perhaps hay—we are not sure—gave it a fantastic name and told the public it was a "Brain food."

Then, from these imitators, came

the offering of spoons, knitting-needles, chinaware, pictures, doll babies, and even pianos to induce people to gorge themselves with the various and sundry things.

Fortunately, the most of these imitation foods are harmless and decently clean, so that no real harm is done except that people who pay out money to secure a food for special service have a right to expect an equitable return for that money.

Investigation proves that in practically all cases where imitations are put upon the market, the men who place them are untrained and have no knowledge of the real scientific basis of food-making. If they did have, they would produce original articles. The very fact that they make imitations is prima facie evidence that they have no professional ability to originate valuable articles themselves, but must get under the eaves of some originator.

Up to the present time no prepared food has appeared, to the knowledge of the writer, that is made upon the solid, fundamental, scientific basis of Grape-Nuts.

In this celebrated food the right parts of the wheat and barley are selected, they pass through various and sundry mechanical processes (absolutely no chemical treatment). In these processes the starchy elements are slowly transformed into sugar known as Post Sugar. In this form it is ready for immediate assimilation and transmission to the blood without taxing the digestive organs. By the blood, the elements which Nature uses for rebuilding the soft gray matter in the brain and nerve centres are carried to the respective parts and there made use of, while other elements known as carbohydrates are carried to the muscles and tissues, and there deposited and held in readiness for use when energy and warmth are demanded. Remember that simply raising the arm requires the expenditure and giving off of warmth and energy. Now and then we must have the elements that supply warmth and energy deposited in these tissues and muscles, else we cannot release them and make use of them. These are the missions of Grape-Nuts, and the person who desires to make use of the proper re-builder of brain and nerve centres, and keep them in first-class working order, and also make use of a supply of warmth and energy, can absolutely rely upon securing this service if they feed regularly on Grape-Nuts.

These are incontrovertible facts demonstrated by actual use by hundreds of thousands of Anglo-Saxons to-day.

There's a reason, and a profound one, for the use of Grape-Nuts. The food is already cooked at the factory and can be served instantly with rich cream. It is delicious, and can be made into a great variety of toothsome dishes after the recipes found in the recipe book enclosed in each package.

Attention is also invited to another very small but "meaty" little book in each package under the title, "The Road to Wellville."

Grape-Nuts food is made at the Pure Food Factory of the Postum Cereal Co., Ltd., and sold all over the world.

Autumn Bonfires.

In the other gardens
And all up the vale,
From the autumn bonfires
See the smoke trail!

Pleasant summer over
And all the summer flowers,
The red fire blazes,
The gray smoke towers.

Sing a song of seasons!
Something bright in all!
Flowers in the summer,
Fires in the fall!
—Robert Louis Stevenson.

**The Law of Liberty.**

We should, with whatever force the Lord's truth endows us, insist upon self-activity in our schools and homes, that the children may learn to obey God, "as if of themselves." There are, of course, necessary curtailments of freedom—curtailments resting for their justification, as Fichte points out, upon the right of other people to an equal degree of freedom.

Nor is this idea at all too subtle for children, because I managed to get it firmly fixed in the little red head of my three-year-old boy. He was very strong-willed and quick-tempered, not at all ready to stop and consider the rights of others. "John," I used to say to him, "what can you do?"

"Anything I like!" he would assert, sturdy legs set apart, chin high in air. "Except what, John?"

His muscles would relax, his defiant body droop toward me.

"Bozzer other people," he would murmur, reflectively. At three years of age, and against the whole set of his nature, he saw the justice of that rule. He did not so much see his own freedom abridged as see that the freedom of others must be equally asserted.—*New Church Messenger.*

**Getting the Worst of It.**

A boy came to the door of a lady's house and asked if she did not wish some berries, for he had been out all day gathering them.

"Yes," said the lady, "I will take them." So she took the basket and stepped into the house, the boy remaining outside, whistling to some canary birds hanging in their cages on the porch.

"Why don't you come in and see that I measure your berries right?" said the lady; "how do you know but I may cheat you?"

"I am not afraid," said the boy, "for you would get the worst of it."

"Get the worst of it," said the lady; "what do you mean by that?"

"Why, ma'am," said the boy, "I should only lose my berries, and you would make yourself a thief. Don't you think you would be getting the worst of it?"

The boy was right. He who steals or does anything wrong or mean just to gain a few pence or a few shillings, burdens himself with a sin which is worse than all gain. Let this be born in mind: the one who does a wrong to another always gets the worst of it.

It is sometimes of God's mercy that men in the eager pursuit of worldly aggrandizement are baffled; for they are like a train going down an inclined plane, when putting on the brake is not pleasant, but it keeps the car on the track.—*Beecher.*

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CHRISTIAN PUBLISHING COMPANY**1522 Locust Street****St. Louis, Mo.****Bobby and Beth.**

"Girls don't have to do anything!" declared Bobby, as he sat down with a thump on the shoe-box in grandmother's room. "Girls don't have to feed hens or fill the wood-box. I wish I was a girl, so I do."

"Girls don't have to do anything!" exclaimed Grandmother Stone, in surprise. "Well, well, well! You come with me a minute, Bobby, and we'll see if you are right."

Bobby followed grandmother into the sitting-room. But when they got there both were surprised, for sitting in the big rocker was Beth, her eyes full of tears.

"I wish I was a boy, same as Bobby," she said sorrowfully. "I'm tired as anything dusting rooms. Boys don't have to dust, or mend stockings, or do anything. Oh, dear, dear dear!" and Beth hid her curly head in the duster and sobbed.

"Well, I never did!" exclaimed grandmother. "Suppose you do Bobby's work to-day and he will do yours. I know that he will be delighted to exchange work with you."

But would you believe it? Grandmother was mistaken, for Bobby shook his head.

"I'm going to feed the hens myself," he said decidedly.

Beth wiped her eyes in a hurry. "Girls never fill wood-boxes," she murmured.

Then they both laughed and stopped grumbling for that day.—*Our Sunday Afternoon*

**He Made \$ \$ \$.**

The lawyer for the defendant was trying to cross-examine a Swede, who had been subpoenaed by the other side, as a witness in an accident case.

"Now, Anderson, what do you do?" asked the lawyer.

"Sank you, but Aw am not vera well."

"I didn't ask you how is your health, but what do you do?"

"Oh, yas. Aw vewrk."

"We know that, but what kind of work do you do?"

"Puddy hard vewrk; it [ees] puddy hard vewrk."

"Yes, but do you drive a team, or do you work on a railroad, or do you handle a machine, or work in a factory?"

"Oh, yas; Aw vewrk [in a fact'ry.]"

"Very good. What kind of [a] factory?"

"It ees wery big fact'ry."

"Your honor," said the lawyer, addressing the court, "if this keeps up, I think we will have to have an interpreter."

Then he returned to the witness.

"Look here, Anderson, what do you do in that factory—what do you make?" he asked.

"Oh, yas, I un'erstan'—you vant to know vat I make in fact'ry, eh?"

"Exactly. Now, tell us what you make."

"Von dollar an' a half a day."

And the interpreter was called in to earn his salt.—*New York Times.*

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With the Children

By J. Breckenridge Ellis

Amos Berry Hulen, Halleville, Mo.: "I like the Av. S. very much. I read nearly all of 'The Runaways.' So Joe Allison doesn't like fire-crackers or valentines! I, too, thought Bertha Beesley a little girl."

Ruth Felton, Austin Tex.: "I have just read your 'Adnah' and 'Red Box Clew' and like them very, very much. I want to join the Advance Society. The CHRISTIAN-EVANGELIST has aroused my ambition to be of some use in the world. 'With the Children' gave me this determination. Will you not write another story for next year? I want to meet all of you at the St. Louis Fair. If I keep any hens, I now know how to make them sit. I want a place in your millionaire sleighride. Well, I want a great many things!"

Beryl Dinsmore, Frazier, Wis.: "I am 16, and my sister Lena is 12; both of us are now joining the Av. S. We have kept the rules three weeks already. We are *sure* you didn't know what Shakes meant till they were explained to you. We wonder if Sidney Chastain is any kin to the Chasteen who had a letter on this page some time ago. I am glad old gold and blue are now our official colors. Lena is only tolerably glad because she voted for yellow and pink. But we have made our badges, and we think them quite an addition to our finery when we are both dressed up. There is one thing you said once that I don't understand; that you could be happy if everybody in town was invited to a party except you, and that you knew you had been left out on purpose. I couldn't, I know! Maybe you don't care for parties, and that is the reason you wouldn't care. You said you could just go off by yourself and sit on a log with a good book and be satisfied. You would be pretty cold sitting on a log in this country! I wonder what book you would like? Yes, and something else; you said you approved of something—I've forgotten what—because 'it is fashionable.' Now, I didn't think you would stand up for a thing on account of its style! Maybe you were joking—sometimes we can't tell. I wouldn't talk so much about Felix if I were you, because we all remember when he first came to you, a stray, you were *so* anxious to give it away! You didn't want to keep it under any circumstances. He was only an old yellow cat then, and now he is 'old gold.' We wish Zella Manley would write again. You see we have read this page for years, although we haven't thought of joining till September. We were all so sorry when we read Nannie D. Chamber's letter, where she had missed an Av. S. rule after keeping all of them four years. I know I should have cried. It was brave of her to begin again and go right on. I think *your* excuse for missing your rule was a poor one. Camping out, indeed! as if the dogs made you forget! You didn't tell which rule you neglected, but I believe it was the Bible. You spoke slightly of people who say they cannot play without their notes. Maybe I can't. Can you?

When people ask you to play, don't you generally say something like that? Lena wants to know what you meant by saying that mammas get tired of monkeys? She wants to know what you meant by *monkeys* in that sentence. There is one thing more I must scold you about before I stop. You said girls in Missouri know how to climb fences. Lena and I are Missouri girls visiting in Wisconsin. None of the Missouri girls we went with climbed any more fences than Wisconsin girls climb. You are a Missouri person yourself, and you oughtn't to try to make people think that Missourians are climbers more than other people. I hope you will answer all my points, though I think it would take a whole page for you to get out of your difficulties!" (Yes, that's what I think.)

Horace Wyndum, Exeter, Neb.: "Well, I started that branch of the Av. S. I was writing about. We have six girls and four boys. All now wear blue and old gold. We have a yell. It is

"Suc-cess! A-V-S!
Suc-cess! A-V-S!
J-B-L-S-A V-S!
Suc-cess!"

"You ought to hear us yell it together real quick on each syllable. We have a General Notebook. It is a large blank book in which each of us writes a summary of what he has read each week. When we hold our meetings, we go to the General Notebook and make our entries, and then look to see what the others have done. It's like going to the register in a hotel, and lots of fun. It is kept at whosever house the next meeting is to be. We organized the 6th of June—it was Saturday and school was just out. And since then all of us together have read (I find by adding up the General Notebook) 2,000 pages of good history and 10,000 lines of poetry. All together have memorized 160 quotations, and read as much as the entire New Testament. Of course it looks mighty big when you add it all together, still, each fellow has done pretty well, I think, to bring up the average that high. Now that school has begun, I don't expect we can do so much extra work. Still, we are going right on with our society. If all of us were girls, we might get up a match baseball game against the school in this town. Still, I'd rather have some of us girls—they will make candy this winter for our meetings."

Geo. Burne, Le Greba, Cal.: "I have had a fine summer on the ranch. I have two ponies, Texas and Gov. Bone. Texas is the faster, but Gov. Bone is smarter; he shakes hands with me, and whenever I want to saddle him, I only have to go out and cry, 'Oh, Governor!' and here he comes. I could cry 'Oh, Texas!' till I was black in the face, and *he* wouldn't come! But he will go all right. I have kept the Av. S. rules this summer. If you never saw an old Mexican house, I wish you could visit ours, and sit with us in the court. The flowers are over everything. I don't go to school. I have a tutor, who stays here. I can talk Spanish and write it pretty well. I told you it wasn't milkshakes Zella meant! I hear Gov. Bone nicker for me, so I believe I will go for a

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ride. Here is my first quarterly report. I am the only young person on the ranch. It must be lots of fun to have boys and girls with you every day. My mother died when I was real young. Father and an uncle and the men and servants and the tutor—he is a *very* old man—are all I see, maybe for two weeks at a time. All right, Gov. Bone, all right, I'm coming!"

Willie Dunn, Marrow, Ohio: "I have come home from my visit to my New Jersey uncle. He gave me the gold watch I wrote about (don't forget I am a girl Willie, not a boy Willie.) Oh, I did get so homesick once in a while, though now I feel homesick to see grandmother who lives with my uncle! She told me so many stories about olden times. I meant to write you of one of her experiences—the time she went to hear Charles Dickens read from one of his own novels; but some girls have come to take me driving, and they are capering all about the room and acting so ridiculously—I don't think you ever saw girls cut up so, because they don't do so before gentlemen. I can't even think in this noise, so goodbye!" (Goodby, but don't fail to tell us about your grandmother's experience. Hope you'll enjoy your drive.)

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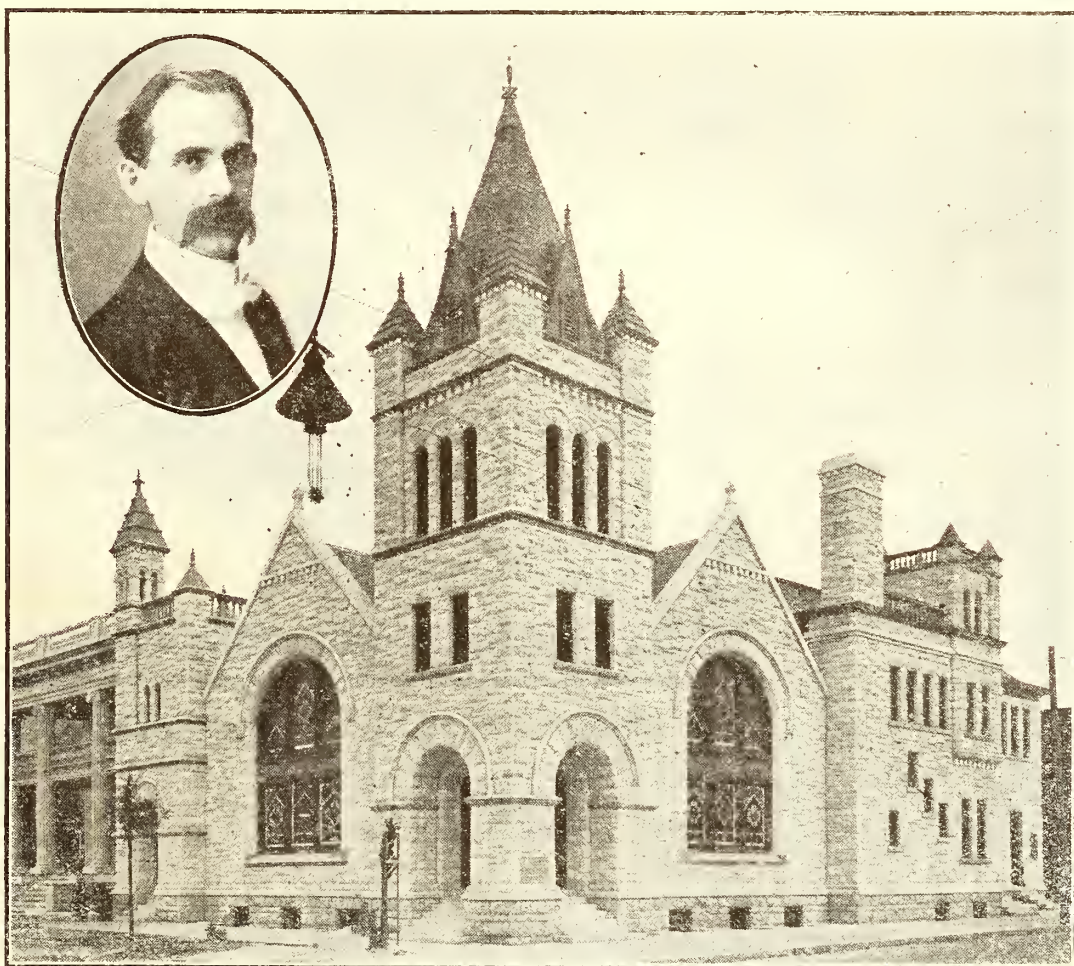
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For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

CONTENTS

Current Events..... 483

EDITORIAL:

Keeping Step in State Missions..... 485

Origin of the C. W. B. M..... 486

The Home as a Factor in Molding Character..... 485

A Request from Pastors and Evangelists..... 486

Editor's Easy Chair..... 486

Notes and Comments..... 487

CONTRIBUTED ARTICLES:

Some Ancient History. F. D. Power .. 488

State Missions to the Front. S. H. Bartlett..... 489

Enlarge the Work of State Boards. R. Moffett..... 489

Do State Missions Pay? B. S. Denny... 490

Systematic Care of the Weak Churches T. E. Odenweller..... 490

Missions and the State. W. F. Richardson..... 490

A State Rally Day. J. P. McKnight... 491

The Lone Star State for Christ. M. M. Davis..... 491

THE WORK OF THE STATE BOARDS.

The Empire State..... 492

The Year in Colorado..... 492

The Work in Maryland, Delaware and D. C..... 492

The Disciples of Christ in Iowa..... 492

What Texas Missions Have Done..... 493

Missouri Missions..... 493

The Indian Territory as a Mission Field..... 493

The Work in Michigan..... 494

Kansas—Her Opportunities and Victories..... 494

Wisconsin State Missions..... 494

The Situation in Western Pennsylvania..... 494

Kentucky Missions..... 494

Indiana..... 495

Washington State Missions..... 495

New England Missions..... 495

Illinois..... 495

NEWS FROM MANY FIELDS:

THE SUNDAY-SCHOOL..... 496

CHRISTIAN ENDEAVOR..... 498

MIDWEEK PRAYER-MEETING..... 499

OUR BUDGET..... 500

CORRESPONDENCE:

MARRIAGES..... 502, 503

OBITUARIES..... 503

EVANGELISTIC..... 504

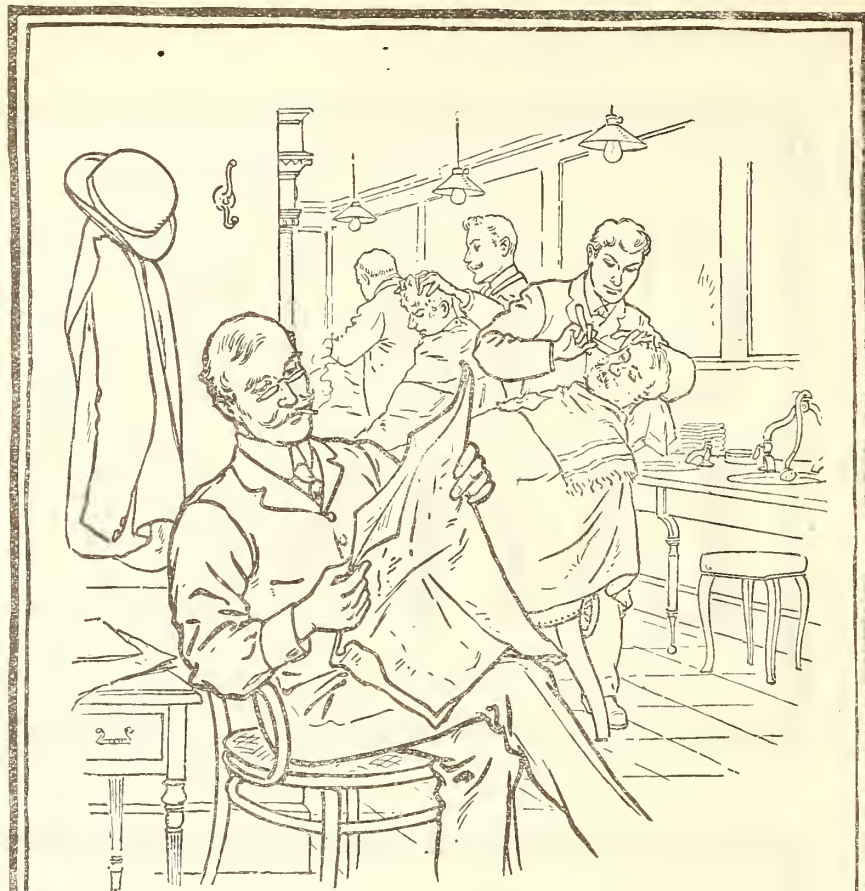
CURRENT LITERATURE..... 505

THE PULPIT..... 506

THE QUIET HOUR..... 507

FAMILY CIRCLE..... 508

WITH THE CHILDREN..... 511



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Facts and Fancies.

About 1,500 tons of iron and brass wire are yearly manufactured in England into pins. The Newhall Works, Birmingham, make 10,000,000 pins per day. What becomes of them?

A horse will live twenty-five days without solid food, merely drinking water; seventeen days without eating or drinking; and only five days when eating solid food without drinking.

A young country editor fell in love with the clergyman's daughter. The next time he went to church he was rather taken aback when the preacher announced his text: "My daughter is grievously tormented with a devil."

The sun is 85,900 miles in diameter, and

weighs 750 times as much as the earth, moon, and all the planets, asteroids, etc. together; but its substance is much lighter than that of the earth, one cubic foot being only one-fourth as heavy as the same quantity of earth.

Turkish Proverbs.—Don't take a wife during the holiday season, and don't buy a horse in bad weather.

Two knives cannot find room in one sheath, nor two loves in one heart.

When you are buying a horse, don't consult a pedestrian, and when you are courting a woman, don't ask advice of a bachelor.

Wounds caused by a sword can be healed, but wounds caused by a tongue cannot.

There are many people who think Sunday a sponge with which to wipe out the sins of the week.—Beecher.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

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Current Events

The bribery prosecutions in St. Louis have been adding to the population of Mexico, Canada, and France. Some who have been indicted for bribery found an immediate change of climate absolutely essential. Mr. Kelley, the baking powder agent, found that he needed the clear, cool air of Canada; there are some cool places in the United States, but they would not do. Mr. Kratz turned his face toward Mexico, where he is reported to be recovering nicely and doing a flourishing business as a contractor. Ellis Wainwright needed a sea voyage, and is now a stockbroker in Paris. The extradition treaties in force between our government and most of the civilized countries, by which persons accused of crime can be brought back for trial, do not include bribery in the list of extraditable offenses. The omission and the obvious present need indicate, perhaps, that bribery is on the increase, or at least, that prosecutions are more frequent than formerly. Mr. Folk has been in Washington interviewing the President, the Secretary of State and the Attorney-General in regard to the negotiation of new extradition treaties covering this offense. Attorney-General Knox has given an opinion that such a treaty would be retroactive, and would secure the return of accused persons without regard to the date of their alleged offenses. The gentlemen in these several countries will, to be sure, have ample time to move to other countries before the new treaties can be put into effect, but Mr. Folk says that he hopes to carry on the campaign for bribery extradition until the indicted parties will not be safe in any part of the civilized world.

It is painfully evident that Mr. Balfour is not having an easy time in constructing the cabinet. There is a general sentiment—in which the Premier professes not to share, but which has its effect upon him just the same—that the ministry is about to fall, and that the party is seriously divided on the tariff question. The more important positions made vacant by the recent resignations have been filled. Austen Chamberlain becomes chancellor of the ex-

chequer, and thus holds a higher rank in the cabinet than his distinguished father has ever held. Alfred Lyttleton becomes secretary for the colonies. His appointment is something of a surprise, as he has not hitherto been a cabinet minister, and is better known for his prowess in cricket, football and tennis than for statesmanship. Mr. Lyttleton is said to be entirely in harmony with the policy of Mr. Chamberlain, whom he succeeds, and Lord Milner, who declined the office because he felt that his duty lay in South Africa for the present, where he is in charge of the work of reconstruction. Mr. Broderick becomes Secretary of State for India, and H. O. Arnold-Forster succeeds to Mr. Broderick's position as Secretary for War. The general belief is that the Premier has only propped up his tottering cabinet temporarily, and that its fall cannot be long postponed.

The heaviest blow that has fallen upon Mr. Balfour's administration is the resignation of the Duke of Devonshire, Lord President of the Council. When Mr. Chamberlain and three or four other members of the cabinet resigned, the Duke of Devonshire remained and was the Premier's most valuable adviser in filling the vacancies. It was not until Mr. Balfour delivered his speech at Sheffield (the substance of which was given in these columns last week) that he determined to sever his relation with the government. He is a believer in free trade and is not willing to stand as a defender of Mr. Balfour's scheme for a retaliatory tariff. In replying to the Duke's resignation, Mr. Balfour wrote a keen and sarcastic letter which is generally viewed as a serious blunder, since it reveals more clearly than any previous utterance, the anxiety which he feels about the political situation.

The Citizens' Union and the Republicans of New York, who co-operate for the support of the fusionist ticket in the interest of reform, are unanimously of the opinion that Grout and Fornes should not be allowed to represent them in the approaching campaign if they are also to represent Tammany. The conventions of these two parties were therefore reconvened last week, the nominations of these two gentlemen for comptroller and president of the board of alderman

were revoked and F. W. Hinrichs and E. J. McGuire were nominated in their places. The new nominees, as well as the former ones, are staunch Democrats in all matters of national politics. Messrs. Grout and Fornes have, by their desire to be everybody's candidate and their inability to fathom or unwillingness to foil Tammany's trick, gotten themselves into an absurd and unenviable position. They are in a position where they will have to fight against all the forces which have stood for reform and municipal honesty in New York during recent years, and where they will have to appeal for support to the elements which have been most strenuously opposed to reform. And yet they are professed reformers. The situation of Mr. Shepard two years ago as the respectable candidate of the unspeakable Tammany was incongruous enough, but that of Fornes and Grout is both ludicrous and pitiable.

The tithing system, as the Hebrews practiced it, is supposed to be an antiquated and disused scheme. Prices are so high and competition so keen that we moderns feel that we cannot afford to give one-tenth of our income for anything except the necessities of life. Yet credible statistics show that, taking it the world over, one-tenth of the income of the civilized people of the world is spent for alcoholic beverages. This is our modern tithing system. Emperor William recently received a report from a commission which he had appointed to inquire into the habits of his subjects with reference to drink. The report showed that the German people spend on an average of one-eighth of their income for beer, wine and liquors or a total of \$750,000,000 annually. The amount has almost doubled in the past decade, and hard times do not interfere with the increase. The Kaiser's commissioners are not total abstainers or prohibitionists, but they are frankly alarmed over this condition. They estimate that one-sixth of the amount now spent would be ample to safe-guard the Kaiser's subjects against real suffering from reasonable thirst. With all his ambitious and expensive projects for the increase of the army and navy, the problem of taxation becomes a very vital one with the Kaiser. The average income of his adult male subjects does not exceed \$100 a year. A tax which produces

New British
Cabinet

Fusionist
Nominations.

the needed revenue is too burdensome, and yet the people are already taxing themselves at a far higher rate than the government would ever think of attempting. Count Waldersee suggested that a reduction in the drink bill would make possible an increase in the army tax. So it would, perhaps. But what those heads of families need who are earning only \$100 a year is not less beer and more army, but less beer and less army, so that their families may have more of the reasonable comforts of life.



Oct. 8 was the day fixed for the evacuation of Manchuria by the Russian troops. The Russian government had given both oral and written assurances that on that date the soldiers would be removed from the first of the three military zones, and that the evacuation would be complete within one year. A few weeks ago, and long after this promise of withdrawal had been made, Russia demanded from China certain concessions, to grant which would have been worse than to allow Russia to remain in Manchuria. The concessions were refused. On this pretext, Russia now repudiates her solemn agreement and frankly avows her intention of keeping Manchuria until the concessions have been granted. Such an act of perfidy merits and will receive the condemnation of everyone who hates a lie in public or in private life. It may be said, as the Russian Consul at Chicago said some weeks ago, that the permanent Russian occupation of Manchuria will be the best thing for that province and for all the powers which have dealings with it. That may or may not be true. In neither case is it pertinent. The simple fact is that Russia has plainly and flatly broken faith both with China and with the powers.



Although Russia's continued presence in Manchuria is in violation of her agreement with the powers, it is not likely that anything will be done about it. It is to no one's interest to champion the cause of Manchuria, and it is to every one's interest to keep out of a fight if possible. France is Russia's ally, and will, of course, utter no word of protest. Germany will oppose no move which promises any approach toward the dismemberment of the empire, or which affords a precedent for aggressions on her own part when convenient. Great Britain is allied with Japan, but her chief desire at present is to keep out of trouble and attend to affairs at home. Japan alone has an adequate motive for fighting Russia, and Japan's motive has to do rather with Korea than with Manchuria. Russia and Japan have a mutual agreement not to invade or disturb Korea. Both

of them have the best reasons for wishing to control it, and both have, in spite of their agreement, gotten some foothold in the country. Russia has erected fortifications on the Korean side of the Yalu River, which forms the boundary between Korea and Manchuria. If there is war in the far east it will not be over Manchuria, but will be between Russia and Japan over Korea.



An important commercial treaty between China and the United States was signed at Shanghai, Oct. 8. One provision of the treaty, for the opening of two cities in Manchuria for international trade, is of special importance in view of Russia's continued occupancy. The United States will insist that Russia must carry out this provision if she remains in possession, and no trouble on this score is anticipated. For Russia to refuse to do this would be highly impolitic, for it would open the way for interference with her plans in Manchuria. Perhaps the most important provision of the treaty is the abolition of the *likin* tax on the transportation of merchandise within China. This tax, which was uncertain in its operation and highly expensive to collect, was one of the chief obstacles to trade in the interior. In place of it there is to be a fixed tariff at the post of entry for imports, and an export tax collected at the port of exportation for exports. Other articles provide for the protection of trademarks, patents and copyrights; for a revision of mining regulations so that citizens of the United States may engage in mining and in the allied businesses; for the issue of a uniform national coinage by the Chinese government; for the exercise of religious liberty by Christian missionaries and their converts, and for the recognition of the right of missionaries to rent and lease in perpetuity property needed for their work in all parts of the empire. These provisions, if faithfully carried out, will fairly revolutionize our commerce with China. The treaty is the outgrowth of a provision of the protocol of 1901, which embodied the terms on which the allied powers agreed to withdraw their troops from China.



Professor Langley's aeroplane made another trial trip last week over (and in) the Potomac River. Its course began on the roof of a houseboat and ended a hundred yards away in the waters of that historic stream. Professor Langley's aerial vehicle differs from some of its predecessors in that, instead of falling straight down from the starting point, it describes a somewhat flattened trajectory. This is good as far as it goes, but it is not flying. Mr. Manley, the assistant who navigated the machine on this last trial,

was ready to give reasons for the failure almost before he had gotten the water out of his mouth. The reasons are as plausible as the reasons for all the previous failures have been, and they prove conclusively, just as the previous explanations have proved, that the aeroplane will soar like a hawk next time.



Brevities.

The quarterly dividend on United States steel has been reduced from one to one-half per cent, followed by another drop in the market price.

Mrs. Dwight L. Moody died at Northfield, Mass., Oct. 10. Mrs. C. H. Spurgeon is very ill at her home in London and is believed to be at the point of death.

The scarcity of household servants, says the New York state department of labor, is due to the general prosperity which has so largely increased the class that is able to keep servants.

Atlantic steamship passenger rates are to be reduced, owing to the withdrawal of four important lines from the "trans-Atlantic conference" which has regulated the rates for many years.

Sir Thomas Lipton suggests that, if Great Britain adopts a preferential tariff, it ought to include the United States as well as the colonies—a sort of united Anglo-Saxon commercial empire.

Trans-Atlantic yacht-racing has found some influential champions. Sir Thomas Lipton has offered a cup for a race from Sandy Hook to the Needles, open to all sorts of sail-boats, whether sloops, yawls or schooners; no time-allowance, and the first boat in wins. The *Cosmopolitan* magazine offers a \$5,000 cup for a trans-Atlantic race for merchantmen, the prize to go to the boat which is ranked highest on the several points of merit for cargo-vessels—speed, carrying capacity and economy of operation.

The fact that two armed cranks or madmen, with or without murderous intentions, have been caught in the White House within a week, emphasizes the need of greater care for the President's life. In this country there is no subject on which a man is more apt to go crazy than politics. Persons whose understanding of our government is limited, frequently hold the President responsible for things with which he has not the remotest connection, and a half-crazed person with a grievance in his head and a revolver in his pocket is very likely to try to take vengeance on the President. Reasonable precaution for the safety of the chief executive does not, as some seem to think, savor of autocracy and militarism. It is simply common sense—and there is nothing undemocratic about that.

Keeping Step in State Missions.

We are glad to devote much space in this number to the interest of state missions. There was a time when it was difficult to get our people to see anything beyond state missions. After awhile, however, we learned the lesson, and our best churches now give joyfully and many of them liberally to both the Foreign Christian Missionary Society and the American Christian Missionary Society. Strangely enough, however, while we have been learning the lesson of giving to nation-wide and world-wide missions, we have been forgetting the work in the several states. This, of course, is the foundation work for all our missionary interests of a general character. The effort now being made to arouse a deeper interest in the work of state missions within the several states, is timely, and indicates that we are getting away from the romantic idea of missions, and settling down to solid, sane, business principles. We shall not do less but more for both general home missions and for foreign missions by planting new churches and more firmly establishing weak ones through the agency of our state missionary organizations.

It was a very happy thought to arrange a common day for state missions in the several states, and the CHRISTIAN-EVANGELIST has labored to bring about this consummation. We have often desired to do more to bring the claims of state missions before our readers, but could not well give much space to the subject while each state had a different day to observe for its offering. Now that the states, generally, have fallen into line, and are keeping step with each other, it is practicable for us to give the needed space and emphasis to their work. The first Sunday in November has been agreed upon as state mission day. On that day, therefore, the whole brotherhood, or that part of it that has been enlisted in the work of co-operation, will move forward together like a great army in behalf of state missions. The very fact that the churches throughout the brotherhood are engaged in the same work, each state vying with every other state in its liberality for the extension of the cause within its own borders, will impart new interest to the work and will no doubt enlist many churches which have hitherto stood aloof. It is hard not to keep step with the advancing tread of a great army, especially when it is animated by so worthy a purpose.

As the CHRISTIAN-EVANGELIST has readers in every state where our cause has its advocates, we are glad to carry to them the plea of their corresponding secretary for their co-operation in the work of missions in their respective states. It is safe to predict that the states which do most for missions within their own borders will do most for general home missions, and for foreign missions as well as for benev-

olence and education. It is easy to see that the work in behalf of state missions is strengthening the basis of operations for missions in the wider fields. Every great enterprise must have a strong base of operations. In proportion as this is weakened, the advancing army is hindered in its operations.

We congratulate the brotherhood, generally, on the fact that we are coming to give proper emphasis, at last, to each part of our missionary work, and that we are coming to see that they are essentially one work, and that each one helps every other. We cannot neglect one without injury to all. Let the friends of foreign missions and of general home missions, therefore, be in the front in rallying the brethren to the call for a liberal offering to state missions, on the first Lord's day in November. We shall be greatly disappointed if this concerted action does not result in a deeper interest, and in much greater offerings for state missions throughout the brotherhood.



Origin of C. W. B. M.

DEAR BROTHER GARRISON:—The letter and the editorial notice of the proposed C. W. B. M. organization and work in THE CHRISTIAN of June 4 and 11, 1874, were the very first publications in its history. Your outspoken commendation so promptly given, was accepted as a good omen, and it immediately kindled an enthusiasm which has not varied through all the testing years. It is something to take satisfaction in to have been the very first to commend the untried experiment to the church's confidence; it is much more to have stood by this conviction with such loyalty and fidelity as to have been a great factor in its success.

Most truly,
California, Mo., Oct. 5. C. N. PEARRE.

As any organization or movement grows in power and usefulness, the matter of its beginning possesses increased interest. The Christian Woman's Board of Missions has long since come to be recognized among us as one of the most important factors in our missionary work. It has had the seal of God's blessing upon it from the very beginning. It is only yet in the morning of its history and of its power. The dew of its youth is upon it. It has before it a bright and promising future of increasing usefulness in extending the kingdom of God and in blessing mankind.

The foregoing letter of Sister Pearre is of interest because it fixes definitely the origin of the Christian Woman's Board of Missions, so far as any publication of its purpose and plan is concerned. Its real origin, of course, was in the heart of Sister Pearre, as is evidenced by her letter to Sister J. K. Rogers, of Missouri, as published in THE CHRISTIAN of the date given above. We do indeed count it "something to take satisfaction in to have been the very first to commend the untried experiment to the church's confidence," and something more to have been its steadfast friend through all its history-making years; but it is vast-

ly more to have been chosen of God to be the originator of a movement which has proved to be an incalculable blessing to our sisterhood and to the world. Sister Pearre has this unique honor, and her name will live in the affections of her sisters and of the great brotherhood with which she is connected as long as this organization, which had its beginnings in her mind and heart, shall live to bless mankind. It is enough honor for us that we furnished the medium for the publication of her thought to the brotherhood, and gave it our hearty editorial endorsement. Long may Sister Pearre live to witness the growing power and usefulness of her beloved Christian Woman's Board of Missions!



The Home as a Factor in Molding Character.

The strategic value of the home as a factor in our civilization grows out of the fact that it is the place where the young mind receives its first and most lasting impressions. We do not believe that the home is half appreciated as the first school for character-building. Dr. Jean F. Loba, in his address before the Religious Education Convention, said: "The family is not only the cradle of the human race, it is also the mightiest of the schools of humanity. It is the school of schools. Not only do children receive from parents their flesh and blood, their color and frame, but their spirits—not only the fibers of their bodies, but the very tone and temper of their souls. The habits of thought and speech formed in the home are more persistent than those they may learn under any other influence. The grammar spoken in the schools by the children is not that taught by the most careful and painstaking teachers, but is generally that spoken with father and mother, with brother and sister; and all the efforts of the teacher to cultivate in the pupils a practice of correct English, when the custom of the home is other than this, reach but a little way. . . So persistent are the habits inculcated in the home that far into mature life and into different countries man betrays the character of the home whence he sprang. Families are the nucleated centers of civilized or barbarous forms of social life. They are the centers of civilization or of heathenism. What these are in the aggregate, society is."

This is by no means an extravagant view of the far-reaching and permanent influence for good or for evil of the home. What a mighty impetus it would give to the kingdom of God in a single generation if the influence of the home could be enlisted for the building up of Christian character! Our missionaries in foreign lands have come to feel the necessity of establishing Christian homes in the midst of heathenism as radiating centers of Christian influence. The same thing is true in reference to the submerged districts

in our great cities where social settlements are being formed in order to carry the Christian home, with its civilizing and Christianizing influence, into these dark regions. Little children, nurtured in Christian homes and taught of God, become the most effective missionaries by the light which they shed on the family relationship, and the object lesson which they afford as to what Christianity does for the home.

It becomes, then, a very important problem, how we may awaken a deeper interest in religious culture in the home and make parents realize the obligations that rest upon them to bring up their children in the nurture and admonition of the Lord. As a recent writer on this subject has said: "Let there be agitation. This important matter must be brought to the attention of Christian parents. They must be made to feel, and to feel keenly, their solemn and ever-present duty to teach their children. Their consciences must be awakened, their obligation must be made plain, their hearts must be deeply moved, and in every possible way and throughout their whole being they must be made to understand how to discharge this duty to their children and must be quickened to discharge it. Pastors must preach upon it; church councils and conferences and assemblies must give needful attention to it; the religious press may well devote to it conspicuous space and forceful words, and conventions of Christian workers must give it a dignified place in their programs."

It is this necessary agitation that we are now seeking to stir up. We ask all who feel this matter lying heavily on their hearts to assist us in waking up the sleeping consciences of a large number of professing Christians to this neglected duty.



A Request from Pastors and Evangelists.

The editor of this paper desires for his information to enable him to carry out a plan for a revival of religious worship and instruction in the home, answers from our preachers and others interested, to the following questions:

1. About what per cent of the families represented in your congregation or in the range of your acquaintance, have any regular religious worship or instruction?

2. What is the nature of such religious instruction or worship in such families?

It is not our purpose to publish any names or localities, but to tabulate the facts so as to enable us to form at least a general idea of the situation as relates to religion in the home. A postal card reply will suffice. The answers may assume this form:

1. About—per cent.

2. Religious exercises consist of—

We shall be grateful for the co-opera-

tion of our ministers, especially, in securing this information. Address

Editor the CHRISTIAN-EVANGELIST,
St. Louis.



Editor's Easy Chair.

There are always those who ask concerning our great national gatherings, "Why this waste?" It was asked, you will remember, by the man who carried the bag for the apostolic group, when a certain woman anointed Jesus with a very costly ointment. We do not say the same motive prompts the question now as then, but there is the same false economic principle underlying it. Love is always costly. It will withhold nothing from the object loved. Love finds no adequate expression save in sacrifice. A cheap ointment would not have expressed that woman's love for Jesus. Anything less than the best she could offer would not have sufficed. Nothing done out of pure love for Christ is ever wasted. The fragrance of that spike-nard poured out upon the head of our Lord has filled all the world and all the Christian centuries. The heart of Jesus hungered for human love then as it no doubt does to-day—a love that finds expression in deeds of sacrifice in His name for the welfare of humanity. Shall we count that too costly which is necessary to the progress of His kingdom? Not if we love according to the amount forgiven us.



But to return to the "waste" of these conventions. It is legitimate to ask, *Cui bono?* What good do they accomplish? We answer, much in many ways. These great national conventions furnish facts and information which awaken our interest and intensify our zeal. They widen our horizons, broaden our sympathies, deepen our appreciation of the world's needs, and quicken our faith in the gospel as the only adequate remedy for the world's ills. They promote unity, fraternity and brotherly love, by bringing together brethren from different sections of the country who take counsel together, pray together and learn from each other the best thoughts and the best methods for advancing our common cause. Who can predict what would be the future of our movement without the unifying and quickening influence of these great gatherings? They have been mighty factors, essential factors, let us say, in the promotion of our missionary activities, in keeping the unity of the Spirit in the bond of peace, and in giving us the wide recognition and influence which we have to-day as one of the great and aggressive forces making for righteousness and for the world's conversion.



The religious convention is a visible and tangible embodiment of the spirit of unity. It not only fosters the *spirit* of unity, but it gives visible and prac-

tical expression to the principle of unity. The National Convention, in principle, is the whole brotherhood organically represented, and its voice on the questions which may rightly come before it, is the voice of the brotherhood. No questions of faith, doctrine or discipline, ever comes before our National Conventions. Our creed is universally accepted as final, and our book of doctrine and discipline was settled upon long ago. The questions considered at these conventions relate solely to the extension of the kingdom of God in this and other lands, involving practical problems of raising and disbursing funds, missionary methods, practical benevolence, the providing of suitable educational facilities and the voicing of the sentiment of the brotherhood on great moral reforms. To the extent that the brotherhood is not represented in these conventions, to that extent, of course, it fails to represent the sentiments of the brotherhood. But it is the only body that approaches a representative character among us, and its action carries with it no authority except the moral authority which resides in the recommendations and resolutions passed. There is not even the ghost of ecclesiastical legislation in one of these conventions.



There are some things you can't put a cash valuation on. Who can tell the value of a hearty hand-grip from one who has felt the touch of your spirit and who expresses his approval in his greeting? How much is a heart-to-heart talk between long separated friends, worth? What is the cash value of a great idea coming out of a great heart and lifting the soul up to new altitudes of spiritual vision? Who will fix the price of a high purpose, formed in the midst of such influences, to live for the things that abide? What value, in dollars and cents, shall we attach to the joy of Christian fellowship, when thousands of distance-severed children of God sit down together to commemorate the Lord's death, and the thrill of brotherly love leaps from heart to heart, and the consciousness of God's presence awes the vast assembly into profound silence? What was it worth to Peter, James and John to behold their glorified Master on the Mount of Transfiguration, when his raiment was exceeding white and his face shone above the brightness of the sun? How much will it mean to the churches, that their delegates will look upon the faces of the missionaries who have been laboring in foreign fields, hear their earnest, tender pleadings, and catch something of their spirit to carry back to their own fields? Yes, *conventions* are paying investments. They pay financially, so far as our missionary interests are concerned, and they pay morally, socially, intellectually and religiously, so far as the brotherhood itself is concerned.

Notes and Comments.

A great daily paper of the east comes to us with a picture of the old Brush Run Church, the first meeting-house of the body now known as Disciples of Christ, and also with a picture of Alexander Campbell. The article is entitled, "A Great Convention of a Body with Humble Origin." It is a notice of the Detroit Convention. The article speaks of the poverty of the members of this first congregation, who were not able to complete their first humble building. The Founder of Christianity said, "The foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay his head." His early followers met in private houses, until the days of persecution, when they met anywhere they could, often in caves, and dens of the earth, and under cover of the darkness. No movement in history has had a humbler origin than Christianity.

In our last issue we published the second of our series of articles from representative men of the leading religious bodies, being an article by Dr. S. J. Niccolls, of this city, on the Distinctive Features of Presbyterianism. It gives us great pleasure to grant these able men the opportunity of stating their distinctive features to the religious public which this paper represents. We do this in the interest of that growing unity which is characteristic of our times, and which can only be promoted by a better mutual understanding of each other and a better appreciation, on the part of each, of what the other is doing for the advancement of the kingdom of God. Dr. Niccolls holds an honored place among his brethren, not only in this city, but in the United States, and his article may be taken as a fair statement, from their point of view, of what constitutes the distinctive features of Presbyterianism.

It is a wide-extended appeal in behalf of State Missions which we present to our readers this week. The CHRISTIAN-EVANGELIST is glad to voice so worthy an appeal, covering almost the whole of our wide-extended country. As we close the paper, a letter comes from J. P. Dargitz, corresponding secretary of missions in the state of California, saying that having been on the wing, he failed to receive our notice of the State Mission number in time to write anything for it. He wishes, however, to be set down in favor of the State day, and wants the voice of California to be heard in the general chorus in behalf of State Missions. He writes: "We are waging a lively campaign." We trust that this is true in every state where our cause is represented, and if this number of the paper shall help to make that campaign more aggressive and successful, we shall be greatly delighted. We be-

speak for the representatives of these various states a careful reading.

A ring paper informs Folk that it is not enough for him to say he is a Democrat; he will be required to add that he is a Missouri Democrat. Stone will demand that he be a Stone Democrat; Cook that he be a Cook Democrat, and Ed Butler that he be an Ed Butler Democrat. Probably Folk will stick to it that he is just a Democrat.—*Globe-Democrat*.

Things political often have their counterpart in things religious. There are some people who would like to be simply Christians. It seems to them to be broader and more scriptural. But there be those—we do not say they belong to a "ring," but their minds have a strong denominational bias—who say we ought to be Lutheran Christians, or Calvinist Christians, or Wesleyan Christians, or Presbyterian Christians, or Campbellian Christians, etc., or else we are not *orthodox*! To be Christians only, Disciples of Christ and nothing else—that seems to them to be cranky and freakish, not to say heretical. Probably, however, these peculiar people will "stick to it" that they are just Christians, without affix or suffix.

We are glad to give place on our first page to the picture of the splendid building of the First Christian Church, Jacksonville, Fla., together with that of the popular pastor, J. T. Boone. This church is a child of the brotherhood, having been aided by our Home Missionary society from the beginning, and having received, since its baptism in fire, contributions of help from brethren in the various states. In a note from the pastor, J. T. Boone, he asks us to say to the brethren who may come south this winter that the church, located at the corner of Hogan and Monroe Streets, one block north of the post office, will keep a reading and rest room and bureau of information open daily from 8 A. M. to 8 P. M., and that they are welcome to make use of it at their pleasure. They are invited to worship also with the church, if they are in the city on Lord's day or at the time of any of their regular meetings. No church in the brotherhood has been tried more severely and been found more faithful than this one, and we heartily congratulate its members and its pastor on the success which has crowned their labors and sacrifices.

It will be a gratifying piece of news to the brotherhood that the authorities of the Louisiana Purchase Exposition have granted the use of the large Music Hall in the Exposition Building, between 13th and 14th on Olive Street, for all the sessions of our national convention in October next, lighted and, if necessary, heated, wholly at the expense of the Exposition. They also grant the free use of the Coliseum, in the same building, seating 10,000 persons, for the great communion service on Sunday after-

noon. This extraordinary liberality on the part of the World's Fair people has helped us to solve a very difficult problem and assures the success of the convention to be held here. As a further evidence of the cordiality of the Exposition management to the convention, the president of the Exposition, David R. Francis, the mayor of the city of St. Louis, Rolla Wells, and the president of the Business Men's League of the city, Cyrus P. Walbridge, have each in his official capacity extended a cordial invitation to the convention to meet in St. Louis, and offer every courtesy which they can extend to the delegates. The Music Hall is estimated to seat 6,500 people, and there are numerous side rooms for committees and smaller meetings. All this is characteristic of St. Louis hospitality, and is an indication of the large scale on which the World's Fair is being planned. It is now assured that hotel and boarding-house accommodations will be ample and at reasonable rates. The entertainment committee of the World's Fair offers its services to assist in the entertainment of our delegates. We are now enabled to invite "all the world and the rest of mankind" to attend our world's convention of the Disciples of Christ in St. Louis in October, 1904.

Last week in answering a question, we mentioned the names of a number of our institutions of learning, giving especial attention to the education of ministers of the gospel, inadvertently omitting, as one is likely to do, writing without a list of our colleges before him, the names of two or three that might well have been added. We have received "A Gentle Protest" from Brother William Sumpter for our omission of the name of Cotner University, of Bethany, Neb., from the list of deserving institutions. Of course, nothing could have been further from our thought than to have intentionally omitted Cotner from this list. It was purely an oversight and the more to be regretted since Cotner is one of our institutions that has come up through great tribulation and that occupies a position where it may accomplish great good in a wide and needy field. Brother Sumpter, writing, as he says, without the knowledge of Cotner and upon his own responsibility, says: "Cotner University is rapidly coming to the front. Her influence is being felt in every nook and corner of this country and all around the world. This work has been done in the face of the greatest difficulties. One having money to bestow cannot do better than to take the Editor's advice and endow a Bible Chair in one of our colleges, and no one of our colleges or universities is more worthy, or in of any greater need than Cotner University." All of which we endorse, and thereby give Cotner a better advertisement than either of the institutions mentioned.

Some Ancient History By F. D. Power

The beginnings of our organized missionary work in Maryland and the District of Columbia are full of interest. The General Home Missionary Society keeps its fifty-fourth anniversary this month, the Kentucky state organization has reached its sixty-third year, the Maryland co-operative work dates back to the spring of 1851, two years after the organization in Cincinnati of the American Christian Missionary Society.

Here is the story: "At a meeting of a number of Christian brethren from different parts of the state of Maryland and the adjacent districts, convened, according to previous announcement, in the Christian meeting house in the city of Baltimore on Saturday, May 10, 1851, for the purpose of consulting on the present condition of the cause of Jesus Christ, and for maturing some more efficient method of advancing the interests of the Redeemer's kingdom in these regions; on motion, Elder George Austen was appointed president of the meeting and Bro. James G. Henshall, secretary."

R. L. Coleman, of Virginia, offered prayer; and he and C. McDougal of Pennsylvania were invited to give the meeting the benefit of their experience and counsel. Eleven churches and missions reported: Baltimore, Beaver Creek, Boonsboro, Edmonds Mills, Conococheague, Hyattstown, Rockville, Jerusalem, Smoketown, Washington City, and New London Pa. Nine organized churches were represented with four hundred and fifty-four members. The good old word "messenger," the "angel" of the New Testament, is used to describe the delegates. R. L. Coleman and C. McDougal were requested to state the practical objects and operations of the societies in Virginia and Pennsylvania, and J. R. Frame explained the working of the co-operative systems of Ohio and Tennessee. C. L. Loos, of Somerset, Pa., and David Mingus, of Philadelphia, were present on the second day and these also addressed the convention. Professor Loos spoke of the spread of the gospel in Pennsylvania, and of "the determination of the churches not to countenance or to support any preacher who did not pursue a mild and conciliatory course toward other religious denominations." A committee was appointed to prepare a plan of operation, consisting of F. D. Dungan, C. L. Loos, J. R. Frame and Jas. G. Henshall; they reported that it was the sense of the meeting that "it was the duty of the brethren in the state and adjoining districts to co-operate for the purpose of spreading the gospel." As the "messengers" were not prepared to state what the churches could contribute for this work, a committee was appointed to prepare an address to the churches, setting forth their duty on this subject, and re-

questing them to send "messengers to a meeting to be held at the Jerusalem Meeting House, Harford County, Md., August 8, 1851," prepared to state what amount they could contribute for this purpose. The Christian Union and Religious Review, edited by E. E. Orvis, was made the organ of "the co-operation."

July 1, 1851, the committee appointed to prepare an address to the churches, published the address, urging upon the brethren the duty of evangelizing the world, and the need of money to employ competent evangelists one dozen of whom "could be profitably employed within the bounds of the co-operation." F. D. Dungan and J. G. Henshall are the names signed to this address.

The co-operation met according to adjournment August 8, 1851, at Jerusalem, Harford, County. Delegates reported pledges of \$563.50. A constitution with eleven articles was adopted, forming "the Maryland State Christian Co-operation, to spread the gospel and build up the weak congregations in the knowledge and practice of the Christian religion." Meetings should be held in June and December. F. D. Dungan was president; James G. Henshall, secretary, and G. W. Morling, treasurer. George Austen and R. McEldowney were additional members of the board of managers. Resolutions were adopted calling upon all the co-operations in the United States to aid in building a house of worship in Washington City. E. E. Orvis and J. R. Frame and A. E. Myers did the preaching at this meeting and eleven persons obeyed the gospel. The conventions of that early time were both missionary and evangelistic.

Between 1851 and 1878 there is a great gulf fixed. That these churches continued to co-operate and hold conventions at intervals, there can be no doubt, but the record of their meetings and of the results of their labors are lost to us. In the chronicles of individual churches we find occasional statements concerning the appointment of messengers to conventions. In 1860 the Executive Committee of "the Co-operation" consists of George Austen, Benj. Witmer, Wm. Braddock, E. Adamson and F. D. Dungan, and the annual meeting is held in Baltimore in February. A circular is sent out for statistics, and a score or more questions asked, but not one reference is made to money raised for missions or any other purpose. How interesting would be these statistics after forty-three years! In some old desk, or in somebody's garret no doubt, these paper's are hid away, or more likely they were long ago swept into the flames like Cicero's treatise on Glory, or the original manuscript of Carlyle's French Revolution. Meetings were held in Hyattstown in 1859, and in Bal-

timore in 1860 and '63, and if these churches held their conventions during the great war, they must have met in other years; but we have no recorded history of their co-operative labors. The man who discovers it will be akin to him who saved Justinian's Code, or who rescued Magna Charta from the tailor's scissors, or snatched the Codex Sinaiticus from the basket of kindling. Still we have the fruit of this service.

Our present organization, the Christian Missionary Society of Maryland, Delaware and District of Columbia, had its origin at Rockville, Md., in November, 1878. There was no co-operation at that time among the churches of Disciples of Christ in this region. W. H. Schell and F. D. Power called a meeting of the churches and a small body of delegates came together. Ten organizations reported 1,635 members, and \$6,245 raised for all purposes. F. D. Power was chosen president and filled that office for twenty years; S. B. Moore and S. F. Fowler were made vice-presidents; W. H. Schell, secretary; and Jacob B. Thomas, treasurer. This was the beginning of the present organized work. There were eighteen men and women in that little body, coming from six churches and pledging \$150 for their first year's work, but they were men and women of faith, laying foundations and looking forward, even beyond this good day. Five of the number survive in our missionary district, four have removed to other fields, and nine rest from their labors.

We are to despise not the day of small things. Contrast the haystack meeting at Williamstown, or the parlor meeting at Kettering, with the great gathering in Carnegie Hall, N. Y. Five only assembled at the first meeting of the American Board of Foreign Missions; seven only at the second. Thousands now come up to their annual feasts, and thousands of missionaries have been sent out, and scores of thousands of heathen have been saved. Of ten figures how many thousands of numbers are made; of twenty-six letters how many hundreds of thousands of words; how many quarters and folios, Miltons and Shakespeares; of seven notes how many symphonies, oratorios! A point is the beginning of all Geometry. A pebble tossed into a pond by the hand of a child sends its circles of influence to the ends of the earth. The Kingdom of Heaven is as a grain of mustard seed. The King himself was once a swaddled babe in a Syrian stable.

The little society has now thirty churches with 5,000 members, giving \$45,000 a year for their work and over \$6,000 for missions, and during its twenty-five years of organized life has planted 15 churches, raised \$25,000 for states missions and gathered in 2,250 souls.

State Missions to the Front

The work of missions is the work of saving men and saving them not simply for their own sakes, but for the sake of their influence in the saving of others. Saul was called to be an Apostle. That is, called in order that he might go and save others. And that is why all of us are called, and that is what we call others into the kingdom of God. The mission work that saves people, that saves them in largest numbers, that places them in the most effective position in the army of our King is mission work of first importance, and this is state missions.

Look at the home missionary map with its splendid appeal for work in the great West and needy South, in the old conservative East with its teeming population. But inside the heavy black line in the states of Ohio, Kentucky, Indiana, Illinois, Missouri, Tennessee and Iowa, and in the parts of the states of Pennsylvania, Kansas and Nebraska, within these lines there is yet a great mission field. Yes, the greatest mission field. The ripest, the most fruitful, the best, where people can be saved in largest numbers and where they are enlisted in greatest numbers in the army of our King. Exclusive of the East, with its dense population, there are more people inside the heavy line than outside of it, that is, including the South and West. More people in these states, where our population is densest, than in the regions beyond. Ohio has a greater population alone than all of the states and territories west of the Dakotas, Kansas, Nebraska and Texas, including Alaska. Illinois has more than Ohio, and the other states almost as many. And in these states there are unsaved souls. In Ohio more than 2,000,000, and in all of the territory inside the heavy lines, more than 12,000,000 old enough to become Christians that have not yet yielded allegiance to Christ. If we could only win them, what an army that would be to the church of Jesus Christ.

And here is to be found untouched territory. More than 150 county seats inside these lines are yet unentered by our plea. Even in the states where our population is densest, we have one-half covered the field.

This is the base of supplies for our great missionary enterprises. Into these great states they come with their earnest appeals and receive the great bulk of the funds for missionary work, and we have not given one-half what we ought to save the world. So that our plea for state missions is broader than any state. Save Ohio for the world's sake.

Ohio alone is a great mission field. Only one in forty-nine of her people have been reached by our plea. Five whole counties are yet untouched. Twenty-seven county seats have no Church of Christ. One hundred and

twenty-seven towns and cities have no voice pleading for primitive Christianity. In Ohio we are planning great things for state missions. We want \$15,000 this year to carry on our work. We are supporting thirty-four missions and maintaining three evangelists in the field. Expect great things from Ohio this year.

The offering for state missions comes the first Sunday in November. It ought to be the greatest of the whole year. Let no church neglect it; let no minister pass it by; let no member be left out when the offering is sent in.

S. H. BARTLETT, Cor. Sec. O. C. M. S.
Cleveland, O.



Enlarge the Work of State Boards.

In all the state conventions the managers of national organizations have had their chief opportunity to plead for foreign missions and for general home missions. This opportunity has been heartily granted and highly appreciated. In fact, the great commission makes no distinction between home and foreign missions. "Go into all the world," says the great King. Make his disciples broad enough to seek and save the lost wherever the lost may be, and they will welcome every opportunity to lend a helping hand. But it has sometimes appeared to the workers in state missions that many of the churches have allowed their enthusiasm for foreign missions to make them forget the open doors in their own state. The Board of the American Christian Missionary Society looks only to fields where the state or territorial organization is weak. The stronger states must look after the missions inside their own borders, where there are many barren fields and many weak churches. There is none of these states where may not be found several counties without churches made up of Disciples, and many counties with one or two weak churches.

It goes without the saying that only as the home field grows in numbers and strength will it be possible to increase the number of our workers abroad. Not less are all our educational institutions dependent on this same growth. To weaken state missionary work is to weaken all our efforts for the advancement of the kingdom. To let our churches at home die is, to this extent, to kill the goose that lays the golden egg.

Then I think, too, we have not appreciated the fact that this nation has been growing along industrial lines. Hence the growth of cities, and these cities are absorbing the country churches. Frequently the best blood of the country churches is driven to the cities, and often lost to our work. There should be a larger effort made to institute and establish strong

churches in our cities. I plead for the old-fashioned country evangelization to hold and increase our power at these sources of streams that flow into our cities; but I plead also for such a work in our cities as we have never had, because cities are now, and will ever be, the masters of this country, politically and religiously. We have in Ohio alone more than 125 cities and towns of a thousand people or more where Disciples are not found except possibly in sectarian churches.

To what hands then must we look for this pressing work except to the state boards? Strengthen these hands by all means. The history of state missions in some of the best states is full of encouraging facts. Half the churches in Ohio owe their start, and much of their growth, to the fostering help and care of the Ohio Christian Missionary Society. And to the work of this same society must be credited largely the rich offerings made annually to foreign missions, general home missions, church extension, education and the work of the Christian Woman's Board. Make more churches, more workers, better workers. Pray more, give more, work more and rejoice more in the realization that the labor is never in vain.

R. MOFFETT.



WINS HER HEART

Food That Helps Baby and the Family
Pleases Mother.

Show a mother how to feed her baby so that it will be healthy, rosy and plump and grow up strong and sturdy and the mother's gratitude is everlasting.

A mother says: "Five weeks ago I weaned baby, but could not get her to take any kind of food until I tried Grape-Nuts which she relished from the first and on it she has plumped up and blossomed into a fat, chubby little girl.

"I feed Grape-Nuts to her regularly and use three packages a week for baby and my three-year-old boy alone, and I find that it regulates their bowels and keeps them nourished, strong and in good health all the time.

"Since feeding my children on Grape-Nuts I have used absolutely no medicine for either of them. Such food as this that does such wonders wins its way to a mother's heart. Please accept our thanks for the good your food has done in our family where we all eat it." Name given by Postum Co., Battle Creek, Mich.

Children will grow up strong and healthy or weak and puny according to the food given. Grape-Nuts is a complete and perfect food made on scientific lines and this is easily proved by trial.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Do State Missions Pay?

When a person is asked to make an investment, one of the first questions that suggests itself is, will it pay? Some investments yield immediate results, while in others equally as good the time of profit-yielding is more remote. Missionary enterprises are no exception to the rule.

If one is looking for a mission field that will yield the greatest immediate results, he need not look beyond our own home land, and "Iowans" cannot find a more fruitful field than our own state. For a number of years our State Missionary Society, known as "The Iowa Christian Convention," has averaged one addition to the church for every \$4 of missionary money that passes through our treasury.

In order that you may have an idea of the outlay of money necessary to establish a congregation in Iowa and maintain it until it is self-supporting, I will give you five examples. These churches are in county seat towns of from two to twenty thousand population.

The places I refer to are Webster City, Hampton, Mason City, Keokuk and Corydon. Until 1892, with one exception, there was no church at either of the places mentioned. Keokuk had an old, dilapidated building that was torn down as worthless, and a congregation that could not support a man at \$600. The work at Webster City, Hampton and Mason City was started in 1892, at Keokuk in 1896, and Corydon in 1900. Each of these churches are firmly established with congregations and buildings that compare favorably with the best in their respective cities.

The following table gives the population, cost to establish the church, present membership and present value of the church property.

Population	Cost the I. C. C.	Members	Val. Ch. prop.
Webster City 5,000	\$448.45	365	\$15,000
Hampton 3,000	425.77	437	15,000
Mason City 8,000	475	1,100	30,000
Keokuk 20,000	520	457	20,000
Corydon 2,000	461	195	12,000
	\$2,330.22	2,554	\$92,000

The above diagram shows that for every dollar invested by the I. C. C. we have one church member and almost \$50 in church property, and only three of the congregations have been in existence ten years.

In addition to the above results, these congregations have produced four preachers, sent hundreds of Christians to other fields, have been active in all lines of church work and have been liberal in the support of all of our missionary enterprises. The tenth year of their existence the congregations at Hampton and Mason City contributed \$716 to the foreign and C. W. B. M. missions, which was almost as much as it cost the I. C. C. to establish the two congregations and maintain them until they were self-supporting.

You may think that the above are exceptional cases. That may be true,

but the churches at Vinton and South Ottumwa make better showings than either of those mentioned, and I believe that under fairly favorable conditions the same results can be produced in any ordinary Iowa town.

If you want immediate results from your missionary investments, you cannot do better than to put your money in Iowa missions.

B. S. DENNY, Cor. Sec.

Systematic Care of the Weak Churches.

The weak church needs sympathy. It is an inspiration for it to feel that though it be weak and small, it is a part of something strong and great, though it may realize but little of what men prize as success, yet it is a fragment of a mighty host whose banner ever moves onward.

The band of Spartans under Leonidas, in standing their ground even till death, added more lustre to the Hellenic name than had it been a part of Alexander's victorious army.

The eyes of Greece were upon the Spartans to inspire them to heroic deeds. So the eyes of the church and the eyes of heaven are upon the little bands of Christian soldiers who are hard beset by countless foes.

They need our sympathy. Sympathy is a thing of peace. It is as needful to the soldier as gun and bayonet. The weak church needs it more than dollars, a good house, or an elegant preacher.

Let the weak church be brought into touch with the great body of our people. Let them be represented in our conventions. Let them have a part in all our general benevolences, thus they will show themselves worthy of our sympathy; and will increase our interest in them, and realizing a fellowship with the brotherhood, they will do service so valiant that they will scarcely reckon themselves as weak.

The weak church needs counsel, and it is scarcely possible to care for a weak church unless it knows itself to be in need of counsel.

The weak and worthy church is ever ready to receive instruction in the management of its affairs. To meet this demand some system is wanting. Our state officials seldom think of giving advice, and the weak church seldom asks for counsel until an unworthy preacher is to be gotten rid of, or a pecuniary entanglement threatens bankruptcy. Let the weak church be so trained in the management of its affairs, that it will never have a financial difficulty or an unworthy pastor.

The weak church needs protection. The weak are ever the prey of the common enemy. The fleet and the strong escape. The sick and the young are devoured by wolves. The shepherd of old time carried a weapon to fight the enemy of the sheep. Some one today should carry a "big stick" for the wolf in sheep's clothing. Or perhaps

it would be better and more in accord with western enterprise and efficiency to organize for a wolf hunt and rid the whole land of the obnoxious beasts.

T. E. ODENWELLER.

Missions and the State.

One of the most marked characteristics, as well as the most gratifying, of the opening years of this new century, is the revival of the spirit of patriotism. Men are being reminded that they owe to their country, their state and their local communities, certain duties which cannot be neglected without serious peril to both public and private interests. They are told that it may be just as brave to live for their country as to die for it, and that to preserve our political institutions from the corruption of the professional politician is as necessary as to defend the flag from treason or rebellion. Political and municipal reform are being advocated everywhere, and actually effected in places. If this wave of reform is to continue to rise till it sweeps away the vast accumulations of political corruption from which we are now suffering, it will be because the public conscience is educated beyond the power of commercial greed or political ambition to deprave it. This is the special mission of the Church of Christ. Above all other agencies in the world it is set for the quickening and education of the conscience. The true Christian is a man who carries his convictions of right and duty into every act of daily life. Nothing morally wrong can be to him politically or commercially right.

To carry this conception of life to all men, and make it their own, is the purpose of all mission work. Especially ought this to lead to larger effort in state mission work. For the state is a political unit of great value in the estimation of the citizen. Its interests come more closely home to him than those of the country as a whole, and he feels a greater responsibility for the welfare of the commonwealth in which he is a dweller. It ought to be the aim of the Disciples of Christ to evangelize every portion of our country. But much of this work must be accomplished through state missionary channels. Thus its direction will be in the hands of those who live within the territory to be evangelized, and opportunities can be more readily seen, and more promptly utilized, than by any agency at great distance from the field.

Let there be a rally of all our people on the first Sunday in November, to the support of state missions, and we shall see as one result the elevation of conscience to its proper throne, and the purification of the springs of political and social life. It will likewise bring about a more generous support of all other missionary enterprises, for it will strengthen and enlarge the base of supplies, by increasing the number of self-supporting churches.

W. F. RICHARDSON.

A State Rally Day.

Should there be a State Rally Day? It would seem that there could be but one answer to this question, an affirmative. The very commonness and familiarity of our own, tend to inappreciation. The virtues and qualities, opportunities and gifts, possessed by our own, appear to have greater value and worth when seen in others. It frequently becomes necessary, therefore, that special attention be placed upon our own to lead us to appreciate our opportunities and ability, that we may not only do that which is worthy of us, but as well that which is our manifest duty. The familiarity and closeness of our own state frequently makes us insensible to its great needs and opportunities in missionary work. When we think of a field for missionary labor we are too apt to look out beyond the borders of our own state. We need something which will make us conscious of our own possibilities, appreciative of the wonderful opportunities within our own borders for preaching the gospel.

A State Rally Day will serve this end. It will bring our thoughts and attention to our own. It will point out the great missionary fields that are waiting cultivation; reveal to the astonished eyes of our brethren the neglected portions of the state; the strategic points waiting to be taken, the weak and struggling churches which need only a little support and encouragement to make them strong churches from which the gospel may sound forth even unto the ends of the earth. The State Rally Day is needed as an educational feature. State work is indifferently supported by many of our churches because they are not intelligently informed of the urgent needs of the work. Few would refuse assistance if they saw the needs.

It is not because our churches love our general missionary interests more than their own state, but because through the church papers, the national conventions, the visits of the representatives of these interests, the missionary rallies in the churches, they are made to see the great needs and opportunities of our general missionary work. Intelligent minds make liberal hearts. Many churches have their rallies for foreign missions, for American missions, their Children's Day, their boys' and girls' rally day for America, but observe their day for state missions with a brief announcement, a sermon and a collection. It is not to be wondered at if the offering be small; for the people have given in keeping with the emphasis laid upon this work. The State Rally Day is needed for educational and inspirational purposes.

Every year the number of missionary rallies conducted in strategic points by our Foreign Missionary Society is increasing. Each year the American Board has added emphasis to the home missionary rallies. The same

reasons which make valuable these rallies to the general missionary interests, make the State Rally Day valuable to the cause of state missions.

How shall the State Rally Day be conducted? As other missionary rallies are conducted.

1. Begin with early announcement. Awaken interest, increase interest, deepen interest in this coming day until expectancy runs high.

2. Use the prayer-meeting for at least two services.

3. Conduct a symposium on state missions. Let this be on Sunday morning before State Day, and consist of three or four short papers by the most consecrated people of the church on the various phases of the work. These papers should have an educative and inspiring value.

4. Distribute state mission literature at the close of the service.

5. Send a pastoral letter to every family with envelope for each member of the church.

6. On State Day let the pastor's sermon be his greatest effort for state missions.

7. As a climax, take the offering, without singing, while the hearts of the people are on fire with enthusiasm.

This plan is suggested, but another will do as well, *if it is worked*. Yes, by all means, let us have the State Rally Day!

J. P. McKNIGHT.



The Lone Star State for Christ.

There are many good mission fields in the United States. In fact there is not a state or territory which is bad. But Texas is the best of them all. Her climate and soil, coupled with her vast and varied resources, at last are being recognized abroad, and people are coming here by the thousands and tens of thousands. Many in the north and east, delicate in health, are coming to this kindly climate to escape the rigorous winters of the old homes. In many such cases the entire family will come with a single invalid. And when, as is generally the case, the health-seeker is improved, and the good news is sent back, others in the same condition come. Many young and middle-aged business men, with money, energy and skill, are coming here because of the fact that it has recently become perhaps the best business center under the flag.

And our people are impressible, as southern people generally are. Our preachers are not superior to those of other states, but I think I can safely say that their success in soul-winning is greater.

If I mistake not, we are soon to have the best bred people in all the land. The constant intermarriages of the northern and southern people will produce this superior race. All of this implies that the war fever has disappeared; and while our people still go wild when Dixie is played, they also cheer most heartily the Star-Spangled Banner.

The products of our soil include almost everything. We raise in vast abundance, and with little labor, cotton, corn, oats, wheat, rye, barely, rice, sugar-cane and grass of almost every kind. Our cattle are known the world over, and the same will soon be true of our hogs. And as for fruits and melons of endless varieties, we are second to no place in the land. The oil and mineral wealth is also great, and it is being rapidly developed, all of which means that Texas is destined soon to outrank the other states in these respects, as she now outranks them in territory. Therefore let the Lone Star State be captured for Christ.

M. M. DAVIS.

Dallas, Texas.



SPOILED CHILDREN

Usually Make Sickly Men and Women.

The "spoiled" child usually makes a weak, sickly man or woman because such a youngster has its own way about diet and eats and drinks things that are unfitted for any stomach and sickness results.

"I was always a delicate, spoiled child and my parents used to let me drink coffee because I would cry for it," says a Georgia young woman:

"When I entered school my nervousness increased and my parents thought it was due to my going to school, so they took me out again. But I did not get any better and my headaches got worse and weakened me so that I was unfit for any duty. Sometimes I would go a whole day without any other nourishment than a cup of coffee.

"Last spring I had a bad attack of the Grippe and when I recovered I found that coffee nauseated me so I could not drink it and even a few swallows would cause a terrible burning in my stomach. It was at this time that a friend who had been much benefited by the use of Postum suggested that I try this food drink. I found it simply delicious and have used it ever since and the results speak for themselves. I have gained 12 pounds and my nerves are as steady as any one's.

"I consider myself well and strong and I make it a point now to take a cup of Postum with a cracker or two as soon as I come home from school in the afternoon. Postum with crackers or a biscuit makes my luncheon. It certainly saved my life for I know coffee would have killed me in time had I continued drinking it.

"I have a young girl friend, a stenographer, who declares nothing strengthens and refreshes her like Postum and she has a little oil stove in her office and makes a cup of Postum at noon-time. I have recommended this wonderful beverage to many of my friends who know what it has done for me." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book "The Road to Wellville."

The Work of The State Boards

The Empire State.

In evangelistic effort this has been the most fruitful year in the history of the New York Christian Missionary Society. The mission points alone report additions during the year amounting to 212 as against 95 last year, thus making the per cent of gain in our mission churches 39 per cent for the year! Will anyone venture to say that New York is not a profitable mission field, when the per cent of increase in the mission points alone for this one year is equal to the per cent of gain of the whole brotherhood for the last eighteen years? The total gain of the churches during the year is 1,058 with the losses aggregating 291, leaving a net gain of 757, or about nine per cent.

We believe that we are on the threshold of much greater things in New York. We have not only the largest mission field in America, but, we believe, one of the most profitable. A new church and Sunday-school of 58 has just been organized at Dunkirk, the home of the great Brooks locomotive works which employs about 3,000 men. A city of 17,000 people with only about 500 members in the Protestant churches. A great field for us. Only one of a score of places from which comes the Macedonian cry. West Side Syracuse has a new property just purchased by the First Church, and a Sunday-school of 100 awaiting the evangelist to hold a meeting and organize a church. Amsterdam, a city of 30,000 with 20 Disciples awaits our entrance. We are starting out to increase the offerings for state work one hundred per cent this coming year.

The state has a population of 8,000,000 and we have a membership of 9,718; one for each 850 people in the state. And there are more people in New York unreached altogether by the gospel of Christ than in any other two states of the Union.

STEPHEN J. COREY, Cor. Sec. and Evangelist.

The Year in Colorado.

During the missionary year ending September 30, the state board aided, a part or all of the year, 13 churches, viz.: Grand Junction, Broadway Church, Pueblo, La Junta, Lamar, Las Animas, Florence, Colorado City, East Side Church, Denver, Windsor, Monte Vista, Craig, Golden and Greeley. Their membership is 1,179; net gain, 204; membership of their Sunday-schools, 1,519. Eight have auxiliaries to the C. W. B. M., with a membership of 146. Seven have Christian Endeavor Societies and seven junior societies. Ten of the 13 congregations own their own houses of worship, valued at \$37,650. Amount raised for local church and Sunday-school work, \$14,559.70; for missions, \$838.06; grand total, \$15,400.76. Three of these churches have become self-supporting during the year—Colorado City, Grand Junction and Broadway Church, Pueblo. At Florence, Edwin Lobach donated two-thirds of the price of three elegant building lots, and a house of worship is now being planned. Colorado City, also, is building. J. M. Cobbs and wife, of Windsor, gave a fine lot for a parsonage, and the building is now under foot. Four churches have been organized—Greeley, Meeker, Vineland and Ordway. New buildings are almost completed at Rocky Ford, Atwood and Vernon. Vineland is about to let the contract.

F. F. Walters labored as evangelist in northwestern Colorado from May to September. He visited Meeker, Craig, Hayden, Steamboat Springs and Yampa, Col., and Baggs and Dixon, Wy., just over the northern Colorado line. He organized at Meeker, with 38 members, and investigated the field at the other places, gathering much useful information, besides baptizing a goodly number, and receiving several otherwise. He did genuine pioneer work. Northwestern Colorado is coming into special prominence through the building of the Moffatt railroad, now in process of construction.

C. A. Hill and wife held a short meeting at Paonia, during which valuable church property was purchased.

Twenty-three meetings were held during the year. Six churches reduced their indebtedness \$8,551. The total amount raised for state work was \$1,559. We voted at Pueblo last week to raise \$2,500 this year. During the last five years \$1,400 more has been raised for state work than in the first 15 years of the organized work in Colorado.

During the coming year we are asked to support the new church at Greeley, the seat of the state normal school; to aid Golden, the seat of the state school of mines; to enter northeastern Colorado at Sterling; to give assistance to portions of the Arkansas valley east of Pueblo; to help Paonia and adjacent country; to strengthen the churches in the Grand and Roaring Fork valleys on the western slope; to supplement the salary of an evangelist for northwestern Colorado, where Brothers Walters has labored, besides helping some of the places formerly helped, and which must be aided yet for a time. Do not lose sight of the fact that Colorado is missionary ground. We need \$5,000 to enable us to meet the real needs.

LEONARD G. THOMPSON, Cor. Sec.
Denver.

The Work in Maryland, Delaware and D. C.

Our missionary work in the above territory is carried on under one organization. It was organized in Rockville, Md., November 12, 1878, as the Christian Missionary Society of Maryland and the District of Columbia, Delaware having since been included in the District. We celebrate our 25th anniversary this year.

The report of the first convention showed the number of the churches ten, with two mission points; membership, 1,635; additions during the year, 247; number in Sunday-schools, 1,228; number of preachers, 6; amount paid for preaching, \$6,245; amount for missions, \$180.

We now have one church in Delaware, four in the District of Columbia, and twenty four in Maryland, twenty-nine in all, besides three or four missions not fully organized. These congregations show a gain of 19 or over 180 per cent in twenty-five years, in the number of churches.

The report of our convention in 1902, shows a membership of 4,862, a gain of 3,227, or 197 per cent. The additions reported in 1902 are 815, a gain of 568, or 229 per cent. The amount paid for foreign missions in 1902, \$1,021; for home missions, \$855; for local missions, \$2,996. This, not counting other offerings, is a gain of \$4,692. The average for missions is nearly \$125 per member.

In 1902 we have twenty-one preachers, a gain of 15 or about 250 per cent in the preaching force. Our Sunday-schools reported 3,036 enrolled, a gain of 1,808, or 163 per cent.

In 1902 we reported eight missionaries at work. Our state board with the assistance of the American Christian Missionary Society sustained one of these and helped to support seven, the C. W. B. M. also helping support one of the seven. These eight missionaries reported 2,482 days of work, 811 sermons, 161 baptisms, 33 received by letter, and 45 otherwise, a total of 239, these being a part of the 815 reported above. All our churches contribute to state missions. A certain amount is apportioned to each church which they are asked to raise. Most of our churches contribute liberally to other missionary boards. One preacher among us gives two-tenths to the Lord and the others set the example of liberality for their flocks.

Many new and inviting fields are open for us to enter. The great need is more workers and more money. Seven years ago we had three churches in Baltimore, including a small colored church; now there are six and a splendid lot secured for the seventh.

Fifteen years ago we had one church in Washington with a small mission; now there are four and a good lot secured for the fifth. Within the past nine years, twelve of our churches have erected new houses of worship and four have secured houses already built.

We come to our Jubilee Convention rejoicing that we will close the year free from debt. We will emphasize the need of more attention to state work. The fields are white. In the twenty-three counties of Maryland we have no churches in sixteen of them, and churches in but two county-seats. We pray for more laborers. Let our rallying cry be "State Work to the Front."

J. A. HOPKINS, Cor. Sec.

The Disciples of Christ in Iowa 1836-1900.

Our state, known among the Indians as "The Beautiful Country," was not settled by the whites until 1788, when Julian Dubuque took up his abode where the city now stands that bears his name. In 1836, ten years before Iowa became a state, the plea of the Disciples was proclaimed within its borders. At that time David R. Chance did some preaching in what later became Lee county, and the first Saturday and Lord's day in July of the same year, organized a congregation of eight Disciples at the point called Lost Creek, six miles north of Ft. Madison. The charter members of the congregation were: Joshua Owen, David R. Chance, Silog Paine, Elizabeth Paine, Samuel Morrison, Jemima Chance, Joseph Morrison and Isaac Biggs, each agreeing to take the Scriptures of the Old and New Testament as their rule of faith and practice. On the same day Peter P. Jones, Nancy Owen, Drucilla Smith, Cynthia Young and Cassandra Owen were baptized and united with the church. Joshua Owen was chosen elder, and since the day it was organized the congregation has not failed to keep up regular services.

In 1843 a young man rode up to the home of John A. Drake in Ft. Madison, and inquired of Mrs. Drake if she had a book in her house that told her to entertain strangers. The good woman promptly replied, "Yes, sir. Our family Bible is always on the center table." This woman was the mother of our own Gen. F. M. Drake, the founder of our university of which the entire brotherhood are so justly proud, and the young stranger was Aaron Chatterton, who had ridden all the way on horseback from his home in Clearmont county, Ohio. Brother Chatterton has the distinction of being the first Disciple to devote his entire time to the gospel ministry in Iowa. He became a great preacher, and until his death, was a leader among the people. In 1849 Nelson A. McConnell came to the state, and in 1852, Brothers Chatterton and McConnell are said to be the only men of our people in the state who were devoting their entire time to the ministry. Other men were here who faithfully proclaimed the word, but they were engaged in other pursuits.

Among the early ministers I find the names of John Rigdon, James Ross, Arthur Miller, James Graut, Chas. Levan, H. C. Mott, J. W. Gill, S. H. Benham, Jonas Hartzell, John Martindale, Pardee Butler, Daniel Bates, D. P. Henderson, Allen Hickey, S. B. Downing and J. K. Cornell. From the very first these brethren and their associates were tireless in their efforts to advance the interests of the Master's kingdom. In 1848 the state was divided into two districts and an attempt at co-operative work made. In 1850, Daniel Bates began publishing the Western Evangelist. This, our first paper, was a helpful auxiliary in getting the plea before the people and in advancing the general interests of the church.

During "the forties" the brethren came together in their yearly meetings, but at Marion, May 23-26, what was considered the first great state meeting was held. At this meeting there were 39 congregations and 2,009

members reported, and in 1851, Brother Bates published a statement that there were seven preachers at work in the state, and ten years later about twice that number.

The Iowa Christian Missionary Society was organized at the state meeting held at Mt. Pleasant, June 8-11, 1855. The officers elected for the first year were: Aaron Chatterton, president; Joshua Swallow and J. H. Bacon, vice-presidents; John Bowman, recording secretary; Arthur Miller, corresponding secretary, and W. A. Saunders, treasurer. The directors were: Jonas Hartzell, F. B. Lowery, Jeremiah Murphy, N. A. McConnell, Alvin Saunders, J. L. L. Terry, S. H. Benham, A. Harlan, J. A. Drake, Samuel Knight, Samuel Downey and Wm. C. Paine. At this meeting \$407.50 was subscribed as a basis for missionary work, and N. A. McConnell was selected as the first standard-bearer. Copying from the records of that meeting, I find that after speaking of the deep feeling that prevailed, Brother Chatterton said, "I have reason to think—nay, I will say—it is my faith, that where there is union and tears and prayers and action, that God's cause will prevail. It was then proposed to sing, 'Go with thy servant, Lord,' and we gave him (McConnell) the right hand of fellowship, that he might go to the 'destitute;' then bowing in prayer, Brother Grant addressed the throne of grace in behalf of the church, in behalf of the cause, in behalf of him who was our first state missionary."

From the first, these brethren regarded evangelization and Christian education as being of equal importance, and at the state convention held at Marion in June, 1856, it was decided to erect and endow a college, and in October of the same year it was agreed to locate the college at Oskaloosa. The new enterprise was pushed as rapidly as possible, and in September, 1861, Geo. T. and J. W. Carpenter began teaching in the new college building.

The faithful men who sought to promote the co-operative work met with the usual discouragements that confronted our brethren in those days. The fierce sectarian opposition from without, the ultra independence of the local congregation and the lack of unity in plan of work were such that it was only with the greatest sacrifice and heroism that progress was made. In the records of 1869 the statistical report shows 50 meeting houses, 67 Sunday-schools, 143 congregations and 10,592 members.

At the state convention held at Marion in August, 1870, the missionary work was reorganized under the name of the Iowa Christian Convention and remains so at this time. The first officers were, Allen Hickey, president; F. Waiden, secretary; J. H. Drake, treasurer. From that time on the state missionary work assumed more definite form and the results were far more satisfactory. The statistical report on 1883 gives the number of preachers to be 106, meeting houses 182, members 16,133. In 1890 there were 220 congregations and 25,000 members. In 1900 there are 460 congregations, 436 houses of worship and 55,562 members.

Since our missionary work was organized in 1855, 164 congregations have been organized by its agents and it has given assistance to more than two-thirds of the congregations in the state. From the foregoing it will be seen that God has wrought a great work through the co-operative efforts of his people, and, while we are devoutly thankful for the splendid results of the past, we feel that the work has been fairly begun. We only have one congregation to 125 square miles of territory and 5,000 of the population with 15 counties and 33 county seats wherein we have no church.

With our well organized system, a uniform plan of work and perfect harmony within our ranks, we are certainly in condition to be used by our God in establishing his church in Iowa ("the beautiful land").

Our state is divided into five districts. The northwest district includes 29 counties, the northeast 25 counties, the central 7, and the southeast 22, and the southwest 16 counties. The districts and counties are organized auxiliary to the state, thus making what we

call "The State-Wide Plan," in which the missionary work is managed by the state and district boards jointly. All missionary money passes through the state treasury. In addition to the clerical work, the corresponding secretary acts as state superintendent of missions. Our board of managers consists of five district secretaries, together with five men elected annually at the state convention. Those elected at the state convention constitute the executive committee. The present board is as follows: A. M. Haggard, president; T. F. Odenweller, vice-president; J. J. Groves, recording secretary; J. M. Lucas, treasurer; S. B. Denny, corresponding secretary, with the district secretaries, C. E. Wells, of the northwest district; Jas. T. Nichols, northeast; W. S. Lemon, central; J. P. McKnight, southwest; and W. T. Fisher, of the southwest district.

B. S. DENNY.

What Texas Missions Have Done.

The summary of what Texas missions have accomplished and the report of B. B. Sanders, corresponding secretary for the year ending June 1, 1903, give solid encouragement to the workers from men whose experience in and knowledge of this field give to their words great weight. Brother Sanders' report shows 86 additions, and \$8,888.35 raised for state missions. The time was when we prayed for "open doors;" now they appeal to us by tens and twenties. Never was there larger opportunities nor more inviting fields than are to be found in Texas now. Have we not come into the kingdom for such a time as this?

Dallas, Tex. J. C. MASON, Cor. Sec.

It is often asked, what are you doing in the field? Are churches being planted? Is the money contributed being used wisely? These are legitimate questions and should be answered.

At San Antonio we began with a small and discouraged membership, and for years labored under disadvantages. We now have a congregation of 350 members of as good people as are in the city, a good Sunday-school and working church with a property worth \$35,000.

Houston had some 20 discouraged members and no prestige, no place to meet; now she has 500 members, one of the best Sunday-schools in the state, and property worth \$25,000, and is a liberal contributor to all the missions of the church.

Galveston has a good house and parsonage—together worth \$15,000, a congregation of 100 members, a good Sunday-school, and is building up continually, though a difficult place.

El Paso was a most unpromising field at first, but now has a flourishing church and good house and is felt as a power for good in that city. Property worth \$20,000.

Tyler, Gonzales, Luling, Goliad, Beeville, Albany, Marlin and many other places have most of them flourishing churches with comfortable houses to worship in, as the direct result of Texas missions. No less than one hundred churches have been organized by the Texas missionary work, and the time would fail me to tell of Huntsville, San Marcos, Longview, Mineola, Hillsboro, Mineral Wells and many other churches that were revived and put to work and are now doing good service for the Master's cause by the touch of Texas missions through the consecrated workers sent out over this empire state.

Every dollar you put into this work of the Lord, yields a good dividend. There are still those who are telling that the board uses the money themselves, which is as false as false can be, and those who say such things know better, or could if they would investigate. Every dollar goes to support the men who are in the field preaching the gospel and building up the cause of the Master. You can't invest a part of what the Lord gives you better than to aid this cause.

The first Sunday in November is the time for an offering for this cause. Let each minister and congregation see to it that all who love the Lord Jesus Christ in sincerity, have fellowship in this work. There is no place where the same amount of money will ac-

complish more for the Lord than in Texas. "An offering from every preacher and each member of his congregation for Texas missions the first Sunday in November." Let this be heralded from every pulpit in our state from now until it is realized.

A. J. BUSH.

Missouri Missions.

Here in Missouri we have over 3,000,000 of people. One-third of these are children too young to belong to any religious organization. Not over 800,000 of the others are members of any church, leaving 1,300,000 who are out in the world away from God living, dying without hope. Over half of them, 650,000, never enter the doors of a church at all! What is your duty, and mine, to this great horde of the unsaved that at our very doors are perishing for the need of the Word of life? Is it not our "business?" Then are we not of him whose business it was to leave all and come and die for a poor, lost world.

A large number of these unsaved, in fact the overwhelming majority, are in our cities. Here the two extremes of the most unselfish devotion and the most utter abandon in sin, meet. Thousands live therein into whose homes the form of the Man of God never enters, where his voice is never heard in prayer and song, and into whose darkened lives and miserable souls the light, the joy of God's truth never comes. Can we view such a spectacle with indifference? Not if the spirit of God dwell in us.

Into the largest of these cities, St. Louis, this next year is to come the world. From every part of this round habitable earth the children of men are to come. As it was on the day of Pentecost so will it be there, "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." These will be there and more, from Europe, Asia, Africa, America and from the islands of the sea, they are coming, and never since that first Pentecost with its 3,000 converts has there been such a chance to preach the Word to the whole creation.

Can we do it? With your help we can. What an opportunity to tell the world of the scripturalness of our plea for a return to primitive Christianity! What a chance to push the idea of the sinfulness of divisions and strife among the people of God! What an opportunity to preach the union of those who love our Lord Jesus! Never was time so opportune, never was period so gracious, never was opportunity so great as this. Shall we embrace it? Then let the first Sunday in November find us ready, heart and hand, for this gracious holy service. Let not our state lag in this great work. Let Missouri move up abreast of the leaders, ay, let Missouri take her rightful place and lead.

T. A. ABBOTT.

311 Century Bldg., Kansas City, Mo.

The Indian Territory as a Mission Field.

The territorial board of the Indian Territory during the last year has not done what it might, and ought to have done, but with the limited means we have had at our command we feel that we have done something. During the year the territorial board, in connection with the national board, has assisted twelve churches, churches that without this would have been helpless. But you will say that is a small matter; we know this, and yet when you remember that in the entire territory we have but fifteen churches that we can rely upon for any support in this work, and the most of them weak, it will be seen we have done a great work. During the year we have built five new houses of worship, had four hundred additions to the church; this has been the work of the board, or the two boards working together. Our greatest need in the Indian Territory is more men of the

right kind, men that will go out and risk all for the cause of the Master. With twenty good men, men who have proven their armor, who know the joy that comes of self-sacrificing service, men who have faith in the promises of God, we can double our strength in the territory the next twelve months; we may not double our numbers, but our strength. I am sure we have the men if we could only find them. We also are in great need of houses of worship; this you can see at once when I tell you that for our one hundred churches, we only have in the territory nineteen houses, leaving eighty-one entirely without a church home and experience has proven that it is very hard to keep a church alive without a home, or house to meet in that they can call their own. Money spent now in this country in this way will soon return it one-hundred fold. Thirteen of our churches this year paid to home missions nine hundred dollars. Help the Indian Territory now to get the gospel to this people, and then to get them into houses and she will fall into line at once with the mighty host for the evangelization of the world.

G. T. BLACK, Cor. Sec.

Ardmore, I. T.

The Work in Michigan.

Last year under the direction of our state board, 21 places received more or less help. There were 185 persons baptized, and 84 others added to the churches. There was only one man in the general field for all his time. This year we have four evangelists in the field—two in the general field and two located with mission churches.

We reported a net gain of 500 members in Michigan a year ago. This year promises far larger results.

W. H. Kindred, the Ionia evangelist working under the direction of our state board, started the work in Belding in July. They now have 87 members and a lot, and are about to build.

The church at Traverse City has over 250 members. They increased 100 last year. A \$10,000 building will soon be dedicated.

The young church at Grand Rapids has a membership of over 125.

The churches paid \$9,200 on building debts last year.

The new work taken up this year includes Hart, South Haven, Lansing, Belding, St. Johns and Frankfort. Others fields are calling to us.

We have at present in Michigan 112 churches and 11,500 members. We aim at having by 1909, 150 churches, 25,000 members and \$100,000 raised for a Bible college at Ann Arbor.

We have in Michigan 83 counties. There are 41 counties where we have no churches. We have 68 churches in country places and villages of less than 500 of a population. There are 28 places of 1,000 population and over, where we have 32 churches. We have churches in only 18 county seats. Six of these were started within the last five years. There are 154 towns and cities of over 1,000 population where we have no churches. There are few churches in the northern part of the lower peninsula, and not a church in the 15 counties of the upper peninsula.

Our watchword for this year is \$3,000 from the churches for Michigan missions. Of this the Ionia church has already promised \$1,000. The day for larger things is at hand. We are just entering Lansing, the state capital.

If the churches sustain us this year in our undertakings, we are confident the number of evangelists in the field can be doubled next year.

Every church should take the offering the first Lord's day in November.

St. Johns, Mich. D. MUNRO, Cor. Sec.

Kansas—Her Opportunities and Victories.

If America is another name for opportunity, it is certainly true of Kansas, the geographical center of the United States. Opportunities for the cattlemen, husbandman and tradesman, for the merchantman, oil man and

gas man. But especially is this true of the state respecting the preaching of the gospel. The people of the east are here without so much of their conservatism and prejudice; these having been lost in transit. In this receptive soil, New Testament Christianity takes root quickly and grows rapidly.

There are vast areas of the Sunflower State untouched by the Disciples of Christ. There are thirteen counties in which we have no church. There are nineteen towns of 1,000 people and over in which we have no organization. There are twenty-six county-seats where we are practically unknown. All these fields are ripe. In many of them we have a few scattered brethren who are uttering the Macedonian cry.

But while there remains yet much land to be possessed, it is encouraging to know that something has been, and is being, done to establish primitive Christianity in the state. A few examples will illustrate the nature of the work of the Kansas Christian Missionary Society in this respect.

Ottawa, a county-seat of 8,000 people, aided by the K. C. M. S., for about four years altogether, now self-supporting, maintaining full time preaching, and contributing to all missionary enterprises. Kansas City, Kansas, Central, a scattered and discouraged membership in 1900; reorganized by the K. C. M. S., is still being cared for and has grown to a membership of 200, thoroughly organized in all departments is giving to missions and has a \$5,000 building lot partly paid for. Oberlin, a county-seat, church organized, house built and nearly all paid for, full time preaching, is a promising field. Great Bend, county-seat of Barton county, meeting held by the K. C. M. S.; organization effected and house built. At Abilene, the county-seat of Dickinson county, the building was about to be sold for debt. By aid of the K. C. M. S. the house was saved, finally paid for and the congregation made self-supporting.

Besides these, mention might be made of many others where aid has been given, such as Clay Center, Colby, Concordia, Oakley, Florence, Perry and Marysville.

In addition to the above, fully one hundred and fifty churches have been touched and helped in a financial way and in many other ways by the State Mission Board within the last four years, not to speak of the work of former years. At the present time more attention is being given to evangelistic work. A special fund has been raised for this purpose, and the evangelist is already at work organizing new churches.

The State Society is nearest the churches of any of our missionary organizations; consequently in a better position to know the needs of the field and render intelligent aid. Moreover, the national organizations reach the churches largely through the state organization, its conventions, secretaries papers, etc. For these and many other reasons the State Society should be generously sustained, and State Mission Day be made a great day in all the churches.

Topeka, Kan.

W. S. LOWE.

Wisconsin State Missions.

Under the able leadership of C. M. Kreidler, of Milwaukee, our Wisconsin State Missionary Association passed through the most successful year, in many ways, of its history. Every one of our twenty-nine churches, with one exception, reported offerings for state work. The largest amount given was by the Footville Church. It averaged more than one dollar per member, besides raising more than all of its other apportionments in home, foreign and Church Extension work. The average in the state was 44 cents per member for state missions. Five churches were organized, among the number, one in the great city of Superior and two small Norwegian churches. We are, I believe, the only state that is doing work among the Scandinavians. Many of them, by independent study of God's word, have come to almost the same position that we occupy, but they need instruction and organization. We are planning to put one of their own men among them. We have had a church at Chippewa Falls for a number of

years, where they have been ministered to on Sundays by one of their own number who has worked hard, six days in the week, in the shops. We need more money to support this man for all his time and to furnish them literature in their own language. Aside from this people, the great hindrance to our work is the large per cent of foreign population. One-fourth of the people are foreign born. Half are born of foreign parents. Our church membership increased last year a little more than eleven and one-half per cent. This year we are planning for larger things and our battle cry is, "Wisconsin State Missions to the Front." May every state take up a similar slogan and rest not until the work is accomplished, for our states are the basis of supplies for all missionary work. If we Christianize them we will soon Christianize the world. God said to the children of Israel, in the face of seeming unsurmountable difficulties: "Go forward." So God says to-day, to every member in our states, "Go forward." May we not prove cowards or faithless ones, but obedient soldiers.

DAVID N. WETZEL, Cor. Sec.

The Situation in Western Pennsylvania.

The centennial in nineteen-nine is the cry that is arousing the Disciples of Christ of western Pennsylvania to a new and greater effort and interest in state mission work.

There are 2,300,000 population in the 25 counties which comprise the western Pennsylvania district, with only 113 churches; the foundation, however, has been well laid and the churches partake of the energy and prosperity which comes to the center in the great iron manufacturing and mining industry. Alive to every phase of our growing church life, there is no more promising mission field anywhere.

The Western Pennsylvania Board are planning to enter every one of the ten counties where now there are no churches of Christ, and to lay siege to the 14 county seats that are without organizations. There are 148 towns and cities of over 1,000 population who have no church.

This large unoccupied territory has many scattered Disciples who are awaiting the coming of the state missionary and will help in planting the cause.

There is a large number of foreigners who are approachable and need the gospel. The board is supporting Miss Anna C. Vasicek as reader and missionary among them.

The work that has been done has given confidence that greater things may be done, and we believe that the next six years will bring results that will be a matter of profound rejoicing for all.

The field partakes more of the nature of the conservative east, and any work to succeed, demands that it shall be laid hold of with a firm hand, and the Western Pennsylvania Board has made a good record by staying with every mission until it is safely self-supporting. The American Christian Missionary Society is helping to support Fred A. Bright as evangelist. A number of churches are caring for missions at promising points and supplement the work of the board.

If every one of the 15,094 Disciples in western Pennsylvania will give something toward state missions there can be more missions started, many more men supported, many more souls won for the kingdom of God.

J. A. JOYCE, Cor. Sec.

McKeesport, Pa.

Kentucky Missions.

In Kentucky there are 17 county seats where we have no church at all, and as many more where we have weak ones that need help. There are eight counties in which we have not a single house of worship, and as many more where we have only one or two buildings of our own. There are between three and four hundred towns and villages in which we are not represented. These are not large, as a rule, for Kentucky is not a state of large towns. We ought to preach the

gospel of the first century to these fields for their own sake. The demand is upon us also for the sake of the towns and cities of the present and the future, and the great West pleads with us to send them people already reached by the gospel, that they become factors in our growth and progress there. The future of our general home and foreign missionary work depends upon the evangelization of this territory. From these states to-day they receive their largest support, and if we cease to grow where we are strongest, it means ultimately decreasing support for these great enterprises.

If the past may be construed as a prophecy of the future, then we of Kentucky have a right to face the rising sun with hope in our hearts. During the past 18 years we have added, through state missions, 35,504 to our numbers; we have organized 200 congregations, built 145 houses of worship, and accomplished many other things to the advancement of the cause. Already during the past year our churches have made a decided advance in support of this work, both as to number contributing and the amount given. To the brotherhood of Kentucky is given a peculiar task. A large part of our neediest territory is occupied by the Highlanders of the South. Among them is found to-day the greatest activity in business development in the state. In many sections of that territory the people are largely without adequate opportunities for enjoying the blessings of the gospel. Our message is one that conquers its way easily with them. Our opportunities are great in that region of the state, and our responsibilities are commensurate with them. Our past history is glorious; but our future work may far transcend that, if we are wise in our day and generation.

We most earnestly appeal to our brotherhood to make November great by an advance movement in the interest of Kentucky missions. It is imperative. We cannot be loyal to our Lord and to our day and generation unless we do something worthy of our opportunities and the great commission under which we labor.

H. W. ELLIOTT, Sec.

Sulphur.

Indiana.

During the year ending May 1, 1903, the state board directed 61 meetings in weak or in new fields, with 1,131 additions. The state evangelist held 27 of these, with 503 additions. He also attended 28 district conventions, carried the correspondence, etc., and including all expenses, the cost per capita of additions was \$1.07. Thirteen standing missions were carried by the state board, and the additions in these missions, and by other evangelists employed by the state, cost each \$1.77, and the average for all was \$1.20 per capita.

This demonstrates three things: 1. That the Indiana state board has given the closest attention to economy, as the operating expenses were practically nothing.

2. That our state fields are the richest territory on earth for the plea we make, and that a dollar will go farther in soul winning under the direction of state boards in their state fields than anywhere else.

3. That with more money, the cost of accessions per capita can still be reduced one-half, as the operating expenses with \$25,000 would be no more than with \$1,000.

Indiana has the densest Disciple population of any of the states: 940 churches, 124,000 members, 808 Sunday-schools, 120,000 officers and teachers and pupils, and 702 preachers, and yet we have occupied but one-third of our available territory; 14 unoccupied county seats, 104 cities and towns of 1,000 population and over, not yet entered, one county with but one church, and 15 counties with but two churches each, and cities growing at an amazing rate.

With a uniform state day, and the help of our general press, state missions are coming to the front all along the line. The preachers are a unit now on the necessity of state missions. We all rejoice with foreign and American boards in their splendid achievements, financially, this year; but it requires no

prophet to foretell that we must reach our limit, unless we give attention to our state work, the base of supplies. I plead for the November offering for state missions to the end that we may be thoroughly loyal to the great commission and the Great Commissioner, and finally effectually preach the gospel to all the world.

T. J. LEGG.

Washington State Missions.

The policy pursued by the Washington State Board last year was to foster the churches already established. No evangelist was employed by the state board, the available resources being appropriated to aid in the support of pastors. Whitman county employed an evangelist about six months last year and some missionary meetings were held by others, notably at Prosser and Wenatchee, resulting in an organization at each place. This year the state board has adopted a different policy. A larger evangelism is being undertaken. A state evangelist has been employed who will also act as corresponding secretary. Bro. J. M. Morris was chosen for this work, and is already giving evidence of fitness for this very important work. For some years past the office of corresponding secretary has been with some one of the busy pastors. It is to be hoped that the present order may be continued. Bro. Morris will devote himself to work west of the Cascade Mountains.

Bro. L. F. Stephens has been employed to evangelize in Eastern Washington with his wife as singer. They are now in a good meeting at Castle Rock. From this meeting they will go east of the mountains, and a great work is confidently expected from them. The Whitman county board continues Bro. McConnell in that field this year, so we may reasonably expect a large harvest of souls in this missionary year.

The offerings from the churches last year did not at all represent the ability of our churches in the state; but good offerings are already being made for the support of the evangelists, and the success of the forward move is assured.

The president of the board, Bro. J. T. Eshelman, will devote some time to evangelistic work and many meetings will be held by pastors.

The members of the state board are J. T. Eshelman, president, Tacoma; W. S. Crockett, Olympia, and A. C. Vail, North Yakima, vice presidents; H. K. Pendleton, Tacoma, treasurer; B. H. Lingenfelter, Seattle, recording secretary; J. M. Morris, Sumner, corresponding secretary.

Let there be a rally in every church for the evangelization of this state. So much depends upon immediate action.

Tacoma.

MORTON L. ROSE.

Nebraska Missions.

The missionary forces of Nebraska have never been more active. The year ending June 30 has been profitable, if not wholly satisfactory. We are never quite satisfied. The secretary has been in the field all the time; a new departure in Nebraska. Many weak congregations have been visited and encouraged. There have been several instances of revived churches that amounted practically to a resurrection from the dead. Two new congregations were organized. Membership in the two being over 100. One of them has provided a new house. The churches received 350 additions last year directly from the work of the missionary society. Of these 215 were baptisms; 27 different places were helped. The secretary assisted in the dedication of four new houses. In every case, save one, all the money necessary to pay out was pledged. Mission points have been maintained in five places. One of these is just ready at this writing to dedicate a fine building in a city of 8,000. A start has been made in Omaha to establish a city mission. The Bible-school organized by the missionary has enrolled 100 pupils. The outlook is good.

Yet the field is wide. Of the million popu-

lation, the disciples can muster at the outside no more than 20,000, and much less in organized bodies. The North Platte section, a large tract, growing each year more prosperous and populous, is almost virgin soil for our work. Towns and cities with populations ranging from 500 to 3,000 are destitute of preaching that has the note of New Testament unity prominent. Even in the southeastern part, where we are most numerous, there are two counties without a living congregation of Disciples, though in one of them there is a house. In the state at large there are 29 towns ranging from 1,000 to 4,000 population, and 14 others above 800, where we have no churches. Of these 21 are county seats. We have 34 counties, with 195,000 population, having not one single living congregation. In 17 others there is only one each, or at most two, and generally weak. Nebraska Disciples are the ones especially charged with the duty of correcting these conditions. We can do it and God expects it of us.

W. A. BALDWIN.

Lincoln, Neb.

New England Missions.

The New England Christian Missionary Society closed at Springfield, Mass., on Sunday night, Oct. 4, one of the very best annual conventions it has ever held. Nearly all of the churches reported handsome gains in membership. An evangelist has been supported since March 1, jointly by the New England Society, the American Christian Missionary Society and the Christian Woman's Board of Missions. The field is regarded as one of the most difficult in the world for quick results. The evangelist has organized one church, located one pastor, held two tent meetings, besides six other meetings, most of them short ones; had 39 additions and 17 others by relation and from other religious bodies; collected in the field \$280.32. He has done much to open up the field for future effort, and is pushing the campaign for still larger work this fall and winter. Two of the congregations have paid off old debts during the year, and one other made a handsome reduction of its debt. Most of the congregations have arranged for protracted meetings this winter.

The A. C. M. S. and the C. W. B. M. have proposed to appoint a superintendent of missions for New England, to do for this part of the country a work similar to that which W. F. Cowden has so well done in the northwest. The New England Convention heartily approved this move and will co-operate in securing and supporting the right man. This is a long advanced step, and one that ought to meet with the hearty support of every Disciple of Christ in America. The brotherhood ought to put \$10,000 into New England next year. The convention resolved to make the strongest possible effort to plant at least one new church in some one of the large cities the coming year. One serious cause for regret and sadness confronted the convention, viz., the loss of its beloved president and leader, J. H. Mohorter, who has resigned his pastorate of the Boston Church and will soon remove to Pueblo, Colo. A. F. Heaney, of Manton, was elected his successor as president of the board. He, with G. A. Reinl as corresponding secretary and with the support of the board elected, will give us an aggressive administration. President Mohorter has worked hard in the face of many difficulties to bring the work here to its present hopeful basis. He received, and deserves, the thanks of all. The watchword in New England is "Forward."

J. H. HARDIN.

Fountain Hill, Boston.

Illinois.

The summary of work done by the State Society is as follows:

Men employed, 47; days' service, 2,152; churches visited, 181; sermons, 1,756; meetings held, 75; conversions, 713; other additions, 602; total additions, 1,315; churches organized, 8; churches aided, 63; Bible-schools organized, 8; Endeavor societies organized, 8; county

News From Many Fields

rallies, 10; church rallies, 3; officers ordained, 6; ministers ordained, 5; dedications, 2; difficulties adjusted, 5; money raised for local purposes, \$6,957.30; money raised for State Work, \$10,999.98.

There are 805 congregations in the state with 84,668 members. There are 10 counties with one church each; two counties with two churches each; three counties with five churches each and six counties with 20 or more churches each.

There are 8 counties, 28 county-seats, 124 towns of 1,000 to 5,000 population; 7 cities of 5,000 to 10,000; 9 cities of more than 10,000—all without a church that is simply Christian. Then there is Chicago with one-half the population of the state and with less than 30 churches. It is well to bear in mind the numerous villages and moral communities now open to the simple gospel.

The resources of the board consist of the co-operation of about 350 churches and about 60 per cent of the ministry which results in \$9,000 to \$11,000. Interest on the permanent fund amounts to about \$1,200.

In order to do a service that is reasonably proportionate to the field, there should be \$25,000 given each year by the churches, and the permanent fund should be increased to \$50,000. In view of the immensity of the field and the wealth of the churches, this expectation is modest.

The state and district boards are supporting missionaries in some prominent cities, but they wish to do more work of like kind. They wish also to open missions in a number of cities this winter, but it all depends upon the liberality of the churches on Illinois Day. Let the facts appeal.

J. FRED JONES, Sec.

Texas.

John A. Stevens, of Chicksha, I. T., is in a successful meeting at Oak Cliff, this city.

Geo. L. Bush, McKinney, is holding his own meeting and doing it successfully. George is one of our young, yet one of our best, all-around ministers.

The writer visited Sherman and preached for J. W. Holsapple Sept. 27. We found a live church in the city and a growing mission, recently housed, in the country near by. Brother Holsapple was holding a mission meeting at Tioga.

The Christian Courier gave us twenty pages brim full of good things, and promises a mammoth illustrated Texas mission number in October.

The first Dallas County Convention, under the auspices of the Christian Church, will be held in the Central Dallas Church, Oct. 8.

We have in this city six churches, and all but one are in good houses of worship. They are the First, Jesse P. Sewel, minister; the Central, M. M. Davis, minister; Ross Avenue and Dawson Avenue, Graham McMurray, minister; Oak Cliff, M. P. Harmon, minister, and West Dallas does not believe in a "salaried pastor."

Bro. George Duffy, late of Iowa, has engaged with the church at Alvarado and Venus. A splendid field and a live man wanted.

It was our privilege to spend a night recently at Carr Burdette College. I was delighted with the substantial and up-to-date buildings, with all the conveniences of a modern home. Girls committed to the care of Brother and Sister Carr are in good hands, and their location might well be advertised as a health resort.

The northeast Texas convention was held with the church at Longview, J. H. Fuller presiding. Brother Fuller is doing substantial work at Longview and it was, at least in part, due to his good work that this was pronounced the best convention yet. The reports of the evangelists, M. M. Smith, V. L. Graves, B. J. Waugh, J. H. McWhirter and Missionary Pastor A. L. Oder, were models and gave evidence of work that will continue to bear good fruit.

Bro. A. O. Riall was chosen president of the

southeast Texas convention at the late meeting at Lufkin. This makes Brother Riall a member of the state board and gives us a strong, active man in the right territory. East Texas is coming to the front.

The Texas brotherhood feel most keenly the loss of Bro. A. G. Aldermon, our neighbor missionary. May our Father's love strengthen the bereaved ones in this trying hour.

Dallas.

J. C. MASON.

Southern California.

After three months in Europe, A. C. Smith and wife have returned to Los Angeles. They have been greatly missed this summer in all circles of Christian activity. The great reception tendered them by the First Church was expressive of the welcome felt by our workers throughout the state.

F. N. Calvin gave a brief but blessed ministry to the church at Santa Ana. Southern California reluctantly submits to the overruling Providence in this case. Confident that the magic of this delightful clime will cast its customary spell over this choice spirit, we hope soon to greet him here again. He goes to the Compton Heights Church, St. Louis.

H. Elliott Ward has resigned at E. 8th St., Los Angeles, where for nearly four years he has done a splendid work in a difficult field. He has a ranch near Azusa, where he will live and labor for the church as pastor.

M. B. Madden and family stopped off, en route to Japan, and gave two excellent addresses before our churches in Los Angeles last week.

John C. Hay is now pastor of the congregation at Hollywood, and F. M. Kirkham has taken the oversight of the Vernon church, where T. D. Garvin ministered at the time of his death.

Mrs. Princess Long and family, whose permanent home is at Long Beach, started for Paris, Ky., Oct. 4. Mrs. Long has engagements as evangelistic soloist for a number of our large churches, which occupies her time all next year in the east. We reluctantly let her go, but are glad to make so much of a contribution to our success elsewhere. Mrs. Long will be at Detroit.

Southern California will be represented at Detroit by A. K. Crawford, J. P. Ralston, Mrs. Princess Long and Grant K. Lewis and wife.

Los Angeles is getting to be a great convention city. The General Assembly of the Presbyterian Church met here in 1903. The World's Conference of Methodists convenes here in 1904, and the International Convention of the Disciples of Christ will assemble here in 1905.

After two years of delightful service, the pastor at Long Beach has resigned to take up the work of southwestern evangelist under the joint direction of the Evangelizing Board of Southern California and Arizona and the A. C. M. S. Great has been the conflict of soul in deciding to leave a happy pastorate and bend the back for the burdens of all the churches. But the call from the first was emphatic and insistent and, we believe, of God as well as from men, and so we obey. God bless the dear people at Long Beach and prosper our growing work in the great southwest.

GRANT K. LEWIS.

En route to Detroit, Oct. 1, 1903.

Wisconsin.

W. O. King, who has been faithfully serving the church at Ladysmith, half time, has resigned that they may secure a man for all of his time. Brother King was urged to continue in this work, but he declined on the ground that he desired to improve his timber farm and make for himself a home. Brother King reports three baptisms and one addition by letter for September.

We feel confident that we have the right man in the right place in F. W. Harlow at Superior. This is one of the churches that we

organized last year in this city of over 30,000. Brother Harlow reports for September two baptisms and one addition by letter. He begins a meeting next Lord's day.

We hear the best reports from the union meeting held at Richland Center this summer. Bro. Wiley Cash, our minister in this city, immersed 13 one prayer-meeting evening and it was thought that many more would unite with our church.

The church at Footville remodeled their church building last year and they are now planning to erect a parsonage. They have had two additions by letter and two baptisms since last report.

Our state convention was most royally entertained by Brother Kreidler and his Milwaukee church. Our church there, under the able leadership of Brother Kreidler, is in a flourishing condition. They hold their meeting this year with home forces.

I would like to correspond with some self-sacrificing men who will come into this state. The work is most difficult because of the large per cent of foreign population, three-fourths of the people being either foreign born or born of foreign parents, but the people are appreciative and it is a delight to labor with them.

D. N. WETZEL, Cor. Sec.

Footville, Wis.

Missouri.

A dear friend writes concerning the convention at Columbia: "Well, I guess you were well pleased with that convention, for surely you have not seen a better one, in nearly all respects, than the one at Columbia, the attendance, the reports, the committees, the spirit and the results. It ought to be a great inspiration all around and should put state missions to the front. Every member of the board should feel proud of the year's records, and you especially should feel thankful for it, and doubtless you are. Now for another year's work."

We thank our friend for his good words. It expresses our sentiments to a nicety and puts it better than we could have done. Then it has more weight, coming from another source. We are indeed rejoicing at the results of the year's work, and every lover of the Lord will surely rejoice with us. Think of it, 11,313 days' work; sermons, 7,267; churches organized, 33; Bible-schools, 69; baptisms, 2,329; otherwise, 1,801; total, 4,120; total money raised for all purposes, \$134,053; actual receipts to the state treasury, \$7,374.96, \$1,108.58 more than last year. For every dollar sent to our treasury, \$17 more was collected. It cost less than two dollars to win a soul for Christ. No business on this earth pays on investment like this; it is immense, it is wonderful, it is thrilling.

The convention was also a great success in every way. It was epoch-marking and making. Gradually, year by year, the reports are getting better and the receipts larger, but this year was a long stride in advance. The spirit of the convention was deeply devotional, and one thing that more than aught else made this possible were the superb devotional Bible studies by Dr. W. T. Moore. It was not a gathering simply for pleasure, but business, and that the business of our Lord and King. Every speech, every sermon, every report was dominated by this thought. It was indeed good to be there.

"Now for another great year's work." If the convention means anything it means just that. What if we have been on the mountaintop of transfiguration, if when we come down we find ourselves too weak to cast out the devils we find at the foot? This year ought to be a year of wonder-working among our people in this great state. The results of the past year's work ought to inspire us to greater diligence and more liberal-hearted giving to the work of the Lord. We have set our mark at \$10,000 for state missions. It will be easy of realization if we all work with a will.

Give us the \$10,000 and we will report 5,000 added to the saved in the next twelve months.

Our state is being compared to other states—especially Ohio—to our detriment and shame. Ohio has a few, very few, country churches; Missouri has hundreds of them, many of them too poor to have preaching even one-fourth of the time. It is a great injustice to make such comparisons without giving some reason other than that our people are stingy and illiberal. It is bad enough at best, but every year finds a constant improvement. Let us make this year the very best of all.

State Mission Day has been changed from January to the first Lord's day in November. We make this plea to four stronger churches that they set the example to the weaker ones and take their offering on this day. The balance in the treasury is only \$7.77. This is written on the day of the first meeting and we are seriously handicapped by this condition. Let there be a great rally. The CHRISTIAN-EVANGELIST has promised us a great state mission number, for which we thank them. We call upon all our friends to make this a great day for our cause.

Remember, we have literature and collection envelopes; these you can have for the asking. Will you not ask to-day?

T. A. ABBOTT.

311 Commercial Bldg., Kansas City, Mo.



Missouri Bible-School Notes.

Would you believe it? Well it does just go right along and the indications now are that the campaign will be much more fruitful than was the one in the spring, judging by the inquiries for buttons, membership cards and "other information."

The buttons for the second campaign are just in the office, and are without doubt the finest on the market, and best of all, are to go to the schools at the same price, 80 cents per 100.

In mission schools we are now doing good work, only let us not get "tired." Brush Creek, Randolph, is a new school under an old hand. Geo. E. Goodell, formerly of St. Louis, is the superintendent, and the enrollment is now 75.

Carondelet has a mission at the South Broadway car shops, and the Fourth has one on North Broadway, while Brethren Hodgdon and Allen are doing fine work at Pestalozzi, as was manifest in the results during the Compton Heights meeting last spring. W. D. Cree is doing good work on Prairie Avenue.

Have you ordered supplies from B. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio, for boys' and girls' rally day, and are you going to keep the day and help win America for Christ? Remember, if you will keep this day, Sunday before Thanksgiving or any Sunday that suits, we will gladly credit your school with the fifty per cent of the offering taken on that day, so you are helping Missouri and the United States.

That fine rally, the first ever held at Hickory Grove, Boone, though the church has been organized fifty years, was followed by a meeting by A. W. Kokendoffer, and the results were fine, and all the Bible-school workers are happy.

Mt. Cabanne and J. Q. McCanne, are doing the right thing, putting a revised Bible into the hands of all the pupils of right age, having 150 copies, and our other schools should do the same.

Mt. Cabanne, at their fall rally, issued a nice souvenir card, stating bearer was present, and assuring if no Sundays are missed until Christmas, such will be remembered. A song book for all the school is another good thing that your secretary saw while with them.

Mrs. S. McCoy Crank is our only lady minister in the state, and is doing fine work at Liberal and Minden Mines, only last Sunday dedicating the church house at the Mines, and organizing a new Bible-school. Wish we had more of the kind.

To meet our obligations promptly, we depend on you, friends, and need only say the second quarter is now due. Do not forget us, please, nor the fieldmen. H. F. DAVIS.

177 Locust St., St. Louis.

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." Miss ADA DORR, Sidney, Iowa.

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them!

Chinese Missionary Convention.

The annual convention of the Central China Mission met in Kuling, Aug. 10-13. The meetings were held at the home of Brother Cory. It was the first of our meetings to be held at Kuling and so far as attendance of missionaries was concerned was about the largest we have ever had. This is, of course, accounted for by the fact that nearly the whole mission was on the hill for a summer vacation. Some of us do not feel that it is the best place for the meeting as it takes the meeting, with its influence for good, away from the natives. It is most convenient for the missionaries and a saving of a few dollars to many of them. But we have a democratic government in our mission and the majority rules.

We had a most enthusiastic and profitable meeting. The question of expansion was the principal topic discussed. The mission has always been in favor of expansion, but we have not had the men with whom to expand. Now the society has begun to urge us to expand and as they seem willing to send us the men, we are most enthusiastic in the matter. We don't know where we shall house all of the new people who are coming, but some way will be provided. We have always advocated the policy of strengthening the places already occupied to the point at least of efficiency and we are still lacking in sufficient force of workers to do that, but there is hope now. When all of those under appointment and to be appointed soon are on the field, we shall be able to strengthen our present work and expand a little, too.

One new station will be opened in the near future. The mission has decided upon Tungchow as the place. We have a small work there now, but no resident missionary and it will be a center for a very needy field. Brother John Johnson will be asked to settle at that place.

There were a number of very helpful papers read at the meeting, notably one by Brother Cory on our college, and another by Dr. Osgood on methods of evangelistic work. Much interest was expressed in the prospective expansion in our school work. The Bible-school will be inaugurated right away, the new Science Hall will be built, our course of study revised and an institute organized for the instruction of the helpers already in the field. The reports from the field were most encouraging in most respects. We find that there is a steady and a healthy growth. It is felt that just at this time the regular and steady growth of the number of inquirers and converts is a more healthy sign than the great rushes that are reported from some quarters. The Chinese are beginning to feel, as never before, the power of foreign influence and there are large numbers anxious to do something to secure the benefits of this influence in their secular affairs. This is a great danger to the church, and great caution is necessary on the part of the missionaries lest they be imposed upon by this worldly element. It is the policy of

our mission to go slow, but sure. This was the sentiment of our meeting on that point.

It was decided by the majority to have the meeting at Kuling next year.

F. E. MEIGS.

Nankin, China, Sept. 4.



Northern California.

We now learn that D. A. Russell has accepted the work at Red Bluff, and we may expect some good work from there.

Brother Brunk is to leave Butte City, Nov. 1. Hydesville has been reclaimed and should have a pastor.

Gallahann and Carroll held a good meeting there and begin Oct. 4 at College City.

Henry Shadle is giving good satisfaction at Willows. The people are well pleased.

Williams is likely to form a co-operation with Dunnigan in order that the latter may have preaching.

Some point should co-operate with Corning. By the way, Corning is surrounded with eastern colonies secured through advertising in denominational periodicals. That makes it difficult for us to do much here at present. We have a neat house of worship free from debt and 15 members. All we lack is a Christian colony. There is some of California's richest soil within one to ten miles of Corning to be had for \$40 per acre with a water right. Fine for alfalfa, peaches, prunes, olives, apricots, oranges and almonds. Land that will yield over \$300 an acre per annum in tomatoes and a cannery here to take them.

Almonds have paid as high as \$400, and more, per acre this year. There is also much land through here that is very poor.

Beware of the gaysome real estate man. Now is a good time to come to California and look it over. Twenty-five dollars from Missouri River points, \$30 from St. Louis. These rates hold until Nov. 15.

Bro. C. L. Hatch, of Corning, one of God's faithful ones and manager of the Sierra Lumber Company, has no land to sell, but will cheerfully tell our people where the good land is. Write him, enclosing stamp. There are immense possibilities around Corning. The Baptist people had 70 families move in here the past year, consequently they have outgrown their old house and to-morrow dedicate a large new house.

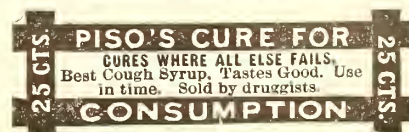
Healdsburg. J. P. DARGITZ, Cor. Sec.



WHY DO YOU HESITATE?

Send at once for a free sample bottle of Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with a clogged up system. It cures constipation, so that it stays cured, by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or of how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they move themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, piles, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back and catarrh begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine. Not a liquor but a remedy. A full list of ingredients in every package. Try it. A free sample bottle for the asking. Don't hesitate to ask for it. Address Vernal Remedy Co., 19 Seneca Building, Buffalo, N. Y.

For sale by all leading druggists.



The Sunday-School.

Oct. 25.

DAVID'S JOY OVER FORGIVENESS.—
Psa. 32:1-11.

Read also 2 Sam. 12.

Memory Verses: Psa. 32:5-7.

GOLDEN TEXT:—Blessed is the man whose transgression is forgiven, whose sin is covered.—Psa. 32:1.

Personal and National Experiences.

Remembering that the book of Psalms was compiled for use in public worship in the temple, and that temple worship was considered to represent the worship of the whole nation, the student is at once led to ask regarding any particular psalm that may be under consideration, whether it expresses the experiences and emotions of the individual who wrote it, or is intended to be representative. If it embodies a confession, is it a personal or a national confession? The English prayer-book bears something of the same relation to the Episcopal church service that the book of Psalms bore to the temple service. The prayer-book contains certain confessions and petitions. Clearly these are intended to be representative; they are forms, by the use of which the worshipers are expected to unite in a common expression of their contrition, adoration and supplication, and the fact that they doubtless expressed also the sentiments of the men who wrote them is purely incidental. Is the case the same with regard to the psalms? Do they represent only for primarily the experiences and sentiments of the nation, or of some imaginary individual who is supposed to be typical of the nation? Many modern students of the psalms incline to this view of them.

On the contrary it seems clear that much is lost if we cease to regard the psalms as primarily the sincere expressions of the actual religious experiences of their authors. The expressions of contrition and the prayers for forgiveness in such a psalm as the fifty-first are too circumstantial and detailed to be ascribed to a personification of the nation. These are the real cries of a real man who has felt the agony of real and particular sins. It is David mourning over his sin with Bathsheba in Psalm 51, and David rejoicing in the assurance of forgiveness for that sin in Psalm 32. But after all, do not these psalms make a wider and a stronger appeal to the hearts of men everywhere just because they represent the experiences of one real man?

A Psalm of Rejoicing.

As David had confessed his sin and implored forgiveness in one of the greatest of the seven penitential psalms (Psalms 51), so now in a psalm of thanksgiving and rejoicing (Psalm 32) he pours forth his gratitude to Jehovah for the blessedness of His forgiveness. The psalm divides itself naturally into two parts: the first (verses 1-5) is the recital of David's own blessed experience of forgiveness, with a retrospective glance at the abyss of despair and distress from which he had been rescued; the second (verses 6-11) is a general exhortation to all who are in similar need. The author's own personal experiences are distinctly made the basis for that part of the psalm which is of general application. The transition is made in verse 6: "For this reason (i. e. because of my sad experience in sin and joy in forgiveness) let everyone that is godly pray unto thee," etc.

Sin and Forgiveness.

The words used for sin and forgiveness in this psalm are significant. In the first two verses there are three synonyms for each, and they are not vain repetitions. "Blessed is he whose transgression is forgiven." "Transgression" here is literally rebellion and rejection of lawful authority, and the word here rendered "forgiven" means a lifting of the burden—that is, the burden of responsibility, guilt and punishment. "Whose sin is covered." The word translated "sin"

means a missing of the mark; it represents sin as a foolish mistake. It is as if one were shooting carelessly at a target and coming far from the bull's eye. To cover sin, therefore, is to paint out the old target, to conceal the evidence of past blunders and to give another trial. "To whom Jehovah imputeth not iniquity." "Iniquity" is crookedness. It presents the picture of a wilful deviation from the straight line of rectitude or from the straight and narrow path. "Not to impute" means not to ponder on or take account of; to ignore past deviations in consideration of a straight course hereafter.

Sin and Suffering.

The gist of the whole matter is contained in verse 10:

"Many sorrows shall be to the wicked;
But he that trusteth in Jehovah, loving kindness shall compass him about."

David is not asserting here, as Job's friends did, that material prosperity is always the accompaniment of virtue; there are so many negative instances that it is impossible to maintain that naive view. But he is saying that, when everything is taken into consideration, the sinner is not a happy man. Sin does not pay. But to him who trusts in God (and here note that faith is put for righteousness, just as Paul might have done) there shall be granted such favor from Jehovah, such peace and joy within, as shall leave him no occasion for coveting the unsatisfying pleasures by which the sinful seek to conceal from the world and from themselves the sorrow of their barren lives.



IS YOUR STOMACH ON A STRIKE?

There is Nothing to Prevent You Employing
a Substitute to Do its Work.

There is such a thing as forbearance ceasing to be a virtue even in the case of one's stomach. There is no question but that some stomachs will stand a great deal more wear and tear and abuse than others, but they all have their limit and when that limit is reached, the stomach must be reckoned with as sure as fate. The best way and really the only effective way to treat your stomach when it rebels is to employ a substitute to do its work. This will give the weakened and worn-out organ an opportunity to rest and regain its strength and health.

Stuart's Dyspepsia Tablets relieve the stomach of its work by taking up the work and doing it just as one set or shift of workmen relieves another. They actually digest the food in just the same manner and just the same time as the digestive fluids of a sound stomach do. In fact, when dissolved in the stomach, they are digestive fluids for they contain exactly the same constituents and elements as the gastric juice and other digestive fluids of the stomach. No matter what the condition of the stomach is, their work is just the same. They work in their own natural way without regard to surrounding conditions.

The stomach being thus relieved by Stuart's Dyspepsia Tablets, is restored and renewed by Nature and the rest of the human body does not suffer in the least by reason of its failure to perform its work.

A Wisconsin man says: "I suffered the pangs of dyspepsia for 10 years. I tried every known remedy with indifferent results until I was told of the remarkable cures of Stuart's Dyspepsia Tablets. I bought a box, began taking them and forgot I had a stomach. Three boxes cured me completely. I have had no trouble whatever for a year and have an appetite like a harvest hand and can eat anything that is set before me without fear of bad results."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50c. a box. The druggist never fails to have them in stock because the demand for them is so great and so pronounced that he cannot afford to be without them. People who could not get them of one druggist would go to another and would get in the habit of buying their other drugs there as well as their Stuart's Dyspepsia Tablets.

Christian Endeavor.

Oct. 25.

GIVING FOR MISSIONS.—
2 Cor. 9:6-15.

"Where a man's treasure is, there will his heart be," said Jesus. How can you expect to be interested in the progress of God's kingdom if you have invested nothing in it? A man who buys stock in a mine at once becomes greatly interested in everything pertaining to that mine. He looks eagerly for reports from it. He notices the quotations on the stock market. He finds himself looking into the mining journals to see if he can find anything about his mine. Why? Because he has an investment. If we notice that we are not interested in the work of the church, may it not be because we have no investment there? Try putting a little treasure into the work and see if your heart does not go with it.

And that saying is equally true when reversed—Where a man's heart is there will his treasure be. If a person's heart is in literature, he will spend money for books and papers; you can't keep him from it. If he is most interested in sports, his money will go that way. If business is the only thing that charms him, he will put his money back into his business so that it may grow by its own profits. If the progress of righteousness and religion is really dear to his heart, he will put money into that work. It will not require argument or persuasion, for by the law of gravitation the treasure will naturally go where the heart is.

Paul commends the liberality of the Macedonian churches, and says that "first they gave their own selves to the Lord" (2 Cor. 8:5). No wonder that they gave their money after that. A consecration meeting is the best preparation for a missionary offering.

Giving should be proportionate—both to the ability of the giver and to the results which he wishes to accomplish. There cannot be a bountiful harvest if the sower is niggardly with his seed. Generous sowing brings a generous harvest. So it is with missionary effort and missionary giving. If we really desire, with all our hearts, a great ingathering of souls into the kingdom, then we should be ready to make, without grudging, a great outpouring of resources for carrying on the work.

Give freely. Money collected by force or fear may be put to good uses. But money freely and joyfully given for a good cause is like mercy, "twice blest;" it blesses him that gives and him that takes.

The secret of abundance is not hoarding, but wise and generous distribution. The farmer multiplies his seed by sowing it. The capitalist increases his capital by putting it to work. There is a vast amount of money owned by Christians which is not Christian money—at least it is not doing Christian work. It is not feeding the hungry; it is not spreading the gospel; it is busily dodging the collection basket and the subscription list. It is so eagerly trying to save its life that in the end it miserably perishes. Save your money! Save it by putting it to work saving men.

DAILY READINGS.

M. Give Ourselves.	2 Cor. 8:3-5.
T. Give Our Money.	2 Cor. 9:7.
W. Give Our Service.	Acts 27:23.
T. Give Our Prayers.	Psa. 122:6.
F. Give Our Love.	Psa. 84:1-12.
S. Give Attendance.	Heb. 10:23-31.
S. Give Our All.	Mark 12:41-44.



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A tonic palmetto medicine that relieves immediately and absolutely cures every case of Indigestion, Flatulency, Constipation and Catarrh of the Mucous Membranes to stay cured. Drake's Palmetto Wine is a specific for Kidney and Liver Congestion and Inflammation of Bladder.

Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of THE CHRISTIAN-EVANGELIST who writes for it.

Simply send your name and address by letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

Midweek Prayer-MeetingBy Frank G. Tyrrell.
Oct. 21.**BEAMS AND MOTES.—Matt. 7:1-5;
Luke 6:37, 38.**

This passage admits of two interpretations: first, it is said that the man who, with a serious fault of his own, judges his brother for a lesser fault, is illustrating the parable. All have faults, and the spirit of criticism is rampant. And there can be no doubt that such instances are common. For a man's own fault seems small and insignificant, if indeed he is conscious of it at all. But the faults of others are conspicuous; they noisily advertise themselves.

The other view is this: the beam is not some fault, however grievous, other than that which is condemned in the first and second verses of the chapter, namely, censorious judgment. The figure of the mote and the beam is merely an application of this principle. A man may be without faults of the ordinary kind; he may be prim, precise, exact and careful in the market, a tithe-payer, a regular church-goer, a conspicuous worker in the vineyard of the Master, and yet an uncharitable censor of his brethren, a hawk-eyed critic, a furious judge. And this censoriousness is a great beam across his eyes. Because of his uncharitableness, because of his censoriousness, he cannot see clearly to do the very thing he appoints for himself.

We are not going to misunderstand the Master. We must make distinctions; we must discriminate. "By their fruits ye shall know them." Tolstoi goes so far as to hold that the injunction, "Judge not," forbids courts of justice. But the same word is used in other places, where the meaning is quite clear: John 3:17, "God sent not His Son into the world to condemn the world,"—the word *condemn* is the same as the word *judge* in this lesson. And so we understand the Master to prohibit, not the formation of opinions and judgments concerning others, but the formation and utterance of damnable judgments. The spirits of hyper-criticism and all uncharitableness he would exorcise from every heart.

There are not a few who have fallen into this very grievous habit. They are keen-eyed, merciless, cruel. They form the condemnation of one who has erred, and then they frame their sentence, and pronounce it with fiery breath. All the time they themselves are without the faults they condemn; but their censorious disposition clouds their minds, so they cannot see clearly. If they would get rid of the beam, then they could with something approaching ease and accuracy, help the faulty brother to extract the mote. The uncharitableness which prevails among Christians of different orders is a case in point. But we fear that nearly every church has illustrations among its members.

The cure for the harsh, unbrotherly disposition is comradeship with Christ. Before his judgment seat we must all appear. He is acquainted with us. He knows our weakness and our strength: whether we bear the mote or the beam. He wept over the rebellions that arose against his beneficent reign. The outcast, crouching at his feet, heard the sweet words, "Doth no man condemn thee? Neither do I. Go thy way, and sin no more." If we keep close to him, and set a watch at the gates of speech, we shall soon conquer this bitter disposition.

Unless we do, there is coming a great recoil. "With what judgment ye judge, ye shall be judged." This is not the law of retaliation; it is rather a statement of the law of moral justice. The man who sourly condemns his brethren will come to realize some day that in all the world he has not a friend. If he is attacked, if he makes a slip, if critics assail him, there is no one to befriend him. The world stands aloof, and rather rejoices that his chickens have come home to roost.

But the cure of this disposition will work wonders in the church and in the world. The adversary will lose one of his choicest weap-

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To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue, much suffering with *fatal results are sure to follow*. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores

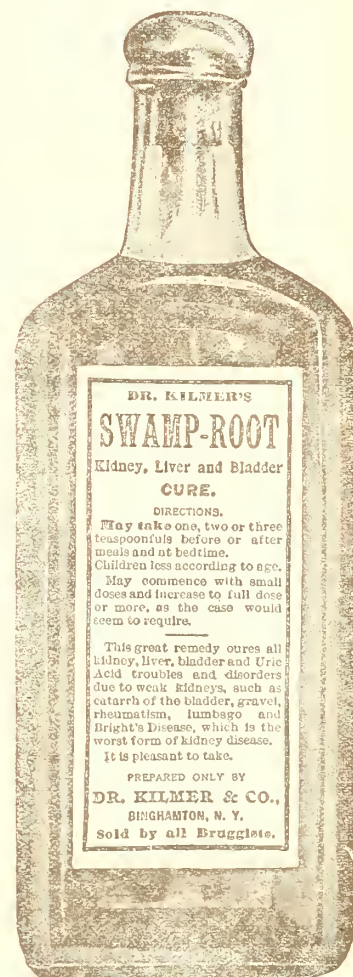
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ons, when all uncharitableness is at an end; when we can truthfully say, "See how these Christians love one another."

PRAYER.

O God, help us to cast out all bitterness from redeemed hearts, and sweeten every fountain. Forgive the bitter, barbed word. Take the beam from our eyes, and the malice from our hearts. Give us the spirit of great gentleness and tender love, for Christ's sake. Amen.

(Topic for Oct. 28, Human Fatherhood.—A Type of the Divine.—Matt. 7:7-11. Ps. 103:13, 14.)



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Our Budget

—When this appears, the tribes will be speeding their way Detroit-wards.

—The plan of delegations traveling together in special trains will give opportunity for much social enjoyment on the way.

—T. J. Freed has resigned at Martinsville, Ind., to take effect the last of December.

—The Christian Woman's Board of Missions occupy Friday, Friday evening and Saturday with its conventions, Mrs. N. E. Atkinson presiding. The Foreign Christian Missionary Society holds its sessions Monday and Monday evening, President McLean in the chair. The American Christian Missionary Society, President A. B. Philput presiding, holds a preliminary Endeavor session Saturday evening, and begins its business sessions Tuesday morning, and closes Wednesday evening. This is a short program, but it is crammed full of good things.

—T. T. Holton writes that he can be had for several protracted meetings soon after the holidays, and before entering again upon settled work.

—J. T. Boone writes that there is a splendid opening at Jacksonville, Fla., for a homeopathic physician who is a member of the Christian Church.

—Geo. A. Miller, pastor of the First Christian Church at Covington, Ky., is beginning a series of Sunday night sermons which will be book studies of the books of the New Testament.

—The alumni and friends of Hiram College in attendance at the Detroit convention will hold a reunion and banquet Tuesday, Oct. 20, from 5 to 7 P. M. The notice is signed by G. A. Ragan.

—C. M. Howe, soloist and leader of music, wishes to enter the evangelistic field. He is well recommended by R. H. Ingram, of Creston, Ia., in whose care pastors and evangelists may address him.

—The church at Pleasant Hill, Ill., will hold a rally day service on Oct. 5, morning, afternoon and evening. Sermons will be preached by W. A. Malone, C. E. Gill and Hugh A. Orchard.

—A debate on Mormonism will be held at Roscoe, St. Clair Co., Mo., beginning Oct. 27, and continuing ten days between W. B. Blalock, of Eldorado Springs, Mo., and Henry Sparling, of Springfield, Mo.

—J. P. Myers, the new pastor of the church at Paynesville, O., was welcomed to his new parish by a reception given by the church Sept. 28. The reception was well attended by citizens outside of the church as well as by members of the congregation.

—T. P. Haley, writing from Kansas City, Mo., under date of Oct. 5, says: "Bro. Z. T. Sweeney was with us yesterday and raised about \$3,500 for the Jackson Avenue Church. He only asked for \$3,000." Thus the good work of paying church debts goes on all over the country.

—Read the pleas we publish this week for State Missions. Delegates from our National Convention ought to return to their homes so full of missionary enthusiasm as to raise the largest State Mission offering in their respective states, the first Lord's day in November, they have ever had.

—The Ladies' Aid Society of the church at Wylie, Texas, is making an appeal for money to do some needed work in repairing and seating the church. Although supporting a preacher for half time the little congregation gave over \$100 this year to co-operative missionary work. C. C. Bearden is pastor of this devoted little band.

—W. T. Brooks has resigned at Ladoga, Ind., to take effect Jan. 1, 1904, when he will enter the evangelistic field. There have been over 500 additions to the church during his six years' pastorate at Ladoga, and the church has grown in all directions. He will have a good singing evangelist and will devote all his time to evangelizing.

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THE CHRISTIAN-EVANGELIST

UNTIL JANUARY 1, 1905.

CHRISTIAN PUBLISHING COMPANY

1522 Locust St., St. Louis, Mo.

—Mr. and Mrs. J. S. Hughes announce the marriage of their daughter, Jeannette Drake, to Mr. Oliver Dighlman Knode, at Macatawa Park, on the 7th inst. Their home will be Richmond, Ind. Jeannette was the youngest of three lovely daughters of Brother and Sister Hughes. Our congratulations are extended to the young married couple.

—The suggestion is made that in connection with the Detroit Convention there should be a veterans' meeting led by W. T. Moore, J. W. McGarvey and S. Harrison Jones. Such meetings have occasionally been held in connection with the conventions, and they have always been memorable and profitable. The younger men will be glad to pay their tribute of respect to the veterans.

—In a recent issue of the CHRISTIAN-EVANGELIST we stated that the Herald of Gospel Liberty claims the honor of being "the oldest newspaper in the world." What we should have said, of course, was that it claims to be the oldest religious newspaper in the world. Our honored and aged contemporary is well contented with the distinction to which it is justly entitled and does not lay claim to such sweeping priority as our previous statement would indicate.

—R. Lord Cave has been called for the third year to serve the church at Clarksville, Tenn., at an increase of three hundred dollars in his salary, which shows how his work is appreciated by his people. The church has 274 members, and seems to be in good working order. It raised about one hundred dollars the past year for state missions and the Sunday-school raised fifty, just twice as much as in former years, for missions also.

—President Johann writes: "Christian University, Canton, Mo., opened her 48th session on Sept. 22 with a larger attendance of students than have been present for twenty years, and new students are coming in frequently. The roof is being put on our new college building, and we expect to move into part of the building in about four weeks. At present our classes are reciting in three churches and four public halls, without much inconvenience. The students are very patient, knowing that better things are in sight."

—J. N. Crutcher, pastor at Moberly, Mo., writes: "I am delighted with the new book from the pen of George Hamilton Combs, 'The Christ in Modern English Literature.' It is wholesome, helpful and fascinating. The style is strictly 'Combsian,' and the matter is indeed quite worth while. The analysis of some Latter Day writers and their attitude toward the Christ is clear and convincing. Mr. Combs writes as one having authority in his chosen field. I thank him for his timely book and thank you for the mechanical excellence of the volume."

—Bro. Morgan Morgans writes: "I am going to move back to Southwest Missouri where I obeyed the gospel and began my ministry, and where I lived ever since I was 15 years old up to four years ago, when I moved to Texas. I want to become identified with the great brotherhood of Missouri again, and especially the southwest part of the state where I lived for 33 years, and where I did perhaps

the greater part of my work as a minister of the gospel. I am going to move to the county where I obeyed the gospel and where I began my ministry. I shall be with old time friends, relatives and near our children."

—Church Extension report for first week of October, 1903:

Number of contributing churches....	145
Amt. received from the churches....	\$2,442 64
" " " individuals.....	152 73

Total \$2,595 37

Many churches that have promised to take the offering for Church Extension have not yet sent their contributions. They should do so as early as possible in October. Remit to G. W. Muckley, corresponding secretary, 600 Water Works Bldg., Kansas City, Mo.

—Charles Forster, West Pawlet, Vt., says: "We have only two churches in Vermont. The Disciples of Christ are unknown and the people live and think very slowly in established channels. One of our churches is situated in a village very much resembling the 'Sleepy Hollow' of Rip Van Winkle, and the other in a village, two-thirds of the population of which are foreigners. Both churches have been established for over fifty years." Referring to the meeting of Bro. J. H. Hardin, which we reported last week, he says: "Brother Hardin has given the church a great uplift. We all rejoice in the week's work which he did among us."

—Our attention has been called to the fact that our printers made Brother Darsie, in his report of the Kentucky Convention, say that "the Mormon's Society served daily free dinners." Brother Darsie disclaims responsibility for this statement and says that the free dinners were served by the Woman's Society. That is different to be sure. It may be more accurate as a report of what happened, but it is not nearly so interesting or sensational. Of course a Woman's Society in Kentucky would serve free dinners. There is no news in such a statement as that. The

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CHICAGO

State's reputation for hospitality makes it unnecessary to even mention the matter.

—The Riverside Park Christian Church, Baltimore, is a remarkable instance of what the cause of primitive Christianity may accomplish in the conservative east. Started only a little over a year ago with eight members, it now has two hundred with a church property, which is the basement of a handsome church which will be completed later. The property as it now stands cost \$7,200. A thousand dollars was given by Dr. Theodore Cooke, a wealthy physician of Baltimore, who is not a member of the Christian Church. Many of our brethren in all parts of the country have contributed to the work. Governor Drake recently sent a cheque for \$25. The pastor of the church, J. O. Shelburne, made himself personally responsible for the money borrowed to build the church, and is trying to raise \$1,000 before Thanksgiving day to pay the floating debt. The work is backed and approved by such men as F. D. Power, B. A. Abbott, E. B. Bagby, Peter Ainslie and W. S. Hoye. We hope many of our readers, even those who feel that calls are becoming too numerous, will strain a point as Gov. Drake said he did, and give the brethren in Baltimore a lift. Address J. O. Shelburne, 1531 Belt Ave., Baltimore, Md.

Dedication at White Hall, Illinois.

The church at White Hall, Illinois, has just completed and opened a new, modern and beautiful house of worship. Better than all, at its dedication, they provided for the indebtedness against it.

The house is substantially built of brick, stone and slate. In addition to the main auditorium, it has lecture-room, Sunday-school rooms, baptistry, robing-rooms, etc. The basement contains a furnace-room, fuel-room-dining-room and kitchen.

It is well finished and furnished. The floor is carpeted; it is brilliantly lighted with electric lights. It has two organs; one for the main auditorium and one for the Sunday-school room. The property is valued at \$6,000. The weather on dedication day was ideal; the number in attendance was large, the singing and music grand. The preaching as good as the writer is capable of doing; the giving was generous and the joy and rejoicing was unbounded.

The Methodists, Presbyterians and Baptists all adjourned their service so as to give their people an opportunity to attend the dedication. The house is said to be the best house of worship in the county. Brethren were present from different parts of the country.

L. L. CARPENTER.

Wabash, Ind.

A Book for the Times.

Do not fail to secure and read a copy of "Helps to Faith"—Brother Garrison's latest book. Its reasons for believing and its statement of the things which hinder faith will suggest many a sermon to the preacher, and serve to strengthen the faith of all who carefully read the book. It contains the results of the author's maturest thought on the great topics treated. Beginning further back than the average argument for Christianity goes, even to the religious instincts of man, it brings the argument further down than the old-time apologetics do, even to present Christian experience in the hearts and lives of men. Price, \$1.00. Address Christian Publishing Company.

A Church Plan.

[We were informed that the church at Lewiston, Idaho, had a building which was designed to do on a small scale what the large buildings of the great institutional city churches do on a large scale, and we requested the pastor, Brother Pine, to tell us about it. His description may be of interest to those who, with a small church plant, are trying to perform some practical services to the community.—EDITOR.]

The present church at Lewiston, Idaho, is the result of an addition 16x36 feet across the rear end of the main building 30x48, giving, it will be readily seen, a very ordinary sized house. The entire cost has been something over \$2,000.

The church is planned to do a special Christian social work among young people and children, placing around the young people of the church a strong Christian social life and also reaching out after the unsaved. We have endeavored to provide something for them after we get them.

The main building has the usual church furniture. Our baptistry, enclosed by a partition on the ends and back and by a sliding

A Profitable Investment.

The undersigned is interesting himself in a very promising and profitable proposition in which he would like to co-operate with several others having a few hundred dollars to invest, with absolutely no risk. Write at once.

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door in front, is placed at the rear of the pulpit platform with the top of the baptistry two and a half feet above the level of the pulpit platform. Doors at the ends pass those baptized at once to the robing rooms. This is an ideal plan. Everyone in the audience can witness the baptism without moving a muscle.

The new addition is two storied. The upper floor is made into two rooms by a completing partition back of the baptistry. I should have said that the pulpit sets in a recess made in the end wall of the main room and projects four feet into the square. The recess is seven feet deep; this breaks into the back rooms somewhat, but they are still large enough for Sunday-school, Junior Christian Endeavor and Aid Society rooms.

The lower room is connected with upper by an inside stairway. This room was formed by excavating about five feet of earth. A post in the center supports the baptistry. Here we have an excellent Christian Endeavor and reception room. We intend to furnish this room as a parlor, supply with books, games, musical instruments etc., so that on short notice it can be ready for an evening with boys or young men, Sunday-school class receptions, Christian Endeavor socials, church receptions, etc. We have excavated room for a kitchen under the main building and adjoining the Christian Endeavor room. So we have used every foot of space in our ground dimension. The main building is heated with a furnace but the new part with stoves.

We can seat, by crowding, about 350 people in the main room and the two new upstairs rooms, whose floors are level with the pulpit platform.

Our building looks well and is the most serviceable I have ever seen. We like it very much.

J. A. PINE, pastor.



New Christian Church, Whitehall, Ill.

Correspondence

Colorado Convention.

The twenty-first annual session of the Colorado Christian Missionary Convention, which was held with the Broadway Church, Pueblo, Sept. 28 to Oct. 1, was one of the best conventions in the history of organized work in the state. The welcome was hearty, the spirit excellent, and the interest sustained from first to last.

The Ministerial Association occupied Monday evening and Tuesday morning. The opening sermon was preached by Samuel M. Bernard, of Boulder, who took for his subject, "In the Harness: Ready For Work," using as its basis Paul's farewell address to the Ephesian elders. David C. Peters, of Trinidad, gave practical suggestions on "How to Promote Closer Fellowship Among the Ministers of Colorado." J. E. Pickett, of Denver, showed clearly that "The Relation of Our Pastors and Churches to the C. W. B. M." is one that should not be neglected or minimized. E. E. Violett, of Loveland, presented in a practical speech, the work of the Benevolent Association of the Christian Church, and discussed "The Proposed Orphanage at Loveland, and Colorado's Relation to It."

The sessions of the state missionary convention proper occupied Tuesday afternoon and night and Wednesday morning. Pres. Wm. Bayard Craig, in a stirring address, reviewed some of the history of our organized work, and pointed out the great possibilities before us. The report of Leonard G. Thompson, corresponding secretary, gave a review of the year's work. A summary of the work of the mission churches is given in another column of this paper. F. F. Walters gave a thrilling account of his work in the northwestern part of the state and in southern Wyoming, showing that the days of heroic pioneering are not over. The report of A. E. Pierce, treasurer, of Denver, showed that there were funds enough on hand, with receipts at the convention, to pay all bills of the year. The only indebtedness is a note for \$500, carried over from last year. J. E. Pickett, as chairman of the Committee on a Summer Assembly for Colorado, reported with care, showing that the committee had given much thought to the subject. A standing committee was appointed with Brother Pickett as chairman, to consider the question more fully during the year. The general sentiment seemed to be favorable to the enterprise. A. N. Glover, of Colorado City, made a splendid business speech in favor of "Larger Self-Support Among the Churches: Why? How?" M. M. Nelson, of Rocky Ford, showed that he had a practical grasp upon the needs of "Our Work in the Arkansas Valley." L. E. Brown, of Colorado Springs, preached the convention sermon on Tuesday night.

The sessions of the Christian Woman's Board of Missions on Wednesday afternoon and night were full of good things. Mrs. L. S. Brown, of Denver, the vice-president, made a good presiding officer. Mrs. O. B. Amøden, the president, having removed from the state. The reports of the state officers showed good work done. Only Mrs. Mary L. Parks, of Denver, the treasurer, and Miss Louise Pomeroy, of Pueblo, the junior superintendent, besides Mrs. Brown, were present in person. The report of Mrs. Parks was in her usual business-like manner, while that of Miss Pomeroy showed real interest in and love for the children's work. Miss Effie D. Kellar, while on her furlough from China, spent two and one-half months in useful labor as state organizer, much to the benefit of the C. W. B. M. work in the state. Mrs. J. E. Turner, of Greeley, president of the northern district of the C. W. B. M., read a practical paper on "The Development of Our State Work." The analysis of the constitution of the auxiliary, given in a symposium, showed still more plainly the farsighted wisdom of those who led in organizing the C. W. B. M. 29 years ago. The round

The Detroit Convention

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THE best way to go is via Chicago and the Michigan Central. Everyone wants to go to Chicago, and the Michigan Central will run **Two Special Trains** for the convention, October 15 and 17, besides the five regular trains. The fare from Chicago will be \$6.75 for the round trip, good going October 15, 16, 17 and 19. There will also be a

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table and practical talk by Mrs. Effie Cunningham, of Indianapolis, national vice-president of the C. W. B. M., aroused much interest. Mrs. Cunningham gave the night address on "The Message of the Awakening World." All felt that Sister Cunningham's coming was a benediction. Another valuable helper in the C. W. B. M. sessions was Mrs. Minnie G. Himes, state organizer of Washington.

Thursday morning was given to the Y. P. S. C. E. Miss Minnie Brown, the state superintendent, who had removed to California during the year, sent a sweet spirited message, which was heard with pleasure. The first part of the morning was devoted to the question "How?" in relation to our work. William L. Cline, of Manzanola, showed the need of consecration and enthusiasm in order to best "Grasp the Present Opportunity for Service." T. T. Thompson, of Denver; R. H. Lampkin, La Junta; J. W. Maddux, Golden; and F. F. Walters, Craig, told, in three-minute speeches, "How the Pastor Can Secure a Volunteer Corps of Trained Personal Workers." Wm. J. Lockhart, of Fort Collins, conducted an open parliament on "Practical Plans and Methods," which elicited many happy suggestions. Mr. J. D. Husted, an officer in the Presbyterian Church at Cripple Creek, and vice-president of the Colorado Christian Endeavor Union, presented, in a terse and business-like speech, the work of that organization. Miss Nellie Williams, of Cherry, the state superintendent of Junior C. E. work for Colorado, gave a helpful round table on the Junior Work. Clyde Darsie, the pastor of the Broadway Church, told us plainly and helpfully of "Our Relation to the C. E. Union."

The Sunday-school work occupied attention Thursday afternoon and evening. Rev. J. C. Carman, of Denver, state superintendent of the Colorado Sunday-school Association, spoke on "Skilled Workmen in the Sunday-school," while Mrs. J. A. Walker, of Denver, president of the Primary Department of the International S. S. Association, spoke on "Principles of Teaching" and "The Home Department." Mrs. Mae Lucas, superintendent of the primary department at Colorado Springs, conducted an excellent round table on primary work, and then taught a primary lesson about Saul and David. She was afterwards elected state primary superintendent—a new officer in our state work. The "Pastor's Hour," participated in by Rev. J. C. Carman, L. E. Scott, Robert W. Moore and J. E. Pickett, brought forth excellent things. At night, B. B. Tyler, president of the International S. S. Association, delivered an address on "Some Recent Experiences in the Orient."

The convention recommended that we raise \$2,500 this year for state work; that every church be urged to observe Colorado

Day, the second Lord's day in November; that help be continued to fields which must still have aid, they being urged to work as fast as possible toward self-support; that new fields be opened this year; that hearty support be given to our new state paper, the Colorado Christian Herald; that C. W. B. M. Day, the first Lord's day in December, be made a great day, and that the Missionary Tidings be pressed upon the attention of the membership; that generous support be given the Board of Church Extension, which, like the C. W. B. M., has done so much for Colorado; that larger evangelistic work still be undertaken; that all the Sunday-schools observe Boys' and Girls' Rally Day for America, and that we heartily endorse the work of the Benevolent Association and the proposed orphanage at Loveland.

The state board and convention officers for the year are: Clyde Darsie, president of the convention; B. B. Tyler, vice-president of the convention; Wm. Bayard Craig, president of the board; J. E. Pickett, recording secretary; Leonard G. Thompson, corresponding secretary; A. E. Pierce, treasurer; other members, Wm. J. Lockhart, Mrs. Mary L. Parks, Mrs. Laura H. Pettit and H. C. Morse. J. W. Maddux was elected state superintendent of Sunday-school work, and Miss Mossie Elmore, of Trinidad, state superintendent of Christian Endeavor. The place of the next convention is left with the Committee on Summer Assembly. The music, which was led by F. F. Walters, aided by the choirs of the Broadway and Central Churches, was inspiring. The hospitality of the Pueblo churches was abundant, and the courtesy of the ladies of St. Paul's M. E. Church, in serving meals, highly appreciated.

LEONARD G. THOMPSON, Cor. Sec.

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Tickets on sale Oct. 8 to Oct. 17. Final limit Nov. 30. Fare from St. Louis \$57.50; from Kansas City \$50.

Diverse route permissible. Special train will leave Kansas City at noon, Oct. 14, via the Union Pacific R. R. For full information call on or write J. H. Lothrop, General Agent, 903 Olive St., St. Louis.

The Kansas Convention.

The annual convention of the Disciples of Christ in Kansas met in Newton, Oct. 5-8. The attendance was large. The spirit was all that could be desired. The program had been carefully thought out. The addresses were of a high order. The Sunday-school work was carefully considered for a half day. An equal amount of time was given to Christian Endeavor. The national superintendent of Christian Endeavorers, R. H. Waggener, of Kansas City, made a telling speech. He pleaded with young men to prepare for the work of the ministry. Seven were found almost at once who were ready to give themselves to this service. W. F. Richardson, of Kansas City, represented the Board of Ministerial Relief. His address on "An Unpaid Debt," produced, by its array of facts and the manner of its delivery, a profound impression.

A noticeable feature of the convention was the large proportion of young men. There were but few men with gray hairs. And a noble body of young men it was too. To be associated with them in service under our common Lord is an honor. It is an occasion of joy to those whose work is almost finished to see such men coming on to take their places in this divine enterprise. The outlook for the Disciples was never brighter than it is to-day. The horizon is radiant. Success, in the truest and best sense, is assured. The young men who are entering our ministry, so far as I am acquainted with them, are fully convinced that they have a message for the world—and they have.

"Our plea!" What is it? It is this: A plea for the unity and union of Christian believers by a return to the Christianity of the Christ as it is described in the New Testament—its creed, its ordinances, its life—and this in order to the speedy and successful evangelization of the world. Such a plea ought to make any man eloquent.

The reports of Sunday-school work, of Christian Endeavor, of the Christian Woman's Board of Missions, and of the Kansas Christian Missionary Society showed that the Disciples in the Sunflower State are well organized for aggressive work. The reports contained encouraging evidence of the fact that the blessing of the Head of the body, our Lord Jesus Christ, attends the efforts of the workers. Note the following:

There are 318 Sunday-schools in the state; 262 schools reported 19,363 scholars; the net gain during the last year, of pupils, was 3,265; there was a gain of 20 schools maintaining teachers' meetings, and a gain of 35 having home departments; 169 schools observed Children's Day. The money contributed was \$1,847.56. The state work was assisted by 120 schools to the amount of \$592.79. The total amount of money raised by the 262 reporting schools was \$3,250.67. The Fort Scott Sunday-school has the largest home department. The largest Sunday-school in the state is at Atchison. The Third Church Sunday-school in Topeka made the largest offering for state mission work. There was a gain of 876 in the home departments during the year. The school at Hutchinson sent in the largest offering as a result of boys' and girls' rally day. Fourteen new schools were organized during the year.

There are 193 societies of Christian Endeavor; 16 societies were organized during the year; the number of members in the 193 societies is 4,749—a gain of 51. In the amount contributed to missions there was a gain of \$374.08. In the amount of money raised for all purposes by our societies of Christian Endeavor there was a gain of \$858.03. The number of conversions reported was 306, a gain of 64. The most discouraging fact is that only one society in the state—the one, I believe, at Hutchinson—uses the Bethany Christian Endeavor Reading Course. There was a gain during the year of 13 societies using a plan of systematic beneficence.

The Disciples in Kansas seem to be more than pleased with the Bible chair work in connection with the University of Kansas by Wallace Payne. He has evidently found his place and mission at Lawrence. Societies of Christian Endeavor contribute to the support of his work.

President Aylesworth, of Cotner University, Bethany, Neb., was present. Fifty young men have enrolled as students in the Bible department of that institution at the very beginning of the scholastic year—about double the number enrolled last year.

There are 100 societies auxiliary to the Christian Woman's Board of Missions; 20 auxiliaries were organized during the year. There are 1,534 members in the auxiliaries. These good women raised during the year \$3,172.42.

We have 376 congregations in Kansas; eight churches were organized last year. There are 290 church buildings. Only 109 congregations have preaching all the time. There were 2,470 baptisms during the year. The number of additions to the churches from other sources was 2,135, making a total of 4,605. The amount of money raised for Kansas missions was \$5,087.16. Seventeen houses of worship were erected. More than 2,000 women are officers in Kansas churches.

The convention closed with a great meeting in the auditorium, the largest place in town where a congregation can be assembled.

The Foreign Christian Missionary Society was well represented by J. J. Morgan, of Kansas City, Mo., and G. W. Muckley told about Church Extension.

The work for the coming year starts off with a bound. The end of the year was changed. The next missionary year will have but nine months. It was resolved to raise \$7,000 during these months. A guarantee fund was raised and an evangelist will be put to work in new fields. More money was raised than in any preceding year. The pulse of the brotherhood is strong and steady. Still larger results will be secured in the future than have been gained in the past. I am enthused by what I saw and heard in the Kansas Convention.

Denver, Colo.

B. B. TYLER.

Rates to Detroit.

In addition to the information given in last week's paper regarding railroad rates to Detroit, the following should be noted:

The Southwestern Association agreeing jointly in Arkansas, Indian Territory, Oklahoma and Texas.

Rate.—One fare plus \$2.00 for the round trip.

Date of Sale.—From the points of southern Missouri, southeast Kansas, Arkansas, Indian and Oklahoma Territories, Oct. 14-17. From points in Texas, north of Big Springs, Valley Mills, Waco and Palestine, Oct. 14-16. From the points in Texas, southwest of the points named, Oct. 13-15.

Tickets good to return, leaving Detroit not earlier than Oct. 16, and not later than Oct. 23, and only when executed by the Joint Agent, for which a fee of 25 cents will be required.

Tickets will be honored for continuous passage only on date of execution by Joint Agent.

Marriages.

JOHNSON—SAMPSON.—Married, Mr. R. W. Johnson, Lincoln, Neb., and Miss Adelia Sampson, Albany, Mo., at First Christian Church, St. Joseph, Mo., Rev. J. C. Creel, Plattsburg, Mo., assisted by Rev. C. M. Chilton, pastor, officiating.

HAAS—MEADE.—At the home of the bride's parents, Mr. and Mrs. J. L. Meade, Liscomb, Ia., Sept. 17, 1903, Mr. Albert Haas and Miss Pearl Meade, W. M. Hollett, officiating.

BREEDEN—FOWLER.—Elder W. O. Breeden, former pastor at De Queen, Ark., now pastor at Hartshorne, I. T. and Mrs. Belle Fowler, of De Queen, were married at Lacksburg, Ark., at noon Sept. 24.

Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

RODEFER.

Sister Mary E., wife of T. A. Rodefer, went to be with the Lord Sept. 14, 1903, at the age of 57 years. She was a good woman full of faith and of the Holy Spirit, and of good works and alms deeds which she did. She was one of the most widely known and best beloved members of the Bellaire Christian Church. For more than twenty years she had taught the primary department in the Sunday-school

and a host of these children rise up to call her blessed. She organized the local auxiliary to the C. W. B. M. and was always its president; and these missionary women are bereaved indeed. She was for years district secretary of the C. W. B. M. and an active worker in the W. C. T. U. and other reform and charitable movements. She leaves a Christian husband and son, the latter a senior in Hiram College. The church and community will miss her sadly. She rests from her labors and her works do follow her.

SUMNER T. MARTIN.

Bellaire, Ohio.

SUMMY.

Mrs. Susan F. Summy fell asleep at her home in Washington, D. C., September 24, aged 92 years. She was one of the founders and most earnest and devoted workers in the Vermont Avenue Church. Coming with her late husband, Benjamin Summy, to the city in 1855, they at once identified themselves with the little band of Disciples and was steadfast through all the early days of struggle. She was born in Lancaster, Pennsylvania. A woman of great faith, of largest charity and benevolence, of thorough devotion to the Savior and His cause, intelligent in the Scriptures, active in all the work of the Church, useful in her home and to her friends and neighbors, serving well her generation—she filled a large place in the long period God gave her to live. She leaves six children; Mrs. N. J. Hillman, Orlando D. Summy, Dr. Benjamin W. Summy, Miss Susan E. Summy, Frank L. Summy and Lena H. Summy—all active workers in our Washington churches. The memory of the just is blessed.

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WANTED: I am not engaged after Nov. 15. Pastors wanting a singing evangelist write me. Byron L. Burditt, W. La Fayette, Ind.

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WANTED:—Member Christian Church to buy 160 acre farm within one mile of new railroad town of 500 people, 80 acres broken, balance in grass; all prairie: fine house; good well; a bargain—\$3,000 CASH. Another.—Within four miles same town, all prairie; 60 acres broken, 100 acres in grass—price \$1,300. Want to locate Disciples there to build up the church. Address, Evangelist, J. A. Tabor, Oklahoma City, O. F.

FOR SALE.—New stock general merchandise; invoice about \$6,000; doing cash business \$1,800 month. Fall goods all in, best location in town of 600 people in New Oklahoma. Only store in town that has a full line of goods. This business cleared \$3,000 last year. Only been here 18 months. Everything in the stock is A 1. No dead things and odds and ends. Own store building and residence of 5 rooms. Will sell or rent both reasonable. This is absolutely the best proposition ever offered for sale. Address, Owner, care Christian-Evangelist.

Evangelistic

Additions Reported Last Week.

Baptisms.....1,081
Letters, statements and reclamations.....301
Denominations.....78

Total.....1,450
Preachers 2

M. L. BUCKLEY.

Harrison, O., Oct. 8, 1903.

Special dispatch to the CHRISTIAN-EVANGELIST.

JOPLIN, MO.—Oct. 12.—Harlow Ridenour meeting eight days old; 61 added, 33 yesterday.—W. F. TURNER.

ARIZONA.—Phoenix, Oct. 6.—Five by letter and by baptism Sunday, Oct. 4.—W. H. BAGBY.

CALIFORNIA.—Alameda, Sept. 27.—Closed five weeks' tent meeting, E. W. Darst, of Berkeley, preaching. About 20 additions in meeting; 4 confessions at regular service Sunday, also direct result of meeting. Sixty-two have been added since March 30, 1902, just about doubling membership. Sunday-school growing rapidly. Our plea for Christian union is becoming popular and we shall have a large church here at no very distant day. We wish the CHRISTIAN-EVANGELIST well.—P. C. MACFARLANE, pastor.

ILLINOIS.—West Salem, Oct. 10.—We have just closed a meeting at Antioch (Gallagher) lasting over three Lord's days, which resulted in 20 additions: 1 from the Baptists, 2 from the New Lights, 3 from the Methodists, 1 from the Presbyterians, 2 by letter, 2 by statement and 9 by baptism. Fine audiences and good interest to the close. Baptized one at Shiloh not previously reported.—G. W. TATE, Eureka, Oct. 6.—Am just beginning my second year with this excellent old church. They have given as much to missions and education this year as to local work. There have been a number of accessions, mostly at the regular services. About one-half of the baptisms are young men. We are looking forward with great anticipations to our meeting in November with that princely preacher, E. L. Powell, as evangelist. Audiences are larger than at any time during the year. The Sunday-school is being put on a thoroughly graded system and is going on toward a higher efficiency.—ALVA W. TAYLOR.

Sheldon, Sept. 30.—One accession by baptism last Lord's day. The work is progressing nicely. W. F. Shearer will help us in a protracted meeting beginning Oct. 12. I recently held a two weeks' meeting in a school house, where much good was done.—G. H. CLARKE.

Watseka, Oct. 5.—A young married man responded to the gospel invitation at our morning service yesterday. A new Intermediate Society was organized in the afternoon with Sister Hinton as superintendent. Brother and Sister G. E. Matkin are leading the Juniors forward and are greatly beloved.—BENJ. S. FERRALL.

Waverly, Oct. 2.—Just closed a very successful meeting with the home church. Thomas J. Shuey was the evangelist, and, we believe, did the work as no other evangelist could do. We started in for a revival and had it. Also there were 9 confessions. Charley Hill is the pastor. We had charge of the music.—GUY B. WILLIAMSON AND WIFE.

INDIANA.—Knightstown, Oct. 5.—I have just closed a meeting with the Berea Church, Brazil Ind., with six baptisms. Also raised money to paint the building, and left the work revived in every way.—ALLEN T. SHAW.

LaPorte, Oct. 8.—I am glad to report our work here as going forward, and we hope for a successful winter's work. The outlook is promising.—GEO. E. HICKS.

Brazil, Oct. 8.—Bro. A. T. Shaw, of Knightstown, Ind., delivered his new lecture, "Then, Now, and What Next?" at the close of a successful meeting last week. Room in the building was at a premium.—A. C. FISHBACK.

Thorntown.—Have declined a most unanimous and persistent call from the church at Crawfordville, Ind. In the midst of the new building at Owensboro, Ky., and cannot leave now. In a good meeting with Bro. B. F. Cato here. Six confessions first week.—R. H. CROSSFIELD.

Indianapolis, Oct. 5.—Five added at North Park Church yesterday by letter.—AUSTIN HUNTER.

INDIAN TERRITORY.—Nowata, Oct. 5.—Brother Flower just closed a meeting last Thursday night at the Wallis schoolhouse, nine miles east of here, with 6 confessions—

five heads of families. This is the first preaching here by any of our people.—WILL A. ATKINSON.

IOWA.—Sac City, Oct. 5.—There were two additions here last night, one before not reported. The Y. P. S. C. E. and Bible-school have both about doubled since our coming here. The outlook is very encouraging.—E. N. TUCKER, Pastor.

Hampton, Oct. 5.—I have closed my second year here, and am now on my third. Our annual reports yesterday showed a gain in every department. One of the best things heard here lately was the lecture of Mrs. Elizabeth Roubush on "A Whole Humanity vs. the Man with the Hoe." Seldom have we heard such a clear presentation of the present industrial problems as she gave. Everyone who heard her was pleased.—HOWARD CRAMBLER.

KANSAS.—Effingham, Oct. 1.—Forty-seven came forward as a result of Sister Hazelrigg's efforts at this place; 33 baptisms.—H. E. BALLOU.

Morrowville, Oct. 3.—We closed the revival meeting at Low Center resulting in 41 additions: 27 baptisms, 6 by statement, 3 Baptists, 3 U. B.'s and 2 Christian Union. The last evening we raised \$710 in pledges for a new house of worship.—EDWARD CLUTTER, evangelist, ISAAC EPLER, singer.

Denison, Oct. 5.—The work here is on the up grade. Since I came last February, the church has bought an eight-room parsonage and paid for it, and have money almost raised to re-roof the church. One addition Sept. 27 by baptism, 1 last Sunday from Baptists.—M. J. HIBBS.

Fredonia, Oct. 10.—Closed our meeting here last Sunday night with 17 additions. Scarlet fever in the town was a great hindrance to our meeting. The additions were all adults, as no children could attend the meeting.—J. D. FORSYTH, evangelist, A. W. SHAFFER, singer.

KENTUCKY.—Earlington, Oct. 6.—Closed a two weeks' meeting here last Lord's day with 15 additions.—W. R. JINNETT.

Warsaw, Oct. 9.—Our meeting of twelve days' duration at Warsaw, Ky., in which Bro. H. D. Smith, of Hopkinsville, Ky., did the preaching, closed last night. Three added: one baptism, two letters. Through the kindness of the brethren at Warsaw and Petersburg, the writer will attend the Detroit convention with all expenses paid.—MILO ATKINSON, Petersburg, Ky.

MASSACHUSETTS.—Worcester.—This is a little mission church about eight months old with 114 members and with fair prospects of a steady increase. There were eight additions last week; five by confession and four by letter. There are two churches of the Disciples here. The old and larger one is on Main St., where Brother Van Horn is pastor.—A. FLOWER.

Worcester, Oct. 5.—Highland Street Church of Christ. About Seven months ago Rev. Roland A. Nichols came to this church as its pastor; since that time there have been forty additions to the membership of the church. A choice \$3,000 corner lot has been purchased and over half paid for, and it is the intention of the church to erect a new house in the near future. There has also been paid out for Foreign and Home Missions, Negro Evangelism Children's Day, Church Extension and New England work, \$211.90. This report should be encouraging to all who are interested in the New England work.—MAURICE WILLIS.

MISSISSIPPI.—Utica, Oct. 4.—Our meeting began here on Sept. 20 and closed Oct. 1, with 28 added: 24 by confession and baptism, one from the Baptist church and three reclaimed. Among those baptized was a mother son and granddaughter, three generations, and in two instances parents and child were baptized together. Brother Ira M. Boswell, of Chattanooga, Tenn., did the preaching, while Prof. Edward McKinney, of Dorsey, Ill., led the singing. This was a great meeting and much good was done.—JNO. M. TALLEY, pastor.

MISSOURI.—Butler, Oct. 5.—We enjoyed two excellent sermons yesterday by Brother Abbott. As he used the stereopticon in the evening, we could see with our own eyes what the Disciples in Missouri are doing. Four were added by statement and letter. We raised \$45.68 for state missions. This makes about \$180, for missions this year.—E. H. WILLIAMSON.

Moberly, Oct. 5.—Two by confession and four by letter since my report of a week or two ago.—JAMES N. CRUTCHER.

Joplin, Oct. 6.—We have just closed a great meeting in South Joplin with 112 added, W. A. Moore, evangelist. J. W. Baker will be

the pastor of this new congregation. He is a member of the First Church. Our meeting at the First Church with Harlow and Ridenour starts with great audiences and seven added first three services.—W. F. TURNER.

Kirkville, Oct. 8.—There were six additions to the church here last Sunday.—H. A. NORTHCUTT.

Kingsville, Oct. 7.—Our meeting here with the pastor, J. W. Boulton, is 10 days old; 15 accessions to date with large audiences and good growing interest. My good friend, J. F. Ghormley, D. D., of Portland, Or., with whom I traveled as evangelist in Montana in 1893, is visiting me.—F. L. COOK, Sedalia, Mo.

Gentryville, Oct. 7.—Have baptized 10 in my regular work here and at Darlington since last report.—H. W. B. MYRICK.

Drexel, Oct. 5.—We closed a most interesting meeting at Richards, Mo., Oct. 4. There were 17 additions to the church. We have a congregation of loyal Christian workers. May God, whom they worship, prosper them.—O. A. ISHMAEL.

St. Louis, Oct. 10.—Closed a most successful meeting last night at Brush Creek, 15 miles north of Huntsville, Rudolph county, resulting in a church organized with 42 members; 21 formerly members at other places; 19 by baptism, one from Baptists, one from Presbyterians; also organized a Y. P. S. C. E. with 32 members. It was a great meeting to run but 12 days.—W. H. KERN, 518 N. Garrison, Ave.

Bethany, Oct. 5.—Last week two young men were added to the church here. Brother A. Martin, of Muncie, Ind., will be with us in a meeting soon.—OREN ORAHOD.

NEW MEXICO.—Carlsbad, Oct. 5.—We are in a blessed little meeting here. We have never had a church here, but will organize at the close of the meeting. We are having a fine attendance and splendid attention. The good Lord is blessing us; 34 accessions yesterday and more to follow.—E. W. & ZAIDEE BRICKERT, evangelists.

NEW YORK.—Throopville, Oct. 8.—Baptized a middle-aged brother last Lord's day evening at this place. He is one of the leading men in our community, and has lived so as to win wide respect. The work here promises well for the coming season.—S. JOHN DUNCAN-CLARK.

OKLAHOMA.—Lawton, Oct. 5.—I am glad to report 2 more additions to the First Church Sunday; \$62.50 made from the cantata (Esther). Work looks up; will organize at Cadee with 25 members, at Temple with 35. These are new points.—E. D. MAPLE, pastor.

OREGON.—LaGrande, Sept. 30.—One added by statement Sept. 20, 1 baptized Sept. 21 and 2 Sept. 29. We are paying off on our building and have a pretty good sum yet to pay, yet we dare not neglect the calls of those more needy than ourselves. We send \$7 to Church Extension and raised \$10 for Jamaica on last Lord's day.—O. H. KING.

PENNSYLVANIA.—Sandy Lake, Oct. 2.—Two additions at Millageville by confession and baptism—husband and wife. The work is moving nicely. We are getting very large audiences; the people seem to want to "hear the truth as it is in Jesus."—THOMAS MARTIN.

McKees Rocks, Oct. 2.—Closed a four weeks' meeting with the church here last night. This is my first meeting as evangelist of western Pennsylvania. It has been a delightful meeting. There were thirty-eight additions; thirty-one baptisms, three by statement and four by letter. Our next meeting is Rowan Ave., Pittsburg.—F. A. BRIGHT.

TENNESSEE.—Johnson City, Oct. 9.—Just closed a meeting at Annetson, Ala., with 37 additions.—W. P. CROUCH.

WASHINGTON.—Waitsburg, Oct. 1.—We closed our work at McPherson, Kan., the second Sunday in September. There were two additions at the closing service. Commenced the work here the fourth Sunday in September. Large audiences were out both morning and evening. We are well pleased with our new field and hope for a good year's work.—W. T. ADAMS.

Changes.

W. P. Crouch, Athens, Ala., to Bristol, Tenn. Claude E. Hill, 161 St. Michael St., to 26 Herndon Ave., Mobile, Ala.

S. M. Conner, Bicknell, to 302 Broadway St., Vincennes, Ind.

L. W. Spayd, Cape Town, to Bulawayo, Rhodesia, South Africa.

F. E. Day, Mapleton, to Winnebago City, Minn.

D. W. Misenor, Memphis, Mo., to Los Angeles, Cal.

Morgan Morgans, Indian Creek, Tex., to Langan, Mo.

Current Literature

A Life for God in India. By Helen S. Dyer. (Revell.)

A record and a memorial of the life and work of Mrs. Jennie Fuller, missionary in Akola and Bombay.

A Christian or a Church Member—Which? By John G. M. Lutenberger, D. O. (Paper; pp. 83, \$50. Published by author, 5104 Morgan St., St. Louis.)

An appeal for a view of religion which shall redeem man through and through, body, soul and spirit. The author quotes Scripture abundantly and makes many practical points which are well worth thinking about.

Lomai of Lenakel, A Hero of the New Hebrides. By Frank H. L. Paton. (Revell. \$1.50 net.)

This book, by a son of Dr. John G. Paton, tells the story of some remarkable missionary work on an island of the New Hebrides group, and is a sequel to the Autobiography of John G. Paton. It is "a living and unanswerable proof that the Gospel can transform almost demonized cannibals into Christian heroes."

India's Problem, Krishna or Christ. By John P. Jones. (Revell. \$1.50 net.)

The author has spent twenty-five years in missionary and educational work in India, and writes with a thorough knowledge of the field—if anyone can be said to really *know* a field so vast and varied. The book is a comprehensive treatment of the conditions, problems, processes and results of Christian missionary work in that land of many races, tongues and faiths.

The Better Way. By Charles Wagner. Translated from the French by Mary Louise Hendee (McClure Phillips & Co. \$1 net.)

Out of the confusion and complexity of the modern Babylon, comes a voice pleading for simplicity and sincerity. Out of the city of glittering sin, comes a call to follow the better way. Charles Wagner, a Protestant minister of Paris, has some true words to speak to this generation, and he is saying them in a way which commands and receives attention. His volume entitled "The Simple Life" is not only a gem of literature, but is the voicing of some most sane and wholesome sentiments about the art of living. We need such warnings in this age of clutter and contrivances, when we are in constant danger of losing sight of life itself and its real value under the encumbering multiplicity of things and devices and diversions which are supposed to make life pleasant. And now comes this later volume called, in English, "The Better Way." The title in French is "L'Ami," that is, The Friend, and the book is arranged as a series of dialogues between a man and that inner companion who is the embodiment of all his best impulses and truest insights. It is a little book of indescribable power, full of wisdom and tenderness and of those views of life which make for peace. We can recommend it most heartily as a book with a unique charm and with a message which all of us need. The two extracts which were printed on the cover of recent issues of this paper will serve as samples of its style and spirit.

A Reply to Harnack on the Essence of Christianity. By Hermann Cremer, D.D., LL.D., Professor of Theology in the University of Greifswald. Translated from the third German edition by Bernhard Pick, Ph.D. (Funk and Wagnalls. \$1.00 net.)

It is not to be supposed that all Germany has run after Harnack, though his brilliant writings have acquired a wonderful vogue in his own country, and have been imported into ours rather more than those of the theologians who represent the more conservative view. Dr. Cremer's Reply has been generally accepted as the most adequate and important

that has yet appeared. The book is not in reality a reply to Harnack, for the two men occupy such radically different points of view and are so constitutionally unable to appreciate each other's position, that it is almost impossible for them to make a clear issue except on an occasional detail. So Dr. Cremer's book seems to us to be a supplement and a corrective to the undue emphasis which Harnack places on some aspects of truth, rather than a reply to, or a refutation of, Harnack.

In upholding the testimony of the apostles, as recorded in Acts and in the Epistles, as credible and first hand evidence regarding pure, original Christianity, Dr. Cremer strikes a true note which Harnack misses.

In saying that "Jesus himself accomplished nothing until his death," and virtually eliminating the human life of Jesus as a source of Christianity, he strikes a false note, of which Harnack would be incapable. In theology, as elsewhere, extremes meet, and it is curious to observe how this conservative writer, in his anxiety to combat the theory that the essence of Christianity is to be found in examining the life of Jesus as depicted in the gospels, comes dangerously near to the position of modern liberal Jews who claim that Christianity did not originate with Jesus, but with his disciples after his death.

Again Dr. Cremer says, and thinks it important enough to put in italics, that "he (Jesus) is not, like ourselves, a subject of religion; on the contrary he is the object of the religion, the object of Christianity." If what he means to say is that Jesus was not merely a Christian man whose example is worthy of imitation, as that of any other Christian man may be, he says what no one will deny. But if he means what he explicitly says, that Jesus, during his human life, was not a "subject of religion," then he takes away all religious value from the earthly life of Jesus and casts suspicion upon the genuineness of his human experiences which, according to any theory of his person, play so large a part in fitting him to be the Savior of sinful men. That he was "tempted in all points like as we are," that his fight against sin was a real fight and not a sham battle, that his prayers were the sincere expressions of a soul reaching toward God, that his agony in the garden was a real agony—these are truths with which Christianity cannot dispense. But how can it keep any vital hold upon them if it is to deny the reality of his religious experiences and assert that he was not "a subject of religion," but *only* its object?

Nevertheless Dr. Cremer's work is a very valuable one and it should be read by every one who has read Harnack's book, and especially by those who are disposed to swallow all the statements of the latter unquestioningly. As an antidote for acute *Harnackitis*—a theological malady which is considerably in vogue just now—it will prove valuable. But it cannot be warranted to bring the thoughtful reader to an acceptance of all of its author's opinions, nor can it prevent the discriminating reader from finding much that is helpful in Harnack's book. It is to be regretted that the name of Dr. Harnack is more than once misspelled in this volume which replies to him.

More October Magazines.

The *Century* for this month is a Sportsman's Number, with several good articles on hunting and some good color pictures on the same theme. An article of special interest treats of the new method of hunting—with the camera. This new line of approach to the beasts and birds has several advantages over shooting; it does not diminish the supply of game, it encourages a more intelligent study of wild life and a more sympathetic attitude toward it, it requires more skill, and it produces more permanent trophies. Richard Whiting's serial, "The Yellow Van," is concluded in this issue.

One of the most remarkable developments of present-day journalism is the ten-cent magazine *Everybody's* under its new management is setting a new pace even in that fast race. The publishers say that they have

THE VALUE OF CHARCOAL.

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Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

gained 100,000 in circulation in the past five months, and it is easy to see why. The current number is a specially excellent one. "The Lotus and the Cockleburrs" is the best piece of humor of the month. An able writer in an article on "Chicago," endeavors to do what Mayor Carter Harrison declares to be impossible—to tell the truth about that city.

The *World To-day* is a journalistic magazine with 140 pages of reading matter devoted chiefly to current topics. The weekly paper, "Christendom," after a brief, but brilliant career, made over its assets to The World To-day, the most valuable of the assets being its editor, Prof. Shailer Matthews. The magazine shows an impressive list of distinguished contributors and is in every way a commendable publication.

An interesting feature of the *Critic* this month is a series of composite photographs representing various combinations of the most authentic Shakespeare portraits. The new serial "The Jessica Letters," a literary correspondence between a New York editor and a talented young woman of the south, promises to be well worth following.

The *North American Review* presents as usual, authoritative articles on the most important current topics—currency legislation, Macedonia, lynchings, flood prevention and irrigation, the outlook for Ireland under the new land laws, and the pope in international politics. Pres. Thiving has an article on "College Training and the Business Man." Henry James' novel draws happily near an end.

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Horsford's Acid Phosphate, the ideal stomach tonic and nerve food, banishes the depression, dejection and disturbed sleep caused by disordered digestion. Builds up the entire physical system.

The Pulpit

GOD IN CREATION. Gen. 1:1-2:3.

Preached in Adelaide, South Australia, July 5, 1903.

By
**Wren J.
Grinstead**

Text.—"For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity."—Romans 1:20.

The Beginning.

There is a strange sublimity of mystery in the beginning of the Book of books. It is simple as any nursery story; so much so that the unwary might read it once, and throw it aside, thinking he had grasped it all. But if we read it with the child's mind, the very charm of its simplicity will bring us to it again and again; and as we read, the story grows upon us, like the wonders of a virgin forest, or the prospect from a mountain-top. We see the shades of primeval night dispelling, and the clouds rolling in from the sea and up the slopes, until the newborn land is revealed. We see the April beauties of grass and tree, scattered about the landscape by a hidden hand. Our wandering gaze pierces the depths of waters, and finds them peopled with their myriad tenantry; and the warble of the song-birds breaks upon our listening ears. Wonder after wonder bursts from the teeming matrix of young Mother Nature.

Man's First Experience of Nature.

In the midst of all these marvels, suddenly there walks a new wonder, stranger than they all. Erect, alert, he moves, with a child's amazement and delight written in his every feature. See how he scents the rose, and stoops to pluck the violet; and even in his stooping pauses to catch a strain from the thrush's song! Now he is lured by the whisper of a stream, and stands beside it to see the leaping of the trout. Now he follows its course into the open vale, and lifts up his eyes unto the hills beyond. Now the reddening evening sun attracts his eye. From beneath his shading hand he gazes upon it, until it clothes itself in gorgeous curtains of cloud, and glides behind the mountain-ridge. Still he stands, with his face turned toward the paling west, until the evening star comes out; then, one by one, the little lights of heaven; until, turn where he may, gentle eyes beam upon him from every part of the sky. And as the full moon begins her stately course, the vaster world above his world seizes upon his soul with some sense of the majesty of its proportions, and quickens wonder into awe.

The Idea of Continuity.

But if the passing day and maiden night can evoke these solemn emotions, what of the dawn, with its thousand changing tints and its opening freshness? The glory of the new day is but a reincarnation of the old. Every new dawn brings to his mind the brightness that was heralded by the dawn of yesterday. Thus each succeeding day is but another pearl upon a shining string of memory, and each declining winter sun and freshening breath of spring calls to his mind the unbroken sequence he has found in all the works of nature. He begins to know what will be from what has been. There is no conscious gathering of facts, and summing of them up, and learning of laws from them; but simply a vague wontedness of wonder, and a spontaneous expecting that is half-remembering, and does not separate the accidental from the essential. He is the child-scientist, with his hand in that of Nature; and she, volatile, impulsive, wild, undisciplined in the hard school of a scientific civilization, leads him in the tortuous paths marked out by her own fickle fancy. Still, broken and knotted and tangled as is this first thread of sequence which she spins, it is yet a thread, and holds his experiences together. The world coheres, and the things he sees acquire a new charm, because he can expect and anticipate them. They are all bound together by the great new-found law of *continuity*.

The Struggle for Existence.

Great as were these childish joys of seeing and learning, of wondering and expecting and realizing, they by no means took up all the time of primeval man. He soon learned that Nature could show her teeth as well as smile. The brute elements knew no favorites. The struggle for existence was not a spectacle upon the stage, for him to view and criticise from his safe seat in the balcony; it was an intense and stern and pressing reality, in which his watchword must be, "Victory or death!" Was he hunted? His enemies were both swifter and stronger than he. Was he the hunter? Whether his quarry were beast or bird or fish, there was always some escape—it could climb, or fly, or dive, or burrow, where he could not go. So he must put his wits to work. From sticks and stones it was but a step to the tomahawk, the spear, the bow and arrow, and the boomerang. He soon learned his power over the beasts, and ventured to attack even the aurochs and the cave bear. He made the dog his friend and servant, and hunted down the fleet and more timid game. He despoiled his fallen foes of their furs, and with that protection braved the Himalayan winter, and added the relentless seasons to his list of triumphs. He laid his even more skillful hand upon the wild wheat and the wild rice, and ruled the triple realm of nature. As occasion demanded, the sword became a plowshare, and the spear a pruning-hook. Confidence grew with success; his numbers increased; man helped man; until at length he moved among his former foes and rivals, a conqueror and a king. Fear fled before a consciousness of power.

The Intuition of Causation.

Man has thus changed from the passive to the active side in the struggle for existence. At first, when he was a plaything for the brute forces of nature, hunted by the great beasts, and buffeted by every pitiless tempest, he had felt nothing but effects, and had thought chiefly of what he experienced. But seeing that there was a certain sequence in those effects, and moreover finding it in his power to modify them, or even to produce effects of his own, there was fanned into flame that dull spark of mind within him that taught him to see in every effect the outworking of some adequate cause. While his restless mind, moved by an active curiosity, discerned the cause of many a simple thing in his everyday life, and shrewdly guessed that everything must have some cause, the question, "What is the cause of *this*?" often baffled him. The overflow of the Nile made his land rich and his crop of barley heavy, but what made the Nile overflow? The thunderbolt shivered the oak into a thousand splinters, but what caused the thunderbolt? The sun brought light and warmth, and song of birds, and blossoms, and days of labor, and the fruitage of the earth; but what mysterious cause was back of that silent and calm and sure return of days and moons and seasons?

The Idea of Divinity.

Man does not wonder long. His kindling imagination quickly peopled any unknown realm with denizens like himself, for he knew no other kind. Here we tread upon sacred ground, for we have the first beginnings of a possibility of the knowledge of God. The thought of an invisible Being, working visible effects, was undoubtedly the most stupendous leap that the growing mind had taken. It was vague at first, no doubt, and often interrupted; but it quickened the fancy and awakened to still more vigorous life that ever searching curiosity of his.

When he first conceived of a God behind the unsolved mysteries of nature, he must create him from his own imagination. He could hardly do else than think of him as an

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**Come and go with us and we will
do you good.**

exalted and stupendously powerful man. Surely, thought he, the One who roars and flames in the thundercloud can see me, and is angry with me; surely it was some kind Being whom I cannot see, that led that big deer in my way on yesterday's hunt; surely, the One who lives in the sun has seen how cold I am, and how low my store of rice is running, and is coming back with his big fire to drive away the snow and tell the grass to grow and the birds to build their nests. And so he learned to regard the Unseen—whether one or many, to his mind—with all those feelings which his fellowmen called forth. He feared the earthquake god, and anxiously awaited the gift of the overflow from the river-god, and loved the sun-god, and secretly whispered his awe of the god who ruled the nightly host of heaven.

Polytheism.

Thinking thus of his divinity as a greater and deathless man, there was nothing in nature to prevent him, and everything in the constitution of his own mind to cause him, to attribute his own nature to God, even in those points where it was not manifested in the works of nature. Lust and selfishness and revenge; the tyranny and power and the thirst for conquest; pride and sorrow and fear; as well as the grosser necessities of eating and drinking, of sleeping and being clad; all these tended to enter into his conceptions of divinity. And it should be noted that in all this there was no thought of searching and proving whether these things were so—he imagined them, and therefore they were. It was not strange, either, that he should think of many gods, rather than one. Could a man do more than one thing at a time? And could a god overrule a battle here, and hurl a thunderbolt yonder, and keep the wheat growing and the sun shining, all at once? Surely not! And coupled with this sense of human attributes, there was the extension of other human limitations to Deity. His god could be persuaded, deceived, overreached, if man were only shrewd enough. One might escape from his power, or secure the aid of a stronger god. Such great thoughts as omniscience, omnipresence, omnipotence, and eternal consistency, as attributes of God, were neither natural nor easy for man to originate; and, once given to him, he easily lost them. As a result, his conception of worship was necessarily vague. A keen curiosity prompted him to feel after God, and to seek his face in all the ways of nature; a sense of his personality made it easy to regard him with personal feelings. Awe and fear, admiration and gratitude, deepening into a certain vague and fitful love, were all called forth by one wonder or another, but dimly, and in shadowy flashes, or like the struggling and broken murmurings of a man talking in his sleep. That fervent and trustful and adoring prostration at the feet of a heavenly Father, infinitely strong and wise and loving; that pure and sacred ecstasy of worship, food and drink and breath of life itself to the Christian's soul, was as far removed from the genesis of man's religious life as is the noon-day splendor from the earliest peep of dawn.

The Necessity for Revelation.

This, then—God like man, and gods like men—is man's highest and his best; virgin soil, indeed, but not the blooming tree of true religion, nor even its seed. That must await the gracious planting of revelation. Whether God began his speech with man long before, or awaited this full-grown tree of polytheism, it is not our purpose to inquire. Whether through the evolution of a century of centuries, or by a day's wandering amid the flowers of Eden, certain it is that man did reach the point where, without an unerring message from the Eternal, he must inevitably have begun to deify his own suicidal passions and follies. Voltaire voiced the truest necessity of man's childhood when he said, "If there were no God, we would have to invent one." And it must be true that God himself, great and far-seeing and wise, and loving through all and over all, kept a fond eye upon the first staggering footsteps of his child, and stood at hand to help him; listened and caught his first dumb heart-cry for a Father's love,

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MACBETH, Pittsburgh.

and sprang to meet him, and told him in those sweet and simple nursery accents of the Book's beginning, the story of his conception and his birth. And listening man—glad in a new-found light and strength—what must he have said? What else could have been his utterance?

"When I consider thy heavens, the work of thy fingers,

The moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him,
Or the Son of man that thou visitest him?
For thou hast made him a little lower than God,

And crownest him with glory and honor.
Thou makest him to have dominion over the works of thy hands;

Thou has put all things under his feet.
O Jehovah, our Lord,
How excellent is thy name in all the earth!"

What if we must bear a burden?

Have not others burdens, too?

Look about and then be thankful

That your burdens are so few.

—Eva Williams Malone.

HOW TO BE CURED. WITHOUT PAIN.

Don't wait until you are a helpless invalid, for a seemingly simple case of hemorrhoids, or piles, may, if neglected, rapidly lead to worse. The unnatural formations become tumorous and permanent, and the inflammation grows until abscesses form; the disease burrows into the tissues, forming tubular growth which discharge pus; cancerous conditions, and general gangrenous degeneration appear.

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"I began using Pyramid Pile Cure, and in order to make sure of a cure bought five packages; for the past six weeks I have not been troubled in the least, and I had been bothered for thirty-five years, and had spent more than fifty dollars for different remedies; this is the first permanent help I have had, and no one could feel more grateful that I do." L. M. Williams, Conneaut, Ohio.

Pyramid Pile Cure is sold by druggists generally for fifty cents a package, and we urge all sufferers to write Pyramid Drug Co., Marshall, Mich., for their valuable little book describing the cause and cure of piles.

The Quiet Hour

"Thy word is a lamp unto my feet,
And light unto my path."

There is something very beautiful and instructive, too, in the way in which the Old Testament saints cherished the word of God and consulted its sacred precepts. They could exclaim:

"How sweet are thy words unto my taste!
Yea, sweeter than honey to my mouth."

If the light of God, shining through the Old Testament Scriptures, was so precious to God's ancient servants, how much more so should be the brighter light of the Christian revelation to the believers of to-day? And yet is there not reason to fear that there are many professed Christians who have little or no appreciation of the richness and fullness of that revelation, and who neglect to study its sacred pages, or to make it a lamp unto their feet and light unto their path?

A lamp is to give light in darkness. How welcome is even a very feeble light that lights our pathway in a dark night along a difficult way! But moral darkness is more to be feared than the darkness of the night. Jesus Christ is the moral and spiritual light of the world. The light of his life shines in the pages of the New Testament, and is even anticipated in the Scriptures of the Old Testament. It reveals the moral dangers to be avoided, the spiritual perils that beset our way. Who can be safe without the heavenly light to illumine his pathway?

We plead, therefore, with our readers for a daily perusal of God's word. If only a few moments can be snatched from the duties of the early morning to ponder upon some great utterance of divine wisdom, accompanied with an upward lift of the heart to God that He may bless it to our good, it would linger with us and be a source of strength to us through the whole day. We are depriving ourselves of much-needed light and strength, yea, comfort and joy, by our neglect of this daily reading of God's word and daily communion with Him. Life has its dark days to all of us, and sooner or later we shall feel the need of the light that shines from God's word to guide us on our way.

Go to your duty, every man, and trust yourself to Christ; for He will give you all supply just as fast as you need it. You will have just as much power as you believe you can have. Be a Christian; throw yourself upon God's work; and get the ability you want in it.—*Bushnell.*

No man or woman of the humblest sort can really be strong, gentle, pure and good, without the world being the better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

—Washington Gladden.

O Thou who dwellest in light ineffable and unapproachable! We thank Thee that Thou hast conveyed some of Thy light to us through holy men of old, who spake as Thy Spirit gave them utterance and especially that Thou didst cause Thy light to shine upon us in the face of Jesus Christ. Help us, we beseech Thee, to walk in that light that we may have fellowship one with another and that the blood of Jesus Christ, Thy Son, may cleanse us from all sin! For His name sake. Amen!

Family Circle

"Now I Lay Me."

The fire upon the hearth is low,
And there is stillness everywhere,
Like troubled spirits here and there
The firelight shadows fluttering go;
And as the shadows 'round me creep,
A childish treble breaks the gloom,
And softly, from a farther room
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer,
And that sweet treble in my ears,
My thoughts go back to distant years
And linger with a dear one there;
And, as I hear the child's amen,
My mother's faith comes back to me,
Crouched at her side I seem to be,
And mother holds my hand again.

O for an hour in that dear place!
O for the peace of that dear time!
O for that childish trust sublime!
O for a glimpse of mother's face!
Yet as the shadows 'round me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "Now I lay me down to sleep."
—*Eugene Field.*

Not the Treaty of Paris.

By Dugald M'Killop.

Perhaps it was because Tilly was a girl that she did not always get along pleasantly with Marcus, who was not. She loved her five-and-a-half-year-old brother; not simply because he was little and her own brother, but really because she could not help it. And yet Marcus was a trial at times, no doubt of that. He just could not bear to have sister away at school several hours each day, and on each return Tilly was greeted with joy and delight, but sometimes in but a little while the dear children would begin to squabble over some matter which seemed great to them, but which mamma would call a trifle. The mamma of these children was one of those humble, noble women, who fear they know but little, and who are not surprised into knowing how wise they really are till their grown-up children, or other people call attention to the matter.

From day to day Mrs. Dodds spoke to the children about being kind to each other in word and deed, but small people have sometimes small memories, and so, off and on, Mrs. Dodds sighed, and had her husband help her in this at times.

On one vacation day it happened that Tilly was reading a book of history, for this particular owner of fluffy hair and numerous dolls (though but a poor speller) was such a reader that she fairly read everything she got hold of, and she loved to pore over such a book as Dickens' "Child's History of England."

Now, Marcus did not care to read history, and truth to tell, he could not; but he could tease Tilly, and he did. Miss Matilda could have stood the teasing, in patience, but did not, and then; well—the result was that their mamma was obliged to hasten to the room, looking kind of serious.

Said Marcus, in answer to the searching look from the doorway, "Well, Till called me a nimpuf mischief!" The accused Till rose to her feet, and was about to rise to the occasion in the usual way, but somehow the eye of the mother quieted her, and she hung her head. Wise Mrs. Dodds left

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the Dodds' children standing there, the girl flushed and mixed-up looking, the chubby boy as ferocious as it was possible for him to look, though just here it may be stated that Marcus at his worst was not very fierce.

After some time, during which Mrs. Dodds was busy in an adjoining room, a girlish figure appeared in the doorway, and then:

"Mamma!"

"Well, dear!"

"Let's make a treaty!"

"A treaty! What do you mean, my child?"

"Well, mamma," said Matilda, "I have been reading a lot about treaties, and I think Mark and I might make one."

"That is an idea," said Mrs. Dodds, laughing. "Well, suppose you try your hand at drawing one up."

After some study, Tilly showed her mother the following document, written in the vertical hand then being taught in school:

TREATIE

We the Undersined Tilly and Markus Dodds promise not to do another no harm till night to day.

(Sined) T. I. Dodds,

M. A. Dodds, X his mark.

The mother smiled a little, said it was a fair treaty as far as she could see, and then stuck it up behind a vase on the mantelpiece. Boy and girl ran off to play, and worked so hard at it that all else was forgotten. Once in a while voices sounded high, the prelude to a storm, but this seemed to be followed by a lull. Whether or not the paper on the mantelpiece had anything to do in bringing about the calm no one seems to have inquired. But at bedtime Tilly said suddenly:

"Mamma, I like treaties. I just wish we could have one for a whole week."

"What do you think of that plan, Marcus?"

"I fink the pwan is all wite, I do!" said the little man.

—*New York Observer.*

"Clara," said my aunt to her little daughter, who had been spending the day with a little neighbor, "were you a good girl during your visit to day?"

"I don't know, mamma, I just had so much fun that I forgot to pay any 'tention to myself," replied Clara.

Editorial Limitations.

The belief that an editor knows everything is widespread, but one small boy has discovered the limitations of the editorial mind. Here is the anecdote as we get it from a contemporary:

"Father," asked this small son of an editor, "is Jupiter inhabited?"

"I don't know, my son," was the truthful answer.

Presently he was interrupted again:

"Father, is there any sea serpent?"

"I don't know, my son."

The little fellow was manifestly cast down, but presently rallied and again approached the great source of information:

"Father, what does the North Pole look like?"

But, alas! again the answer: "I don't know, my son."

At last, in desperation, he inquired, with withering emphasis:

"Father, how did you get to be an editor?"

The Color Line.

The United States mail service is continually handling all sorts of curious things, but all previous records were broken, so far as the Omaha post-office is concerned, when a kitten, properly tagged and addressed and stamped, was pushed through the window labeled "Packages." The sender was a colored boy so small that he could scarcely reach the window, and, when the clerks explained to him that the animal could not go through the mails, and forced him to take it back, his contempt for the institution was unlimited.

"Why can't I send it?" he wailed. "It's a present to ma aunt, and they all needs a cat. I done spend ma money for stamps for dis animal, and spec' youse don't take it 'cause I'se colored."—*The Ram's Horn.*

Naming the Baby.

They talked of Medora, Aurora and Flora, Of Mabel, and Marcia, and Mildred, and May;

Debated the question of Helen, Honora, Clarissa, Camilla, and Phyllis and Fay, They thought of Marcella, Estella, and Bella; Considered Cecilia, Jeannette, and Eline, Alecia, Adela, Annette, Arabella, And Ethel and Eunice, Hortense and Irene. One liked Theodora, another Leonar;

Some argued for Edith and some for Elaine, For Madeline, Adeline, Lily and Lora; And then, after all, they decided on Jane.

—*Illustrated Bits.*



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The Money That Slips Away.

"I get fifteen dollars a week, and I never have a single cent of it when Saturday comes," said a boy of nineteen to me one day not long ago.

"Perhaps you have some one besides yourself to support," I said.

"No, I do not," was the reply. "I pay four dollars a week for my room and board at home, and all the rest goes."

"How does it go?"

"Well, it just seems to slip away from me somehow or other. I just cannot save a cent of it. There's so much to tempt a fellow to spend money nowadays. I never expect to save a cent."

I looked at the young man as he stood before me. He wore a handsome tailor-made suit of clothes. His tie must have cost a dollar and a half, and he had a pin on the tie for which he had said rather boastfully that he had "put up eight dollars." His link cuff-buttons were showy and expensive. A full-bloom rose, for which he paid twenty-five cents, was in his buttonhole, and one of his pockets was bulging out with expensive confectionery. I heard him say that he and "some of the other fellows" were going to have a box at the opera the next night, and that it would cost them three dollars apiece. And yet, he could hardly tell just why it was

that he could not save anything.

Now, the men who have made themselves independent, and who have money to spend for the good of others, were not like this young fellow when they were boys. Had they been like him they would never have been independent. I suspect that this boy will verify his own prediction that he will never save a cent. He certainly will not until he acquires more wisdom than he seems to have at the present time. The wealthiest man I know once told me that from his earliest manhood he made it a fixed rule never to spend all that he earned.

When he was nineteen, he began teaching a country school at a salary of eight dollars a week, and he saved three dollars of it. Later, when his salary had been increased to ten dollars a week, he saved four dollars of it, and when he was earning fifteen dollars a week, he saved seven of it, investing it carefully.

Of course, he did not wear tailor-made clothes, and did not buy a new tie every two or three weeks and pay a dollar or more for it. I doubt if he ever paid a dollar for a tie in all his life. And yet he is by no means niggardly, for he gives away thousands every year to the suffering and for the benefit of humanity in general. There were temptations for him to spend all his earnings, but he did not yield to

them. I have heard him say that he never went in debt for anything. If he could not pay for it, he went without it. Some one has said: "Never treat money with levity; money is character."

It is certainly proof of a great lack of force of character when a man allows all of his earnings to "slip away from him somehow or other." There is an unhappy future in store for the boy who spends all that he earns. The boy who begins by doing this is sure to spend more than he earns before very long.

I have knowledge of a young man earning a salary of twenty dollars a week who had his wages attached by a tailor to whom he owed fifty-four dollars for five fancy vests. His excuse was that "a fellow had to dress well nowadays or be nobody." How much do you suppose those five unpaid-for vests added to his character or to his standing in the community? And of what value is the good opinion

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of those who judge you by the clothes you wear?

You may set it down as a fact that if you do not save anything in your young manhood you will be sure to have a poverty-stricken and dependent old age, and there are no sadder people in this world than the old who are wholly dependent on the charity of others for their support. If all that you earn is "slipping away" from you, you will be wise if you go straight to a savings' bank as soon as you receive your salary, and there deposit a fixed proportion of your earnings before it "slips away" from you. And having once deposited it, let nothing tempt you to draw it out. Any successful business man will tell you that this is good advice.—*Young People.*

✽

The Old Spring.

A path that leads from the kitchen door,
Through a little garden plot,
Down past the cherry and apple trees
That grow in the pasture lot,
Thence on through a beechen avenue
Till you hear the waters trill
Upon the pebbles and over the stones
By the old spring under the hill!

The old spring under the hill is cool,
With blotches and rifts of sun;
Its air is as grateful and fresh and sweet
As the air of a summer dawn.
The song of a bird in the trees above,
Below the song of a rill,
Are the only sounds that are heard around
The old spring under the hill.

How oft we have trudged in other days,
When boys and girls at our play,
To the shade and stillness of that old spring
Remote from the garish day!
How oft by its sparkling waters clear
We have knelt and quaffed our fill!
And never a draught was so sweet as that
From the old spring under the hill.

The years are many, the years are long,
Between us and that fair time;
We hear no more the tinkling song,
Nor the water's silver chime;
But oft in the mirror of memory
We can see the image still
Of the winding pathway, the shadows deep,
And the old spring under the hill.

—*Denver News.*

✽

The Harm Slang Does.

There is still another serious objection to the use of slang. It tends to limit the vocabulary of him who uses it. Now a limited vocabulary is almost as inconvenient at times as a limited purse, and it is far more intendant. If there was practically limitless wealth within the reach of him who was minded to take it, it would argue a certain stupidity in any one who declined to avail himself of the supply. The same assertion holds true with regard to him who is willing to limit his choice of words. There is even more to be said than that. There is a limitless wealth of words at our disposal, but the most of us are too stupid to make use of them.

There are about two hundred thousand words in the English language. The average educated person is able in reading to understand perhaps twenty-five thousand words, but the most of us who write and speak, limit ourselves to about five hundred or six hundred. Indeed, there is a vast number of fairly intelligent people, or people who pass as fairly intelligent whose working vocabularies do not comprise more than three or four hundred words each.—*Adeline Knapp, in the Household.*

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A Symposium.

"What is the secret of success?" asked the Sphinx.

"Push," said the Button.

"Take pains," said the Window.

"Never be led," said the Pencil.

"Be up to date," said the Calendar.

"Always keep cool," said the ice.

"Do business on tick," said the Clock.

"Never lose your head," said the Barrel.

"Do a driving business," said the Hammer.

"Aspire to greater things," said the Nutmeg.

"Make light of everything," said the Fire.

"Make much of small things," said the Microscope.

"Never do anything off hand," said the Glove.

"Spend much time in reflection," said the Mirror.

"Do the work you are suited for," said the Flue.

"Get a good pull with the ring," said the Door-bell.

"Be sharp in all your dealings," said the Knife.

"Find a good thing and stick to it," said the Glue.

"Strive to make a good impression," said the Seal.

"Turn all things to your advantage," said the Lathe.—*The Jewish Criterion.*

✽

A Marvel of Science.

During a visit to the South with an eclipse expedition some years ago, says the Omaha Mercury, an eminent American professor met an old negro servant whose duty it was to look after the chickens of the establishment where he was staying. The day before the eclipse took place, the professor, in an idle moment, called the old man to him and said: "Sam, if to-morrow morning at eleven o'clock you watch your chickens you will find they will all go to roost."

Sam was skeptical, of course, but when at the appointed time next day

the sun in the heavens was darkened and the chickens retired to roost, the negro's astonishment knew no bounds. He approached the professor in awed wonder. "Massa," he asked, "how long ago did you know dat dem chickens would go to roost?"

"Oh, a long time," said the professor, airily.

"Did you know a year ago, massa?"

"Yes."

"Then dat beats de world!" exclaimed the astonished old man. "Dem chickens weren't hatched a year ago."

✽

A Valuable Asset.

There is no better passport into good society and prosperous business than politeness. A boy who is able to number this among his possessions has a good capital with which to begin business.

The following story shows how true politeness was once rewarded: Two boys, the one a gentleman's son and the other the son of a poor widow, applied to a merchant for a situation, when the latter was chosen. A trifling incident decided the choice. Just as the two boys came together to the merchant's door, a poor, ragged girl fell on the icy sidewalk and lost her pennies and cried bitterly. The first boy laughed rudely; but the other went to the girl's aid, and, fishing in the gutter for the pennies, found one and replaced the others from his own little purse. The merchant observed all, and, though the first had strong recommendations and the other none, the poor boy's politeness secured him the place.

Politeness costs so little, and withal is so valuable, that the wonder is that any one should neglect its cultivation. —*The Children's Visitor.*

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With the Children

By J. Breckenridge Ellis

M. J. O'Dell, Lebanon, Mo.: "Wonder how many of the 3,000 Advance Society members would like to take an advance step in mission work? What a delightful work it would be for the Advance Society to adopt a child from some orphanage for its very own! Do you not think we could do what many local Endeavor Societies are doing?—support and educate a child in some of our mission fields. Let us hear from the Advance Society on the subject." This idea should appeal to every reader of this page, and I should like to hear from every one in regard to it; not only from those who keep our five rules, but from those who are interested in our Av. S. Children who appreciate the advantages of home-life must sympathize with orphans. If by our means some child may be given a happy life, rescued from lonely years, and brought into a companionship of love and usefulness, what greater good could we do? Imagine yourself without father or mother; without a home; without a place where you feel it your right to be; without friends who look upon you as one of them. If you were in that condition, what joy would be yours to be taken charge of by the Advance Society, given a home and an education! We have that chance to make some lonely child happy and a blessing to the world, instead of a burden, and in doing so we will find ourselves, it may be, happier than we ever were; for it's lots of fun to make another person happy!

You who are no longer children, reflect what your life might have been had you been left in some orphan home with no one to care for you but an organization which had in its protection a hundred other helpless ones. And in reflecting upon such a fate, join with us children of the Advance Society to take charge of one child and make its life happy and good. Now, I know we can do this if everybody goes into it with a will and some money all around. It won't take much money for each one, if each one helps, but each one never does that. It's pretty safe to estimate that the larger half of our 3,000 will do nothing. But that will still leave enough to care for our Advance Society orphan. It's pleasant to hear people talk about the good that has been done to little children, and about Christian unselfishness and generosity, but here is a chance to do a little of it instead of just talking about it and making prayers. You like to hear stories about the poor little child whom everybody imposed upon, and whom all the family neglected, but who finally turned out to be a princess with a lien on everything in sight. And now you have a chance to become a sort of a fairy-godmother yourself, and make some Cinderella of an orphan turn into a princess with a Christian heart and trained mind, which are better than glass slippers. Will you help in this work? Perhaps you can't wave a wand and turn rats to horses, although there are plenty of rats, but you can contribute a little money

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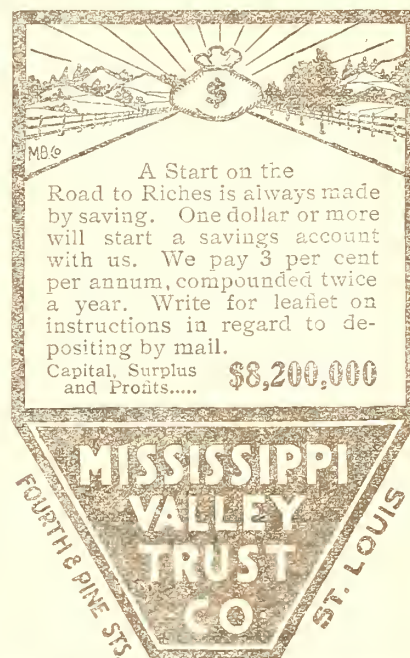
J. B. DILLE, President, Station A.N., Dixon, Ill.

which will buy things more useful than horses.

I can't tell whether you are in favor of this plan or not, till your money comes. I'd like to know right away so we can begin work immediately. Please don't write me letters saying what a noble work you think it would be, unless you send your money in the letter. Those letters without money simply mean nothing. If you want to help an orphan, you will pay something to do it; and if you can't spare the money, don't say your heart is with us, because we can't do anything with those kinds of hearts; we can't swap them for anything. How much must you send? Send what you feel you can spare for the purpose, if it's only five cents. It is only right to tell you, however, that five cents will not go very far. But if that is all you can send, the sending will do you just as much good, and I will be just as glad to get it, as if it were ten times that much (which would only be half a dollar, anyway).

I have made no inquiries after our orphan, nor decided where to seek one, nor will I do so, till I know the Advance Society is in earnest in the matter; I will know that when your money comes. If enough money doesn't come to do the work, I'll not spend it for some other good purpose. No, I'll return you every cent, except what it takes to buy your return money order. So you won't wait to see if enough will be raised, because if enough is not raised, you'll get back your money. I shall not charge one cent for my time or trouble. I am glad to give both for this purpose. Therefore, all you send will go to the orphan; I will have to make my living some other way. Another thing; don't send stamps, unless you can rake and scrape together only as much as five cents or a dime to send—and don't send stamps then, if you can help it. Orphans don't use many stamps. Another thing; don't think you have to give anything because you belong to the Av. S. If you don't want to help, we don't want you to. If there is to be an Advance Society orphan, it must be supported with love and cheerfulness. There isn't any good in giving when it's forced. Now young people, this thing must be decided soon, for I'm not going to harp on this theme week after week in our page. If you don't like it we'll drop it. If you like it, let's carry it through with a rush. As soon as I get your orphan, I'll tell you all about it, where it lives, what it looks like, what we will do for it. All money received will be acknowledged on this page, so the printed announcement will stand as a receipt. I don't wish to appear indifferent when I say you needn't help "unless so disposed." The fact is, I should like an Advance Society orphan above a trip to the World's Fair—what more can I say? It is my sincere hope that many older heads, reading these words, will dive into old pockets and send me something; something big enough to see without my spectacles. But I don't want a cent

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that is given grudgingly. Giving is like any other kind of good deed. If a brother falls, it's mighty poor Christianity that picks him up and then cuffs him for falling. I think it's almost like robbery to take money from a man when he wants to keep it—even if it's to pay the preacher. Same way with our orphan; if you want no stock in the same, invest in something else.

The Advance Society can do no grander visible work than the adoption of an orphan. You all know that. Then let's pray that the enterprise may succeed. I wish each one who reads this page, would turn to God in prayer and ask Him that this sacred trust may be given us, and that enough means may be raised to support it. But I don't want anybody to pray for this unless that person means to help by giving something towards the support of the orphan. Let that person pray for something else. I repeat the principle points of my discourse. I. Send all the money you can spare for the Advance Society orphan to my address; if enough money isn't raised to support the orphan, the amount will, in each case, be returned. II. If you are not glad to help in this glorious work, don't do it, and say nothing about it. III. Don't send stamps over ten cents' worth. IV. If you send anything, write your opinion of our scheme, and any suggestions. V. If you cannot send much, send little; it will do you just as much good, whether it does the orphan or not. VI. If you can't afford anything, don't feel bad about it. VII. If you are not a member of the Av. S. play like you are—and contribute. VII. Attend to this matter immediately.

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October 22, 1903.

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For the weak against the strong,
For the poor who've waited long
For the brighter age to be.For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.**CONTENTS**

Current Events.....	515
EDITORIAL:	
The Detroit Convention.....	517
Earth's Dearest Spot.....	517
An Era of Greater Things.....	518
Editor's Easy Chair.....	518
That Prohibition Rally.....	519
Notes and Comments.....	519
CONTRIBUTED ARTICLES:	
Twenty eighth Annual Report of the Foreign Christian Missionary Society.....	520
Bewildered Britain. William Durban.....	521
Our National Benevolent Association. Geo. L. Snively.....	522
Current Interest in the Crucifixion. W. J. Lhamon.....	523
Christian Education. J. Hopwood.....	523
Our Silver Jubilee. F. D. Power.....	524
Guiltless Before God. W. O. Moore.....	525
How Shall the Christian Grow. Clayton Keith.....	525
NEWS FROM MANY FIELDS:	
Texas.....	526
Virginia.....	526
Michigan.....	526
New England.....	526
Denver Letter.....	527
Western Pennsylvania.....	527
Delaware, Maryland, District of Colum- bia.....	527
THE SUNDAY-SCHOOL.....	528
MIDWEEK PRAYER-MEETING.....	529
CHRISTIAN ENDEAVOR.....	529
OUR BUDGET.....	530
CORRESPONDENCE:	
The New England Convention.....	532
A Visit to Southern California.....	532
Kentucky.....	533
Kentucky Notes.....	533
California's Farewell to the Missionary.....	533
Charleston, N. C.....	534
From the South.....	534
Virginia Missions.....	534
Northern California.....	535
Tennessee Missions.....	535
Dexter District, Mo.....	535
Ohio Third District.....	535
Dedication at Minden Mines, Mo.....	535
EVANGELISTIC.....	536
MARRIAGES.....	537
OBITUARIES.....	537
CURRENT LITERATURE.....	538
THE QUIET HOUR.....	539
FAMILY CIRCLE.....	540
WITH THE CHILDREN.....	543

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THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XL.

October 22, 1903

No. 43

Current Events

Persons of the best intentions are sometimes subject to strange and serious errors of judgment which are dangerous both to themselves and to their neighbors. Just now the leaders of organized labor are making so many mistakes, and so many different kinds of mistakes, that the position of those who habitually defend the unions is rendered embarrassing. There is that man Parks, who is still threatening strikes by wholesale in New York and upon whom neither his allies nor his opponents have yet been able to put a quietus—though both have good reasons to desire it. District Attorney Jerome says that Parks will be back in Sing Sing within six weeks. If he is not re-convicted in his new trial, it will mean, for a time at least, the triumph of his program of blackmail, a winter of strikes, partly for revenge and partly for graft, and, according to one well posted authority, a loss of not less than sixty million dollars to New York. The fact that any considerable element of organized labor will support this Tammanyized regime in their own ranks, indicates a condition which may most charitably be called madness. A few days ago the Morse Iron Works were driven into bankruptcy because they were unable to pay an increased scale demanded by the International Association of Machinists. The walking delegate congratulated the union on the failure of the firm, and the union answered with cheers. The suicidal quality of this course is too obvious to require comment. When Samson pulled down the temple of the Philistines, he killed some Philistines, to be sure, but the whole wreck fell on himself.

As a result of the recent visit of the Czar to Vienna, during which the Macedonian situation was under discussion, identical notes have been sent to the Sultan's government by the Russian and Austro-Hungarian representatives at Constantinople, demanding the acceptance of the program of reform published some months ago and the establishment of a system of foreign control in Macedonia to carry it out. At the same time notes have been sent to the Bulgarian government urging it to use its influence

to pacify the Macedonian insurgents so that Turkey might not make the continuance of the rebellion and the attendant disorders an excuse for postponing the introduction of the reforms. The reform plan was drawn up last February and was accepted by the Sultan without a quibble, but nothing was done toward putting it into execution. His two most important near neighbors now unite in a peremptory demand that the reforms be at once introduced. The reforms consist chiefly in the reorganization of the constabulary so that the Christian population will not be at the mercy of Mohammedan rural police; a reform in the system of taxation, which is at present absurdly oppressive; and a limited supervision of the general administration by Russia and Austria.

Sometimes, for brief intervals, the tail may succeed in wagging the dog, but this can never be a permanent or normal condition. It is the capital blunder of Wall Street that it thinks it controls the financial condition of the country. In reality it only records and reports it with more or less accuracy. Just now the report lacks a good deal of being accurate. The financial temperature of the country is very comfortable, but the Wall Street thermometer registers somewhere near freezing point. Railway stocks and industrials are quoted far lower than last year, yet the earnings of most of them are considerably higher and dividends are being paid as regularly as ever. Fortunately, the country does not have to shake every time Wall Street has a chill. The people who are speculating in stocks and carrying them on margins must, of course, have some anxious hours in these little pseudo-panics, but real business has nothing to fear from them. At no time in the history of France, says Carlyle, were the silent masses of the people more comfortable and peaceful than during the so-called "Reign of Terror," which owes its grewsome fame to the fact that "it was not the dumb millions who suffered here, but the speaking units who made the world ring with their wrongs. That is the grand peculiarity." It is well to be on one's guard against being deceived by a similar grand peculiarity now. Some balloons of speculation may explode with terrific noise, but the solid structures of business, great and small, are in no danger.

The trial of Ed Butler, the St. Louis broker in municipal ordinances, on appeal before the Missouri Supreme Court, developed some extraordinary arguments for the defense. "When is a briber not a briber?" is the conundrum with which the court is now wrestling. The trial court left little doubt as to the facts. That money was offered for legislation is as well established as it ever can be. But now, by way of defense, it is argued by the Butler attorneys that bribery is not bribery when the ordinance in the interest of which it is practiced fails to become a law, or that the official to whom the bribe was offered was not constitutionally qualified. To offer a bribe to an official on the hypothesis that he is authorized to perform certain acts or is in a position *de facto* to do so, and then to seek to escape responsibility for the crime of bribery by attacking the charter under which these benefits were to be secured, and claiming that the official was not qualified *de jure* to deliver the goods, is a procedure which has at least the merit of novelty. What view the Missouri Supreme Court will take of it can, of course, not be predicted. Since that extraordinary body delivered its opinion in regard to punishing libel as contempt of court, it is impossible to anticipate what decisions it may render about the most transparent matters. But to the lay mind it seems impossible that any tribunal which aspires to be in any sense a court of justice, can hold that bribery is not bribery when the criminal purpose fails by mere accident to bring its full fruitage of valid but venal legislation, and that the prosecution of such an offender can be confused and complicated by questions so remote as the validity of the charter under which the bribed official holds office, and the constitution under which that charter was adopted.

After a brief trial for the murder of Editor Gonzales, ex-Lieut. Gov. Tillman, of South Carolina, was acquitted. The defense was that Tillman was afraid Gonzales would kill him some time. The two men were political enemies, and with their political animosity was mingled a degree of personal enmity. Whatever fears Tillman may have entertained for his personal safety, there was nothing to show that he had reason to expect attack at that particular moment or that his act was in defense against an as-

sault. The reasoning was about as follows: Tillman hated Gonzales and had been known to utter threats against his life. This being the case, it would be natural to suppose that Gonzales would hate Tillman and would, if convenient, give expression to his hatred by the same murderous measures. What each one thought and said was duly reported to the other. Each, therefore, had some reason to expect an attack from the other. That Gonzales did not consider himself in imminent danger and had no immediate intention of taking the initiative is shown by the fact that he carried no weapon. While he was thus neither expecting nor intending hostilities, he was shot down on the street. And in extenuation of this attack, Tillman's attorneys successfully pleaded "self-defense." If this is justice, than anyone may with impunity murder anyone whom he hates, and plead self-defense against the hypothetical attack which his enemy may perhaps be intending to make upon him some time.



Once more we give space to a statement of the conditions in Jamaica as the result of the great storm. As reports come in, there is still greater evidence of the present suffering and of the need of immediate relief. The following statement comes from C. C. Smith:

The Truth About Jamaica.

"This morning papers have come to me from which I glean that the suffering in the island of Jamaica is on the increase and must continue to increase for months to come. The half has not been told in regard to the conditions in Jamaica, and I presume the condition cannot be given in words. Indeed I am at a loss to know how to write so that it may be known how terrible and wide-spread the suffering there is and how urgent the call for us here in the United States to send aid to the brethren there.

"The reports of the commissioners sent to investigate the conditions of the island, are both heartrending and appalling. Of Chesterfield, one of our mission stations, the commissioner writes: 'It is no exaggeration to say that the situation is extremely critical. There is no food in sight and there cannot be until the bananas begin to bear fruit again. The yam fields cannot yield food for fourteen or fifteen months.' Of Castleton (another of our districts), he writes: 'A large number of the houses are smashed. I learn that the people have been subsisting on fallen bananas since the storm. These are now finished and many do not know where the next meal is to come from. A goodly number are already hungry and a few days hence will see a total absence of food.'

"W. A. Meredith, one of our missionaries on the island, says: 'Hundreds of the homeless and foodless people come to the mission house beg-

ging for aid, and the most painful part to us is our inability to give them the help they so urgently need.'

"The facts, briefly stated, are these: In, at least, 20,000 homes (representing 100,000 people), the inmates are on the verge of starvation; literally have no food, and no hope of relief from this condition, from the soil, can come before next April or May.

"C. E. Randall said in one of his letters that some of the 'American Relief Fund' was being used, but that that help was but small. Other religious bodies are sending relief funds to their brethren in Jamaica, and unless we do likewise our brethren will not receive aid.'

"I know that my pen fails to put the situation as bad as it is, but still if the above facts are not enough to cause our brethren to raise a splendid relief fund for Jamaica I know not what would. The C. W. B. M. has sent \$250; it ought to be able to send \$5,000 at once. Churches, brethren everywhere, societies, I appeal to you in the name of the Christ whom you serve, to send an offering, at once, for the Jamaica Relief Fund, to Helen E. Moses, secretary, 152 East Market St., Indianapolis, Ind."



There was a time when highway robbery was considered the crime of the great and lawless west. Then New York and Philadelphia took

Political Highwaymen.

counsel how they might apply to municipal politics the effective methods of highwaymanry—subtilized, to be sure, as the new conditions required, but not essentially altered—and great was the success of their project. The modernized method of robbery has now been reimported into the west. Missouri has its Jesse James of the ballot-box, and now Denver has been the scene of a great robbery. We publish on another page an account of the recent charter election in Denver. It gives particulars of a steal which commands admiration for its sheer magnitude and effrontery. The crucial points of the charter were those which placed limits upon the granting of saloon licenses, and provided for effective punishment of offenders against the excise law. The political plug-uglies stood against the charter as one man, and each of them voted against it as ten men—and all of their votes were counted. And when a great wave of righteous indignation arose and a grand jury was impanelled to investigate the election frauds, Judge Booth M. Malone—remember his name, Booth M. Malone—discharged the grand jury because "public feeling runs so high against violators of the election laws that it would not be advisable to have an investigation at this time." A Daniel come to judgment! Crimes which are so patent and outrageous that even the sluggish pulse of the easy-going respectables is quickened in indignation, must not

be investigated. Let the courts confine their attention to the misdemeanors which are so petty that nobody cares. How honorable a work has Judge Booth M. Malone laid out for his profession. With such a judge, the Denver ballot-stuffers have no need for the Missouri ruling that the ballot-boxes cannot be opened and that it is more important to keep the ballot secret than to keep it honest. The meaning of Judge Malone's decision is: Know all criminals by these presents that the way to commit a safe crime is to commit a big one. If it is big enough to arouse indignation, it will be too big to punish.



The growing belief that the Senate is becoming less amenable to control

by public opinion than it used to be, or than it ought to be, encourages the movement for a constitutional amendment to provide for the election of senators by popular vote. The Massachusetts Democratic Convention recently put a plank in its platform to this effect, and other states have done the same. The need of a change is clear. A congressman was protesting against the control which a senator from his state tried to exercise over his actions. "I am responsible only to my constituency," said the congressman, with a swelling chest. "No, sir," said the Senator, "you're responsible to the machine in our state, and I'm it!" If so, to whom is the senator responsible? There is a missing link between the Senator and the people of the state which he is supposed to represent. Popular election would help to supply it. But how shall this be brought about? Constitutional amendments come hard, especially when they strike at the power of the Senate, for specific amendments proposed by either house require a two-thirds vote of the other, and the Senate would never give the required majority. The only other way of securing the adoption of amendments is to call a constitutional convention, which Congress must do whenever two-thirds of the state legislatures petition for it. But such a convention has power to revise the whole constitution, and such a measure is too dangerous to be adopted except in case of emergency. The easiest escape is to treat the members of legislatures very much as we treat presidential electors, whose constitutional right to cast ballots for whom they please has dwindled to the mere formal duty of casting ballots in accordance with the popular vote. If any party in any state really wants a popular election of senators, let it agree to submit its nominees for the senate to popular vote, and let its candidates for the legislature pledge themselves to cast their ballots for the senatorial nominee who is chosen by the people. Put this in the platform of the party, and the thing will be done, so far as that state is concerned, without waiting for a highly improbable constitutional amendment.

The Detroit Convention.

The "City of the Straits" greeted us with open gates but with lowering and dripping clouds. All day Thursday and Friday, and late into the night the incoming trains brought car loads of delegates from the different points of the compass. White-capped young ladies of the reception committee were at the stations to greet and direct the arriving delegates. Addressing a group of these young ladies, a delegate asked, "Is there a 'Campbellite' Convention meeting in this city?" "No, sir," one of the young ladies replied, "but there is a *Christian* Convention meeting here, and you would better go to that." Looking at his wife, the inquiring delegate said, "Well, dear, as there is no Campbellite Convention here, I guess we would better attend the *Christian* Convention."

The Christian women, as usual, have led the way, holding their sessions first and giving the key-note. It is *enlargement*—more money and more missionaries. The first session began at 2 P. M. Friday, in the Woodward Avenue Baptist Church, whose large auditorium, including the galleries, was packed with an attentive and interested audience. The forenoon was given over to an informal reception in the basement of the Woodward Avenue Congregational Church, which is the "headquarters" of the convention. Here the delegates register, receive a delegate's badge and a program, and are assigned to their places. It was a glorious jargon of happy voices all forenoon, as friends greeted friends and talked together of matters of mutual concern.

But we have said the key-note of the Christian Woman's Board of Missions was enlargement. That was the note that was most prominent in the address of President Mrs. N. E. Atkinson, who did not take time to congratulate the women on having raised \$147,800 during the past year. "We have 600,000 women in our membership," said she, "and only about 40,000 of these are enlisted. If all were engaged in the work, our means and missionaries could be multiplied by fifteen." Everywhere the missions need re-enforcement, and many ripe fields are waiting for the laborers. This same idea came out in the various reports and addresses made. The report of the corresponding secretary, made by Miss Burgess, the report of Miss Pounds on the Young People's work, the address of Miss Lackey, with its sad revelations of childhood suffering and degradation in India, where she has been for five years laboring as a missionary, all emphasized the needs of the great field.

It was a magnificent audience that filled the church in every nook and corner to hear the address of Bro. W. M. Forrest, late of Calcutta, India, on "Our Possessions in India." It was a great speech, sketching the history of that ancient land, so far as it is known,

and pointing out the great conflict of antagonistic religious that are now contending for supremacy there. The speaker also pointed out the condition and needs of our own mission stations in that storied land, and voiced India's cry for the gospel of Christ in a most eloquent plea for enlargement. All the Mohammedan country, he said, was now dominated by the true followers of the false prophet, only because of the neglect of the false disciples of the true prophet, to occupy that land with the gospel of Christ. This is certainly a warning fact of history. It was a strong address and evoked enthusiastic applause. The session was made more impressive by the singing of Mrs. J. M. Philput before, and by Mrs. Princess Long after the address. These are both queens of sacred song, and we anticipate much from their singing.

These lines are written Saturday while the women are in session, and the friends of prohibition are about beginning their rally. All the signs point to a great convention. We shall telegraph later news.



Special dispatch to the CHRISTIAN-EVANGELIST.

DETROIT, Mich., Oct. 19, 1903.

On Saturday the women closed a great convention, re-electing the same officers and planning for larger things.

The prohibition rally held on the same day in another part of the city was large and enthusiastic.

Christian Endeavor and Good Citizenship occupied the time Saturday evening in stirring addresses by F. G. Tyrrell and Oliver W. Stewart. The latter dealt sledge-hammer blows against the liquor traffic to an applauding audience.

The Home and Foreign Boards held their sessions Saturday, and the reports showed great gains all along the line.

On Lord's day about one hundred of our preachers occupied Detroit pulpits morning and evening, the churches of the city being generally thrown open to us, except those of the Episcopalians and Roman Catholics.

In the afternoon there were three great communion services held simultaneously in three of the largest churches in the city. Large offerings were made at these meetings for ministerial relief.

To-day the Foreign Society holds its session. We are using the Woodward Avenue Baptist Church for our regular sessions, while headquarters are maintained at the Woodward Avenue Congregational Church. The weather is now fine, clear and cold.

This is not the largest, but is likely to be one of the best conventions in our history.

Delegates are here from California to Virginia and from Massachusetts to Florida. Canada is largely represented and many other foreign countries.

J. H. GARRISON.

Earth's Dearest Spot.

When John Howard Paine wrote,
"Mid pleasures and palaces though we may
 ^{roam,}
Be it ever so humble, there's no place like
 ^{home,}"

he struck a universal chord of the human heart, and made his name immortal. It is the testimony of chaplains of penitentiaries and reformatories that if there be one appeal that can touch the heart of the criminal, no matter how far gone he may be in the ways of sin, it is the appeal to home and parents and childhood. Away back there, through the vista of years and through the smoke of many a conflict, looms up the far-off Eden of childhood and the old home. It is the one oasis in life's desert way. At times there come floating down across the years the strains of a mother's song, and it may be of a father's prayer. Many a wayward and wandering prodigal has testified that in the "far country" amid scenes of want and woe, there have come to him visions of the father's house, and this has been a restraining influence preventing him from going farther away, and often causing him to resolve, with the prodigal of old, to arise and go to his father.

If such be the sacred character of the home and the permanent nature of the influence which it exerts on the plastic minds of the young, who can overestimate its value as a mold of character and a fashioner of the life that is to be? How criminally neglectful it must be, then, not to see to it that the highest and holiest influences are brought into the home-life to work out their permanent results in the lives and characters of those who go out thence to meet the trials and temptations of the world! If parents could only know what impressions of a pure and abiding character may be made on the minds of the children by the reading of the Bible, and by an evening or morning hymn or prayer, they could not be so careless about maintaining religious worship in the home. More than preacher or other teacher is the molding hand of the father and the mother, shaping the characters and determining the destinies of the immortal souls committed to their care. Who is sufficient for these things? Only those who daily seek divine wisdom and grace to meet their parental obligations.

There rises before us as we write, a vision that often comes to us in the tumult and strife of these busy years. It is that of a humble home far removed from the city's tumult and strife and distant from the smoke and din of the railroad and its traffic. It is a sweet old country home, with its
"Orchard and meadow and deep-tangled wild-
 ^{wood,}
And all the loved spots which my infanc
 ^{knew."}

There is an old-fashioned garden where the old-fashioned flowers grew and flourished, the fragrance of which

lingers even yet in memory. It is the evening time. The tasks are done. The lamps are lighted. A cheerful fire glows in the old-fashioned fireplace. The boys and girls are seated around the fireside, in an expectant mood, for the father has taken down the Bible, and is about to read from its sacred pages. His eyes are dimmed with age, but he can read by the feeble light the familiar words. The family kneels. It is the mother's voice that is heard in prayer. There is a quaver in it that tells of her intensity of feeling, and there is a pleading tone which all the kneeling children feel must be heard of God. It is father's voice again that is heard leading us in the familiar strain,

"The day is past and gone,
The evening shades appear."

These are the influences that make home the dearest spot on earth, and the very seed-bed of all those virtues and graces which should adorn character. If we could pluck out of our memory of home the hallowing influences of religion, it would be far less endearing and sacred to us. The children will soon be gone from the homestead. Soon they will be out buffeting the trials and temptations which beset every life. While they are yet with you, fill the home with the sweet influences of religion, that it may turn the current of their lives in the right direction, and remain with them an abiding force through all the stress and storm of life. In a word, let us try to make our homes here a preparation for, and a foretaste of, that brighter and purer home to which we all aspire.



An Era of Greater Things.

There are not wanting signs in our moral heavens that we are entering upon an era of larger things for the kingdom of God. The whole history of the people committed to the restoration of New Testament Christianity has been a series of victories, and its advocates have always worked under the inspiration of triumphs won and of new triumphs anticipated. Hope, or the brightest optimism, seems to have been a prominent characteristic of the movement through its whole history. This has grown out of the conviction of its advocates that they had a message for the world to-day—a message for both the church and the world. Apart from this conviction there can be no real enthusiasm in Christian service.

In the past, however, our victories have chiefly been in evangelistic work in the local fields where evangelists have gone to proclaim the simple gospel of the grace of God. Many of these efforts were carried forward on individual responsibility, and some of them by local churches. The era of co-operative effort came later. This has had a slow but steady growth because there were certain strong individualistic tendencies to overcome.

But we have learned the lesson that union of effort among ourselves is essential both to the propagation of the great truths and principles for which we stand, in our own land, and to the spread of this same gospel in other lands. It has taken years of experience to impress this lesson fully upon us, and even yet there are some who seem not to have learned it, but who cherish the impracticable idea that by individual effort, without concert of movement, we can accomplish the great tasks which have been laid upon us. The number of such, however, is gradually diminishing, and must diminish in the very nature of things, under the operation of the very laws of religious life and growth.

The advance step taken by all our missionary agencies, by our educational institutions, and our benevolent work, shows that we are entering upon an era of wider co-operation, of greater liberality, and hence of more splendid achievements. We have by no means yet reached the limits of our capacity for expansion. We are only at the beginning of our wider activities, our systematic, organized efforts. The increase which has been made during the past year and within the past decade is only a prophecy of what is to be in the years to come. Our national organizations are proving to be safe and efficient channels through which the liberality of the brotherhood may flow to the accomplishment of the desired ends. They include the evangelization of our own country, the assisting of weak churches in the erection of suitable buildings, the carrying of the gospel into foreign lands, the enlistment of our Christian women in this great service for God and humanity through an organization of their own, and also of the children of our homes and our churches in the same blessed work.

It is not simply the increased gifts to the various purposes mentioned above that furnish evidence that we are entering upon an era of greater influence. There is a corresponding growth in our conception of the magnitude of our responsibilities as stewards of the manifold grace of God. There is a clearer vision of what God expects us to be and to do in order to fulfill our high claims to be restorers of His gospel in its original purity and power. We are coming to see that not by profession, but by deeds, we are to make good this claim before the world. If primitive or apostolic Christianity be superior to any corruption of it, that fact must be made evident in purer living, in greater sacrifices for Christ's cause, in a closer unity, and in a better manifestation of the Spirit of God in the lives of those who are its advocates.

In the last analysis, the only permanent basis for unselfish service to God and to humanity is a spiritual life which lifts men to an altitude where the motives of faith are stronger than

the appeals to appetite, to earthly ambition and the greed of gain. It follows that just as any people advance in their spiritual development, the higher needs of the world make a stronger appeal to them, and the solicitations of the flesh are more easily disregarded, and these two facts determine the direction of men's gifts and energies. This is why the increase of receipts by our various missionary organizations, and the larger gifts to education and benevolence, carry a meaning above and beyond the mere fact of the additional aid thereby accruing to these worthy enterprises. They are the sure harbingers of a deepening spiritual life, and this life of faith has in it the promise and potency of still grander achievements than we have yet dreamed of in behalf of the kingdom of God. It is on this foundation that we predict a steady growth from year to year of all these general interests, and a much larger number of generous gifts from our men of wealth to the cause of Christian education. The finger of God is surely pointing the way to greater things for the triumph of his kingdom among men, and we can not but advance.



Editor's Easy Chair.

For a *time* to travel across our great country, commend the Easy Chair to the glorious month of October, when Autumn has hung her yellow and crimson banners on the citadels of the everlasting hills, and Indian Summer spreads her soft haze over all the land. For a *destination* give us a national convention of the Disciples of Christ, "whither the tribes go up, even the tribes of Jehovah." There is nothing that gives more zest to a journey than its destination. There is no destination this side of heaven that has more inspiration in it to one who loves his brethren and the cause for which they stand, than a national convention, where gather the noblest spirits in the interest of the noblest cause known to men or angels. For traveling *companions* we would choose men and women having the same high ideals, animated by the same high hopes, and striving for the same great ends.

"For the friends that most cheer me on life's rugged road,
Are the friends of my Master, the children of God."

Given a combination of these favorable adjuncts of travel, and a day's journey on the train is an experience to be treasured up forever in the halls of memory.



As the Wabash train moved out from the great Union Station at St. Louis at 9 A. M. Thursday, we soon became acquainted, and found that there were aboard, bound for Detroit, Missourians, Arkansans and Oklahomans, and as it moved on its way eastward, Illi-

nois and Indiana swelled our delegation until an extra car was put on at Decatur, and our delegates filled it. A short time sufficed to make us feel at home with each other, and our unity and joy found expression in a number of familiar songs, and the volume of music rose above the din of the train. The people sang as only delegates to a religious convention can sing. "At the Cross," "Sweet Bye and Bye," "Blessed Assurance," "Nearer, My God, to Thee," were some of the old favorites that rang out along the way, reminding the onlookers that a religious convention was going to be held somewhere, for what other kind of delegates sing in going to their conventions? Why has Christianity so much music in it? The answer is, it has more joy in it, more of the buoyancy of hope, than anything else on earth.

"Let those refuse to sing,
Who never knew our God,
But children of the heavenly King
May speak their joys abroad."

At Logansport we ran alongside a Big Four train, which was waiting there. Many of its passengers were on the platform and others were looking out of the windows scanning us as we were scanning them. It was apparent that it was a convention crowd before we discovered any familiar faces. They had that buoyant, happy, hopeful appearance that betrayed their destination. Soon we identified the Indianapolis and Irvington delegation, with others from Indiana and Illinois, and greetings went forth and back from car to car. Several windows went up and an informal reception was held. Delegates from the other train insisted they had a better crowd than we, and they were a pretty fine looking lot of people, but we replied to them by starting a song, and as our train moved on to the strains of our music we left them side-tracked to follow later. We have all heard the saying that "it doesn't matter by what road you go to heaven, just so you get there." So it doesn't matter much by which road delegates go to Detroit, so they get there; but all roads do not lead to heaven, any more than do all roads go to Detroit. Examine your guide-book and see if you are on the right road.

We have learned to-day that all the pleasure and profit of a visit to a national convention is not in the convention itself, but in the journey thither. That is a lesson many of us have to learn about "going to heaven." The joy is not all in heaven; much of it is in the journey there. This world is not a "howling wilderness," nor a "wilderness of woe." It is God's world. His smile is on it. His Spirit is in it. He gives us many foretastes here of joys that await us beyond. Let us sing along the way, and have sweet companionship with those we love. A little heaven here will prepare us to enjoy all the more the heaven that lies before us. We expect our fellow-

ship with kindred spirits along the way, to-day, to have its culmination at Detroit, when all the converging roads land all the delegates there in a great communion of love and service. So heaven is to be not the beginning, but the culmination of the joys of the redeemed. . . . But we near our destination, and these lines, jotted down in the happy jargon of talk and song, must here close.

That Prohibition Rally.

DEAR BRO. GARRISON:—I see your committee has made a program for a prohibition rally at Detroit and, as usual, has put on none but third party prohibitionists. Nine-tenths of the voters of the Christian Church vote against party prohibition, and yet have no chance to be heard. The speeches at Omaha were all an attack upon the nine-tenths by the one-tenth, without a chance for reply. Do you think this fair? D. R. LUCAS.

Indianapolis, Oct. 12.

We do not think all the speakers at Omaha were Third Party Prohibitionists, and we are sure there were no attacks on brethren who do not vote the Prohibition ticket, at least not in any offensive way. We quite agree with Brother Lucas, however, that if there is to be any program of prohibition in connection with our National Conventions, every phase of the question should be represented. Brethren who believe there is a more effective way of dealing with the liquor question than by voting the Prohibition ticket should have a fair chance to state the reasons for the faith that is in them. We doubt, however, the wisdom of having such rallies in connection with our National Conventions. It was a mistake, in our own judgment, to arrange a program for a Prohibition rally at Detroit during the time of the C. W. B. M. Convention, and the editor of this paper disclaims any responsibility for such program.

Notes and Comments.

In a speech on good citizenship at Chicago, recently, ex-president Cleveland closed with the following eloquent peroration:

"In the day when all shadows shall have passed away, and when good citizenship shall have made sure the safety, permanence and happiness of our nation, how small will appear the strifes of selfishness in our civic life and how petty will seem the machinations of degraded politics! There shall be set over against them in that time a reverent sense of co-operation in heaven's plans for our people's greatness, and the joyous pride of standing among those who, in the comradeship of American good citizenship, have so protected and defended our heritage of self-government that our treasures are safe in the citadel of patriotism, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

True and noble as these words are, one cannot but think on reading them of another application of the sentiment that is still more true and more important. In the day when all shadows shall have passed away, and when the loyalty and unity of Christ's followers shall have made sure the triumph of the church and the salvation of the world, how small will appear the strifes and divisions in our religious life and how petty will seem the machinations of bitter partisans.

The District Plan in Texas.

We are now trying successfully the division of the state into districts that we may the better prosecute our Texas mission work. We have ten districts and in each of these an executive committee to select the workers and direct the work. The chief advantages are that it brings the mission work close to home; that is, under the eyes of the brethren; they can see what is being done and become personally acquainted with the workers. This removes much prejudice and enlists numbers who would remain indifferent if not opposed to the organized work.

We hold, in most of these districts, two conventions annually. These are essentially missionary institutes; thus the people are educated in the practical working of a systematic effort. At first there was some confusion growing out of the fact that the workers must settle financial accounts with two treasurers, district and state. We have overcome this difficulty by abolishing the district treasury. We take pledges for Texas missions, and while we have local boards for directing the work we have one common mission fund. This plan works well where it is sufficiently worked, and it is always the worked plan that works well. Our mission work is growing in Texas. In a late district convention, two brethren, elders in a church in a town of two thousand people, stood up and confessed that they had been readers of a certain paper which opposes organized missionary work, and said that they had been misled; that this work had been misrepresented, and henceforth they were for it. They both subscribed liberally for its support.

In another convention a faithful minister when urged to do so, gave as his objection to the "state board" that it dominated the churches, and was extravagant even to the misappropriation of means. A half dozen elders and ministers testified in the meeting that they had been doing work in fellowship with the "board" and that there was an utter absence of disposition to domineer, and that the money was faithfully and economically disbursed. When we asked the objector if he thought that he would misappropriate the funds, he said, no. We insisted that the "board" was only a committee of the best men that the brethren could look out among themselves, after the manner of the Jerusalem Church, and therefore scripturally appointed over this work. The objecting brother is now a district evangelist, and, far better than a stranger could do, it he is convincing those among whom he labors of the scripturalness, and importance of systematic and persistent work. If we are under obligations to "do with our might what our hands find to do," then we must choose the best methods. By the way, why should it be less scriptural to use consecrated common sense than to use a consecrated hand or foot for the Lord? But we are growing.

J. C. MASON.

TWENTY - EIGHTH ANNUAL REPORT OF THE

Foreign Christian Missionary Society

The past year has been by far the best in the history of the Society. The interest has been deeper and more widespread than ever before. Most gratifying and encouraging advances have been made in every department of the work. The churches are coming to realize more and more that this is their one and supreme business. The receipts for the year amount to \$210,008.68. As compared to the previous year this is a gain of \$31,685. The churches as churches gave \$79,785.46. This is a gain of \$11,198.63. The offerings of the churches averaged \$28.37. Six years ago they averaged \$15.30. Next year it is proposed to ask the churches as churches for \$100,000 on the first Sunday in March. Twelve have been added to the number of Living Link Churches. A Living Link Church is one that supports a missionary on the foreign field. It costs \$600 to do this. There are now, all told, thirty-one churches of this class. The High Street Church, of Akron, O., supports two missionaries. Within five years there ought to be a hundred churches each with its own missionary on the field. Those who have undertaken to support a missionary testify as to the ease with which it is done. They find it easier to raise a handsome amount than a small amount.

The Sunday-schools have given \$51,630.25. As compared with the year previous, this is a gain of \$3,513.27. The contributing schools numbered 3,310. Of these, 1,251 raised their full apportionment. The Endeavor Societies contributed \$7,009.14, a gain of \$1,936.15 as compared with the gifts of a year ago. The Endeavor Societies are supporting 345 orphans at Damoh, India.

The Society received in the year from legacies \$4,945.87. Compared with the previous year, this is a gain of \$1,919.82. The whole amount received from this source from the first is \$118,856.48. There has been received on the Annuity Plan in the year \$30,930.50. The whole amount received for this fund from the first is \$175,323.50. Of this amount \$11,410.92 has been expended in paying for land and buildings in foreign fields, and \$52,612.58 is now safely invested. The remaining \$11,300 has been transferred to the general fund. The profits on this fund for the year amounted to \$9,566.50. The Annuity Fund has been a marvelous blessing to the work. Without it we never could have done what has been done. In ten years there has been a gain of 300 per cent in the receipts.

The report shows that Ohio leads all the states, with \$32,301.57. Kentucky is second, with \$21,412.35. Indiana is third on the list of givers with

gifts aggregating \$19,795.93. Generous amounts have been received from England, from Canada and from Australia.

The watchword for next year is, "A Quarter of a Million for Foreign Missions." This is not too much to ask and to confidently expect from a great people for a cause like this. Before the Centennial celebration in Pittsburg in 1909, the gifts for foreign missions ought to amount to half a million a year.

Nine new workers have gone out from America. Two capable teachers have been employed in Japan. The new workers are as follows: H. P. and Lillian C. Shaw and Miss Alma Favors, a trained nurse, have gone to Lu Cheo Fu, China; Dr. and Mrs. C. L. Pickett have gone to Laoag, in the Philippines; Dr. Susie C. Rijnhart and Dr. and Mrs. A. L. Shelton have gone to open the work in Tibet, and Miss Rose T. Armbruster has gone to Osaka, Japan.

The missionaries at home on furlough have returned to their fields. R. L. Pruett and family and M. B. Madden and family have returned to Japan, Miss Effie D. Kellar to China, Miss Stella Franklin to India, and Dr. and Mrs. R. J. Dye to Africa. They went back refreshed in body and mind and praising God that to them was this grace given that they should preach among the nations the unsearchable riches of Christ. Others have come home on furlough. Thus, W. P. Bentley and family, of Shanghai, China, Frank Garrett and family and Miss Mary Kelly, of Nankin, China, and Miss Bertha Clawson, of Osaka, Japan, are now in this country. While restoring their wasted energies they will visit the churches and conventions and will rehearse what the Lord has done through them.

At their own request, W. H. Hanna and H. P. Williams and their families were transferred from Manila to Laoag in the Philippines. This place is in the northern part of the Island of Luzon. They organized a church of Filipinos in Manila, secured a building, and left it under native control. The outlook in Laoag is bright. A. E. Cory and family have been transferred from Lu Cheo Fu, China, to Nankin. He goes there for the present to assist in the college. A new man has been appointed for that position. When he reaches China, Brother Cory will return to the evangelistic work. Miss Nellie Daugherty, of Nankin, was married to Dr. Butchart and has gone to live in Lu Cheo Fu, China. John Johnson has left Smyrna and will go to China. David Rioch and family have removed from Damoh, India, to take charge of the new mission at Hatta. Miss Maude Plunkett

and O. J. Grainger were married, and now live in Harda, India.

The gospel has been preached far and near. Every missionary agent is a herald and makes it his business to speak good words for the Lord Jesus. The medical work is auxiliary to the evangelistic. Every school is a center of evangelism. Every publication has for its object the redemption of the readers. Great numbers have heard the Word of truth, the gospel of God's salvation. Over 70,000 patients were treated in the hospitals and dispensaries of the Society. Most of these were suffering from serious diseases. Some came hundreds of miles for relief. The poor were treated without charge. Every patient heard the gospel message and received a portion of the Word of God. Every one carried back to his own family some knowledge of the true God and of his Son, Jesus Christ. The medical missionaries are better equipped than ever before. The hospital in Lu Cheo Fu has been finished and dedicated. It is a spacious and convenient building. Dr. Macklin has an accomplished assistant. Mrs. Molland has charge of the hospital and the patients. From her the Chinese get new ideas of cleanliness and sanitation.

Day schools have been conducted as heretofore. In addition, work of a higher grade has been begun. A college has been started in Japan. This school bears the honored name of F. M. Drake. H. H. Guy is in charge. He spent two years in preparing himself for the position. The school opened with fifteen students. A graduate of Eureka College is preparing himself to teach in this institution. Fifteen thousand dollars have been secured for the enlargement of the college at Nankin, China. G. W. Brown has a training class in Harda, India. This is a nucleus of a Bible college. A suitable tract of land has been secured in Tokio for the college. Suitable buildings are in course of erection. A home for the president is being built. Land has been bought for a home for Miss Kate Johnson. In Osaka, land has been purchased for a home for C. S. Weaver and for a chapel. Both buildings will be completed within a few months. The street chapel in Wuhu has been bought. A strip of land has been bought adjoining the compound in Nankin, and another strip in Lu Cheo Fu. The chapel which C. B. Titus has been using has become the property of the Society. R. R. Eldred has built a small hospital on the Congo. The funds have been given by the students and teachers of Cotner University. Two homes are being constructed at Bolengi.

(Continued on page 537.)

Bewildered Britain

By William Durban

The church has been distracted by the coming into force of the new Clerical Education Act. And now follows the cyclone raised by Mr. Chamberlain and Mr. Balfour in their new attitude as protectionists.

Passive Resistance in Full Blast.

In all my long observation, I have seen nothing in the way of public agitation to equal that now raging in England over the execution of the Education Act. We are in the midst of the gale, and yet that gale has not yet reached the heart of the land, because London cannot be affected till next year. All over the rest of England warrants are being issued against Passive Resisters, who declare their determination to incur the utmost penalties of the law rather than pay the sectarian rate. Extraordinary things are transacting. Already 7,000 rate-payers in various districts have been summoned to appear in the courts and each week hundreds are served with distraint warrants. Furniture of every description is seized, and then it is sold at public auctions to indescribable accompaniments.

The New Protestantism.

All sorts of orations are delivered in the police courts by these Resisters, for every one has a right to be heard, and many an eloquent protest is made. In many cases, however, men and also women who never before uttered a word in public, blurt out bits of their mind to the magistrates. "God my Father does not mean me to pay it, and I do not mean to pay it," was the simple but forcible of one Resister. All this trouble arises from one singleroot of bitterness. That root is the desire of the government, instigated by the High Church Party, to foist on the country a system of elementary popular education which shall mainly be controlled by the priests, for the scheme of the act is so arranged as to put it into the hands of the parish clergy to influence irresistibly the appointment of teachers after their own heart. However splendidly qualified a teacher may be, he or she will have but little chance of securing an upper position without making a profession of attachment to the State Episcopal Church. This act is intended to establish the Established Church on firmer foundations than ever. But as always, the clergy have once more over-reached themselves. It is singular that they should simultaneously have perpetrated this error in both England and France. In the latter, the Jesuits have just been expelled, but unfortunately we have now the benefit of the presence of the majority of these exiled monks and nuns. I have alluded to the stormy scenes at the auction sales in various towns and villages. But I have not attempted to

describe them. I will only say that in some cases three thousand or more excited people hoot the auctioneer and often he would be mobbed but for a strong force of police guarding him. Then there are torchlight processions with banners and songs and open-air orations. And in the midst of it all, the government gives no sign of interest, but has now made a new trouble for itself in taking up the tariff conundrum.

A Skull-Cracking Problem.

I discover that there is one big subject which nobody seems to have mastered. I refer to the dual question of free trade and protection. But as for myself, I firmly believe that retaliation in any department of life is unchristian and therefore immoral, and therefore ruinous to the nation which adopts it. I do not believe that protection is unchristian or immoral, or is necessarily hurtful to national interests. And I do not believe either that free trade is unchristian or immoral or necessarily hurtful to national interests. As England can produce only a little of the necessities of life for its teeming people, free trade might be rational. At any rate it has saved the masses from starvation by cheapening food prices through free imports. But the case is different with a nation which can produce its own necessary commodities. It may not need free imports, but it may need to protect for a period its infant manufacturing interests. I thoroughly believe that free trade has been good for Britain, and that protection has been good for America. But I equally feel convinced from all that I have learned by frequent sojourns on the continent, that protection has been an unspeakable curse for Germany, France and Italy. For Russia, again, protection has been and for years will be a political necessity. It is in certain respects like America, however different in others. I dread the experiment of a tariff of reprisals and retaliatory imposts. Even now it is an appalling fact that in mighty London one person in every twelve is either an inmate of some vast parish poorhouse, or is a pauper helped by the rates in some miserable hovel of a home.

Our Fleet at Suda Bay.

I now touch on a subject which makes many of our hearts to ache. We hear day by day repeated that awful cry from Macedonia, and some of us ask what is the use of the British fleet. It is true that a squadron of the biggest navy on earth is at Suda Bay, in Crete, and that the Sultan is restless while it stays there. Many of us are of opinion that the proper place of those warships would be inside the Dardanelles, close to Constantinople, with orders to be ready to penetrate the Bosphorus itself, and to take up a

position opposite that Yildiz Kiosk—"The Castle of the Star"—where Abdul Hamid hatches in his murderous brain the plots which his miserable myrmidons carry out. Once more we English people must congratulate our noble American cousins. For your statesmen have had the courage and decision to order a detachment of warships to Beirut. That is the true way to touch the Turk. When shall the end of these things be? England is moving. Immense meetings are being organized, the first having been held this week at St. James's Hall, London. It was a magnificent demonstration, but there was no Gladstone to electrify the hearts of the hearers. England wants a grand leader. We have no Cromwell, no Pitt, no Cobden, no Bright, no Wilberforce, no Knibb, but only a squad of mediocrities who do not all know their own minds, and therefore naturally do not know how to lead the minds of the masses. We have no picturesque figure like your Roosevelt, no political administrator like John Hay to speak with the enemy in the gate. We rushed into war with a handful of Boers, but no clarion voice inspires us with the grand chivalrous impulse that would give the trumpet signal for a crusade to save our dying fellow Christians. A nonconformist gentleman of high commercial position and great wealth in London told me only yesterday that if England took up the cause of Macedonia, he knew that there would be a coalition of all the other great powers in Europe against her, and said he, a massacre in London would be infinitely worse than a massacre in the Balkans. As the gentleman is a very influential Member of Parliament, he ought to know better than I do what dangers might threaten, but it occurred to me that if we fail to do what God is calling us to do, because we fear that there might be a massacre in London, then that fear is sure to invite the great carnal, selfish, callous powers to attack us in concert when the opportunity seems to them to have arrived. No coward people ever escaped conquest and ruin. But there is no fear in the heart of the nation. It would rush to-morrow with indomitable ardor against the miscreant who lurks in the far corner of the Mediterranean, but it trusts its leaders to give the signal which is never given. Yet Britain's mission of mercy is surely not over. Her call to rescue the perishing will be yet heard and will be heeded. Then will be heard that "thunder booming on the brine," which the despots of the world dread. The guns of the navy, with which Cromwell threatened the pope, may speak on some unexpected day, and their echo will startle the world with a shock such as this generation has not yet felt.

London, England, Oct. 3.

Our National Benevolent Association

By Geo. L. Snively

No expression of our religion is more vitally related to the triumph of Christianity than are the altruistic ministries of the National Benevolent Association of the Christian Church. The Association is erroneously supposed by some to be an evidence of the increasing opulence of the Church of Christ and a manifestation of its growing power for good.

Christian benevolence is not a mere outgrowth of Christianity, but is of the root, stalk, branch, foliage and fruit of the tree of Christianity—without it there is no real tree of life. Neither is Christian benevolence a mere pulse token of the inner life of the church. It is of the very fibre of the heart of the church, with which the church loves; it is of the feet and hands of the church, with which it goes and does; it is of the eye of the church, with which it sees duty and privilege and inspiring millennial vision; it is of the beauty of the church, with which it attracts men unto it, and to the Christ within. Its relationship to Christianity is not functional, but organic.

The church without benevolence is a bridge with a single pier, an organ with half the manuals sealed, a task half done, a statue of Mercy with broken arms, a Christ teaching, but not going everywhere, doing good unto all men.

Proofs of benevolence's being a pillar of the church and a fundamental factor of Christianity, abound in the life and teachings of Jesus, in the autographs of his apostles, in the history of the primitive church as recorded by Luke in Acts, and other credible writers. As we read these books we are convinced that not otherwise than by the persistent practice of benevolence could the church have been instituted or maintained. Its Author, he whose name it bore, was already celebrated for feeding the hungry, as a healer of the sick, a comforter of mourners, before he said, "On this rock I will build my church."

With the first voicings of its own life and mission, it charmed even the ears of its persecutors with songs of cheer and promises of help. Its wake of living deeds and grateful beneficiaries has ever lengthened and widened with the years. Not its doctrines of sin, pardon, atonement, resurrection and immortality so much as the personal holiness and uncalculating altruism of its devotees, softened the hearts and stayed the brands of its furious foes. Through knowledge thus gained of good, antiquity found its God, and when persecutions ceased, all enjoying that first era of peace knew it was the gospel of the helping hand that placed the laurel wreath of victory on the fair young brow of the church:

In view of this original and organic relationship between church and be-

nevolences, it is almost incomprehensible that the development of this phase of the church should have been so sadly neglected by us, who as a people are distinguished above all others by zeal for the restoration of faith and *practice* apostolic.

True, our people have always been generous and have ever cherished sentiments of brotherly kindness, but previous to the organization of our National Benevolent Association, accomplished little more of real and telling work than we did on the mission fields before the incorporation of our Foreign and Home Missionary Societies. All the considerations justifying, those great organizations appealed to many practically benevolently disposed among us for the organization of this Association, whose members are doing all in their power to restore primitive Christian benevolence to its ancient place, prestige and power in the economy of the Church of Christ. God is wonderfully blessing their efforts with unmistakable evidences of his approval.

The national headquarters are at 903 Aubert Avenue, St. Louis. Mrs. H. M. Meier is president, Mrs. J. K. Hansbrough, corresponding secretary, and Geo. L. Snively, formerly pastor of the church at Jacksonville, Ill., general secretary. These, with many gifted, consecrated colleagues, are endeavoring to increase the membership of the Association, the number of its correspondents, its revenues, endowment, variety of service, centers of activity and power for alleviating distress.

It now has regularly accredited vice-presidents in more than one thousand churches; it has cared for more than two thousand orphan babes and children, and is now giving sweet asylum to many aged Disciples. Orphans are received into the Homes at St. Louis and Cleveland regardless of religious affiliations. At present only Disciples who have come to seventy years in absolute indigency can be taken into the Old People's Homes at Jacksonville and East Aurora. None are more cordially welcomed than aged ministers and their wives. It is hoped ere long, small stipends may be accorded some of these, enabling them to live 'neath their own vine and fig tree.

A department of the work now attracting intense interest is the hospital and nurses' training department. It seems incredible, almost, that for ninety years we should have challenged the attention of the religious world as claimants of the honor of restoring primitive Christianity to the world without dedicating one hospital to the honor of the Great Physician.

The president is now advocating the

institution of a sisterhood under the auspices of the Association, whose membership may be drilled in a proposed training school for Christian usefulness as teachers in our orphanages, as care-takers in our homes for babes and old people, and as nurses in the hospitals we ought soon to establish in many cities. This sisterhood will be a splendid medium through which hundreds of our gifted young women, for whom the fashionable rounds of social indulgence have no charms, may redeem their years and fill them with holy ministry and consecrated delight.

These ministries are maintained by the voluntary offerings of Disciples. In 1892 the Association adopted Easter as the special day for instruction in this grace by press, pulpit and Bible-school, and as a time for special offerings to be given by the people through the Bible-schools. This day is rapidly growing in popular favor, and its revenues are increasing most gratifyingly. The supreme interests of the kingdom commend the general observance of Easter as an occasion for the propaganda of the grace of Christian philanthropy. Every preacher should dedicate an annual sermon to this cause with an earnestness and eloquence no less intense than is consecrated to world-wide evangelism. Our press should glow with fervent exhortations to emulate the goodness of Christ and his first disciples toward helpless age and orphanhood and the friendless sick.

Too general is the sentiment growing that the church is a "mere theory of righteousness and not a practical aid in the solution of the world's great woes." The absolute refutation of this dangerous heresy is wrapped up in the benefactions of the Association. Nothing else so successfully tends to the popularization of the church and turning of men to Christ as the doing of practical good under the auspices of the church—to seek to save men from poverty and cold and hunger and despair, while also seeking to save from sin and an adverse judgment.



Value of State Missions.

Our neighboring state, Missouri, is a living exemplification. For more than twenty years she has kept an active and efficient force in the field. In that time the church membership has doubled. County seats where we are unknown are rare, churches are planted in destitute fields, weak churches are visited and helped and the moral tone of every community is uplifted. Jefferson City was and is a mission, and the missionary there began the great fight for clean government. So it may and should be in every state.

W. A. OLDHAM.

Current Interest in the Crucifixion.

By W. J. Lhamon.

This is the title of a suggestive article in a recent issue of *The Biblical World* by Professor Charles Gray Shaw. The Christological view-point of the writer is apparent. He sees quite clearly "the fact of Christ," and he teaches that the Christ as a fact must be presented in a historical way. Since Christ is a fact, and therefore belongs to history, he cannot be fairly presented in his death alone, but his life also has historical value. Thus one is driven to continuity in the study of Christ, and in the acceptance and presentation of him. From this it follows that the atonement also is a fact inhering in the whole career of the Redeemer, and not pertaining merely to any isolated portion of that career. The whole Christ becomes thus the atoning Christ. The death has value in connection with the life, and as the climax of the life. To such a life, such a death was inevitable, and in such life and death, vitally associated with human needs, vitally sympathetic with human sufferings, vitally experienced for the love of men—in such life and death there is atoning, reconciling power.

A few quotations, though so brief as hardly to be just to the writer, will help the reader to an appreciation of his position.

"Christ's message was a gospel of death as a part of the natural order; his crucifixion became a life force relating man to God."

"In itself, the historical point of view deserves recognition, and when once theology has adopted it, much light will gather upon the problem of the atonement."

"The crucifixion was the culmination of Christ's career. Herein the true perspective may be found; and to this Christian thought must adjust itself."

"History and historical religion bring out the career of Jesus Christ as given in the gospels. When these documents are studied in the light of Christ doctrine and the effect which this had upon the world, they bring out the fact that from the outset the teaching of Jesus was certain to bring about his death."

As my purpose is to give the pith of this article, and to suggest a view of the atonement that has done my own life great good, I find it convenient to close with a longer quotation. But let me beg the reader to remember that the theme of the atonement is a vast and sacred one and that it is only a suggestion that I am offering. Devout minds view it from many a different angle, but all must agree in accepting it as a great and precious fact. I rejoice in the belief that the historical, rather than a dogmatic study of it is now in the ascendent, and in the

further belief that such a study must ultimately be corrective of fragmentary and legalistic views of it that have grown impossible, if not repulsive, to the greater portion of Protestant Christendom. I offer, therefore, the following closing quotation.

"From two distinct quarters there may be noticed the tendency to separate the life of Jesus from his death. On the one side traditional theology has put practically all of its emphasis upon the death; on the other side the claims of Christ's life have been urged. The result has been to break up the unity of his mission. The desire of the church has ever been to exalt the crucifixion, because therein is to be found the atonement. On the part of rationalistic thought the aim has generally been to magnify the life of Jesus, his wise teaching and benignant work. Where orthodoxy has spoken of Christ's ministry, it has done so in a brief fashion, without attempting to relate his doctrine and his historical deed to systematic theology. Thus it has failed to measure up to the significance of Christ's life, while yet regarding his death as supreme. Others have begun with the historical career of Jesus, but have halted at the crucifixion. They have considered the death of the founder of Christianity as the noble end of a martyr. In this way theology has been abrupt in its beginning, starting at once with the Lord's death; rationalism has made an equally brusque termination, concluding as it does with Christ's life."



Christian Education.

By J. Hopwood.

Christian education is the hope of the world. Distinct aggressive teaching of righteousness, both by example and precept, is the ground work for all advancement in homes, government or church. Public schools and state schools are great powers for good, but when conducted from the secular standpoint alone, they only give us agencies, forces, and except these forces are filled with the spirit of righteousness they will not carry the human race toward God. All that saves our country is the fact that so many of the teachers of these schools and state universities are Christian men and women, and their lives and incidental teachings make a partial leaven for good.

When the Jesuits turned their attention to teaching, that they might propagate their doctrine, they were wise. When the Church of Christ realizes that there ought to be a Christian academy in every one hundred miles square, an aggressive Christian college in every twenty or thirty thousand square miles of average population, then they will have the underlying idea necessary to evangelize the world.

These schools should stand dis-

tinctly for Christ; for the religion of the Christian dispensation; for a standard of righteousness in business and politics the same as in home or prayer-meetings. They must mean work and growth in godliness. They must be the hope and glory of the church. Through them the young people are to go out into business, law, preaching, carrying with them ideals of perfection through Christ.

This thought is possible of application. Five millions of dollars as a general fund could inaugurate the work. Local communities would add as much more and philanthropists would rejoice in the opportunities that it would suggest to them. It is of little concern how highly developed are the public schools and state universities. A school planted and conducted as distinctly Christian will always command an interest and find a patronage. If it should be planted in a country where there are but few members of the church, a high standard of Christian life, hope and hard work would bring young men and women to the school. These students would be field messengers and workers for the school's life and progress. Out of such a system of academies, colleges would naturally find support and at least two or three great universities would grow up.



BUSY DOCTOR

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

"About a year ago my attention was called to Grape-Nuts by one of my patients," says a physician of Cincinnati.

"At the time my own health was bad and I was pretty well run down but I saw in a minute that the theories behind Grape-Nuts were perfect and if the food was all that was claimed for it, it was a perfect food, so I commenced to use Grape-Nuts with warm milk, twice a day, and in a short time began to improve in every way, and I am now much stronger, feel 50 per cent better and weigh more than I ever did in my life.

"I know that all of this good is due to Grape-Nuts, and I am firmly convinced that the claims made for the food are true. I have recommended, and still recommend, the food to a great many of my patients with splendid results, and in some cases the improvement of patients on this fine food has been wonderful.

"As a brain and nerve food, in fact as a general food, Grape-Nuts stands alone." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Our Silver Jubilee

By F. D. Power

More than a hundred and fifty enthusiastic souls came up the past week to the Vermont Avenue Church, Washington, D. C., to the twenty-fifth Anniversary of the Christian Missionary Society of Maryland, Delaware and D. C. The quarter of a century has been a fruitful one. Beginning at Rockville, Md., in November, 1878, with eighteen delegates pledging \$150 for state work, with but ten churches and missions in the territory, having a membership of only 1,635, we have gathered more than \$25,000 for state work, organized fifteen churches through state evangelists, and added 2,250 to the saved.

These figures, however, do not begin to represent the good accomplished by this organization. It has brought so many earnest souls into loving fellowship; stimulated churches and missions to greater faithfulness, larger liberality and more heroic endeavor; cultivated the spirit of missions in all our people; aroused Sunday-schools, Christian Endeavor Societies, Women's Auxiliaries, preachers and workers of every class to render a service worthy of their high calling; shown its blessed fruits in the offerings for home and foreign missions and in souls born into the kingdom of Christ.

There is no better field than ours. These two great cities, Washington and Baltimore, the capital of the nation and the capital of the South, with nearly one million souls; these two growing commonwealths, Maryland and Delaware, with their 1,700,000 people, their political, commercial, intellectual and religious influence, their commanding position in the mighty East and developing South, their present needs and future possibilities. Only one-third of this population has been brought into the churches, and 350,000 of these people are negroes who offer an inviting field for missionary service. In Baltimore, with an estimated population of 560,000, we count 1,500, and in Washington, with 290,000, we claim 2,000. In only six out of twenty-three counties in Maryland have we any representation, and these are mainly country churches; and in Delaware, with 157,000 people, we have but one church with sixty-seven members, and our embryonic seaside resort.

The progress made in this territory, however, will be seen when the figures of our jubilee meeting are contrasted with those of the first convention. Then, 18 delegates; to-day, 150; then, 10 churches and missions; to-day, 33; then, added during the year, 247; to-day, 684; then, membership, 1,635; now, 5,345; then, amount raised for all purposes, \$6,245; now, \$59,246; then, raised for all missions less than \$300; to-day, \$6,824; then, in Sunday-schools, 1,228; now, 3,867; then there was no co-operation, no evangelist in the field;

now we aid in the support of nine workers, who added the past year 239 to the saved. These figures are modest enough, but they tell a blessed story.

The convention opened on the 7th with "Preacher's Day." Papers were read by H. C. Kendrick, on The Preacher and His Limitations; F. B. Sapp, The Preacher and the Spiritual Life; G. W. Lindner, The Preacher and the Jew; W. S. Hoye, The Preacher and the Country Churches; J. R. Gaff, The Preacher and His Books; J. O. Shelburne, The Preacher and Protracted Meetings; C. C. Jones, The Preacher and His Bible; W. F. Shinall, The Preacher and the Lion in the Street; P. P. Hasselvander, The Preacher and Temperance; Jacob Walters, The Preacher and His Finances; and W. H. Dickerson, The Preacher and the Prayer-Meeting. W. H. Schell presided over the morning and D. E. Motley over the afternoon session. B. A. Abbott gave an effective Bible Study, and the day closed with a Silver Anniversary address. W. C. Wade, Bernard P. Smith, W. R. D. Winters, J. T. Watson, P. A. Cave, D. A. Snow, W. F. Winbigler, of the Baptist Church, and Dr. J. E. Gilbert, of the Methodist Church were presented. R. P. Shepherd, of New Jersey ably represented Church Extension.

The reports of the Board and of the churches were inspiring. Three new churches were organized during the year; Wayesboro, Antioch and Lansdowne, and a large percentage of increase was gained at Riverside Park, Baltimore and Martinsburg, W. Va. The A. C. M. S. assisted during the year to the extent of \$1,026.66 and the State Board raised \$1,565.50. New fields have been opened, some old ones revived, and all the missions under the care of the Society have prospered. It was resolved to enlarge the work and increase the apportionment ten per cent.

The Woman's Session was a very profitable one. Nine auxiliaries to the C. W. B. M. reported for Maryland with 363 members, raising \$667.26. The District of Columbia reported four, with 182 members, giving \$317.87. Ladies' Aid Societies raised \$1,635.22. There was a C. W. B. M. "Drill," an eloquent address by Miss Lura Thompson, the national organizer, a number of our Baltimore women gave brief papers on the Stations in India, and some of our Washington Juniors, from Whitney Avenue, under Miss Payne, gave a flag drill. A glad session closed the day with addresses by W. J. Wright, George L. Snively and W. P. Bentley, representing our national societies. Mrs. Rosenau, of Baltimore, presided.

The Sunday-schools have a prominent part in this convention. Thirty-

one schools reported 140 conversions and \$3,389.44 contributed. Ninth Street, Washington, received the banner for largest attendance, conversions and offerings. Miss Lena Summy gave an interesting, illustrated primary lessons, and Charles D. Wagaman, of Hagerstown, an address on The Relation of the Sunday-school to the Church.

The convention closed with a large C. E. Consecration Service, Peter Ainslie delivering the address, and W. L. Harris conducting a conference "When I Go Home—What?" The blessed dead were not forgotten, a tender memorial service being held in remembrance of Ira W. Kimmel, Alexander Newcomer, H. C. Stier, Mrs. Susan F. Summy and Miss Ruth Stotemyer. The next meeting goes to Martinsburg, W. Va.

Altogether this Silver Jubilee was a worthy one. G. P. Rutlege and B. Q. Denham looked in on us at the close. E. B. Bagley made a fine presiding officer and was re-elected president, and J. A. Hopkins was again chosen corresponding secretary. All our preachers, save one, were present. Five of our churches are without pastoral care. One, a country charge, has averaged for twenty years \$8,000 annually for educational, missionary, and benevolent work, aside from a generous support of its local interests and the building of a \$14,000 house of worship. Is this the banner country church in the brotherhood? Our educational fund is now \$3,000, and fourteen young men have been aided, two of whom are missionaries on the foreign field. Jacob B. Thomas, John W. Horner and William Newcomer were the patriarchal figures of the convention. Bethany Beach received all proper consideration. The society's property is transferred to a board of control representing the larger interests of the brotherhood in the east. The part taken by business men and the younger men and women was specially noticeable and gratifying. Music of the best quality was furnished by the choirs of Vermont Avenue, Ninth Street and Whitney Avenue Churches. Come to Maryland if you wish to learn the best convention methods. Charles B. Richards, our pastor at Petersburg, Va., and Miss Ida M. Atwell, of this city, were married here 12th inst. by E. B. Bagley and F. D. Power.



Faith is better than fame or fortune. Fame is the fleeting breath of man that is mortal. Fortune is the doubtful blessing of a day. Faith sweetens every solitude, softens every grief, is our chaperon through the last lone valley, our guarantee of glory and our friend through the eternal years.—*The United Presbyterian.*

Guiltless Before God.

By W. O. Moore.

It is no light matter to trifle with the word of God. It means to trifle with what pertains to spiritual life. To deny Christ; to depreciate the need of faith in him; to speak lightly of the necessity of obeying Christ, would be regarded as a terrible course to follow, or as a terrible position to occupy.

Some will exalt some portions of Christ's word, and others other portions. Some can make much of all that is said about faith. They depreciate baptism. Others make much of faith and baptism, and perhaps not much of other commandments. It is well to know the whole will of God, that we may obey him fully.

A commandment that has received little attention by many, is the commandment to go into all the world and to preach the gospel to every creature. It is the first commandment in Christ's last charge to his apostles. Why should this commandment be obeyed? We assign some reasons:

1. Christ commanded it. Respect for Christ's authority will prevent a disposition to be careless about what he requires. Can a church disrespect this commandment and be guiltless before God? Does it possess the Spirit of Christ?

2. Obedience to the commandment to go into all the world and preach the gospel to every creature makes it possible to bring the gospel, with all of its commandments and promises, to the attention of all. "Faith comes by hearing, and hearing by the word of God. How can they believe in him of whom they have not heard?" If we are not anxious that all may know Christ, that they may believe in him and obey him, how can we be guiltless before God? Have we the spirit of Christ? "If any man have not the spirit of Christ, he is none of his."

3. The disposition to go into all the world with the gospel should possess our souls. The love of Christ should constrain us. Interest in the redemption of those out of Christ and out of the regions where the gospel is proclaimed, should move us to help in every movement to carry the gospel where it is not known.

4. Paul said: "Woe be me if I preach not the gospel." Again he said: "Knowing the terror of the Lord, we persuade men." Many a time I have heard the preacher say: "Those out of Christ are under condemnation." If this be true, how greatly the church should be exercised with the desire to reach such souls with the gospel! Is it not true that the church is under great condemnation if it is void of the missionary spirit? The church that feels no disposition to say, "Woe to us if we preach not the gospel," is under fearful condemnation. It is not guiltless before God. It keeps its light under a bushel if it knows what God demands it should do for the heathen and says and does nothing.

Shall we say that the church is not educated, that it is ignorant of its duties to the heathen world? If it is, then how can the heathen world be saved from its ignorance of Christ and the salvation which he offers, before the church is saved from its ignorance of duty to the heathen world? Woe be those who neglect to hold forth to the church its duties. Woe be to the church or churches that care not to know what God demands that they should do that the gospel may be extended unto all the world.



How Shall the Christian Grow?

By Clayton Keith.

We are all "babes in Christ" when we enter the church. What a pleasant sight it is to every parent to observe the budding graces of their children! It was a proud day for mamma when the little one took its first step, when Willie "stood lonie" for the first time. See the plant how it grows; first the tendrils, then the leaves, and afterward the extension of the vine, and all toward the light.

So with the Christian; if he abides in God's love and in the sunshine of his presence, he will grow day by day. In order to promote this growth, however, there is much that he can do. The young Christian asks the question, "What can I do?" The answer is:

1. We can pray. Every Disciple of Christ should learn to pray as soon as he enters the church. There is no duty better to begin with than prayer in commencing our reformation in life. Prayer will help us to grow. The Christian who is often upon his knees realizes the presence of God, not only in prayer, but in the guidance of his daily life. No truth has been more clearly demonstrated to the satisfaction of every pious heart than has this. In the language of Chas. Elliott, "Then is my strength renewed," and with Chas. Wesley:

"Restraining prayer we cease to fight;
Prayer makes the Christian's armor bright,
And Satan trembles when he sees
The weakest saint upon his knees."

2. We can study God's word. We should know the Bible in order to wield the sword to advantage in the daily conflicts of life. "Oh, how I love thy law," said David; and like him we should "hide God's word in our hearts." This can be done by reading it daily; reading and meditating thereon.

3. We can assemble ourselves together for the worship of God, and for the observance of his ordinance, the Lord's Supper. When health permits, we should allow no childish or worldly excuse to come between us and this duty. To neglect it is not only to cease to grow, but to become weak, and begin to walk with a halting, tottering gait.

4. We can live a consistent and godly life. It is our duty, as far as possible, to live a holy life in the sight of God and before the world (2 Tim. 2:11, 12). We pray, we read the Bible,

we engage in his worship, that we may be able to do God's work—to perform the daily duties of life. Our life work does not consist alone in praying or in reading the Bible or in worship. We engage in all of these that we may gain strength to go forth to the work to which God has called us, our proper and chosen sphere in life.

This requires labor and patience and a vigilant watchcare over all our passions. The language of the good old Quaker should be ours. Said he: "Let me do my whole duty fully and thoroughly now, for I shall not pass this way again." And if every Disciple of Christ resolves to so live that something may be written daily to his credit by the recording angel, his growth will be assured.



Why Support State Missions?

1. Because, in general, a man's first duty is at home. "Begin at Jerusalem" was the command.

2. Because the world must be evangelized in *detail*, not *en masse*. Business, common sense, patriotism, all say "Win your home state for Christ."

3. Because the state board is on the ground and is supposed to be conversant with the field and thus able to use the money wisely.

4. Because each state is the "reserve force" from which the world's work must be augmented.

DAVID H. SHIELDS.



DOCTOR KNEW

Had Tried it Himself.

The doctor who has tried Postum Food Coffee knows that it is an easy, certain, and pleasant way out of the coffee habit and all of the ails following and he prescribes it for his patients as did a physician of Prosper-town, N. J., one of his patients says: "During the summer just past I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings.

"Finally I spoke to our family physician about it and he asked if I drank much coffee and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum Food Coffee in its place as he and his family had used Postum and found it a powerful rebuilder and delicious food drink.

"I hesitated for a time, disliking the idea of having to give up my coffee, but finally I got a package and found it to be all the Dr. said. Since drinking the Postum in place of coffee, my dizziness, blindness and nervousness are all gone, my bowels are regular and I am again well and strong. That is a short statement of what Postum has done for me." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

News From Many Fields

Texas.

The writer has just closed a meeting of two weeks at Lufkin, in which there were 28 additions; some dozen or more of them men. This meeting was held under very grave difficulties. The first week the preacher was sick and unable to preach; the second week the rain came and the electric lights went out for three consecutive nights. Money was raised to employ Brother Jackson for all his time as pastor, and a building committee was appointed to solicit funds and build a new church house, which is greatly needed.

In passing through Houston, I learned that Bro. A. F. Sanderson was doing a fine work, and that the members were well pleased with their new pastor.

J. C. Mason, our new corresponding secretary, is getting the work well in hand and is ingratiating himself into the hearts of the mission workers. Mason is a level-headed man and counts the cost well before undertaking any class of work. He will succeed.

John W. Marshall is in a very successful meeting at Paris, where G. Lyle Smith ministers. There had been 14 additions the first two weeks of the meeting, with prospects of many more to follow.

E. M. Waits pastor of the church at El Paso, writes that the work is prospering in that thriving city, but that a new house of worship was the problem with which the church had to contend. This they need, as the little chapel in which they meet is not at all adequate to the demands of the city.

The church at Pilot Point will soon be without a pastor, as Brother Adcock has resigned, to take effect January 1. They want some live, wide-awake pastor to take his place. Let all correspondents address G. Flake, Pilot Point, Texas.

Abilene, Sweetwater and Pecos Churches are all without pastoral aid; the right men are needed at these places. B. B. SANDERS.

Austin, Oct. 8.

The Juliette Fowler Orphans' Home is now assured. Two hundred acres of excellent land has been purchased, located on the Interurban car line, also on the Texas & Pacific railway, twenty miles from Dallas. This will give us a farm in connection with the Home. Property worth \$10,000 or more was left by Mrs. Fowler's will for this purpose. Bro. A. J. Bush has been asked to take the superintendency of this Home. No better selection could be made.

A city evangelist, employed by our State Board, is another forward move. His duties are defined, "a builder, one who will spend weeks or months in one city, if need be, securing church sites, buildings and developing into good working churches, with regular ministers, the missions as they are begun." One of the most successful men in the brotherhood will be engaged in this work in Dallas when this is read.

Bro. M. M. Davis, although comparatively a young man, is probably the senior Texas pastor as to service with one church. He and his church celebrated on Sunday, Oct. 4, their thirteenth anniversary as pastor and flock. Brother Davis came to the Central Church as minister and found it burdened with debt. In the midst of his labors there was a collapse of the "Dallas boom." Many of the well-to-do members were heavy losers. At one time it was thought the property would be sold for debt. The agent of the Roman Church looked through the building with a view of purchasing it, but the faithful minister labored earnestly, and at last successfully; the debt is paid and the brotherhood of Texas saved the chagrin of the failure of the greatest church enterprise in Texas. This church has raised \$172,000 in these thirteen years. Long may this happy union of shepherd and flock be continued.

The many friends of R. E. McKnight will rejoice to know that he is doing a splendid and substantial work at Cisco.

Virgil L. Graves closed a good meeting at

Atlanta with 21 additions. One result of the Graves-Oder meeting at New Boston will be a new house of worship. J. C. MASON.

Dallas.

Virginia.

It has been reported that Hugh McLellan, of Richmond, Ky., has been called to Seventh Street Church, Richmond, Va. This is an error. Seventh Street has called H. D. C. MacLachlan, of Shelbyville, Ky. It is not yet known whether he will accept or not.

During the recent months, A. J. Renforth has been preaching at Riverview, on Hampton Roads, near Hampton, Va. There have been a number of accessions. A lot is owned by our people, and a chapel is being built, which will be opened Nov. 1. H. C. Combs is expected to conduct the opening service.

C. B. Richards, at Petersburg, Va., reports three confessions in the month of September. W. J. Hall reported 18 accessions in Piedmont District.

J. T. T. Hundley, who has held some very successful meetings this year, and organized one good congregation in a county hitherto unreached by us, has been called to Norfolk. Brother Hundley has accepted the call and entered upon his work the first Sunday of October. He is an aggressive young preacher, and already has plans for lifting the debt from the Norfolk Church. Brother Hundley and the Norfolk Church ought to be a strong team.

J. A. Campbell, Lee County evangelist, had 21 accessions last month.

F. F. Bullard and wife are happy because the walls of the new \$18,000 church are now going up. Lynchburg, with this new church, and Virginia Christian College, bids fair to be a center of influence for the Disciples of Christ in the Old Dominion.

A new church will be dedicated near Newport, Va., the first Sunday in November. This church is in a section where there are a hundred children who have never attended a Sunday-school.

B. P. Smith, who recently resigned at Charlottesville, after a successful pastorate of seven years, has been called to Rochester, N. Y. Although we did our best to keep him in Virginia, we are informed that he will accept the New York call.

The Virginia State Convention will be held in Seventh Street Church, Nov. 3-6. The opening exercises will be at 8 P. M., Nov. 3. Churches that have not sent an offering for this year are urged to do so at once, so that the offering may appear in this year's report. Our books must close Oct. 28. Delegates are urged to send their names to

H. C. COMBS.

104 S. 5th St., Richmond, Va.

Michigan.

Let Michigan Disciples carry the Detroit convention into every church in the state. Go to Detroit prepared to carry as much of the convention away with you as possible. Do not fail to give a report to your home congregation. In this way only can the convention do our churches the greatest good. There are hundreds whose hearts hunger for the feast, but are prevented from sitting at the table. They will rejoice to partake of the crumbs you may take them.

Michigan day is near at hand. Here is a privilege in which all may share—the privilege of helping to bear the bread of life to the multitude in our great state who know not Christ. "It is more blessed to give than to receive." Let every member of every congregation in our state claim this blessing. Nov. 1 is the day. Let nothing stand in the way of this offering. Pray that it may be the greatest offering in the history of our work. The cause of Christ in Michigan demands it.

J. F. Green has closed a fifteen months' service with the Fifth Avenue Church, Grand Rapids, and is ready for work in another

field. During his pastorate at Fifth Avenue, 57 persons were added to the church at regular services, and the church has prospered in every way. We hope that some good church in Michigan will secure his services, for we cannot afford to lose such men from our state.

G. W. Daines has accepted the work at Bailey, and is already on the field. He will assist the writer in a meeting at McCord's, following the Detroit convention.

The writer spent about two weeks in adjusting difficulties at Coats Grove and locating a man. Five were added to the church, and Bro. Alfred McCully was left in charge of the work temporarily. C. M. KEENE.

Cascade, Mich.

New England.

D. C. Tremaine, the young pastor of the church at West Rupert, Vt., has resigned on account of the ill health of his wife. He is uncertain where he will locate, but possibly will attend Eureka College and preach in a near-by town.

The West Pawlet, Vt., church was completely renovated during the summer and rededicated Lord's day, Aug. 30. The New England corresponding secretary preached the rededication sermon. A large delegation from West Rupert was present, the pastor participating in the services.

Bro. Charles Forster, the pastor of the West Pawlet church, is an Englishman, 25 years of age. He received his B. A. degree from the School of Evangelists, Kimberlin Heights, Tenn., and began his pastorate at West Pawlet last June. He is doing splendid work and is well liked by both the church and community. He possesses a good mind, a clear head, a true heart and gives promise of a great future. Such men are needed in New England.

Bro. J. H. Hardin, our New England evangelist, led a meeting at West Rupert and West Pawlet, Vt., during the month of September. Considerable interest was manifested; there were several additions and the work was greatly strengthened.

On Sept. 17 a public recognition of the beginning of the pastorate of Bro. J. McD. Horne, at Brockton, Mass., was held. Five of our New England pastors were present and took part in the exercises, a Congregational minister of the city giving the address of welcome. It was a notable occasion, inspiring to our people and helpful to the cause. Brother Horne, though but a young man, adds strength to our ministerial forces. He graduated from Eureka College last June, and was highly recommended by our good Brother Hardin. Beginning work July 15, he has already made his influence felt. The audiences are larger, the Bible-school has increased in attendance, there have been a number of additions and the outlook is very bright.

Bro. J. H. Mohorter has resigned from the Boston church, because of the continued illness of his wife. He has accepted a call to Boulder, Col., and will soon depart for his new field. Brother Mohorter has been in Boston for four years and one half. The church has made excellent progress under his ministry. Never in its history was it so active, nor the prospects so bright, as at present. He will be missed not only by the Boston brethren, but by all New England. May the new climate restore the health of Mrs. Mohorter and may heaven's richest blessing rest upon both of them!

The Haverhill Church recently burned its mortgage of \$1,600. A year ago this church was pastorless and the membership greatly discouraged. They felt unable to employ a pastor. At this point Brother Mohorter came to their rescue and prevailed upon them to accept Bro. H. L. Calhoun as their pastor, who began work Jan. 15. Brother Calhoun comes from Lexington, Ky., and is doing post-graduate work in Harvard. He is a fine preacher, possessing excellent social qualities, rare tact and judgment. At once he organ-

ized the small force at his command, inspired them with hope and set them to work. He brought unity out of chaos, victory out of defeat, succeeding in arousing the brethren to accomplish what they thought an impossibility—the payment of their entire debt. They are now free and rejoice in their liberty. They have the right to thank Brother Calhoun the greatest leader in New England, and with increased faith and larger zeal we have every reason to hope that Haverhill will now forge rapidly to the front.

Brethren J. H. Mohorter and J. H. Hardin, (New England evangelist) of Boston, S. M. Hunt, of Springfield, Wm. Pearn, of Lubec, and the writer have been appointed delegates by the New England Christian Missionary Society to attend the Detroit Convention.

G. A. REINL, Cor. Sec. of New England.



Denver Letter.

In my report of the Denver charter vote in the CHRISTIAN-EVANGELIST of Oct. 8, I said, "It is proposed to carry the matter to the courts. There is, however, but little expectation of justice from them."

Yesterday Judge Malone dismissed the grand jury that had been called to investigate election frauds. The reasons given were that there is too much feeling in the community to proceed with the investigation, and the jurors might have unpleasant things said about them! In other words, when the conduct of an election is so outrageous as to unite the better element in its condemnation, and when the feeling against the thieves is so intense as to cause law-abiding citizens to use strong language in their denunciation of the scoundrels, then there must be no effort to discover the guilty parties through the regular processes of the law; that deserved punishment may be visited upon the guilty! Such is the decision of Booth Malone! This is the present situation in Denver on the subject of honest elections.

The exercise feature of the new charter was especially offensive to the liquor element. "The minimum retail license fee for the sale of intoxicating or malt liquors shall be one thousand dollars per annum." The fee is now \$600.

"Licenses shall be granted only to persons in actual and continuous possession and ownership of the business licensed." One brewer now runs 120 saloons in Denver. His clause would interfere with that kind of business.

"No license for the sale of liquor shall issue to any person who has been convicted of any criminal offense, nor to any person twice convicted of the violation of any law or ordinance concerning the liquor traffic." Of course this clause did not make the new charter popular with saloon-keepers.

"When a license is revoked for a violation of the provisions of this charter or any ordinances, there shall be no renewal thereof to the same person, nor shall any license issue within two years to conduct at the same place a business of the same class for which the license so revoked was issued." The bearing of this is plain.

How such clauses as the above affected the vote may be seen by a brief stroll through the section of the city in which the saloons are situated.

In ward four, precinct three, the vote was, for the charter, 10; against the charter, 216. In ward 4, precinct 2, the vote was, for the charter, 10; against the charter, 240. In ward 4, precinct 5, the vote was, for the charter, 23; against the charter, 242. In ward 5, precinct 8, the vote was, for the charter, 14; against the charter, 299. In ward 4, precinct 6, the vote was, for the charter, 7; against the charter, 236. In ward 4, precinct 4, the vote was, for the charter, 4; against the charter, 406. In ward 3, precinct 8, the vote was, for the charter, 10, against the charter, 340. In ward 4, precinct 1, the vote was, for the charter, 12; against the charter, 194. In ward 3, precinct 8, the number of votes cast was 50. The vote turned in was, for the charter, 10; against the charter, 340.

These facts will help you to understand the

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rid the blood of all impurities and cure all eruptions.

situation, and the ruling yesterday of Booth Malone.

The Brotherhood of Saint Andrew, an organization of young men in the Protestant Episcopal Church, held its annual convention in Denver last week. The principal Episcopal Church in the city, the place in which the convention would have been held, was destroyed by fire a few months ago. The convention was, therefore, held in the Central Christian Church. The Episcopal brethren were careful to not refer to the place of meeting as a church. It was habitually spoken of and referred to as "convention hall." Of course such conduct as this helps on the cause of Christian union in which Episcopalians are especially interested!

"Forefathers day" was observed October 11, by the congregations of the Christian Church, by a mass meeting and union communion service in the Central Church. A large audience was present. Bayard Craig, pastor of the Central, occupied the chair. An address was delivered on "The Disciples of Christ: their origin, purpose, program and attainments."

R. E. PORTER.



Western Pennsylvania.

The annual convention of the Western Pennsylvania Christian Missionary Society met in First Church, Pittsburg, Hazelwood Ave., September 29, 30, and October 1, E. W. Thornton, pastor. Every one was delighted with the reception and entertainment by the church. The reports for the year were all encouraging, and show a deepening interest by the churches in all lines of co-operative work.

Wallace Tharp, A. P. Cobb, and W. J. Russell each gave an evening message to the convention—sermons that were profitable and helpful to all.

G. W. Muckley was present and represented Church Extension in a stirring address.

Laura V. Thompson of Illinois, made a strong appeal for the saving of the women of Pennsylvania and touched with many helpful suggestions, the general work of C. W. B. M.

The following officers were elected for the year. President, R. S. Latimer, Pittsburg; Vice-Presidents, O. H. Philips Braddock, T. W. Philips, New Castle; Earle Willy, New Castle; Wallace Tharp, Allegheny; W. R. Warren and W. J. Russell, Pittsburg; Corresponding and Financial Secretaries, J. A. Joyce, McKeesport; Treasurer, W. R. Errett, Carnegie; Recording Secretary, F. M. Gordon, Pittsburg; Trustees, Wm. H. Graham, Dr. C. Evans, W. R. Errett, M. M. Cochran, H. A. Spangler; Superintendent Bible Schools, E. A. Cole, Washington; Superintendent Christian Endeavor, R. J. Bamber, Turtle Creek.

Next convention will meet in New Castle in May, 1904.

Fred A. Bright, state evangelist, has just closed a fine meeting at McKees Rocks, with

38 added, and is now in a short meeting at Rowan Avenue, Pittsburg.

The convention voted to make the first Lord's day in November Western Pennsylvania Day.

The writer closed a three weeks' meeting at Wildwood, a mission point, Oct. 11, with 5 confessions and baptisms.

The outlook for enlargement was never better in this district. Nearly every pulpit is supplied, and the new ministers are getting a good start in their new fields.

J. A. JOYCE, Cor. Sec.



Maryland, Delaware and D. C.

We closed our annual convention on Oct. 9. It was our 25th anniversary. It was in many ways a very satisfactory convention.

The attendance was good. Delegates were given lodging and breakfast in the homes. Tickets were sold them at 20 cents for lunch and 30 cents for dinner at a restaurant near the church. The plan worked very well.

The preachers' day program was good. At the evening session, F. D. Power gave an interesting historical address, giving a sketch of our 25 years' work and some of the history preceding the beginning of our missionary society, which told of other co-operative work. R. P. Sheppard followed with a bright talk on church extension.

The woman's session on Thursday gave much information in regard to their missions and other work. A special feature was an inspiring address by Miss Lura Thompson, the national organizer. At night there were three pointed, strong addresses by W. J. Wright for the A. C. M. S., Geo. L. Snively for the National Benevolent Association, W. P. Bently for the F. C. M. S. Each spoke about twenty minutes, and all were pleased with the addresses. The arrangement seemed good. The choir of Vermont Ave., 9th St. and Whitney Ave. furnished special music at night sessions.

Our Sunday-school sessions are always interesting. The one on Friday morning was no exception. Washington primary teachers have a Friday afternoon meeting. One of the teachers is Miss Lena Summy, primary teacher in H Street Christian Sunday-school. She delighted the audience with an illustration of their methods, using the blackboard. Chas. D. Wagaman, superintendent of Hagerstown Sunday-school, gave a fine address on Sunday-school work. He favors the McNeil contest for increasing the school. Ninth St., Washington, had the banner Sunday-school.

The business sessions were full of business.

The report of the board showed three new points opened for mission work. The treasurer reported all debts paid and \$101 in the treasury. Last year we had a debt. Hard work and the help of the A. C. M. S. brought us out. We now feel enthused to do a greater work this year. Last year the churches raised over \$1,200 for state work. The convention asks for \$1,600 this year. It appropriated for missions in Baltimore: Fulton Ave., \$100; 25th St., \$150; Riverside Park, \$370; to H St. Washington, \$2.50; the E. Shore of Maryland, \$1.50; Cumberland Valley, \$2.50. Last year the A. C. M. S. helped us in all nearly \$1,000. This is mission territory. We need \$10,000. Our evangelists reported 242 additions.

The closing session of the Christian Endeavor on Friday night was the climax. Peter Ainslie made the address. W. L. Harris conducted the open parliament on "When I Go Home." Harry Welsh closed with the Quiet Hour. Joining hands, we sang "God be with You till We Meet Again." We ask the prayers of all who read this for our work this year.

J. A. HOPKINS.



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The Sunday-School.

Nov. 1.

DAVID AND ABSALOM.—2 Sam. 15:1-12.

Memory Verses: 4-6.

GOLDEN TEXT:—Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

A Family Feud.

The greatest source of trouble to David was his children—and this was partly his own fault. He had many wives and many children. It was inevitable that jealousies should arise. The question of the succession to the throne was sure to be a most troublesome one. Amnon was the oldest son and the natural heir. In cases where there was any rivalry for the succession, it was not uncommon for the successful candidate to make his position secure by putting to death all who had been his rivals, as Solomon did to Adonijah immediately after his accession. Here was one reason why a spirited and ambitious prince like Absalom might be tempted to seize the throne himself, even while his father was yet alive, rather than wait for the accession of a rival who might put him to death. Moreover Absalom had a special hatred for his half brother Amnon, and for very good reason (see chapter 13). The whole situation was ripe for trouble, and Absalom, a man of brilliant abilities and fiery spirit, was the one to precipitate it.

Absalom's Vengeance and Flight.

For two years Absalom nursed his wrath against Amnon and devised a method by which he could be revenged. It was a very simple method after all—nothing less than murder. The occasion which he chose gives some indication of the pastoral character of the civilization of that time. The king's son is to have a sheep-shearing, and he invites the king and the whole royal family to come out and join him in the frolic. David did not go, but his sons went, and while the merriment was at its height, Absalom sent his servants to kill Amnon. The report which reached David, exaggerated as bad news is apt to be, was that all of his sons were killed. As soon as the crime was done, Absalom fled from the country. David, knowing, perhaps, the circumstances which rendered Absalom's crime less heinous than it seemed, was more concerned about his flight than about Amnon's death. Justice required that he should not condone the crime, and yet "the soul of king David longed to go forth unto Absalom." So Absalom remained in exile until Joab, by a clever trick, showed David that the people wanted Absalom back and that it was time to recall him.

Absalom's Popularity.

Absalom appears in history as the personification of filial ingratitude, yet he must have been a man with many admirable traits. Above all he had the charm of personality which drew men to him. After his return to Jerusalem, Absalom set to work deliberately to win the hearts of the people. Very likely there were some real defects in the administration which gave opportunity for him to profess sympathy with the people who had grievances and could not get justice. It would scarcely have been possible for him to gain popularity by wishing himself a judge and reminding persons who had suits that "there is no man deputed of the king to hear thee," if the judicial system had really been in satisfactory working order. Most insurrections, even when raised against the best of rulers, find their excuse in some real grievance or actual defect in the government. So Absalom now "stole the hearts of the men of Israel" by professing sympathy with their causes and by playing upon their dissatisfaction with existing conditions.

The Conspiracy.

When Absalom had thus ingratiated himself in the favor of the people, the time was ripe for the beginning of his rebellion. His wires had been carefully laid, his men were stationed all over the country ready at the signal to proclaim that Absalom is king. Under pretext of paying a vow to Jehovah, he went out to Hebron, and there, where David himself had first reigned over Judah, he established the capital of his conspiracy. It was a formidable rebellion. The historian says that "the conspiracy was strong; for the people increased continually with Absalom." Apparently there was no violence and no need of any.

David's Flight.

The attitude of David, when it became clear that Absalom had played him false, was that of a grief-stricken parent rather than a strong and capable ruler. There was no thought of resistance to the rebellion or of capturing

and punishing the rebel, but only of escape from the difficulty and allowing his people to live in peace under the new rule. Gathering his household together, David left his capital and fled eastward toward the wilderness. And Absalom and his brother entered triumphantly into the capital and took possession of the palace. To all appearances the rebellion had been completely successful. But there were in it the seeds of failure. It was conceived in selfishness, realized through base ingratitude and disregard of a father's love, and, if Absalom's plan had succeeded, would have been consummated in the assassination of the king. But it was not for Absalom, who had disregarded that fifth commandment, to enjoy the blessing which was conditioned upon obedience to it. His days were not to be long in the land. Such base ingratitude as his prepares the way for its own punishment. If Joab had not slain Absalom, his own children, learning the lesson of ingratitude from him, would doubtless have risen up against him in time.



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THE BEGINNER'S QUARTERLY.

A New Lesson Help on Entirely New Lines

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EDITORS { **W. W. DOWLING**, Author International Lesson Annuals.
JENNIE C. TAYLOR, St. Louis Kindergarten Instructor.

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I. For Whom Intended These lessons are for the very youngest learners in the Sunday-school and Home—for the Little Ones under six years of age who have not yet learned to read.

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Christian Publishing Co., 1522 Locust St., St. Louis, Mo.

Midweek Prayer-Meeting

By Frank G. Tyrrell.
Oct. 28.

VII. HUMAN FATHERHOOD—A TYPE OF THE DIVINE.—Matt. 7:7-11; Ps 103:13,14.

What needy creatures we are! We need the kindly ministry of all the elements. Cold or heat beyond a given temperature distresses us and endangers our lives. Let the earth's harvests fail for but one season, and the world would be famine-smitten. Wrathful winds may devastate our fields and homes; floods may submerge them; fires burn them. Without a beneficent nature, as some men call it, we were undone. But the Master teaches us that God is above all these elements and forces, and that God is our Father.

First he bids us to ask, to seek, to knock. And we do, whether we will or no. It is not from curiosity, but from the impulse of need. The hungry child asks for food, to satisfy its craving. And the hungry heart asks for that which alone can satisfy its craving. We go up and down seeking—many times the very things least likely to benefit. But the Savior says, "Seek on!" And there is scarcely a wall erected, but men grope blindly along, feeling for a door, and there they knock, importunately.

Jesus looked into men's hearts, and saw all this restlessness. He heard their cries; he listened to their clamorous appeal for light, for knowledge, for help, for bread. And in the midst of the tumult, he spoke encouragingly. Continue to ask, to seek, to knock; for you shall receive; you shall find; it shall be opened unto you. Everyone that asketh, receiveth. That is not the common experience, you say. Yes, it is. Continuous asking will secure an answer.

This is exceedingly comforting. If Jesus spoke thus encouragingly, then welcome, tumultuous desire! Welcome, yearnings for a higher life; welcome, thrice welcome, the eagerness that asks, the importunity that knocks, the patience that seeks. But what is his warrant for all this? Are the skies so kind, that we may hopefully beseech them? He knows: there is a God above the skies, and that God is—our Father! For immediately he turns to the commonest of all life's experiences, that of paternal love and care. You give your child food; when he asks bread, you would not give him a stone; you would not mock your child. Nor if he asks for a fish would you give him a serpent. You are not in any degree malevolent. You listen to the little innocent when he asks, and you know what is good for him, and answer accordingly. See in this, a mirror of the divine.

And yet, it is only a broken image. For you are evil; your discernment is shallow; your judgment is blind. Yet in your hearts, love conquers, and teaches you how to give good gifts unto your children. "How much more shall your Father which is in heaven give good things to them that ask him." What a warrant is this for prayer! And what comfort here for all that go with tear-blinded eyes into shadowed valleys. When we see human fatherhood at its purest and best, when it glows large and noble in our vision, then it is but a poor image, a faint similitude of the Fatherhood of God. The life of Christ is our great gospel. He spared not His only begotten Son; how much more shall He with him freely give us all things!

As the father studies and plans and toils, so we may think of God studying and planning and constructing for his children. He is weaving the web of life and of history for us.

PRAYER.

Our Father in heaven, we hallow thy name. Thou hast given us life, thine own image, and a hunger for that heaven which is also our home, whither some of thy dear children have already gone. May we find sweet rest in the consciousness of thy love and care, and fear only to disobey thee, till at last we shall see thee, face to face. Amen

(Topic for Nov. 4.—8) The Golden Rule and its Applications. Matt. 7:12; Luke 6:31-35; 1 Sam. 26:7-12.)

Christian Endeavor.

Nov. 1.

GREAT MEN OF THE BIBLE, IV. DAVID.—1 Sam. 16:11-13; Ps. 19; John 7:42.

There are few Bible characters whom we know more intimately than David. He is introduced to us as a boy, the herder of sheep. We see him passing through the stages of growth, a musician to King Saul, charming away the evil spirit with his music and soothing the troubled soul of the king by the peace of his presence; as a young ruler fighting the battles of his country and becoming the hero of the common people; a courtier and a general leading Saul's troops and going in and out before the people; son-in-law of the king and bosom friend of Prince Jonathan; an exile unjustly suspected and persistently pursued; king over Judah; king over all Israel.

But in addition to these external events, we know even more the heart of David as revealed to us in his psalms. We know him as penitent for his sins, as rejoicing in forgiveness, seeing the hand of God in all the beauties and blessings of the world, bowing submissively to misfortune, praising and worshiping Jehovah through all the changes of his long life.

The first lesson that we learn from David is from David, the boy. He was a tender of sheep and the Lord chose him to be the shepherd of a nation. Doubtless he kept his sheep faithfully and well. Probably there was not a better shepherd on all the hills of Judah than young David of Bethlehem. It is from the ranks of those who do well the thing that is given them to do, that God and men choose the ones whom they will honor with promotion.

When David returned from killing the Philistine giant, he was in greater danger than when he stood before that boastful champion. His danger now was that his head would be turned by the universal chorus of praise. Many a brave and strong man meets defeat at this point. David apparently kept humble even when the women sang

"Saul hath slain his thousands,

But David hath slain his tens of thousands."

Noticing that fact, one would have been quite safe in predicting that David would yet do much greater things than merely killing a giant.

We all have our troubles, and there are few who find success without treading the long, hard road of difficulty. David had more than most people, and the patience and fortitude with which he met them and the forbearance which he exhibited toward his enemies, form an example which will never cease to be worth imitating.

Reverence for law and respect for government are sentiments which need to be inculcated, especially in this country. Perhaps it is because we make our own laws here, and because every American has the right to call himself a sovereign, that there is a tendency on the part of a large percentage of our people to under-value the sanctity and authority of law. David's reverence for "the Lord's anointed" is an example here worth noting. We have made wonderful political advancement since that day and the monarchy of David's time would seem a harsh and tyrannical government to-day; but with our growing freedom we have grown away from a certain respect and restraint which marked the course of David when he withheld his hand from Saul, and which we must go back to before our civilization will be mature.

But all of David's moral and political virtues are of slight account compared with the faith in God, which was the ruling principle of his life. He was at times a sinful man, but his faith triumphed over his sin. He was beset by the temptations of adversity and again by the temptations of prosperity. From both alike his faith delivered him. In the chaos of conflicting interests, in all the difficulties which beset the establishment and enlargement of a kingdom, faith ruled his course. His faith was akin to sight, so vividly did it

NATURE'S GREATEST AID.

An interesting letter to our readers from Hon. H. L. Dunham, Ex-Mayor of Dover N. J.

Dover, N. J., Nov. 12th, 1902.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopical examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham

Ex-Mayor of Dover, N. J.

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present to his mind the consciousness of God's presence and power. He not only believed in God, but he saw him in the beauties and wonders of the fruitful earth, the teeming waters and the starry sky. He knew him as the daily companion of his soul. Such faith, reflected in many of the psalms that are unquestionably Davidic, is essential to true religion and to all high and holy endeavor.

DAILY READINGS.

M. A Lesson of Courage.	1 Sam. 17:32-49.
T. A Lesson of Friendship.	1 Sam. 20:16-23.
W. A Lesson of Mercy.	1 Sam. 21:2-4.
T. A Lesson of Zeal.	2 Sam. 7:1-3.
F. A Lesson of Forgiveness.	2 Sam. 9:1-13.
S. A Lesson of Repentance.	Psa. 51:1-19.
S. A Lesson of Thankfulness.	Psa. 29:1-11.

Our Budget

—E. J. Lampton has accepted a call from the church at Troy, Mo., for one-half time. He will begin with them Nov. 1.

—There were 51 additions at Dutch Fork Church, Pa., in last sixteen months instead of 21, as we stated in our issue of Oct. 1.

—T. Alfred Fleming, of New Berlin, O., has accepted a call from Miles Avenue Church, Cleveland, O., and begins work Nov. 1.

—Dr. Elbert Storer of Webster City, Ia., wishes us to announce that the church at that place has engaged Brother J. Will Waters as their pastor.

—C. H. Hilton desires to secure the assistance of a singer in a meeting to begin Nov. 15. Write to him at Blackwell, Okla., Box 522, stating terms.

—J. W. Holsapple, pastor of the Christian Church at Sherman, Tex., made a brief call at this office on his way to the National Convention at Detroit.

—The church at Markle, Ind., sent their minister, Marshall G. Long, to Detroit to attend the National Convention, and will pay all of his expenses.

—The church at Bowling Green, Mo., under the leadership of E. J. Lampton began a meeting, Lord's day Oct. 18. E. M. Richmond will do the preaching.

—Willis Brown, editor of "Pluck," the organ of the Anti-Cigarette League, delivered an address at the Old Orchard Bible-school of this city Lord's day, Oct. 11.

—We regret that George Darsie is hindered from meeting with his brethren at Detroit, because of the condition of his health. His heart and prayers will be there, however.

—The Chicago Christian Missionary Society observed Chicago Rally Day at the First M. E. Church, corner Clark and Washington Streets, Oct. 11. An inspiring program was presented.

—C. Manly Rice, of Malvern, O., has accepted a call from the church at Lisbon, O., to succeed Bro. Geo. Fowler, who goes to South Port, England. Brother Rice begins his work Nov. 15.

—The church at Oelwein, Ia., have under construction a modern house of worship which will cost something over \$15,000 when completed. They expect to have it ready for occupancy next fall.

—The official board of the Christian Church, of Woodbine, Ia., have decided to retain the services of J. H. Wright as their pastor for the coming year. Brother Wright has made friends of all during his stay there.

—Claris Yeull, of Uniontown, Pa., has been lecturing the past week at Uniontown, Hopgood and New Salem, Pa. These lectures are given for the benefit of the Jamaica sufferers. He has raised in this short time about \$30.

—The church at Greenwich, O., exceeded their Church Extension apportionment about \$10, raised \$15 for the Jamaica sufferers, and started the Sunday-school revival. One addition Lord's day evening from the Baptists.

—The church at Platte City, Mo., began a meeting Sunday, Oct. 14. Louis S. Cupp, pastor, will be assisted in the meeting by Evangelists Hamilton and Wilkinson. The meeting is expected to continue for four weeks or longer.

—In our issue of the CHRISTIAN-EVANGELIST of October 8, we stated that Hugh McLellan, of Richmond, Ky., had accepted a call to the church at Richmond, Va. This is a mistake. The call was extended to H. D. C. MacLachlan, of Shelbyville, Ky.

—C. E. Edgman, minister of the church at Yountville, Cal., asks us to state that there are good openings in that town for a grocery and for a drug store by members of the Christian Church. More complete information can be had by writing to Brother Edgman.

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—The church at Jewell, Kan., is in need of a pastor and wishes to correspond with some one with a small family who can live on a small salary. Address W. C. McClung, elder.

—The fifty-ninth annual session of the North Carolina Missionary Convention will be held at Greenville, N. C., Oct. 27-29. F. D. Power, of Washington, D. C., will lecture on Church Extension. B. L. Smith, of Cincinnati, O., is also expected to be present to deliver an address.

—Bro. W. W. Burks, pastor at Quincy, Ill., has received calls from both Mason City and Keokuk, Ia. After a careful consideration he has decided it best to accept the Mason City work. He says that the church at Quincy will select his successor without "candidating sermons."

—Bro. W. A. Colver, of Melbourne, Mo., desires us to say in explanation of his inactivity in church work, that he has been an invalid for nearly fourteen years, and is at present unable to take an active part in the affairs of the church. Brethren who know Brother Colver will understand and sympathize with him.

—A formal opening of the Bradley Geological Field Station is announced to take place at Graydon Springs, Monday, Oct. 19, under the auspices of the Drury College Scientific Association. A chartered car will accommodate all who wish to go, and after a basket picnic at noon, a well arranged program will be carried out.

—W. W. Dowling, his daughter, Miss Metta Dowling and his son, Harold, have been on a visit of several days to their old home in Kendallville, Ind. The occasion was the fiftieth anniversary of the founding of that congregation. Brother Dowling was a former pastor of the church, as was his father before him. We hope to furnish some account from his pen of his visit.

—An admirable and interesting contribution to the literature of western history is Rev. Meade C. Williams' little volume on *Early Mackinac*, which is now in its fourth edition. Dr. Williams, who has spent his summers at Mackinac for many years, approaches his theme with both knowledge and enthusiasm. (Presbyterian Book Store, St. Louis; 85 cents.)

—T. N. Kincaid, of Hot Springs, Ark., writes us from Cincinnati that the American Christian Missionary Society will pay \$800 a year for the support of the church in that great health resort, if the brethren there will pay that amount for the payment of their new lot which they have secured. This amount, with about \$400 a year additional from the brethren for three years, will pay for the lot and put the cause there on a permanent basis. Brother Kincaid thinks he can secure this amount, and he ought. He is overjoyed at the prospect of realizing the desire of his

heart touching that work. There are few places where a strong church would exert a wider influence. We rejoice with the brethren there at their brightening outlook.

—Bro. Fred H. Hawley, of West Rupert, Vt., requests us to make the following announcement: "Owing to the serious illness of his wife, D. C. Tremaine has been obliged to resign his work at West Rupert, Vt. The church there would like to secure the services of a good pastor: married man preferred. Salary about \$600 and good parsonage. Address Fred H. Hawley."

—The Benevolent Association has received during the past week two gifts on the annuity plan. One is from Mrs. Martha J. Little, a long-time friend of the benevolent work, for \$200, and the other is from Miss S. Elizabeth Caton for \$2,000. Geo. L. Snively, 903 Aubert Ave., St. Louis, will send inquirers about the Association and the Annuity Plan of helping it, an answer by return mail. Write him.

—Charles Richard Vawter and wife, of Elizabethtown, Ky., will hold a meeting at Pattonsburg, Mo., beginning Wednesday night, October 28. The meeting will continue two weeks and at its conclusion Brother Vawter and his wife may be had for one more meeting, Mrs. Vawter to assist in the music. Any church desiring their services may address them there. Brother Vawter will probably locate in Missouri after January 1.

—Church Extension report for second week of October, 1903, is as follows:

Number of contributing churches.....	129
Amt. received from the "....."	\$1,449 52
" " " individuals.....	117 80
Total.....	\$1,567 32

Churches that have not yet sent in their offerings should be sure to do so during October. Remit to G. W. Muckley, corresponding secretary, 600 Water Works Bldg., Kansas City, Mo.

—The First Christian Church in this city had a delightful occasion one evening recently, the occasion being the completion of some recent improvements in their building by which their auditorium has been greatly enlarged. The church can now accommodate about 1,200 people. They had a "re-dedication" service on the Lord's day previous, raising about a thousand dollars toward expenses of improvement. On Friday evening following they invited the old members in other churches to come home, together with the ministers of the city. A great audience gathered. The editor of this paper presided, and brief addresses were made by Brothers Tyrrell, Pittman and the pastor, J. L. Brandt, and W. H. McClain read letters from former pastors. An offering was made to help the church in its great work. Refreshments were served afterwards in the parlors of the church.

—On Lord's day, Oct. 18, the Kensington Christian Church, Philadelphia, Pa., observed the ninth anniversary of its beginning as a mission with Caspar C. Garrigues as pastor. Mr. Garrigues served five years in this capacity, and was followed by Calvin Ogborne, during whose short ministry the mission was constituted as a church. R. A. Smith, of Vincennes, Ind., was called to serve the new church and served over three years, during which time the commodious church now occupied was secured. Mr. Garrigues was called back to this work upon the resignation of Mr. Smith and began his second term July 5, 1903. The forces of this young church are gradually increasing and strengthening. The outlook is one that challenges all to make their best efforts.

—Our readers will be glad to have a word of greeting from our beloved Bro. J. Z. Tyler, whose long and serious affliction has prevented him from enjoying the pleasure of meeting his brethren in convention as he so much delighted to do. Under date of Oct. 10, he writes, through the hand of another, from his home at 798 Republic St., Cleveland, O., as follows: "I had hoped to attend the Detroit convention, but find I cannot. I am sure it will be a great convention, great in numbers, great in enthusiasm, great in its far-reaching and abiding effects. Please remember me to the brethren as you have opportunity. While I am unable to work, my interest in the work increases. My physical condition remains about the same as when you last saw me. I am unable to write or even to dress or undress myself, but my mind keeps clear and active, and my heart keeps warm and grateful. Give my sincerest love to all the brethren." We are glad to convey this greeting of Brother Tyler to his brethren, many of whom will read it in our national convention. We are sure they will remember him most lovingly and sympathetically, and pray God to grant him and his the choicest of His blessings.

—"The steamship 'China,' with her precious burden of human souls, is now well out upon the bosom of the great deep. Never before, I suppose, were so many Disciples assembled on the wharf at one time. Never before have the hearts of our people been so warmed, tendered and touched as within the past few days. The reception last evening was a great success. A blessing has come to our churches, the influence of which will never be lost. Dr. Shelton, at his own request, was ordained to the Christian ministry by Bro. E. W. Darst, J. Durham and myself. Dr. R. L. Rigdon, deacon of the West Side Church, took Drs. Rijnhart and Shelton to a supply house yesterday and bade them help themselves, irrespective of cost, to anything they felt the need of. The missionary enthusiasm in our people is something wonderful. Yet I know that that which we are experiencing is but the general experiences of our churches wherever these Christlike spirits have gone. We are all happy, hopeful, praising God. The missionaries, Dr. Rijnhart, Dr. and Mrs. A. L. Shelton, M. B. Madden and family, were all well when we bade them good-bye, and the happiest little band of people I ever beheld. —W. M. WHITE, San Francisco, Cal."



Resignation of J. W. Larimore.

On Sunday, Oct. 4, much to the surprise of the church, our most worthy pastor, Bro. J. W. Larimore, tendered his resignation, to become effective in the near future. It is with regret that the church and people of the community give up this noble Christian and citizen, for his life with us has ever been an example of Christian citizenship.

At the home of Sister Gatchell's, Friday evening, the 9th, a farewell reception was given in honor of this brother and his estimable wife, with an overcrowded house to greet them; a good time for all present. At a late hour all departed, expressing their regrets at having to lose these worthy people, and wished them God-speed in their future work.

Fraternally,

Modesto, Ill.

G. R. BRADLEY, Clerk.

The Kendallville, Ind., Church.

The following brief sketch of the celebration of the fiftieth anniversary of the organized efforts of the Disciples at Kendallville, Ind., is copied from the Daily Sun of that city:

"The fiftieth anniversary of the Church of Christ of Kendallville was celebrated Sunday with beautiful and appropriate services. Large audiences were present morning and afternoon, and in the evening the church was filled to its utmost capacity and many were turned away for lack of room. At the morning service Rev. W. W. Dowling, of St. Louis, gave the address, the theme being 'The Family of God,' and was most fitting to the glad occasion.

"In the afternoon came the Jubilee services, with reminiscences by former pastors, and messages and greeting from absent pastors and members. Rev. Dowling spoke of the beginning years' history of the church, having been intimately associated with its organization in pioneer days. Rev. O. Q. Oviatt gave a brief resume of several years following. Rev. J. A. Roberts spoke of the building of the present house of worship and dedication. Rev. J. O. Rose followed, with the five years' period of his loyal service. Rev. C. H. Bass concluded the series with a brief message and the happy announcement of the lifting of the debt. The congregation joined in singing 'Praise God from whom all blessings flow,' and with prayer by Rev. Roberts the church was re-dedicated, free from incumbrance, to the service of God. A short address was also given by Rev. Noah Walker, of Fort Wayne, who was identified with the church's early years as an evangelist. Among those absent from whom messages were received were Rev. E. S. Conner and wife, Mrs. D. H. Geedy, Marshall Poppy, Pomona, Cal., Mr. and Mrs. A. T. Ross and son Emory, Eureka, Ill.; Miss Blanche Blackman, New York city; Miss Dorothy Poppy, Grafton, N. D.; Mrs. Pattee, Grand Rapids, Mich.; Mrs. Sadie Sniff Richards, Merrill, Iowa; Mr. and Mrs. T. H. Smith, Kansas City; Mrs. Cartwright and H. E. Cartwright, Elkhart.

"The evening service was occupied with an oratorio-cantata, 'King of Israel,' finely rendered by a large chorus, with Mrs. Zern, pianist, and Mrs. John Baughman, organist. It was a fitting climax to the day's joyous services. Prof. B. F. Peters was present and rendered the solo, 'Forever with the Lord,' at the afternoon service and 'The Lord is My Light,' in the evening in a superb manner.

"The day was a memorable one and marks an epoch in the church's history. The thanks of the membership are due all who helped in any way to make the anniversary so successful and enjoyable."



Missouri Bible-School Notes.

The Year Book is now in your hands and the county superintendents will note how we are depending upon them, and our friends will help us much in the future by referring to the Year Book when ordering or inquiring of any kind enough to advertise with us this year. We have sought to have only reliable parties use the space, and feel secure in those doing so. Try them.

The rally at West Line was great, for the interest was good, the attendance all day was fine and the work appreciated. Cleveland school, under G. D. Edwards, came down in a body and helped us much every way, but in the training work it is marvelous to me what good work these two schools do—both country schools, with all the disadvantages, yet the good work is clearly manifest in the result. Henry Vanmeter superintends at West Line, putting that devotion into his work, coming the distance he does, making the preparation he does that tells, while G. D. Edwards does likewise at Cleveland. These are patterns that others would do well to imitate, while the giving of both schools is very helpful to our work.

W. A. Moore closing at South Joplin with 117 additions, all departments in fine shape; J. W. Baker, the business man, called for all time, the community thoroughly canvassed

for new pupils, show what can be done by the evangelist who goes into his work to help all departments of the church, furthering the kingdom of God.

The Bates county meeting under E. H. Williamson was a great success, and the churches from all over the county were well represented. The Endeavor, Bible-school, C. W. B. M. and benevolence were not overlooked. Each had its part and representative on the program, while the attendance and attention were fine. This is what tells in influence in the corners where the brethren are disheartened and discouraged so many times, and one present at all sessions testifies to the heart-quickenings that came to so many, and of which they were so free to speak.

C. C. Hill would not long abide satisfied without helping his brethren; and seeing the great need of a common bond of sympathy and fellowship in Ray, he did his best for a county meeting though the only other effort had failed before he came. But the one at Orrick was no failure in any sense. Ministers present: J. W. Monser, C. C. Taylor, W. H. Embry, Jesse Gresham, C. C. Hill, W. Roscoe Taylor and writer. Nearly every church in the county represented and all those present favoring a county co-operation. W. H. Embry and Orrick entertained so hospitably that some suggested staying with them, while the addresses were such as quickened all the workers in all their work, and the meeting gave me a fine offering to our work. The C. W. B. M. session, under Mrs. J. E. Dunn, was pronounced one of the very best, and you will hear from the Ray County Co-operation again and for great good.

Hamilton Avenue, St. Louis, is one of the growing schools and congregations, and only for its indebtedness would step out into a great work. John A. Gardiner is putting his heart into the school work, being so helpfully assisted by F. J. Nichols and the corps of teachers, while J. F. Merryman is helping greatly with a Friday night study of the lesson. No more cordial reception is given your secretary anywhere than at Hamilton, and no heartier co-operation is accorded him.

H. F. DAVIS.

117 Locust St., St. Louis, Mo.

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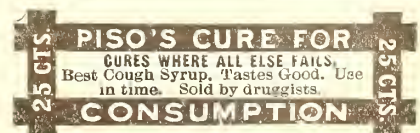
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Correspondence

The New England Convention.

One hundred delegates from sixteen different Churches of Christ in New England assembled in Springfield, Mass., from Oct. 1-4, to hold what, by common consent, was pronounced the best convention in the history of our work in New England.

The sessions of the convention began Thursday evening at 7:30 in the auditorium of the Springfield Church of Christ, located on South Main Street. Bro. Chas. Forster, of West Pawlet, Vt., preached the opening sermon on "Positivism, the Need of Modern Christianity." This was followed by short addresses by representatives of almost all the Churches of Christ in New England.

On Friday the sessions were transferred to the Carew Street Baptist Church. Our surroundings here were spacious and convenient. The address of President Jas. H. Mohorter, of the St. James Street Church, Boston, on "Some Hindrances of our Work in New England," was excellent, and raised the enthusiasm of the delegates to a high point. This was followed by a most excellent address by Roland A. Nichols, of the Highland Street Church, Worcester, Mass., on "How to do the Work of the Church."

Friday afternoon was devoted to the C. W. B. M. work. To say that our sisters maintained the highly edifying character of the convention is stating it very mildly. Especially enjoyable were addresses by Mrs. E. F. Willis and Mrs. R. A. Nichols of the Highland Street Church, Worcester, and Mrs. Robinson, of the Main Street Church, Worcester. Bro. J. H. Hardin, our New England evangelist, filled the place of G. W. Snively, of St. Louis, delivering a strong address on "Christian Benevolence." The night session was especially enjoyable. R. F. Whiston, minister of the Everett Church, on "New England for Christ," and M. E. Harlan, of Brooklyn, New York, on "Church Extension," were listened to with much pleasure.

Saturday morning was devoted to Sunday-school work, led by F. H. Bailey, of Danbury, Conn., and following this came two of the convention's best papers, the first by E. F. Randall, minister of the Swampscott Church, on "The Place of the Holy Spirit in Christian Unity;" the second by R. H. Bolton, of the St. James Street Church of Christ, Boston, on "Christian Union, the Problem as it Confronts the Disciples To-day."

Saturday afternoon was devoted to routine business and to what many considered the best thing during the entire convention—Bro. F. M. Rain's great speech on "Foreign Missions." Saturday evening D. C. Tremaine, of West Rupert, Vt., spoke on "Truth—Doctrinal or Practical," and H. L. Calhoun on "Constructive Christianity."

The sunrise prayermeeting, conducted by Brother Remington, of Manton, R. I., was attended by a large number Sunday morning. At 10:30 A. M. all our visiting preachers who would do so, occupied the different pulpits of the city, thus offering our brethren an opportunity to become better known in Springfield. The sermon Sunday afternoon on the "Lord's Supper," by Brother Randall, of Swampscott, followed by the communion service, made one of the most enjoyable sessions of the entire convention. The Christian Endeavor and the general rally following, in which almost all the delegates took part, closing by joining hands and singing "Blest be the Tie that Binds," brought to an end this most excellent gathering.

Too much cannot be said in praise of the royal hospitality offered to all the visitors by the Church of Christ in Springfield, and by Brother Reinl, the efficient minister of the Springfield Church, and Bro. S. M. Hunt, the former New England secretary, whose home is in Springfield.

The convention was saddened by the announcement on Saturday afternoon that Brother Mohorter had to resign his work in

New England and go to Pueblo, Colo., on account of the ill health of his most excellent wife. All who know of Brother Mohorter's most efficient work in New England regret this step on his part, but no one could think that he is doing anything else than his duty by going. The convention presented to Brother Mohorter a beautiful bouquet of flowers as a testimonial of their appreciation of him and his work. MRS. H. L. CALHOUN, Cambridge.



A Visit to Southern California.

For a number of years it has been the earnest desire of the writer and his better-half to visit the Golden State. By the generosity of the Phoenix Church it was made possible for us to gratify this desire and we spent the month of August in this land of flowers and fruits and—fleas.

He who would go to California from the east or the south, must cross the desert. And this is anything but a pleasant thing to do, particularly in midsummer, when heat and dust conspire to make very existence almost intolerable. But even a journey across the desert is not without its compensations. For miles and miles in the early morning hours, we skirted the shores of a beautiful lake whose cool, sparkling waters laved the feet of the barren hills of burning sand—a lake to all seeming as real as its sandy shores, but having no more existence in fact than the baseless fabric of a dream of the night, for it was that phantom of the plains, the mysterious mirage.

The first ten days of our stay in California were spent in attendance upon the sessions of the Southern California Convention, which, this year, as usual, was held at Long Beach. It was a good convention. How could it have been otherwise with the presence and participation of such men as McLean, Van Kirk, McAnney, Utter, Dowling, Calvin, Lewis and others too numerous to mention, to say nothing about "those women" who were not one whit behind their brothers in zeal and ability. McLean led us up to the top of "an exceeding high mountain" and showed us "all the kingdoms of the earth" and caused us to see that "the field is the world." It was a thrilling vision. The genial, cultured, progressive, and, to my thinking, thoroughly sound and loyal Van Kirk, in his most lucid and pleasing way, pointed out the tributary streams that united to form the majestic river of the Current Restoration. One vital truth we learned, and that was that our movement was born of an effort of the human intellect to free itself from the shackles that a narrow, bigoted, dogmatic, literalistic, pharisaical spirit would bind upon it in the name of Him who came to earth to set men free. The cry of "Unsound" is at home only in the mouth of the Pharisee. It has a strange sound in the mouth of the "Current Reformation." It has not now, and never can have, a rightful place in our vocabulary when it is in conflict with the liberty for which our fathers struggled so long and so heroically and against such fearful odds.

Among the chief pleasures of our visit to California were the meeting of old friends and the forming of new friendships. From Missouri, Texas, Colorado and Utah we met many whom we had known and loved in years gone by. It was a joy to meet and greet them again after years of separation. Meeting so many old friends, and from such remote parts, suggested the thought that God, after trying in vain for nearly two thousand years to enlarge our hearts sufficiently to take in the whole world, is trying the other method of contracting the earth. By the aid of steam and electricity he is forcing men to exclaim, "Well, the world is but a small place after all!" After awhile we shall be able to realize that it is not too large to be won for Christ. More and more we shall come to realize that it is not too great a task to "go into all the world and preach the gospel to the whole creation." As by modern means of transportation and communication the nations are brought closer and closer together, we shall realize more and more the possibility and the duty of making Disciples of them all. Indifference to

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They cured both Mr. and Mrs. Edward Lincoln, of Rochester, New York, over a year ago. No pain since.

They permanently cured A. J. Keenan, a New Orleans grocer.

They cured Calvin Hersome, of Boston, after being laid up seven months.

R. D. Cummings, of Fort Worth, writes: "I have never felt any rheumatic pains after I used Magic Foot Drafts last June (1902)."

Many thousands of others are rejoicing over comfort brought by Magic Foot Drafts. Sit down and write to-day for a pair of Drafts free on approval to MAGIC FOOT DRAFT CO., SI 24 Oliver Bldg., Jackson, Mich. They will cure you.

world-wide missions cannot long endure the rapid approach to one another of "the uttermost parts of the earth."

With the most pleasant memories of our trip, two names will ever remain associated—the names of two new-made friends, Mr. and Mrs. Jabez Hall. Thrown together by some fortuitous circumstance and held together by the invisible but strong tie of affinity, nearly all of our waking hours were spent together from the close of the convention till we parted in Los Angeles. Brother Hall proved to be a mine of information on the subject of sea-shells and all forms of marine life. Accordingly we worked him, with the result that

We're richer now in sea-shell lore
Than ever we had been before.

We went to Catalina together, and together spent a most enjoyable week in Los Angeles.

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Kentucky.

"Odds and Ends" of the State Convention.

We feel that our good brother from our capital city, George Darsie, has not exactly "toted fair" with us. In his splendid account of our state convention he not only told the "tales" of the convention, but also the "de-tales" as well, leaving very little for your correspondent to say that has not already been said by him.

Firstly (a la Darsie). The convention was a great success in every way. The attendance was very large, the annual reports were all encouraging and gratifying, and the enthusiasm of those present was at "high tide." Nearly every section of the state was represented, and also visitors were in attendance from ten other states.

A grand total of \$71,376.10 was reported as raised during the past year for organized missionary work. This means that our Kentucky churches are giving heed to the last command of our blessed Lord.

Over 2,000 additions were reported during the year from the labors of the evangelists sustained by our state board. Special attention was called in the report to the splendid work done during the summer months in our mountain districts by our "Bible College boys."

A larger number of preachers were present perhaps than at any previous convention. Many new faces were seen among them.

Twenty-two new C. W. B. M. auxiliaries were organized during the past year and nearly \$14,000 raised for missionary purposes. The growing interest in this important work is indeed gratifying. All the state officers were re-elected.

General regret was expressed on all sides at the absence of the beloved pastor of the Paris church, Carey E. Morgan, who was kept from the convention because of sickness. At last reports he was much better.

The convention will meet next year, Sept. 19-22, at Winchester.

A special appeal was made on Wednesday night by Jno. T. Brown for our Orphans' Home, Louisville, after which an offering of over \$100 was made to the Home. We would suggest to our Kentucky churches that monthly offerings be made to this worthy and needy institution during the ensuing year. Even a little from each congregation each month would mean much in the course of the year.

One delegate from Boone county was like the fellow who said he was going to "Pike's Peak or bust." He left home on his bicycle, but upon reaching Falmouth, his wheel "busted." Although 40 miles from Paris, he footed the entire distance in order to be present at the convention.

Paris is certainly an ideal place in which to hold a convention. Hospitality there reigns supreme.

One of the busiest men at the convention was Bro. W. O. Hinton, a valued officer in the Paris Church, who was "here, there and everywhere," seeing to the comfort of delegates and visitors.

The irresistible R. B. Neal was on hand with a fresh supply of mountain jokes and experiences, and, as usual, was the happiest man on the ground. He had just come out of a successful temperance fight in Eastern Kentucky.

It was a great treat to listen to such men as J. W. McGarvey, who gave very helpful half-hour talks every morning on Job; J. B. Briney, who delivered a masterly address at Cane Ridge on Friday; and J. J. Haley, who gave a scholarly address on Wednesday.

H. W. Elliott was re-elected general evangelist for the ensuing year, and Robt. M. Hopkins state Sunday-school evangelist.

Milo Atkinson, of Petersburg, and Jno. M. Alexander, of Croppers, were the "tall men" of the convention. All the delegates looked up to them.

It was estimated that there were between 3,000 and 5,000 present at the Cane Ridge Centennial. One good sister sent a spring wagon load of dinner for that day, one item being 27 fried chicken!

In 1841, sixty-two years ago, Bro. Robt. Tarr

rode on horseback to Cane Ridge to hear Alexander Campbell, and on Friday he rode over the same road to attend the centennial meeting.

It was conceded on all sides that the new church building at Paris is the handsomest and most complete in its arrangement of any in the south. The Paris people have a right to be proud of it.

Harry D. Smith, of Hopkinsville, represented the South Kentucky brethren at the convention, making a splendid address on Wednesday afternoon.

H. J. Derthick has been employed to raise funds for the erection of a girl's dormitory at Hazel Green Academy. The attendance at both Hazel Green and Morehead is very large this year.

All of our Kentucky schools and colleges were represented, and reported increased attendance this session. GEO. W. KEMPER.

Midway, Ky.



Kentucky Notes.

I have no time for sermonizing now, or visiting the sick. Let me explain why, then I will make a request and give some news. A few days ago it became noised abroad that I had resigned here and would leave the state. Since this startling piece of news was told to the Disciples and the preachers, about fifty of the latter class have written me applications for the place, and would you believe it, out of this whole list of preachers asking a favor, but one has sent a stamp for reply. All will expect answers, though. So I have been busy buying stamps and answering these letters of inquiry. This church at Elizabethtown is not able to support them all, so I have tried to point these men to other fields. I have received, perhaps, a dozen letters from churches needing preachers. I will herewith give a list of some Kentucky churches which, I understand want preachers. Morehead, Ky., after Jan. 1, Clintonville, Grayson, Vanceburg, Middlesboro, Sulphur. I now make this request to preachers, when you write to me please send stamp.

The meeting at Hodgenville, conducted by J. E. Payne, assisted by J. M. Vawter goes on with fine interest.

The "Holiness Band" people are filling this country with their voices, if not with their doctrine. They say some pretty good things sometimes. Among other things they said here the other night, that for the sake of the dollars some churches would keep men on their rolls who were so mean the lodges wouldn't have them. Sad, but true.

May God bless the work of Rally Day. We'll work for it here and pray the good Lord to crown our efforts with success.

CHARLES RICHARD VAWTER.



California's Farewell to the Missionaries.

No more important event has ever occurred in the history of the churches of California, nor of the churches of America, than that which took place in the First Church in San Francisco on the evening of Sept. 28. The churches about the Bay were well represented and several from the more interior part of the state. The reception given by the city churches to our missionaries, Dr. Rijnhart, Dr. Shelton and wife who go to bear the gospel message to the brigands and marauders of the Thibet land. Brother Dr. Madden, wife and boys to bear it to wide-awake Japan, and our young Sister Alma Favor, who goes to the flowery kingdom to help the "heathen Chinese."

But the most important feature of the occasion was the ordination of Dr. Shelton to the work of missionary evangelist to that Thibet land. The early part of the evening was spent in acquaintance making and Christian greetings with the appearance of the missionaries on the platform and talks by them. The setting apart of Dr. Shelton was a most impressive and touching scene, the writer reading the Scriptures, Brother Darst giving the charge, and Brother White the prayer.

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Young Brother Ogawa, a Japanese member of the West Side Church, made an address in English, to our delight. Dr. Madden made a happy response in the Japanese language. It was very evident, by the sparkle of their black eyes, that they were delighted.

Dr. Rigdon, of the old time Sidney Rigdon stock, a fine physician and a member of the West Side Church, called Drs. Shelton and Rijnhart into a supply house and instructed them to lay in such a supply of instruments as they would need and he would see that they were paid for.

At the close of the reception, the sisters of the First Church called every one to partake of the fine lunch they had prepared.

Among the many representatives of the various churches were Brothers White, Vankirk, Darst, McAneny, Macfarlane, Tennyson, McReynolds, Filer, Evans, Nesbit, Greenwell, Durham and Allen Wilson, the evangelist. Brother Ford had not yet returned from the mountains.

The next day we went on board that great mistress of the sea, Steamer China, to look at the quarters of these dear ones. Then stepped aside to see her weigh anchor amid many sad good-byes and turn her head for the "Golden Gate" and the great Orient. J. DURHAM.



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Charleston, S. C.

The cause in this "City by the Sea" is, after years of uncertainty, taking on a degree of stability. Under the leadership of E. J. Fenstermacher, who came from Lexington, Mo., last November, the cause has been greatly strengthened. The members are now rallied, united, encouraged; have secured a desirably located lot and are erecting a church-house thereon. For six years the congregation worked against many difficulties with a membership now numbering seventy-five; forty-six are contributing ones, most of the others being too poor. These have worshiped in a rough-board, uncouth tabernacle, built for a six weeks' meeting only, hot in summer, cold and damp in winter, its sawdust floor wet from high tides and heavy rains, a continued menace to the health of all who gathered there. No hold could be gained through such conditions. For four out of the six years of the organization, we have supported a preacher without outside aid. Our condition has, at times, seemed almost hopeless. Yet we have struggled on and on, praying without ceasing until now we see a great day coming in which Disciple thought and principle shall have permanency and power. Until now, when but a little more means are necessary to insure this, we have held back from a public appeal. With the new conditions now before us, we believe the cause and its future justifies us in a first and last public appeal. We have available \$1,600 of the \$2,000 necessary to complete and furnish the modest church being built to seat, with lecture room, 400; we have given in this effort to maintain the honor of a great brotherhood, our very life's blood, as it were, to erect a house but little better than the mission chapels of others. All has been done that love, sacrifice and perseverance can do. We have no other congregation in this city of 60,000. Some assistance has been rendered through individual appeals, but now we appeal to the brotherhood of every section. Here is a city where a memorial building, such as the Centennial Committee recommended at the Omaha convention, would serve as a great text for the cause for which we plead. Five hundred dollars will make it possible. Is there not some one in the brotherhood that will erect here, by this gift, a speaking monument to some loved one rather than a cold, unexpressive marble shaft? The appeal is for such a small amount to make many hearts rejoice; and to found, beyond all power of storms to remove, primitive Christianity in this city, that we send this forth, in the faith of prayer, to the brotherhood. A little here and a little there, and Charleston, the pearl by the ocean's wave, will have a fitting memorial with which to celebrate the centennial of the greatest religious movement since the days of Luther.

Contributions can be made to the "Dime Savings Bank" account of the Christian Church; to E. J. Fenstermacher, pastor; or to E. T. Withington, Treasurer Building Fund, First Christian Church, No. 3 Bennett St., Charleston, S. C. E. T. WITHINGTON.



From the South.

Claude E. Hill is laying large plans in Mobile. By the aid of the home board, Mobile is enabled to have her first regular minister, and the church is as proud of the fact as a boy is with his first red-topped boots!

B. B. Sanders, the veteran soldier of Texas, is to hold a meeting at Jennings, La., next month. Several of us want to hear him while this close to us. He was once a resident of New Orleans, and we think he should visit us while near.

Dr. A. C. Henry, one of our strongest southern preachers, died at his home in Woodlawn, Ala., Sept. 24, with heart failure. He had been in feeble health all summer. Twenty years ago he baptized the writer. He was a man of power.

The new church in Birmingham is now nearly ready to roof, and it is a thing of beauty. It will not be a large church, but one of the completest and most beautiful in

the country. A. R. Moore is leading the forces wisely.

What the south needs is a conservative, simple, aggressive, gospel preached in the spirit of Christ. The people here will hear. If the power is in the word or works through the word, we have fine opportunities here for doing a great work. Great throngs crowd round the right kind of a preacher, and request him to preach on his doctrine, which, if the doctrine of God's book, will usually be somewhat new to the masses. We need more men and money to support them. We are hoping some of our abler churches will look southward with their "living links."

S. P. Spiegel, State Evangelist of Alabama, singer, Mrs. O. P. Spiegel, organist, and the writer, held a meeting at Falkville, Ala., our old home, Sept. 13-25. We had immense audiences, 14 baptisms, 27 additions from the denominations and by letter and statement. Isolated Disciples, bought a beautiful central lot 235x250 feet, and raised about \$400 toward the building of a new church. The lot was all donated but \$100. W. J. King, the writer's uncle, donated the framing for the church. D. R. Piper, of Hartselle, was employed to preach monthly. The best people of the town, in fact all the people, think kindly of us and our doctrine. They are anxious to hear more of it, which they shall do from month to month, and when the house is finished we shall have a great meeting. This one was held in the large college chapel. A Bible-school of 57 scholars was organized. The outlook is hopeful.

I close these lines to start to the great Detroit convention. After that I shall return and take up, with renewed energy, the work in this great city. O. P. SPIEGEL.

New Orleans.



Virginia Missions.

The Virginia Christian Missionary Society began its work in the year 1875. From that day unto the present time it has been having an annual convention, and doing more or less mission work in the state every year. From 1850 to 1875 there was held what was called a state meeting, and Bro. G. W. Abel was for about 25 years state evangelist. Hence Virginia has really been trying to do organized mission work 53 years.

The Virginia work has one feature which I do not believe any other state has. It is that a number of individuals pay the salary of the secretary, so that all the offerings that come from the churches are used in the real work of preaching the gospel. So far this plan has worked exceedingly well. Since this plan was inaugurated, our offerings have been much larger, and the amount of work done has been greatly increased.

We have also a trust fund. This fund now amounts to \$7,000. The fund is being increased every year by ten per cent of the income from the churches for that year.

There are thirty counties in the state where we have no organization, and 25 towns of more than 1,000 people each where we are unknown. The largest places where we are unrepresented by organization, are Staunton and Winchester with between 6,000 and 8,000 people each, and Alexandria with 14,000 people. In all of these places and in every county we have scattered members.

There are 40,000 houses in Virginia without a Bible. In one section where we have planted a mission church this year were found, by actual count, 100 children in reach of the mission who had never been to Sunday-school.

The Virginia Christian Missionary Society has helped every city church in the state, except one. We have had this year eleven regular employees, and have organized five new churches, and helped a great number of others. Calls come pouring in on every side. The field in Virginia is ripe for our work. Our great need is competent laborers.

Our state board is composed entirely of business men. Virginia has thought that mission work was business and a business man can manage such better than a preacher; our record of eight churches last year with

1,200 accessions is abundant evidence as to the wisdom of the plan.

The outlook in Virginia was never brighter. One of our difficulties is to find preachers for the work already organized.

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Northern California.

Several meetings are in progress, and everything points to a great ingathering this year.

Gallahorn and Carroll are now in a meeting at College City.

R. L. McHaiton is in a meeting at Santa Rosa, with 12 added the first ten days. Good crowds. From there he goes to Healdsburg.

Bro. A. C. McKeever, our state president, is in a meeting at Modesto. Pretty good when the pastor of a church of 600 members can find time to go to the relief of a neighbor pastor for a meeting.

F. Hey Lemon, the six years' pastor of Lake City, Iowa, is to begin a meeting to-morrow at Vacaville. Good. Wish some more eastern preachers of the wide-awake type would come and do likewise. Brother Lemon was in a school which the writer taught in Iowa 25 years ago.

Bro. J. A. Brown has the confidence and good will of the people at Wheatland. They respect him in and out of the church.

When our various pastors say that they will raise from two to five times as much this year for state work as last year, it means much.

We all rejoice that the General Home Board and the Foreign Board have each reached and passed their goals for the year.

The Richmond house of worship is rapidly nearing completion.

Some of our 26 empty pulpits are beginning to fill up.

Several men who are worth \$800 to \$1,000, and who would come here and take a weak church at \$300 or \$400 and do a good work in it, could find an \$800 position within a year. It is the man on the ground who gets such places, though.

J. P. DARGITZ, Cor. Sec.

Healdsburg.

Tennessee Missions.

The fourteenth annual convention of the Disciples of Christ in Tennessee has just closed. It was the best. Constant progress has marked the history of this work. Our people have come to see that the future of the cause in Tennessee depends very largely upon the efficiency of state missions. In fourteen years there have been over one hundred churches established, more than ten thousand members added, three hundred thousand dollars secured for church work, all missionary offerings increased about two hundred per cent, a permanent fund of nearly twelve thousand dollars secured and now interest bearing, for state missions. These are some of the results of this work. The quickening spiritual life and growing liberality of the older churches are results which cannot be measured. Nor can the educational value, especially to the young people, be written. The last has been a prosperous year. More than fifty protracted meetings were held. But most of our money is appropriated to support ministers in important and growing places. This yields permanent results, but not a large number of additions. A Sunday school evangelist will be put into the field, supported by the Sunday-schools. The permanent fund will be enlarged. New missions will be established in several important towns. We begin the new year with bright outlook for missions in Tennessee. The offerings to all organized mission work were over eight thousand dollars the past year. We regard this as commendable growth, when it is remembered that in 1889, before the state work was begun, one thousand dollars was not given to all our missionary enterprises through regular channels by the Disciples in Tennessee. Then seven or eight churches supported ministers for the whole time; now there are in our state nearly forty such churches. The ministers are in full accord with our work, except, of course, those who never attend our conventions and do not understand the spirit and value of organization in the Master's service.

But the missionary spirit is growing among us. An aged brother remarked recently: "I have been a partisan in the past. I am now a free man. I shall give my money in the fu-

ture where I please." He is a type of many of our brethren in Tennessee. The state convention is not in debt. About \$4,000 were raised last year for the work, and there will be a small balance in the treasury when all bills are paid. Hopefulness, perseverance, prayer, unity, work are our watchword. The Lord will take care of the remainder. We ask the help of all Disciples in Tennessee who love him and the cause entrusted to his friends.

A. I. MYHR.

Dexter District, Mo.

In accordance with plans laid at the College Board of Trustee's meeting held at Dexter last May, the tenth or Dexter District of the Christian Churches of southeast Missouri, assembled in the Christian Church at Malden, Mo., Oct. 6 at 7:30 P. M.

The program was carried out as nearly as possible. A number of those on the printed program were absent, but their places were filled and much interest was taken in the work. The hearts of the delegates go out in gratefulness to the hospitable people of Malden for their kind entertainment.

Many thanks are due and are extended to Brother Graves, pastor of the Baptist Church, for his presence and the interest he manifested in our work. The editor of the Dunklin County News showed respect to our convention, which was duly appreciated. The organists and choir have our thanks for their services, and Brother Bennett, the highly esteemed pastor, was in great favor with those present, always making sure every one had a home—and dinner.

Bro. T. J. Head, the Bible-school evangelist for southeast Missouri, was appointed president pro tem and ably presided, making the meetings pleasant. This convention had a "Head"

Sister J. L. Moore, of Palmyra, Mo., state organizer of C. W. B. M. work, was present on invitation of the district manager and due thanks are given her for the interesting and instructive addresses she made and the organization of an auxiliary in the church.

The next meeting of the convention will be held at Dexter, Mo., Oct. 57, 1904. The newly elected officers are: Dr. Albert Buxton, Dexter, president; Elder J. C. Bennett, Malden, vice-president; Mrs. Dr. J. W. Mott, Poplar Bluff, secretary, and Elder J. H. Tiller, Bloomfield, treasurer.

Ohio, Third District.

The annual convention of the Third District Ohio Missionary Society was held at Ada, Ohio, Sept. 29, 30. This was the best attended convention in several years. Twelve churches out of a total of twenty-two were represented. W. A. Brundige, in the president's address, made an earnest appeal for activity in the missionary cause. On Tuesday evening S. H. Bartlett gave us facts concerning Ohio missions, and Miss Mary Lyon spoke in the interests of the C. W. B. M. work. The Sunday-school session on Wednesday morning was one of the most interesting sessions of the convention. The C. W. B. M. session in the afternoon was inspiring to all. P. H. Welshimer gave an address full of practical points for pastors on C. W. B. M. work. C. C. Rowlinson spoke in the evening on "The Young Man's Vision."

J. W. Underwood has left Leipsic Church to attend school at Bethany, W. Va.

A. B. Vertner has gone to Michigan, leaving Garfield Chapel and Unionapolis preacherless.

W. S. Myers has left Mt. Victory mission pastorless.

Beaver Dam, O., is needing a good preacher.

E. B. Cross has located at Leipsic.

Q. A. Randall has begun work with the Bethel church.

It is reported that Judson H. Ladd will probably come to Mt. Victory mission.

Bluffton brought the banner delegation of sixteen on Wednesday. A. F. Reiter is their minister.

The Ways and Means Committee called attention to the fact that the state board ex-

pended more than twice the amount received from the churches in this district. The churches must realize their opportunity to do a great work on Nov. 1, Ohio day. Let us have a representative offering from each church. Our churches are nearly all free from debt and well able to possess the land.

Next year's convention will be held in Kenton.

The following were elected officers for the ensuing year: C. C. Rowlinson, Kenton, Pres.; E. B. Cross, Leipsic, V. Pres.; E. J. P. Kempher, Dunkirk, O., Sec.

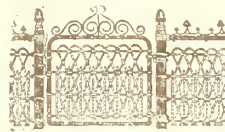
Dedication [at] Minden Mines, Mo.

On Sunday, Oct. 4, one of the most beautiful and convenient little churches (seating capacity 300) I have ever seen was dedicated at Minden Mines, Mo. Thus, the fond dreams of a little band of twenty-five disciples was realized. The church cost \$1,625. Of this amount \$825 had been provided for, leaving a debt of \$800 before us. Amid threatening clouds and rain, with burdened hearts and great faith we faced our mountain. Being our first experience in this kind of work, we had sent pleading letters to the pastors of neighboring congregations "to come over and help us" at the morning service. All begged to be excused. So with my husband as helper we set about the task, and in an hour had \$630 in pledges. A few of us assumed the remainder of the debt, and after communion service in the afternoon the house was formally dedicated to the Lord. And ere the close of the year we hope to have the congregation free from debt.

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Evangelistic

Additions Reported Last Week.

Baptisms.....1,384
Letters, statements and reclamations.....305
Denominations.....107

Total.....1,796
Dedications, 3

M. L. BUCKLEY.

Harrison, O., Oct. 15, 1903.

ARKANSAS.—Arkadelphia, Oct. 12.—I preached at this place yesterday. I ministered to this congregation for a number of years. There were three added by statement.—E. S. ALLHANDS.

Springdale, Oct. 12.—Fourteen additions in a week's meeting with home forces. Bro. N. M. Ragland, of Fayetteville, was with us one evening, preaching a very inspiring sermon. Our hearts are lighted by hope. Perfect harmony and good will prevails in the congregation.—DANIEL TRUNDLE.

FLORIDA.—Jacksonville, Oct. 12.—Two additions yesterday.—J. T. BOONE.

ILLINOIS.—Clinton, Oct. 16.—Closed a four weeks' meeting last night, 56 added; 34 by baptism.—E. A. GILLILAND, pastor; R. A. OMER, evangelist.

Walnut, Oct. 14.—We are in the midst of a fine meeting. Have had 20 additions in the 10 days: 18 of them confessions; 14 in two nights. The pastor is doing the preaching and doing it well. The interest is fine. I go from here to La Belle, Mo., to assist J. H. Jones, Oct. 25.—CLARENCE E. WAGNER, singer.

Mt. Sterling, Oct. 6.—I began my fourth year here last Sunday. We raised last year for all purposes, \$1,900. Of that, \$250 was for missionary work to our various boards. We had during the year, 43 additions, and in three years, 190 additions. We have 395 members. In our last court a young man was sentenced to the State Prison at Chester, Ill., for forgery. He sent for me. I went to the jail and talked and prayed with him. He desired to be baptized. We took him to the church, took his confession and baptized him in the presence of the officers and a number of brethren. I raised money and presented him with a fine teachers' Bible. How sad and yet how good to see his penitence and obedience! Our work here is prosperous. We thank God and take courage.—N. E. CORY.

INDIANA.—Gas City, Oct. 12.—Bro. A. M. Hootman, of Logansport, spent one week with the Church of Christ here. During his stay he raised \$1,200, which seemed impossible to us, dedicated the church building, which has been remodeled at a cost of about \$2,600, and greatly strengthened the church by his masterful sermons of clear, logical truths. Two were added to the church by letter. Brother Hootman made a wonderful impression on our people for the short time he was with us; and we greatly appreciate his labors. Brother Hootman is a man of unusual personality and is well skilled in presenting the great truths of the Bible. Our friends say we have the prettiest church in town, and we don't dispute their word.—SHELLEY D. WATTS, Pastor.

New Washington, Oct. 13.—Just closed a fine meeting at Holton, Ind., which resulted in 13 additions to the church: 9 by confession and baptism, 4 from Baptists. Of the 9 confessions, 3 were Catholic men, 1 Episcopalian. The church was reorganized and the brethren are going to thoroughly repair the house, as they are quite able to do so now. I began here the 11th. Go to northern Indiana for November and December.—J. J. TAYLOR.

Indianapolis, Oct. 12.—Three added at North Park Church yesterday: one confession, two by letter and statement.—AUSTIN HUNTER.

Irvington, Oct. 13.—Everything starts off nicely in my work here.—ROY L. HANDLEY.

IOWA.—Montezuma, Oct. 14.—Three recent accessions; two by confession. Work in fine shape. Beautiful parsonage nearly done.—J. H. STARK.

Oskaloosa, Oct. 12.—The following is the report of the work here for the past few months: Added by letter, 12; by statement, 5; from other churches, 1; by confession and baptism; 8; total, 26. Our work is in good condition.—J. P. MCKNIGHT.

KANSAS.—Moline, Oct. 11.—I have taken the pastorate of the church here, and all departments are moving along nicely. Five additions the 11th: four by letter and one by commendation. Correspondents will please address me at Moline, Kan.—E. L. POSTON.

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THE CHRISTIAN-EVANGELIST

UNTIL JANUARY 1, 1905.

CHRISTIAN PUBLISHING COMPANY

1522 Locust St., St. Louis, Mo.

Hiawatha, Oct. 12.—Eight added here yesterday. The church is in good condition and prospering. The Young People's Society has taken up the Bethany Reading Course.—BAXTER WATERS.

KENTUCKY.—Elizabethtown, Oct. 12.—Fine audiences at all services yesterday. Preached to the county's poor in the afternoon. All departments of church work prospering. Two more added at morning service yesterday.—CHAS. RICHARD VAWTER.

MICHIGAN.—W. Bay City, Oct. 12.—Two confessions this month. The work is steadily growing.—A. IMMANUEL ZELLER, pastor.

Saginaw, Oct. 12.—One confession at evening service, a talented gentleman. The day was filled with blessings. We shall have a fine delegation at the Detroit Convention.—E. E. C.

MISSOURI.—Stanberry, Oct. 16.—The meetings at the church in Stanberry closed last Tuesday night. We had a great ingathering; 71 added to our Lord. The meeting was conducted by home forces entirely. This makes 110 additions since I came here in February last.—J. E. DAVIS.

Plattsburg, Oct. 12.—Closed a fifteen days' meeting at New Market, Mo., last Sunday. Twelve confessions and 7 otherwise—19 all told.—R. A. THOMPSON.

Russellville, Oct. 15.—Last Sunday was a great day here. Brother Abbott was with us and dedicated our new house. \$600 was called for and promptly subscribed. We have a beautiful modern house costing \$1,600, the result of one year's work. We began a meeting Sunday night—one added to date.—JOSEPH GAYLOR.

Minden Mines, Oct. 12.—Our meeting here one week old with five additions. Also five by confession and baptism, one from M. E., and two by statement at Liberal since last report.—MRS. S. M. CRANK.

Appleton City, Oct. 12.—I am in a meeting here with home forces. Interest is splendid. Meeting is now 12 days old with 9 additions, 6 by confession and 3 by statement.—FRANK JALAGEAS.

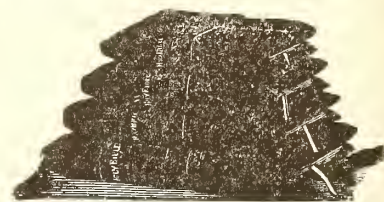
Jacksonville, Oct. 10.—We had Bro. W. H. Kern to hold us a meeting, and the result was a church organized with 20 members, 19 additions by baptism, 2 by relation, leaving a total membership of 41. We are more than pleased with Brother Kern's work among us. George Goodell deserves a great deal of credit for his work as leader of song during the meeting.—W. W. JONES.

Potosi, Oct. 13.—I preached two nights last week at Higdon, and had five additions by baptism.—I. B. DODSON.

St. Louis, Oct. 17.—Since last report the city churches have had additions as follows: Hammett Place, four by confession; Central, three by letter; Fourth, four additions. Rally last Sunday in this month. First, rededicated their building Oct. 4, which has been remodeled at a cost of \$1,000. The house will now seat 1,200 people. Nine additions by letter and statement. Twenty-six new members to Christian Endeavor, Cabanne, eight confessions from Orphans' Home. Six by letter. Maplewood (formerly Ellendale), 63 added to date in Hamilton-Wilkinson meeting. Working membership doubled. Lot bought for new house and contract is ready to be let for new building. House will cost \$5,000. Compton Heights, three confessions. F. M. Calvin is their new pastor. Carondelet, one by letter.

Milan, Oct. 7.—There were two additions to the church last Sunday. During the last year we have paid off an indebtedness of a \$125 against the church and have repaired it to the extent of \$1,300. We now have a good, sub-

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stantial building heated by hot air and lighted by electricity. We have also discharged the last indebtedness of \$105 against the church at Green City. The work of both of these churches is in a prosperous condition.—ALFRED MUNYON.

Galt, Oct. 10.—I have just closed a good meeting. It was to have held longer, but closed at two weeks on account of my taking a severe cold, with six additions; four by confession and two by recommendation. Good interest and large audiences throughout. Will hold another meeting later in the winter. We have repaired and repainted our spacious house, and are again almost free from all indebtedness.—J. D. PONTIUS.

Knobnoster, Oct. 9.—I am in a short interesting revival with Chas. H. West. Seven baptized.—CRAYTON S. BROOKS.

Kirkville, Oct. 12.—There were 9 additions to the church here yesterday.—H. A. NORTH-CUTT.

St. Louis.—One confession and baptism at Elvins yesterday.—JNO. G. M. LUTTENBERGER.

Centralia, Oct. 18.—Meeting two weeks old; 65 to date, 15 to-day.—W. A. MOORE, evangelist, E. M. SMITH, pastor.

Libertyville, Oct. 12.—Two added at regular service Lord's day at 11 A. M. Baptized at 4:30 P. M. I will close my work here Nov. 8, and will return to Sailor Springs, Clay county, Ill. Will be open to employ with churches within reach of there.—W. H. CRACKEL.

Harrisonville, Oct. 12.—Recently closed a meeting at Greenwood, Jackson county. There were twenty-one added to the congregation; 16 by primary obedience, 5 by letter or statement. Brother Leslie M. Lucas preaches for

the church, and a truer yoke-fellow I have not met in evangelistic work.—G. E. PREWITT.

Butler, Oct. 12.—Seven added yesterday and two at mid-week prayer-meeting. This makes 105 since Jan. 11. Fifty-five have been by conversion and fifty by statement and letter. We have raised over \$200 for missionary purposes. Our present membership is 25. It was 166 Jan. 11.—E. H. WILLIAMSON.

Joplin, Oct. 10.—W. A. Moore, one of our State Bible-school evangelists, has just concluded a great meeting in South Joplin. It was great in the number added, in the interest shown and in the results that will surely follow. It began on the first Lord's day in September, and lasted twenty-nine days. At the final service there were 117 added; 46 were by statement, four from the Baptists, six from the Methodists and 61 from the world. Many were heads of families. The interest was intense, the attendance large and the enthusiasm high. This has resulted in the organization of a new congregation of 150 members, with an Endeavor Society of 40, a good Sunday-school, prayer-meeting, etc. This new church is situated one mile south of the first church, in the midst of ten thousand people, and has a great field in which to work. Miss Bertha Dew, of Neosho, daughter of our pastor there, assisted with the singing for two weeks in a very acceptable manner. The success of the meeting was largely assured by the preliminary preparation that had been made by Bro. Baker who had given the house and two months of his time in getting every thing ready for this special campaign. Brother Moore did a fine work. His preaching was plain and yet powerful. His tender pleading and his personal work during the day was irresistible. The interest was greatest at the close and the services were only closed on account of the meetings beginning at the First Church. It is our judgment that Bro. Moore will make one of our safest and strongest evangelists should the Lord call him to that work. The numerous calls he is getting from other places shows that others share this opinion with us. It is not strange that the new church rose up as one man and demanded that Bro. Baker become their new pastor. It was a great sacrifice for the First Church to make, but after a board meeting it was decided that it was best for our cause in this city for him to take this work and so this was done. J. W. Baker, one of God's men, is the pastor of the new church in South Joplin.—W. F. TURNER.

OHIO.—North Eaton.—Robert B. Chapman has received a call to remain a third year here. During the past twelve months 35 have been added to the membership, missionary collections increased, the C. W. B. M. reorganized, the Sunday-school revived and current expenses met. Besides this, the money is pledged to put down a private gas well to supply the church and parsonage. The church gives the pastor time and means to attend the Detroit Convention. Five others from this church will also attend the convention.

OKLAHOMA.—Ashley, Oct. 12.—We arrived here Sept. 28. Leave to-day. Have preached 16 sermons, raised \$550 for a house. We go to mutual Woodward next.—R. S. & M. A. SMEDLEY, evangelists.

Norman, Oct. 12.—Bro. W. A. Wherry is with us in a short meeting. Brother Wherry is a former pastor of this church and universally loved by the people here. We have had one confession and one added by letter to date. Many were turned away last night for want of room. Sunday was our second anniversary with this church. During this time we have had 87 baptisms and 89 added by letter, or a total of 176 additions. Our record shows that we have had additions to the church every month, except one, during the past two years. We have only lost two members by death. Our offerings this year will be about \$450 to \$500 larger than last year.—J. G. CREASON.

OREGON.—Coquille, Oct. 6.—State Evangelist J. B. Holmes is in a four weeks' meeting here. There have been 14 additions; 8 by baptism, 5 by letter, 1 from the Baptists. John J. Handsaker will locate as pastor.

Corvallis, Oct. 10.—Twelve added here since last report: 1 by letter, 3 by statement and 8 by confession. Eleven are young men, all but one of them being students in the Agricultural College.—T. S. HANDSAKER.

Portland.—A. D. Skaggs and W. B. Rose just closed a meeting (Oct. 5) at Brush Prairie, Wash., with over 50 additions; 46 baptisms.—BRUCE WOLVERTON.

Changes.

William C. Thompson, Apache, Okla., to Madison, Cal.

L. G. Batman, Mansfield, O., to Philadelphia, Pa.

Mr. H. S. Gilliam, Fairfield, Ia., to Hamilton, Mo.

F. E. Blanchard, Pickering, Mo., to Sheridan, Wyo.

J. W. Walters, Corning, to Webster City, Ia.
S. R. Maxwell, Nanticoke, Md., to 822 Appleton Street, Baltimore, Md.

Twenty-Eighth Annual Report of the Foreign Christian Missionary Society.

(Continued from page 520.)

Four years ago the Society contemplated entering Tibet. Dr. Rijnhart's publications and addresses awakened an unprecedented interest in that country. Several organizations sought the honor of paying her salary. Others wished to contribute to her outfit and traveling expenses. There was nothing for the committee to do but to make the necessary arrangements. The first group consists of three.

The workers in the Philippines asked for a dispensary in Laoag. There is no American physician in or near that place. Dr. and Mrs. C. L. Pickett, of Nebraska, have gone to open this dispensary. It is believed that it will be almost self-supporting from the beginning.

The first church has been established on African soil. Week after week those who have confessed their faith in Christ have been baptized. There is a large number of inquirers. These are under instruction. The establishment of this church is an event of capital importance. It marks a new epoch in the history of our work. England reports the best year in the history of that mission. In Japan there has been a great evangelistic campaign in connection with the Osaka exposition. H. H. Guy, C. S. Weaver, P. A. Davey and others, have taken part in it. Thousands have signified their intention to inquire further. In other parts of Japan the work of the Lord is flourishing. China is open, as never before, to the gospel. The Boxer movement advertised Christianity as nothing else could have done. There are open doors on all sides.

The chief need is that of thoroughly equipped evangelists. There is no lack of young ladies. It is not difficult to get medical missionaries, but it is difficult to get men in sufficient numbers to preach. The coming year a score of evangelists, at the very least, should be sent out. A hundred could be used to advantage. The churches should pray the Lord of the harvest to send forth laborers into his harvest. Two teachers are needed for the work in Cuba. The children of Havana and Matanzas must be reached.

As in other years, the churches in Australia, in England and in Canada have contributed generously to the treasury of the Society. The brethren in Australia support P. A. Davey in Japan and Miss Tonkin in China, Miss Mary Thompson, F. E. Stubbin and wife and M. J. Shah in India. The women in England support Dr. Mary T. McGavran and Miss M. L. Clark. This is only part of what is being done in England for the work. The women in Ontario and in the Maritime Provinces of Canada support Miss Mary Riach in Japan. The Endeavorers propose to give on a large scale for the Tibetan Mission. The churches and schools contribute to the general fund. This fellowship in the Lord's work is most delightful.

One of the most significant and cheering facts of our time is that the colleges are making provision for the education of the entire student body in missions. In Hiram, Professor Paul has the largest mission class in the world. Mrs. Bourne has taught a class in Kentucky University. The Bible College has placed missions in the curriculum. Classes have been taught in Eureka, in the Missouri Bible College, in Drake University, in Athens University, in Bethany, in Butler, in Cotner, in Texas Christian University, and in other institutions.

It is the will of God that the gospel of his grace shall be preached in the whole world for a testimony to all nations. In order that this may be done, qualified men in sufficient

numbers must be willing to go out into the whitened fields. It was said of old time: "Thy people offer themselves willingly in the day of thy power." This is that glorious day the Psalmist saw from afar. Those who remain at home must send and support those who are called to this high service. We are to do this by our prayers and sympathies and by our means. If the whole body of believers will undertake this task in earnest, it will not be long until the prophecy will be fulfilled: "All the ends of the earth shall see the salvation of our God, for the mouth of the Lord hath spoken it."

The detailed reports will be found in the Missionary Intelligencer.

Marriages.

BLAINE—REYNOLDS.—Married, William F. Blaine, of Avalow, Mo., and Miss Olive Reynolds, of Tina, Mo., Oct. 1, 1903, J. J. Limerick, officiating.

ROSSIER—HAVENS.—Married, in St. Louis, Mo., Sept. 20, 1903, Mr. Charles O. Rossier to Miss Martha Havens, of Carthage, Mo., Frank J. Nichols officiating.

NEWBY—HARTFORD.—Married, at the home of the bride's parents, near Cameron, Mo., Oct. 8, 1903, Walter F. Newby and May Hartford, both of DeKalb county, Mo., J. W. Ellis officiating.

JORDAN—McCLINTOCK.—Married, at the Hamilton Ave. Christian Church, in St. Louis, Mo., Oct. 7, 1903, Mr. E. D. Jordan and Miss Fannie McClintock, the pastor, Frank J. Nichols, officiating.

LONG—KELSEY.—On Sept. 30, 1903, Marshall G. Long, the minister at Markle, Ind., was united in marriage to Miss Lona C. Kelsey, in the church at that place, O. E. Palmer, of Plymouth, Ind., officiating.

SMITH—PITTINGER.—Married, Oct. 7, 1903, at Logansport, Ind., Rev. Milo J. Smith and Miss Lencie E. Pittinger, both of this city, A. M. Hootman officiating. Both were members of the church here and teachers of the country.

Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

THOMPSON.

Mrs. Flora Strong Thompson, was born April 12, 1859, and died Sept. 28, 1903, aged 44 years, 4 months and 16 days. Her funeral services were held at Bridgewater, Iowa (her old home), Sept. 30, W. B. Crewdson, officiating.

HANDSHEY.

Mrs. Susan C. Handshey died at her home in Worden, Ill., Oct. 5, 1903. Mrs. Handshey was born in Tennessee, but came to Illinois early in life. She united with the Methodist Church, Jan. 13, 1880, and with the Church of Christ, Nov. 12, 1895. Sister Handshey was an earnest, devoted consistent member of the church, whose influence will long be felt by those who knew her. Her funeral services were conducted by Chas. D. Purlee, of Litchfield, assisted by the writer.

WILL J. SLATER.

Worden, Ill.

LAUGHLIN.

Rev. Milo Louis Laughlin was born at Deerfield, Ohio, July 10, 1822, and died Oct. 1, 1903. He studied at Bethany, W. Va., under President Alexander Campbell, and began his career in life as a teacher, teaching his first school in Kentucky. On May 3, 1853, he was married to Mrs. Mary Ann Waller. To this union were born two children, both dying in infancy. He began preaching soon after he came to Sweet Springs, but never became the salaried preacher of any congregation, though he preached all over his immediate country. His funeral was preached by his old tried friend, C. A. Hedrick, who had been intimately associated with him in church work for 35 years.

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Current Literature

The One Woman. By Thomas Dixon, Jr. (Doubleday, Page & Co. \$1 50.)

If Mr. Dixon's reputation as a sensationalist needed confirmation, it would find it in this lurid tale of the unselfish enthusiasm, the magnetic eloquence and the ignominious fall of a socialistic preacher. Most people will remember that about two years ago a professor of "applied Christianity" in an Iowa college, a man who had won a national reputation as a proclaimer of the gospel of brotherhood, deserted his wife and children and married a rich young woman to whom he declared that his soul was knit by the inevitable bond of natural affinity. He justified the desertion of his wife by asserting that marriage is a mockery after love on either side has ceased, and argued for liberty of divorce as an essential to the emancipation of the race from its thralldom to tradition and conventionality. This story, which actually happened in Iowa, has been transplanted by the novelist to New York, embellished, elaborated, perfected and provided with a melodramatic climax, and the result is the novel, "The One Woman." The hero-villain of the novel is pastor of a church in New York. He is pouring out his life in service to the unfortunate and oppressed. He preaches to vast throngs, who are drawn by the spell of his eloquence and by admiration for his work. He wages war against the forces of stupid conventionality, selfish indifference and self-righteous greed represented by the bankers and brokers on his own official board. Face to face with the awful suffering which seemed to be an inevitable product of our present social and industrial order, he decided that the whole system must go, that a new era must be inaugurated where there would be no struggle for existence, no senseless conventionalities, no bonds to hinder the free development of each soul according to its enlightened impulses. Freedom! freedom! was to be the watchword of the new order. The reformer's wife was not hospitable to these new ideas. She feared the unforeseen consequences of this sweeping reconstruction. Meanwhile he found a new helper in a young woman, possessed of great wealth and of every physical charm, who threw all her energy into his work for the betterment of humanity, became his assistant and presently gave half of her fortune for the building of the great Temple of Humanity, which was to be the home of the new movement. Their relations became too intimate to be harmless. The reformer decided that marriage was one of those conventionalities which needed to be reconstructed on a basis of perfect freedom and equality. So he left his wife and family and married the rich young woman by a new ceremony in which he proclaimed the end of slave-marriage and the dawn of perfect love." The basis of this new marriage was the understanding that it might be terminated at any time by the will of either party. There was to be no bond but love. It worked well—for a while. The crisis came when the wife tired of the husband and left him as he had left his former wife. Then he saw the matter differently. His beautiful dream about solidarity and brotherhood dropped from him like a mantle, and he stood forth as a warlike individual ready to do battle with any other individual for possession of his own. The fight came, quick and cruel. The other man was killed. The social reformer, now a criminal and a convicted murderer, has no friend except his first wife, who has been true to him through the years of his aberration, and she finally saves him from the electric chair (this is in New York) and re-marries him, a thoroughly repentant man.

That is the story, a savage, brutal story, but who shall say an improbable story? The least convincing phase of it—the transition from that noble enthusiasm for humanity to the attack upon the family as an antiquated institution—is paralleled exactly by the Iowa case, which is history and not fiction. Whether the author meant it for a sweeping denun-

ciation of socialism, one cannot say—for novelists do not have to explain—but it looks so. The virtue of the book is its exaltation of the idea of the family and its revelation of the folly and stupidity and ultimate devilishness of any scheme of social reform which sacrifices it. Its vice is its implication that sympathy with the oppressed, and dissatisfaction with present industrial conditions, naturally lead to lawlessness, anarchy and free-love. The story presents an awful antithesis between the socialist who sinned through good intentions and the deacon and the banker who sinned through selfishness. If one asks what are the possible attitudes which a man may take toward the iniquities of the modern social and business world, this book answers: There are three to choose from: the cynical indifference of the banker, the selfish conventionality of the "shorthorn deacon," and the wild iconoclasm of the socialist preacher which aims at brotherhood and ends in "a stampede back to the animal herd." Does that exhaust the possibilities? If so, and if this book proves it, then it is the grimmest tragedy since the Antigone.

However that may be, it is a book well worth reading. There is a rugged strength and a burning eloquence in it which put it in a class apart from the mass of contemporary fiction.

Unseen Forces and How to Use Them. By S. R. Maxwell. Printed at Atlanta, Ga., by the Franklin Printing and Publishing Company. 1903.

The author of this volume is a Christian preacher who has held pastorates at Rockville, Ind., Richmond, Va., Macon and Valdosta, Ga., and who at present is in Baltimore, Md. The volume which he has written deals with modern psychological studies and seems especially to be an exposition of what has come to be known as the "New Thought Philosophy." The author holds to the theory of the conscious and subconscious brain as set forth in Hudson's "Law of Psychical Phenomena," and, like that author, finds the explanation of the healing power exercised by Christian Scientists, magnetic healers, faith cures, hypnotism, etc., in a common law which underlies all of them, and which all of them use to a greater or less degree. The book points out that Christian Science is a reproduction of Berkeleianism, and in his own language he "pulverizes" it. It is not a difficult thing to pulverize the philosophy of Mrs. Eddy, and the author does this effectually. He recognizes, however, the truth which Christian Science has gotten hold of which accounts for whatever cures it has wrought.

Mr. Maxwell has shown himself to be a vigorous thinker and writer, and the thoughtful reader of his volume will find very much in it to stir up thought and much that he can approve. Here and there he will put a question mark where the author seems to claim more for the law of suggestion than seems credible. He rightly charges Christian Science with claiming many things as its own which belong to Christianity. The reader will sometimes feel the same way concerning certain things which are claimed for the New Thought, which, if not a part of Christianity, are a part of the truth concerning human nature which he has held for some time without knowing what the New Thought claims to be.

Unlike some other authors who have written upon these modern phases of psychology, the author holds staunchly to his faith in Christ, and attempts to show that the gospel, as held and taught by himself and his brethren, is in entire harmony with the best psychology. We have read the book with interest, and our readers will find it stimulating and helpful, even though they may not approve of all its utterances.

There is a good deal of repetition in the book which, though a fault from a literary point of view, may serve the purpose of fastening its positions in the mind. Some parts show evidence of hasty or careless construction, as on page 299, in a formula given for use in routing bodily ailments. "I am spirit; therefore I am well. The body is not *me*; therefore I am well, since I am not *any* body." The objective case after the verb *to be* does not

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

perhaps add to the effectiveness of the formula. Every one knows, of course, that disease inheres in the body, and not in the spirit; but the formula does not explain how the affirmation of this fact relieves the body of any real pain. But as a matter of fact we do know that the mind does exert a controlling influence over many forms of disease. It is perhaps too much to say that it controls *all* disease, but there is enough truth in the theory to make it wise to think thoughts of health and purity, rather than of sickness and of evil.

Aids to the Study of Dante. By Charles Allen Dinsmore. (Houghton, Mifflin & Co. pp. 435. Illustrated. \$1 50 net.)

About Dante and his wonderful poem there have been written perhaps more books than had ever been written in all the world on all subjects up to the time of Dante. A mere catalogue of the books about Dante fills three portly volumes. How thankful the student should be that he need not read it all! Much of it is wholly superfluous, the product of the same impulse that moved the scribes to encumber and obscure the law with a wilderness

of comments and precepts. But much of it is helpful to the understanding of the subtleties and intricacies of the poem, and sheds needed light on the political and religious situation out of which it arose. And some of it—how the bulk diminishes as we pass from one to another of these classes—is so apt and adequate, so instructive and illuminating, that it is almost as classic and as indispensable as the poem itself. There is not a vast deal of this last sort, and some of it, like Boccaccio's *Life of Dante*, and the other almost contemporary records, are not easily accessible to all readers. In this volume, Mr. Dinsmore has collected and topically arranged some of the most important original sources of information about Dante, and some of the choicest pieces of modern exposition and comment, to which he has added some contributions of his own. Some of the recent writers represented are Dean Church, by a forty-page essay on "Florentine Political Feuds and Their Influence on Dante;" Charles Eliot Norton by no less than five essays—but it would be impossible to get too much of his ripe scholarship and flowing diction; Scartazzini and Lowell. It must have required some temerity on the part of the author to put his own name and contributions beside those of the men mentioned, yet he is not an intruder in that goodly company. He is of those who have written things about Dante which the student, or even the reader, cannot afford to neglect. This volume will be found one of the most helpful and satisfying books one can have to set beside his *Divina Comedia*.

Typical Elders and Deacons. By James M. Campbell, D. D. Author of "Clerical Types," "After Pentecost—What?" "Bible Questions," etc. Funk & Wagnalls Co. New York and London. 1903. Price \$1.

Those who have read "Clerical Types" will be glad to learn of this volume by the same author on "Elders and Deacons." Dr. Campbell has a fine talent for delineating character as shown in these two volumes. Every reader of this volume as he scans the chapters of "An Ideal Deacon," "A Deacon not Ideal," "A Loquacious Deacon," "A Silent Deacon," "A Jovial Elder," "A Chronic Grumbler," "The No-talent Man," "A Manly Elder," "A Critical Elder," "An Elder of Good Report," "A Modern Diotrephes," "A Watchman on Zion's Walls," etc., will recognize familiar characters with whom he has come in contact. If the weak places are pointed out in these officials, their good points also receive due emphasis, and there is a delightful flavor of humor running through the sketches that makes the book most readable. We are sure the general reading of this book by church officials would have a wholesome effect. There are twenty pictures describing as many typical deacons and elders, and nearly everyone will find something in it that applies to himself. Dr. Campbell's English is clear and limpid, and is easy reading.

Rex Christus: An Outline Study of China. By Arthur H. Smith. (Macmillan, pp 256; paper 50 cents.)

This little book, written by one who knows China from long residence and careful study, is packed with information about the country, the people and Christian missions. It is one of the series of missionary text-books issued under the auspices of the Ecumenical Conference, and can be heartily recommended for the use of mission study classes and for private study.

Daughters of Darkness in Sunny India. By Beatrice M. Harband. (Revell \$1 net.)

This is the story of a Hindu girl looking upon the heathen rites and festivals of India and the Christian missionary work from the standpoint of a bright and vivacious young heathen. Her story is full of interest and gives occasion for the description of many characteristic phases of Indian life.

Other Books Received.

The more important among the following will be reviewed in near issues of this paper:

THE RED-KEGGERS. By Eugene Thwing. (The Booklover Press. \$1.50.)

THE EDGE OF THINGS. By Elia W. Peattie. (Revell.)

THE HISTORY AND USE OF HYMNS AND HYMN-TUNES. By Rev. David R. Breed, D. D. (Revell, \$1.50 net.)

REVIVAL ADDRESSES. By R. A. Tory. (Revell, \$1 net.)

THAT PRINTER OF UDELL'S. By Harold Bell Wright. (The Book Supply Co. \$1.50.)

UNDER OUR FLAG. A study of conditions in America from the standpoint of Woman's Home Missionary work. By Alice M. Guernsey. (Revell.)

THE BEING WITH THE UPTURNED FACE. By Clarence Lathbury. (Funk & Wagnalls, \$1 net.)

DWELLERS IN THE MIST. By Norman Maclean. (Revell, \$1.50.)

MODERN PRACTICAL THEOLOGY. By Prof. Ferdinand S. Schenck, D. D. (Funk and Wagnalls, \$1 net.)

THE BONDAGE OF BALLINGER. By Roswell Field. (Revell.)

COGITATIONS OF A CRANK. By Sep. Winner. (Drexel Biddle.)

WIDE-AWAKE DIALOGUES. By T. S. Denison. (T. S. Denison. Paper, 25 cts.)

FANNY CROSBY'S LIFE-STORY. By Herself. (Everywhere Pub. Co. \$1.)

THE GENTLE ART OF MAKING HAPPY. By G. H. Morrison, M. A. (Revell.)

FROM ROME TO PROTESTANTISM. By Samuel McGerald, D. D. (The Christian Lit. Co., Buffalo. Paper, 25 cts.)

THE RED POOCHER. By Léumas MacManus. (Funk & Wagnalls, 75 cts.)

JOLIFFE. By Maxwell Sommerville. (Drexel Biddle.)

HINTS FOR LAY PREACHERS. By F. B. Meyer. (Revell.)

Brief Mention.

The Keys of the Kingdom, is the title of a volume containing seven sermons by Rev. R. J. Campbell, who recently succeeded Dr. Joseph Parker. (Revell, 50 cts. net.)—A large number of homiletical illustrations are collected and topically arranged in *Topical Illustrations* by J. E. Denton. (Standard Pub. Co. \$1.)—Christian workers will find inspiration and practical help in Howard Agnew Johnston's *Studies for Personal Workers* (International Committee Y. M. C. A. 66 cts. net.)—*Sundays and Weekdays with Children*, by Mrs. Virginia J. Kent, is made up of poetical and prose selections and hymns chiefly of a religious character. (Revell.)—Dr. Johns D. Parker in *The Sabbath Transferred* (second edition) undertakes to prove that the Sabbath was a movable institution, and that it was transferred at the resurrection from the seventh to the first day of the week. The argument hangs largely upon an original and unique translation of Matt. 28:1. His theory, we believe, is thoroughly erroneous. Its exposition is marked by a high degree of that "subjectivity" which is said to characterize modern criticism. Nevertheless he says some good words for the practical observance of the Lord's day. (Johns D. Parker & Co., East Orange, N. J. \$1.50.)

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The Quiet Hour

"My soul cleaveth unto the dust;
Quicken thou me according to thy word."
—Psalm 119:25.

The psalmist here utters a universal human experience. No matter how pure and high our aspirations may be, there are times when we are made painfully conscious that our "soul cleaveth unto the dust." Temptations assail us in a weak spot. We are surprised by a sudden recurrence of temper or passion or appetite which we had imagined were quite vanquished. Such must have been the experience of the psalmist who penned these lines.

The fact which we have mentioned, however, should teach us humility. Spiritual pride is but the prelude to a fall. "Let him that thinketh he standeth take heed lest he fall." This cleaving to the dust is not a tendency that is soon overcome. We are in the flesh, but we are not to walk after the flesh but after the Spirit. Am I sowing to the flesh or to the Spirit? Am I led by the Spirit of God or by my fleshly desires and earthly ambitions? Let each one examine his own heart.

It may seem a difficult task, this keeping of the body under, but it is not to be done in our own name or strength, but in His name "who is able to guard us from stumbling and to present us faultless before the presence of his glory with exceeding joy." And then we are to seek for strength one day at a time.

"Let me be strong in word and deed,
Just for to-day!
Lord, for to-morrow and its need
I must not pray."

Two dangers confront every soul. One is the danger of being satisfied with our bondage or semi-bondage to the flesh, in which no effort is made to escape into real soul-liberty, and the other is the danger of becoming impatient with ourselves and discouraged when, after repeated efforts, we find our souls cleaving unto the dust. We must seek to avoid both these errors. We should be satisfied with nothing short of the best, but if we do not attain our ideal to-day, let us still cherish the ideal for to-morrow.

"Heaven is not reached by a single bound,
But we build the ladder by which we rise,
From the lowly earth to the vaulted skies,
And we climb to its summit round by round."

Speak, Lord, our souls are hushed to hear what Thou hast to say to us. Great is the stake, overwhelming may be the risks—most glorious are the opportunities. Speak, Lord, and show us what our duty is—how high, how difficult, yet how happy, how blessed—show us what our duty is, and, O great God and Father, give us strength to do it.

—Dean Stanley.

Take your duty and be strong in it, as God will make you strong. The harder it is, the stronger in fact you will be. Understand also, that the great question here is, not what you will *get*, but what you will *become*. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunity, knowing that God has girded you for greater things than these.

—Horace Bushnell.

Father, we thank Thee that though we are clothed in dust, yet we are not dust, but are made in Thy image. Grant us strength to overcome all the solicitations to evil which come through our house of clay, until through Thy grace we attain the image of Thy Son.

Family Circle

A Prophetic Poem.

As I stand by the cross on the lone mountain's crest,
Looking over the ultimate sea,
In the gloom of the mountain a ship lies at rest,
And one sails away from the lea;
One spreads its white wings on a far-reaching track,
With pennant and sheet flowing free;
One hides in the shadow with sails laid aback—
The ship that is waiting for me!

But lo! in the distance the clouds break away,
The Gate's glowing portals I see;
And I hear from the outgoing ship in the bay
The song of the sailors in glee.
So I think of the luminous footprints that bore
The comfort o'er dark Galilee,
And wait for the signal to go to the shore,
To the ship that is waiting for me.

—Bret Harle.

The Minister's Resignation.

By F. E. C. R. Robbins.

"Let me see," said Miss Eleanor Banks, on the first afternoon of her visit to her aunt at Farmington village, "didn't you write to me last winter that your minister had resigned?"

"I guess perhaps I did," was the reply, in a somewhat absent-minded tone.

"It seems to me that I got the impression from your letter that the resignation did not cause universal regret," suggested the niece, after waiting a moment for her aunt to enlarge upon the theme.

"Maybe you did," said the old lady, who was apparently absorbed in learning how hard it may be for a thread to pass through the eye of a needle.

Presently she added, with the manner of one who, after all, is not quite willing to let the subject drop, "There were some of the people who thought that Mr. Pease had kind of lost his usefulness."

"He had been here a long time, hadn't he?" asked her niece.

"Yes, that was just it. Mr. Pease had been here going on thirty years; and as you might say, we'd got him learned by heart. We always knew what he was going to say next, and its no use denying that he was getting to be rather dry in the pulpit. I didn't mind it so much myself, but your Uncle Andrew did, and that was worse. The preaching I could stand, but what with that of a Sunday, and Andrew's taking on about it all the rest of the week, I was beginning to get about beat out myself.

"Every now and then somebody would come around and want him to speak to the minister about resigning. Of course, if anything of consequence is to be done in the parish, it is always your Uncle Andrew that has to go ahead with it. They would argue that Mr. Pease was comfortably off, and his wife had property besides, and so it would be no hardship for him to step aside.

"But Andrew couldn't make up his mind to do it, so things went along, with the society fast running to seed, when all of a sudden, and without any help from anybody, the minister did resign.

"Well, I presume there were a good many felt to rejoice, but I guess nobody was quite so tickled as Andrew. For a few days it seemed as if he could not do enough to show how kind of grateful he was.

"He did the papering and painting that I had been at him about for two years, and he bought a new parlor carpet that I hadn't so much as asked for. Then he took it into his head that we must get up a farewell reception to the minister.

"Well, all the folks seemed to fall in with that idea, and if you'll believe me, they raised a hundred dollars in gold for a parting gift.

"Of course, there was a general invitation to the reception, and we had to hold it in the town hall. Well, after we had all shaken hands with the minister and his wife, Andrew came up front and made the presentation speech.

"I do wish you could have heard him! Of course your uncle is gifted in speech, but I guess he surprised himself that night. Yet he didn't say anything but the truth. Mr. Pease had been a faithful minister—one that had visited the widow and fatherless in their affliction, and been helpful in sickness, and stood by us all in trouble, and tried to comfort us when we buried our dead.

"But it was wonderful the way your Uncle Andrew worked all those good things Mr. Pease had done into his speech. It took hold of us more and more as he went along, until by the time he got through, and handed over the hundred dollars in gold to the minister, about everybody in the hall was having a good, hard cry.

"As for Mr. Pease, he could hardly speak at first. But when he found his voice I guess what he said made full as much impression as Andrew's talk.

"He said that he had been simply amazed at the feeling that had been manifested, and it lead him to think that perhaps he had been hasty in the step he had taken. Perhaps it was his duty, after all, to spend the rest of his days as the pastor of his dear flock. He went on in that way for a while,

and finally he asked all those who desired him to withdraw his resignation to rise.

"Well, there were some queer looks went over a good many faces, but in a minute all those that hadn't been standing before got up from their seats.

"There was to have been other exercises after the presentation. Adelaide Tinkham had written a poem appropriate to the occasion as she had expected it to be, but she slipped around to Andrew and told him not to call on her.

"And the choir had been rehearsing a very handsome song for a week, but it was all about parting, and they wouldn't sing it. When they were called on they whispered together for a while, and then announced that they would sing 'Blest be the tie that binds,' and they requested all present to join.

"Then we partook of our refreshments, and the reception broke up."

"So you still have the same minister," said Eleanor, with a smile.

"Why, yes, in one sense we do. But, really, Mr. Pease has seemed like a new man ever since. It's wonderful how that reception seemed to freshen him up. He preaches a new sermon almost every Sunday, and the whole parish seems to be alive again. As for your Uncle Andrew, you'd think to hear him talk there was nobody like Mr. Pease. You see, he's bound to stand by that presentation speech. So in one sense, I suppose, we've got our change, after all."—*The Youth's Companion*.



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duration, exposed every day of it to wreck and hostile bullet.

Just within the mouth of Fish Creek, where the swollen current of the Ohio "backs up" the smaller stream, lay an "ark" of 1863, low laden with everything which such craft carried (and even Noah's



"But, Marion, there is another who would cry her eyes out if anything befell Lewis," said Molly, in tones full of meaning.

"Who?" asked Marion, curiously.

"And you have not noticed?"

"Not Molly, not my little sister?" cried the young man, surprised.

"Pay John Williams."

At a prayer-meeting "down East" a man noted for his intentional failures to meet business obligations, arose to speak. The subject was: "What shall I do to be saved?"

He commenced slowly to quote the words, "What shall I do to be saved?" He paused, looked around, and said again, "What shall I do to be saved?"

Again, with more solemn tone, he repeated the question of questions, when a voice from the assembly in clear and distant tones, replied:

"Go and pay John Williams for that yoke of oxen."

The incident stirs up solemn thought. A great many people before they can be saved, or guide others to the Savior, will have to "go and pay John Williams" the money they honestly owe him.

Shrewd tricksters in the marts of the world are not shrewd enough to be dishonest at heart and retain the favor of God, who "loves purity in the inward parts." Neither can a hope of the world to come be like a sheet-anchor in the soul of any one who robs God by being dishonest to his fellow-man.

Thousands read no other Bible than the lives of those who profess to be following its precepts in daily lives.

The greatest need of the church is true, pure, upright living—"living epistles, known and read of all men." The square man is the best shape. The tree is known by its fruit.

"Go and pay John Williams."—*Mid-Continent.*

Editorial Regrets.

A country editor, who evidently has troubles of his own, is having heart-to-heart-talks with his delinquent subscribers. The following is one of the latest:

"Good morning, Have you paid your subscription this year? Perhaps you owe for last year, or several years.

Now, you understand we don't need money; we have millions—to get. But it is really an imposition to let people go on carrying our money when we are strong and healthy and so abundantly able to bear the burden ourselves. For this reason we ask anybody who has any of our money in his possession to leave it at the office or send it by post, freight-train, express, or any other way, just so it gets here. Silver and gold are heavy, and it would be a matter of life-long regret if anybody should get bow-legged carrying it about for us."—*Tit-Bits.*

✱

A College Class Creed.

According to the Literary Digest, President Hyde, of Bowdoin College, asked a class of sixty students, most of them seniors, to write out their individual creeds. Each man was asked to state exactly his belief and his unbelief, and just in what sense, too, he believed or rejected the things. These statements President Hyde then reduced to a composite creed, putting into it everything that the students had affirmed, excepting those things which one or the other of them denied. This creed was then gone over by the entire class, modifying and amending it, until it was adopted by a unanimous vote. Here is the creed:

"I believe in one God, present in nature as law, in science as truth, in art as beauty, in history as justice, in society as sympathy, in conscience as duty, and supremely in Christ as our highest ideal.

"I believe in the Bible as the expression of God's will through man, in prayer as the devotion of man's will to God, and in the church as the fellowship of those who try to do God's will in the world.

"I believe in worship as the highest inspiration to work, in sacrifice as the price we must pay to make right what is wrong, in salvation as growth out of selfishness into service, in eternal life

as the survival of what loves and is lovable in each individual, and in judgment as the obvious fact that the condition of the gentle, the generous, the modest, the pure and the true is always and everywhere preferable to that of the cruel, the sensual, the mean, the proud and the false."

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All's Well.

The day is ended. Ere I sink to sleep
My weary spirit seeks repose in thine;
Father! forgive my little trespasses and keep
This little life of mine.

With loving-kindness curtain thou my bed,
And cool in rest my burning pilgrim feet:
Thy pardon be the pillow for my head,
So shall my sleep be sweet.

At peace with all the world, dear Lord, and
thee,
No fears my soul's unwavering faith can
shake;

All's well! whichever side the grave for me
The morning light may break.

—Harriet McEwen Kimball.

How to Have a Good Time.

"Well, twinses, did you have a good time?" asked Mrs. Grey, when her little girls came back from the beach to take a bath and a midday nap.

"Yes'm," said Lacy, and "No'm," said Lula, in the same breath.

"Why didn't you have a good time, little sister?" mother asked Lula then.

"I don't know," said Lula; "maybe I didn't feel good."

"Did Lacy let you play with the bucket?"

"Yes, I played wif it all the time."

"All the time? And how about the shovel?"

"I played wif it all the time, too."

"Ah," said mother, looking very wise, "and who played with the flag, little sister?"

Lula hung her head.

"I played wif it all the time, too," she said, presently.

"And what did my other little girl play with?" mother asked Lacy.

"I des played wif myself," said number two, with a merry laugh, "but I had a dood time."

"Now I see what was the matter with Lula," said mother; "the sun may be shining, but it never looks bright to a little girl who keeps everything herself."

Lula did not say anything, but she understood just what mother meant, and when I saw them on the beach the next day, Lacy had the bucket, and Lula had the flag, and they were using the shovel turn about.—Ariana Harmon.

A Boy Scored.

A Philadelphia paper relates this story which is credited to a prominent lawyer of Pottsville, who was once a high-school principal. The former pedagogue said:

"One day at school I gave a very bright boy a sum in algebra, and, although the problem was comparatively easy, he couldn't do it. I remarked:

"You should be ashamed of yourself. At your age George Washington was a surveyor."

"The boy looked me straight in the eyes and replied:

"Yes, sir, and at your age he was President of the United States."

"What is your rule of business—your maxim?" the Wall Street baron was asked. "Very simple," he answered; "I pay for something that I can't get, with money that I haven't got, and then sell what I never had for more than it ever cost."

On a tour of President McKinley in the South, Mr. Andrew Carnegie was a member of the party. On one occasion he accompanied the president and some others to service in a colored church in Thomasville, Ga.

When the deacons passed the contribution boxes, Mr. Carnegie dropped in a fifty-dollar bill.

The old preacher counted their contents. When he had finished, he placed a handful of small change on one side and a crisp greenback on the other. Clearing his throat, he said:

"Breddern, we has been greatly blessed by dis yer contebution. We has heah fo' dollahs an' fo'ty cents; dat is good; and if de fifty-dollah bill put in by the white gemman wid de gray whiskers is also good, we is blessed a whole lot moah," and he looked suspiciously at the giver of libraries and campaign funds.

Read It Because You Need It.

It has been said frequently that whatever book is worth reading once is worth reading twice. Some one gives the reason why he read the "Marble Faun" eight times, about as follows: As a matter of course; because he was interested in it; because he was going to Rome for a few months; because he had been in Rome because he wanted to refresh himself in the art-life of Rome; because he wished to study over the philosophy of the book; because he wanted to. Superintendent Maxwell, of Brooklyn, advises that the poem "Evangeline" be read at least three times: First, for the sake of becoming acquainted with

the narrative; second, to obtain clearer conceptions of the characters, etc., and for the purpose of dividing the poem into parts for closer study; and third, for a careful analysis of the poem and a study of the words contained in it. All whose counsel is worth taking, advise that the Bible be read over and over through the life, for many reasons, but especially because it is the Word of God, which each soul needs for daily life and growth.—Selected.

Odd Legislation.

Every one knows that the Arkansas legislature enacted some years ago that the proper pronunciation of the name of the state was "Arkansaw." It is not so well known that there is a unique law on the statute book of Nevada, the object of which was to clear from stain the name of an Indian chief, who, although a strong temperance advocate and an abstainer, took a "pick-me-up" one day in a local saloon. In his extremity he appealed to his white friends, with the result that the state legislature was persuaded to declare itself thus: "Resolved, by the legislature of the state of Nevada, the governor concurring, that the drink of whisky taken by Johnson Sides in the Magnolia saloon, July 11, 1887, be and is hereby annulled."

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With the Children

By J. Breckenridge Ellis

Last week I asked the Advance Society if they wished to take some orphan under their care and give it a home and an education. At the time I write this, I have not had a chance to hear from that question. You know the Advance Society has done its best, so far, to improve the members—to make them bright and good and happy. But now we think of helping somebody else. We don't mean a great big orphan in long pants, or with hair done up, or an orphan who is getting along pretty well without assistance. We mean a little child who is helpless—who hasn't anything—and who can never become anybody unless people come to the rescue. How proud I will be if the Av. S. takes up this work! And how proud you will be,—I mean if you are one of those who contribute to our enterprise—when people talk about the Advance Society Orphan! They will mean *our* orphan. And whereas some women devote their love and training to pet dogs, and men spend their money on horses, we will be training and supporting a human being, who in mature years may be a blessing to the world. And it will be we who help in that blessing! You want to do something for the world, don't you? You've had a pretty good time in it. Well, how can you help the world in a surer way, than by taking a child who is homeless and unloved, and having it brought up to love God and to live right, and to exert a good influence on others? Let every member who feels like it, send me something for this work, if it's only five cents: and let every one who reads these words, though not a member of the Av. S., send me something, if he feels like it—and I hope it'll be a whole lot more than five cents, or we'll have a mighty hard time! I don't say, "Send this if you can afford it," because every American can afford a nickel. I say, if you feel like it, because we don't want a cent given with reluctance. Giving money is just like any other Christian act. If you don't love your enemy, I can't make you do so by pulling your ear, or scolding. And if you don't want to give for our cause, it won't do you any good if you do give.

Mary Haymaker, Wichita, Kan.: "In my first report I forgot to say what history I read. You asked me to write and tell, so you could put my name on the Honor List. My letter that told the history came out, but not the name on the Honor List." (I'll have it come out in just a few minutes).

Helen Ross, Independence, Mo.: "Oh! you don't know how glad I am that old gold and blue won as our Av. S. colors, because that is my favorite combination. I started to school a month ago. I am in the first year high school and study algebra, English, ancient history and Latin." (Tuba, tubae, tubae, tubam?) "We have had the Av. S. letters long enough, now, so why don't you write a story? I am getting awfully hungry for one of your good ones, and I believe most of the rest of us members are, too. I am going to put plenty of stamps on my

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report so won't have to pay anything at the other end of the line." (Hurrah!)

Ruth Sampsel, Warrensburg, Mo.: "I started on my 6th quarter several days ago and would have written but have been sick several weeks. I would like to know who received the prize for the 10 most popular books—our paper stopped before April." (It was Maude Kelley, Saskatoon, Sask., Canada.) "I am not going to school; I study at home." (Oh, how pleasant!) "I make them nice and long." (Yes, I know you do!) "I have two pet mice, Bimboo and Anne; I had one named Mabel, but it died. Bimboo is a field mouse, but Anne and Mabel are house mice. I keep them in a wire mouse-trap." (I hope Mabel is nicely dried.) "I break the handles off small gourds and place them in the trap; they use them for a bed. After Mabel died, I had only Bimboo." (you wouldn't have had *him*, if Felix had been there,) "till one morning when I went to feed it, I found another mouse in the trap." (Baby?) "It is fun to watch them wash their faces. I have a long wire to move things with, for I don't often risk my fingers in there—mice will bite. I cleaned the cage the other day, and Anne crawled into the waterjar. I had to pour water on her to get her out. Whenever I try to play with them, Anne will get under the trapdoor, and Bimboo in the gourd, and then they think they are safe. I have two kittens which I call Pretty Cat and Rascal. I tried to start a branch Advance Society, but could not get anyone to join; so I thought I would be my own society with mamma for President." (That always makes a first-class society.) "This week I read 130 pages of history." (Once I caught some mice that way, and tacked wire screen over a box, and put them in it. Then I made a hole in the side of the box with a red-hot poker, and put another box over that hole, and so on, till I had a house of four stories with an attic, and you could see everything going on through the wire screen. When I played on my violin the mice would all dance, but they did not keep step. And did you ever hear a mouse sing? Well, they do; mine did—late at night, one would stand on his hind legs and chirp up and make some really sweet notes, while the others huddled in a corner and watched out of little shining eyes. One night they all got out through a hole the head mouse had gnawed unbeknown to me—but you could smell'em a week after they were gone.)

Flossie Davis, Des Moines, Ia.: "Well, I'm sorry to say I've failed again. I had six weeks on my new quarter, and forgot to read my Bible yesterday. I don't know whether to try again or not." (Again.) "I've been laid up since last Friday." (Do try to get down!) "I started to Drake University, but played out the first thing, so don't know when I'll get to start again." (If you had had your umbrella it wouldn't have rained on you.) "Did any of the Av. S. members read about the Queen Esther Sunday-school Class of Uni-

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versity Place Church? It's a large class of girls—I mean young ladies, and I'm one of 'em." (Must we call you Miss Flossie?) "We lost our teacher Sunday and I very nearly cried when papa came home and told me." (I'd go out and hunt for him.) "He is a student-preacher, and won't be here on Sundays any more. I rather expect to come to the St. Louis Fair, and hope I can afford an Av. S. pin by that time. What shade of blue are we to get to go with old gold?" (The shade you think best goes with it.) "I haven't found out yet how old Maude Kelley is. I imagine her about my age (18). I'm sure they had fun camping out!" (Maude, how old are you?)

New Honor List: Mary Haymaker, Wichita; Helen Ross, Independence, (5th quarter); Ruth Sampsel, Warrensburg (5th quarter); Evelyn Hord, Grayson, Mo.; Lulu Taylor (7th) and Ruth Taylor (5th), Manton, Calif; May Speece, Bucklin, Mo. (4th); Olive Leavitt, Frankfort, S. D. (7th); M. J. O'Dell, Lebanon, Mo. (4th).

Remember, if enough money is not sent me to support the orphan at least one a year, all your money will be returned to you, except what it takes to buy your money-order, which is only three or five cents, somewhere along there; and if you don't send now, and get the thing settled at once, we'll have to drop the subject and give up the idea. I'll give you two more weeks to decide it; it will be decided by your sending your contribution, or by keeping it in your pocket or chatelaine, or wherever you keep it. Every cent you send will go to the orphan, as far as I am concerned, for I want no pay in work like this. Now members of the Av. S., and older ones who read this—consider that the fate of some helpless and homeless little stranger depends upon what you are willing to do; and that religion is like money in this respect: it will do you no good to talk about how nice it is, unless you have some of it yourself.

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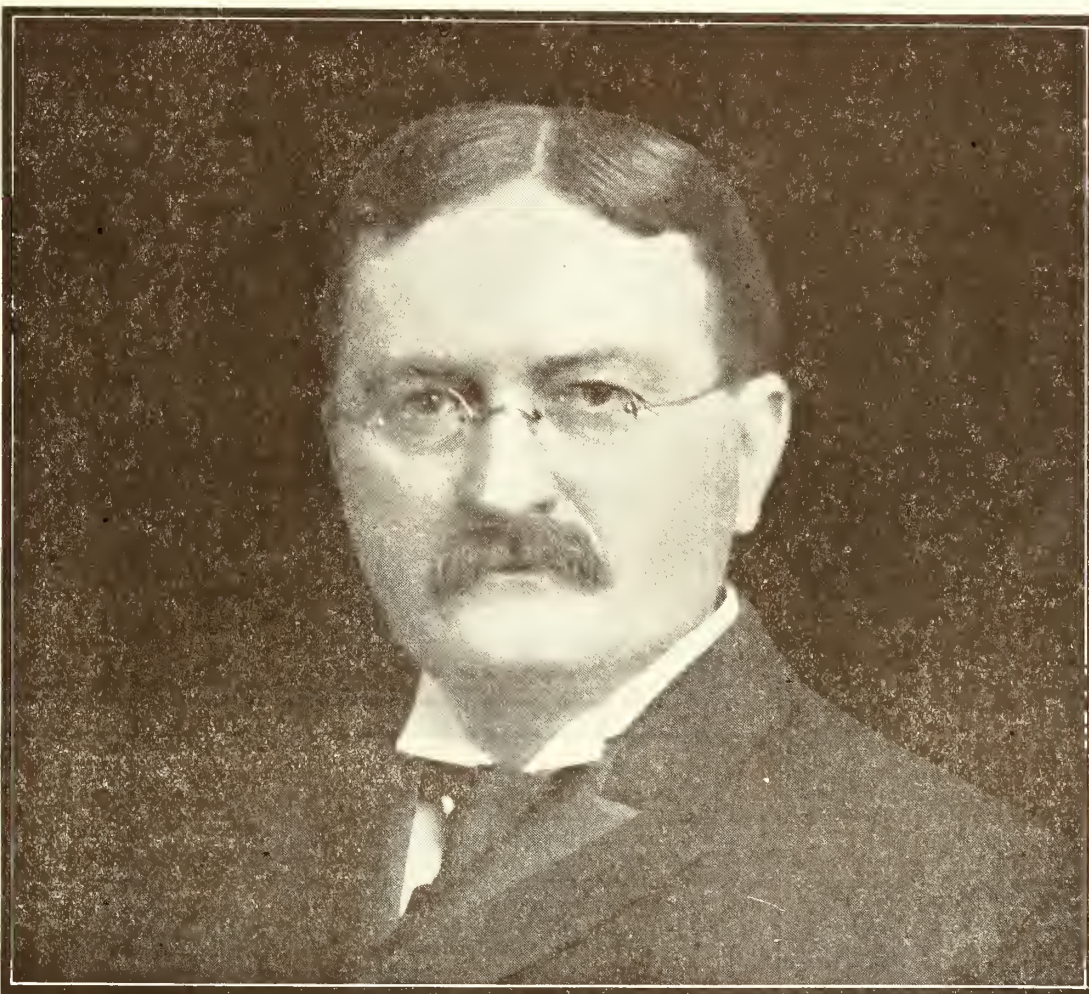
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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

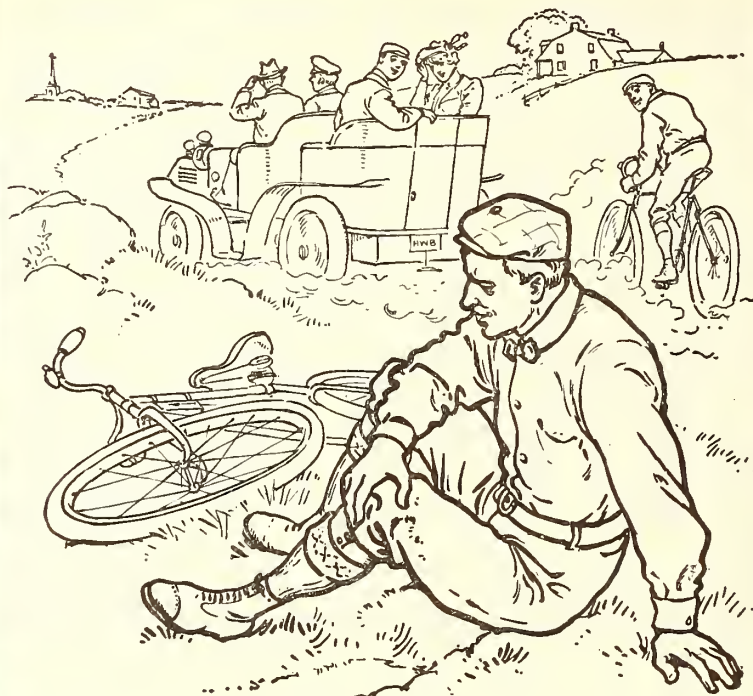
For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

"Helps to Faith."

I have read it with pleasure and profit. There are 245 pages, written in the best style of the author, J. H. Garrison, printed in the best art of the Christian Publishing Company. In every way the work is well done. The literary style is very pleasant, and the substance and thought very good. The subject could not be improved upon at the present time. In these days of scientific doubt, when a young man is made to believe that he will never have any credit for intellectuality unless he shall be something more than half an infidel, we need to have our faith strengthened. Without faith no man can please God, or accomplish much good in the world as a director of ethics; and he can do nothing in religious effort without that faith in God and Christ and the Bible which the Scriptures warrant. Only the men of conviction are accomplishing anything for the world. The world has not time to listen to men's doubts. Men who speak in the subjunctive are not needed now. I am glad the writer has written on this subject and written so well.

It is not reasonable that God would leave his creatures in ignorance of their origin, duty and destiny. Man came into the world with instincts which demand a revelation from God. And the manner of revelation found in the Scriptures, all things considered, is the best possible, and just such as we have a right to expect. The substance of the book is what we need: is in every way worthy of God. He would have furnished this to all men, but only a single people were prepared to receive and retain it and give it to the world. Even to that people God had to give it by lessons, which would lead up to the full revelation of God in the Christ. I am pleased with the book and hope it shall have a wide reading. For the world to-day hath need of it. To increase the circulation of the book will be to do much good.

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In the Morning.

When you rise in the morning form a resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving, trifles in themselves light as air, will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, it will send you gently and happily down the stream of human time to eternity. By the most simple arithmetical sum look at the result: You send one person, only one, happily through the day—that is three hundred and sixty-five during the course of a year, and suppose you live only forty years after you commence that kind of medicine, you have made fourteen thousand six hundred human beings happy, at all events for a time. Now, is not this simple? It is too short for a sermon, too homely for ethics, too easily accomplished for you to say, "I would if I could."—*Sidney Smith,*

Six Important Points.

Six things a boy ought to know:

First—That a quiet voice, courtesy and kind acts are as essential to the part in the world of a gentlemen as of a gentlewoman.

Second—That roughness, blustering and even foolhardiness are not manliness. The most firm and courageous men have usually been the most gentle.

Third—That muscular strength is not health.

Fourth—That a brain crammed only with facts is not necessarily a wise one.

Fifth—That the labor impossible to the boy of fourteen, will be easy to the man of twenty.

Sixth—That the best capital for a boy is not money, but the love of work, simple tastes and a heart loyal to his friends and his God.—*Texas Christian Advocate.*

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XL.

October 29, 1903

No. 44

CONTENTS

Current Events.....	547
EDITORIAL:	
Our National Convention.....	548
National Bible-School Organization.....	549
A Forward Step for Education.....	550
Editor's Easy Chair.....	550
Convention Notes.....	551
CONTRIBUTED ARTICLES:	
The Church and the Modern Spirit. Al-	
lan B. Philpott.....	552
The Detroit Convention.....	554
A New Named Fund for Church Extension	556
The Two Pence and Whatsoever More.	
Cephas Shelburne.....	557
Sailing Song (poem). G. S. Judd	557
NEWS FROM MANY FIELDS:	
Kentucky.....	558
Ohio.....	558
Delaware, Maryland, District of Colum-	
bia.....	558
Texas.....	559
Northern California.....	559
The Jamaica Relief Fund.....	559
A Word from Illinois.....	559
THE SUNDAY-SCHOOL.....	560
CHRISTIAN ENDEAVOR.....	560
MIDWEEK PRAYER-MEETING.....	561
OUR BUDGET.....	564
CORRESPONDENCE:	
What we Saw in City and Sea.....	566
Dedication and Harvest Home Jubilee.....	567
A Tribute to Henry F. Schell	567
Extract from the Report of the Board of	
Church Extension.....	568
Facts about Foreign Missions.....	568
Greater Things for Church Extension.....	569
Empire State Notes.....	569
Virginia Missionary Program.....	569
EVANGELISTIC.....	570
CURRENT LITERATURE.....	574
PEOPLE'S FORUM.....	575
THE QUIET HOUR.....	575
FAMILY CIRCLE.....	576
WITH THE CHILDREN.....	579

Current Events

The arbitration of the Alaskan boundary dispute has resulted in an almost complete victory for the American contention. The chief point in dispute was the question as to whether a line "ten marine leagues from the sea-coast and parallel with it" shall mean a line ten leagues back from the coast of the main land, or ten leagues from the outer edge of the fringe of islands which border the coast. The former view is that held by the United States and embodied in all of the maps, even the British official maps, until a few years ago. The latter interpretation was invented to give Great Britain a claim upon the Lynn Canal, which is the only approach to Skagway, Dyea and the Klondike region. The arbitration commission, to which the question was submitted, was composed of three American and three British members, two of the lat-

The Alaskan Boundary.

ter being Canadians. It was agreed that a verdict signed by four members of the commission should be binding upon both parties. Thus neither party would be called upon to abandon its claim unless one of its own representatives should be convinced of the justice of the other party's contention. The two Canadians held firmly to the theory which would have given Canada a valuable new territory, but Lord Alverstone saw the justice of the American claim. The only qualification of this which appeared in the final verdict was that the Portland canal, at the extreme southern end of the Alaskan panhandle, should belong to Great Britain. The Canadians are said to be greatly wrought up over this decision, which they regard as an indication that the imperial authorities are less concerned than they should be about the protection of Canada's interests. The outcome of the arbitration is a notable triumph for this method of settling disputes. Wars have been fought over less important matters. From our point of view, there was absolutely no shadow of doubt of the justice of our claim, and this, instead of being a reason why we should decline to arbitrate, was the best of all reasons for being willing to submit the matter to the judgment of able and honorable jurists.

In a speech at St. Joseph, Mo., last Saturday night, Joseph W. Folk made his first public statement regarding his attitude toward the Democratic nomination for governor. He is willing to accept it if the party cares to nominate him, or he is willing to support any other good man whom the party may prefer. "The governorship offers tremendous opportunities for the accomplishment of public good," says Mr. Folk. Some of these opportunities have been so long unutilized in this state that they may have grown rusty and dust-covered, but a man like Mr. Folk in the governor's chair would soon have them in good working order. It is gratifying to notice that, in his public address before the representative assembly of his party, he showed not the slightest tendency to cater to the worst element of the party or to bid for the support of any but honorable men who propose to use honorable methods. This sentence from his speech is a guarantee that if he is nominated there will be no compromise campaign: "I do not expect and do not want any boodler's support. As long

Folk for Governor.

as God gives me life, whether in public or private station, I propose to fight them and do all in my power to drive them from Missouri. I have no favors to ask of them and no quarter to give; it is unrelenting warfare. I am proud of the fact that they are all my bitter enemies."

A new representative of Colombia, Mr. Arciniegas, has arrived in Washington to assist Dr. Herran (or practically to supercede him) in the negotiation of a new canal treaty. Dr. Herran's fellow-countrymen have conceived the idea that he is too friendly to American interests, and not sufficiently solicitous for the interests of Colombia. The new man proves his loyalty—though perhaps not his discretion—by stating clearly at the outset that Colombia will not consider a proposition which involves the payment of less than \$25,000,000 by the United States to that government. If these terms are adhered to, the deal is off unquestionably. There is good reason to believe that Colombia is trying to interest some European power in the canal proposition. The senate committee which recommended the rejection of the recent treaty hinted that, if the United States would not make satisfactory terms, probably some European government could be found which would be glad to do so. Whether or not the United States would permit this, is a question which Colombia, perhaps, has not considered very fully. During the past five years, the Monroe Doctrine has been given a degree of acceptance which it never had before, and it is not likely, in view of this fact, that the United States would permit an alien government to occupy so strategic a position on this continent as the Isthmus of Panama, even though its control might be disguised under the form of a lease.

Some slight disposition has been shown to criticise our state department for not formally protesting against Russia's breach of faith regarding the evacuation of Manchuria. The position of the administration, however, is that, so long as our treaty rights there are respected, whether under Chinese or Russian auspices, we have no ground for formal complaint. As a matter of fact, the United States is not prepared to back up with force any

The Far East.

protest against the Russian occupation of Manchuria. Public opinion in this country would not approve of a war on such grounds, and Secretary Hay does not care to risk an empty bluff against a power that is so little likely to be moved by anything else than a display of force. We can use diplomacy for all that it is worth to prevent encroachment by the strong powers upon the territory of the weaker nations. But we cannot extend the Monroe doctrine to Asia or draw the line at which Russian expansion must stop. And yet it is evident that the situation will become more serious if Russia takes definite steps toward the control of Korea. It may not be generally remembered that a treaty was signed twenty-one years ago between the United States and Korea which provided for perpetual peace and friendship between the two governments, and agreed that "if other powers deal unjustly or oppressively with either government, the other will exert its good offices to bring about an amicable arrangement." Under this treaty we could be expected to make a strong diplomatic protest, though we could not be called upon to fight for Korea's independence. As an indication that the Russian policy on the Pacific Coast has not yet been entirely worked out, the Czar has recently appointed a Far East Commission composed of cabinet ministers, whose special duty it shall be to devise plans for the increase of Russian power and prestige in the Orient.



Because the Bulgarians have gained their freedom from Turkey and have been active in stirring up insurrection in Macedonia, there is a natural tendency to regard them as heroic and unselfish allies of their Macedonian neighbors in the cause of liberty. Some of the recent atrocities committed by Bulgarians against not only the Mohammedan but also the Greek Christian inhabitants of Macedonia, make it difficult to hold that view with any degree of conviction. In reality, the population of Macedonia, while containing some elements that are closely akin to the Bulgarians, is still more Greek and Turkish, and the enmity between the Greeks and the Bulgarians, is scarcely less than the hatred which each of these feel toward the Turks. The Greeks in Macedonia look upon the Bulgarian activities as an effort to extend Bulgarian dominion over them. Their resistance to this program explains the massacres which the Bulgarians have been perpetrating among their fellow Christians. "Atlantis," an able paper published in New York in the modern Greek language, is making telling attacks upon the Bulgarians who are, according to its word, "a people notoriously cunning, mendacious and cowardly." The work of the Macedonian Committee, in its insurrectionary cam-

paign for the ostensible purpose of helping Macedonia to throw off the Turkish yoke, is merely "the wily and treacherous Bulgarian masquerading as a philanthropist." There is a religious difference represented by the allegiance of the Greeks to the Orthodox Greek Church and of the Bulgarians to the patriarch whom the Greeks call "the schismatic exarch." In their looting and massacring, the Bulgarians have taken pains to molest no Christians except those of the Orthodox faith. Whether or not the Greeks of Macedonia and of the kingdom of Greece are really of the old Hellenic stock, is a vexed question. Very likely not. But the vehemence of their claim to this honor is only enhanced by the dubiety of the evidence. No people in Europe have a keener race-consciousness and race-pride, and for the Greeks of Macedonia to be told off as Bulgars and Slavs is to their mind the keenest of insults. No solution of the Macedonian problem can be satisfactory to all parties which does not take account of the element of Hellenism in Macedonia.



The inhabitants of New York are not unaccustomed to sensations, but the announcement some months ago that John Alexander Dowie, alias

Elijah, had rented Madison Square Garden and would bring on a "restoration host" of three thousand of his devoted followers to spend two weeks in converting New York, aroused a flicker of interest even among the blasé Gothamites. Last week the crusade began. The "restoration host" arrived in full force and have been thoroughly canvassing the city according to a pre-arranged plan, while twice a day Dowie himself has been addressing all comers in Madison Square Garden. Those who were at all familiar with Dowie's peculiar style of oratory were prepared to expect epithet and denunciation, but according to all reports he has been outdoing himself in New York, as if he would drive people into Zion by sheer force of invective and abuse. Usually his vocabulary of vituperation is not only copious but somewhat picturesque and distinctive. But on this occasion he has sacrificed everything to violence. So far it is not apparent that he has succeeded in converting many New Yorkers by insult, and it seems that this much-heralded mission to the metropolis is turning out an even greater failure than his critics expected.



Brevities.

The King and Queen of Italy have just returned from a visit to President Loubet, of France. They were given a warm welcome by the French people.

President Roosevelt has called an extra session of Congress to meet Nov. 9, to consider the Cuban reciprocity

question. The Republican leaders confidently assert that no other important matters will be seriously taken up during the extra session. It is hard to see how a general re-opening of the tariff question can be longer postponed, and it might be good politics on the part of the Republicans to take the initiative and to precipitate the discussion at once so that it might be gotten through before the close of the regular session.



Our National Convention.

We use the singular number because the three are one. It is the same people acting in three different organizations, for the accomplishment of one end. It is a trinity of agencies with a unity of personnel, spirit and purpose. The work is one. The three phases of the work are so vitally related that the success of one is the success of all, and the failure of one would be the loss of all. They stand or fall together.

It was a great convention. It was not so *large* a convention as some we have held, and yet it would have ranked with the very largest of our conventions prior to the Jubilee Convention. The enrollment reached something over three thousand from outside the city. How many failed to enroll is not known. This was a large convention even in numbers—quite large enough for the auditoriums at our disposal. But it was a great convention in other and more vital respects. It was a *religious* convention, though the time given to purely devotional service was perhaps too limited. Its representative addresses struck high key-notes. If there were an occasional harsh or discordant note it was lost in the chorus. If we should attempt to embody the dominant notes of the convention in a single sentence, we should say, they were: *Loyalty to Christ; liberty in Christ; union upon Christ; service for Christ.* This statement, made at the closing session of the convention, received the hearty approval of the audience, and may well be taken as our motto for the year to come. These are the very principles which we exist to emphasize.

The convention was great in its enthusiasm and hopefulness. The good reports made by all the missionary secretaries, showing increased receipts in every department of the work, not only created enthusiasm, but great hopefulness for the future. It illustrated what wonderful developments we are justified in expecting in the future. Some large gifts made during the convention helped to swell the tide of enthusiastic hopefulness. Gen. Drake telegraphed a gift of \$5,000 for a Bible College in India. F. H. Main, of Detroit, took a \$5,000 Named Loan Fund in Church Extension, and a brother, of Detroit, gave \$25,000 to the Benevolent Association for an orphan home to be erected at Detroit.

These are more than straws, they are whole bales of hay, showing not only which way the wind is blowing, but something of the strength of the gale. We have come to the day of larger things in giving. This will do more to commend our work to the favorable consideration of this age than many tomes of theology. "What do ye more than others?" the Master is still asking of those who claim to be his disciples.

As evidence of a growing life among us, some new agencies were devised for giving expression to this life. A board of evangelization, consisting of nine members, was appointed, with headquarters at Des Moines to organize a more systematic campaign of evangelization. It is to have a secretary to present its claims, and it is expected that liberal sums will be contributed by men of means to send evangelists to hold meetings in needy places and to enter new fields with the old gospel. Tracts and other cheap forms of literature will also be provided by this board for use in evangelistic work. With the generalship of Brother Breeden to manage this campaign, we may confidently expect large results in the way of additions and new churches. Another forward step was the organization by the Sunday-school workers from the various states present, of a Sunday-school board to employ a national Sunday-school superintendent, and to do whatever else it can to promote greater efficiency in Sunday-school work. The Sunday-school organizations of the different states will provide whatever funds may be required by this forward movement.

The American Christian Education Society, which held its annual meeting at Des Moines during our last congress, reported action, outlined its policy, announced its new corresponding secretary, Harry G. Hill, of Omaha, who has agreed to undertake the important work of representing our general educational interests before the brotherhood. The Education Society has fixed upon the third Lord's day in January as interfering least with our other established days, and promising the best results for our colleges. The new secretary and the new day will do much to bring the churches into closer touch with our institutions of learning and thereby quicken every general interest among us, which, in the last analysis, root themselves in an educated and trained ministry. Every organization among us that does not lend what help it can to our colleges is standing in its own light.

A most encouraging report of progress was made by the centennial committee, showing that churches, colleges, missionary societies and our benevolences had made important strides towards carrying out the recommendations adopted a year ago, looking to definite enlargement by the year 1909. The report of the commit-

tee on our World's Fair exhibit, recommended that since no building has been provided for a religious exhibit by the World's Fair authorities, and no room has been arranged for in any of the other buildings for such purpose, we undertake to erect a suitable building of our own, reproducing some one of our historic structures, in enlarged form, as Alexander Campbell's study at Bethany, or the old Cane Ridge Church at Cane Ridge, Ky., to serve as a sort of rallying center for our brethren visiting the Fair, and in which there may be exhibited pictures of historic buildings, places and men, connected with our movement, as also pictures of our colleges, leading churches, etc., together with such tracts, pamphlets, charts, papers, books, etc., as will set forth the purposes, principles and achievements of the reformation of the nineteenth century. This met with enthusiastic approval, and nearly \$1,500 was subscribed in about fifteen minutes. This is a splendid beginning. The sum should be swelled to at least \$5,000 to cover cost of building and exhibit.

The alumni of the various colleges held reunions, and gave banquets, and renewed the old ties. The state secretaries had a banquet and talked over their mutual problems, and rejoiced together over the signs, everywhere apparent, of increased interest in state missions. These men are pillars in our temple of missions, and their work is better appreciated now than it has been in the past. The Anti-Mormon Society held a meeting and had addresses from various speakers. But we can not enumerate all the special meetings held between regular sessions of the convention.

One of the pleasantest of these was a dinner given by Mr. and Mrs. H. M. Meier to the officers and some of the friends of the Benevolent Association.

The spirit of harmony prevailed throughout all the sessions of the convention. Better still, the spirit of consecration to Christ's work seemed to dominate both speakers and hearers. There were great inspirational addresses that made us feel deeply the greatness of life and its possibilities. There were strong, convincing addresses that informed the reason and convinced the judgment. There were addresses that were specially adapted to special subjects, that shed light upon them. The closing address by Mark Collis, was a fitting theme, "Our High Calling in Christ Jesus," fittingly treated, humbling us, and making us feel that what we have done is only a tithe of what we ought to do.

When "God be with you till we meet again," was sung by the great audience which remained to the close, and the benediction had been pronounced, we all turned our steps away feeling that this convention had marked and had helped to make an era of larger things wrought by God through us for the triumph of his kingdom.

National Bible-School Organization.

Among the important movements inaugurated at the Detroit Convention was the organization of a national Bible-school Association. For many years this has been in the minds of some of our foremost Bible-school workers. It has recently been the subject of approving comment in our religious papers. A mass meeting was held at Detroit to effect an organization and the attendance was evidence of the general interest in the project.

Special emphasis was laid upon the educational possibilities of our Bible-schools and upon the need of the wisest counsel and leadership to realize these possibilities. It was believed that the office of national Bible-school superintendent is too important to be filled without the most mature deliberation, and that the man chosen for this important work should be pre-eminently a Bible teacher and one qualified, by his scholarly and executive abilities, to take the lead in such activities as the training of teachers and the arrangement of courses of study.

After careful consideration the following resolutions were adopted to serve as a basis for the organization:

1. A Board of Managers consisting of twenty-one well-known Bible-school workers of the various states and territories of the United States and the Dominion of Canada shall be selected by this conference and shall have power:

To elect from its own number its president, vice-president, secretary and treasurer;

To recommend to a general meeting of the Bible-school workers of this land to be held at the time of our next general convention in the city of St. Louis in 1904, any change or modification of plans for the advancement of Bible-school work that may be deemed wise and expedient;

To select and employ one or more of the foremost Bible-school workers of our country, and to devise ways and means for their support.

2. An Executive Committee is hereby created to be composed of the representatives selected from the central states as follows: Ohio, Indiana, Kentucky, Illinois, Missouri, Kansas, Nebraska and Iowa. Officers of the Board of Managers chosen from the states above named shall represent their respective states on the Executive Committee.

Officers elected who are not residents of the central states shall be members of the Executive Committee ex-officio.

3. Meetings of the Executive Committee shall be held quarterly for the transaction of business at such central points as may be selected, but no action shall be binding unless approved either by personal vote or in

writing by a majority of the Board of Managers.

4. The secretary of this meeting is hereby authorized to secure the votes of the various members of the Board of Managers for the first officers of this co-operation, and is instructed to cast the ballot for those having a majority vote for the officers of the committee.

5. The Board of Managers shall have power to fill all vacancies in the board occasioned by resignation or otherwise.

The following twenty-one brethren were chosen as the first Board of Managers: W. H. McClain, T. J. Legg, A. C. Roach, R. M. Hopkins, H. F. Davis, H. C. Rash, L. A. Hussing, G. P. Coler, J. H. Douthitt, D. N. Wetzell, B. A. Jenkins, J. H. Bryan, J. H. Hardin, W. E. Garrison, P. Y. Pendleton, E. J. Teagarden, E. B. Scofield, C. A. Kleeberger, B. H. Hayden, J. P. Lichtenberger, Chas. M. Fillmore.



A Forward Step for Education.

The announcement of the day agreed upon for observance by all our churches as Education Day and the introduction of the man who has been selected for Educational Secretary, were the important features of the period occupied by the American Christian Education Society, at the Detroit convention. The day is the third Lord's Day in January. The man is Harry G. Hill, of Omaha.

It has long been felt that education is the neglected interest among the Disciples of Christ and it has been realized that the brotherhood at large could not be made to feel its responsibility for the support of our colleges until the educational appeal is unified and systematized. To do this is the purpose of the Education Society. At the last meeting of the society, which was held in Des Moines, in connection with the congress, the directors were authorized to select a day which all of our churches should be asked to observe as Education Day, and to put into the field a secretary who should be charged with the care of our common educational interests. In consultation with the executives of all of our colleges, this has been done. The colleges are in hearty agreement regarding both the day and the man. The introduction of Brother Harry G. Hill to the convention at Detroit as the newly appointed secretary, was received with enthusiasm. He is already widely and favorably known, and we bespeak for him a cordial reception wherever he may come in the prosecution of his work. He will enter upon his duties at once and will endeavor to enlist as many churches as possible for the observance of Education Day, the third Lord's day in January.

In asking the churches to make offerings for education on this day, they are to be asked also to specify to what institution they wish their offerings to

go. If no preference is expressed contributions will go into the general fund of the Education Society. The presidents of Drake, Hiram, Canton and Kentucky Universities addressed the convention briefly in hearty approval of this plan, and others would have done so but for lack of time. It is hoped that the day will be used as an occasion not only for taking an offering but for pointing out to young men and women the desirability of going to college, setting forth the advantages of our own schools and laying upon properly qualified young men the duty of studying for the ministry. More than one hundred pastors have already promised to observe the day.



Editor's Easy Chair.

With all the joy of Christian fellowship in our great national gatherings there is a dash of bitterness and disappointment. In the first place there are the absent ones, whose faces we were wont to see in these annual assemblies. Some have joined the general assembly and church of the first born in heaven, and others are hindered by sickness or other causes from meeting with their brethren. And then how little time we have to sit down and talk with those whom we do meet, even with those whose fellowship is very precious to us! A handshake, a word of greeting, and we pass on to greet others, and we promise ourselves a few leisure moments later on, but they never come. We see just enough of our friends to whet our appetite for more communion with them, but the imperative demand on one's time, if he be conscientious about attendance on the sessions of the convention, compels him to forego the pleasure of much social enjoyment aside from what he gets in the few brief hours of interval between sessions, and this is often taken up with committee work, or other duty connected with the convention. The future life, we have no doubt, will be one of activity, but we are sure there will be time for getting acquainted with each other, and for old friends to sit down together somewhere on the banks of the river of life, and talk to their heart's content.



Another occasion, if not of dissatisfaction at least of the lack of the fullest satisfaction, in our conventions, is the brief time allotted to the purely devotional part of the services. It seems much more difficult in a large body than in a small one to secure the requisite time and quietness so essential to a really devotional service. There is the constant temptation, in all our great undertakings, to rely too much on the outward conditions of success, such as organization, money, great speeches, etc., and too little upon the right condition of our hearts and minds, so that God's power may

work through us for the accomplishment of his purposes. It was said by some one at the convention that "The way to get money is to go after it." This, in a sense, of course, is true. But to go after it *directly* is often the worst way to get money. To get both men and means for the kingdom of God, the best way is to get hold of the hearts of the people and fill them with the great motives of the gospel. When people become religious they will give liberally for religious ends, but not otherwise. In spiritual success the supreme condition is to work with God, and to have the consciousness of his presence and co-operation. If we could have an hour in the midst of the business sessions of our conventions, in which all the people could be as still and reverent as during the communion hour, in which all hearts could be humbled in God's presence and earnest petitions be made for his power and guidance, there would be no more profitable hour in the whole convention in its bearing on all our interests and enterprises. How hard it is to learn the lesson so clearly seen by one of old: "Not by might nor by power, but by my Spirit, saith the Lord." It is as true to-day as it was in the olden time, and must ever remain true in relation to the things of the kingdom of God.



But whoever attends one of our conventions, whether state or national, cannot fail to perceive, if his experience enables him to compare the present with the past, that there has been great growth during the past quarter of a century in the spiritual and devotional life of our people. One of the most delightful hours we spent during the Detroit convention was with a company of our younger preachers, numbering perhaps a score or more, in a season of prayer and religious meditation. It was on Sunday night, after all the services of the day were ended, in one of the hotels, in a room set apart for the purpose, that we met with these young ministers, at their request, to lead them in a meditation concerning the deeper things of the spiritual life. We have no right nor desire to disclose the sacred intimacies of that hour, in which heart spoke to heart of deep yearnings for a larger knowledge of God and a larger measure of his Spirit, to fit them for the best service to their fellowmen. No fact has been more gratifying to us than this tendency on the part of a great number of our educated young men in the ministry and in our colleges, to seek after and obtain new and deeper experiences of the soul with the divine. That this hungering and thirsting after righteousness shall receive the fulfillment of Christ's promise cannot be doubted, and it is the prophecy of greater things and of a more triumphant day for the cause we love. This is no fanaticism or mysticism, but a quiet, rational and scrip-

tural reaching out of the mind and the heart after a truer realization of the rich promises of God to those who seek his counsel and his power in order to do his will. Our holy cause will be safe under the leadership of men who seek to be led of God, to be filled with his Spirit, and to have closer fellowship with Christ in carrying out his divine program for the regeneration of the world. God bless our young men in the ministry, and fit them for the great duties and responsibilities of their sacred calling in the years that are before them!



One comes away from one of these great national gatherings with a deepened impression of the wonderful possibilities of the youngest of the great Protestant reformations which have successively sought to restore more fully the religion of Jesus Christ. The religious position, when stated in the terms of its wisest promoters, would seem impregnable, and having as special adaptation to the needs of the age in which we live. With an uplifted Christ, filled with all the fullness of God, and possessing all authority in heaven and on earth, as our only Leader, an inspired book, filled with the religious experiences, sacred revelations and marvelous history of God's people in ages past, as our only rule of faith and practice, pleading for the unity of Christ's followers, as he himself pleaded in that great intercessory prayer, free, and unshackled by the creeds and traditions of the past, and ready to receive all God's truth as it may be revealed to us in our enlarging knowledge and experience, fired with an evangelistic zeal to win a lost world to Christ, with boundless energy, enthusiasm, and hopefulness, what may not such a people accomplish for God and humanity, if all this knowledge, advantage of position, past achievement, present power, be consecrated to God, and if we, in humility and modesty, with courage and with faith, seek only to carry out the high purposes of God on earth? We have not yet dreamed of the wonderful things which God can and will work through us if we will only work with him, laying aside all unbelief or distrust, all our opinionativeness, all self-seeking, all undue emphasis of things non-essential and give ourselves, unitedly and wholly, to carrying forward the great work to which, in God's providence, we have been called. Such conventions as that held at Detroit help us on to the realization of this high ideal.



Convention Notes.

It was no small undertaking for a single church in a large city to invite one of our national conventions to be its guest and undertake to provide entertainment for them. And yet the Central Christian Church, of Detroit, did this successfully, with the assist-

ance of several individual members of the Plum Street Christian Church, which, as an organization, declined to share in this hospitality to their brethren. It is generally believed by the brethren in Detroit that the convention will result in strengthening our cause locally and in removing some false impressions concerning the religious movement which it represents. Judging from the reports in the local press there were several of these that needed removing.

Among the venerable members of the convention were several octogenarians. Among these whom we now recall were Eld. Lathrop Cooley, of Cleveland, Brother Teachout, of the same city, Sister Burns, of St. Louis, with her husband, John Burns, who, if he has not passed four score, is nearing the line. There was also Prof. C. L. Loos, who has quit growing old, and many other men with hoary heads who added dignity to the assembly.

One of the features which always adds to the interest of our conventions is the presence of foreign missionaries, who, fresh from their distant fields of labor, speak out of their personal experience, and always bring us words of cheer. We are sure we voice the sentiment of those who attend these conventions in saying that we hope that in future programs these missionaries may be given more time in which to speak of the wonderful works of God as they have seen them in the foreign fields. The same thing might be said of the representatives of the Home Missionary Society. Some of the best short speeches made in the convention were the two, three and four-minute talks of these earnest men who represent the brotherhood out on "the firing line."

The Sunday services were, as usual, a great feature of the convention. It is an opportunity which a great many people enjoy of hearing some distinguished brother, whom they have never had the privilege of hearing before, and it is an opportunity for the preachers who are assigned pulpits to present the gospel in a way that will not only commend it to a large public who know little of us, but to commend the people with whom they are connected, as well, by the character of their message. And then it furnishes the opportunity for the great communion service which is always highly appreciated. It was necessary this year to occupy three buildings, all of which we understand were well filled. The service at the Woodward Avenue Baptist Church, where the regular sessions of the convention were held, was literally packed full on Sunday afternoon at three, and we have never witnessed a more fitting and tender observance of the Lord's Supper. The brief address by President B. A. Jenkins was exceedingly appropriate, preparing all hearts for the tender memorial institution. The order and

arrangement for serving the large multitude under the management of the pastor of the Central Church, C. J. Tanner, were perfect, and were carried out without the slightest hitch or confusion. The remarks of the venerable Lathrop Cooley, relating how he sat at the communion table with Thomas and Alexander Campbell, Walter Scott, John Smith, the Haydens and other historic men of the past, and how this would perhaps be the last time he would enjoy such privileges with his brethren, touched and tendered all hearts. He was assisted by Brothers T. B. Knowles, J. H. Smart and W. S. Dickinson in the administration of the ordinance. At the close of this service when Mrs. J. M. Philputt had lifted all our hearts heavenward by one of her sweet solos, "The Man of Galilee," an offering was called for, as has been the custom, for many years, for the benefit of our aged and needy ministers through the Ministerial Relief Fund, to which there was a generous response amounting to nearly \$500, which was swelled by contributions from the other meetings to about \$650.

One of the features of the closing session of the convention was the introduction of the pastor of the church that entertained us and the chairman of the various local committees, several of whom spoke a few words in response, saying how glad they had been to serve the convention. Some of the most faithful of these committee-men were members of the Plum Street Church, and none seemed to enjoy the convention more than they. Bro. Philip Gray, who served on the music committee, made his response in a solo.

The foreign society has raised the motto, a quarter of a million dollars for foreign missions next year, that is, by the time of the St. Louis conventions. Rains says we will raise it, and he says his strong point is prophecy. If it is not realized, he and McLean will not be to blame for it. As we are not a prophet of prediction, we only *guess* the amount will be realized. Following are the officers elected for that society for the coming year: President, A. McLean, Cincinnati; vice-presidents, W. S. Dickinson, Cincinnati; B. C. Deweese, Lexington, Ky.; I. J. Spencer, Lexington; J. N. Green, Cincinnati; George A. Miller, Lexington; recording secretary, S. M. Jefferson, Covington, Ky.; treasurer, S. M. Cooper, Cincinnati; corresponding secretary, F. M. Rains, Cincinnati; auditor, Russell Errett, Cincinnati; medical examiner, Dr. P. T. Kilgour, Cincinnati.

W. F. Richardson, of Missouri, convulsed the convention with his description of the chain letter and autograph quilt devices for extracting money for church building purposes, in his splendid address on Church Extension, which came as a substitute for all

(Continued on page 575.)

The Church and the Modern Spirit

Address of the President of the American Christian Missionary Society delivered at Detroit before the General Convention.

By Allan B. Philputt

Four score years ago our fathers brought forth on this continent a religious movement which has come to considerable acceptance in a large portion of the United States and after nearly three generations is still full of vigor. It has found some slight lodgment in Great Britain, Norway and Denmark, while missionaries have planted it here and there among non-Christian peoples. Those enrolled under our banner are said to number a million and a quarter. Through our Sunday-schools, colleges and universities, Bible chairs at other seats of secular learning, hospitals, religious papers, books and tracts, we are in influential touch with thousands more.

While it is true that large areas of territory, including most of the great cities and centers of culture, are still untouched or scantily influenced by us, it is also true that our growth has been unparalleled in modern religious history. When we consider the general preoccupation of people with other than religious things, their notable indifference to what seem to them the refinements of ecclesiastical dispute, this record is indeed significant. A yet more remarkable thing is that the greatest progress has been made in the last few decades when modern science and the general trend of thought has, to say the least, not been helpful to faith—decades which have been marked in other religious bodies by very slight growth, if not by actual decline.

This paper would attempt no analysis of the religious situation as to the comparative progress of different bodies, however, nor draw hasty conclusions as to the future. Any jubilation over, or craving for, mere denominational victory is in bad taste and is here and now disavowed.

We cannot long survive any general catastrophe to faith, or maintain our advance when all others are failing. For we wrestle not against flesh and blood, literal or ecclesiastical, but against principalities and powers, against spiritual wickedness in high places. We all have so much in common that one cannot be taken and another left.

'Tis true we come to our brethren of other folds with a message, as we believe, from God. We come with a protest against accepting the present divided condition of the church as final, with a protest against unscriptural teachings and practices, which have from of old been subversive of the unity of the church, with a protest against denominational pride and self-content while the world lies in darkness and the Son of man sees not of the travail of his soul. We plead for unity upon the New Testament foun-

dation, for the restoration of the primitive apostolic church in its teachings, its ordinances and its life. We believe that a right knowledge of the word of God will bring all to such a basis of fellowship as would immensely curtail the waste of money, energy and effectiveness, all too apparent in the present condition of Protestant Christianity. Our dream is not of one great organic body, full of wealth and power, perhaps tyranny, giving dignity and eclat to its potentates, bishops and ministry, but of a church of simple faith and form united on the essentials of the gospel and every man free in the liberty wherewith Christ hath made him free. We look for a people not held in mechanical oneness by the same opinions or even forms of worship, but who know the Lord and who feel that all are one in him—a great, united Christendom wearing no name but that which is above every other, and carrying no message but that Jesus hath died for our sins, that he was buried, and that he rose again the third day, according to the Scriptures, and that he ever liveth to make intercession for us, that God hath given him to be head over all things to the church, which is his body, the fullness that filleth all in all.

This is our point of view and to some extent it does challenge the position and spirit of our religious neighbors, for it is an indictment against a divided Christendom and a perverted teaching of Christian doctrine. But in this we should not be accused of presumption, or of taking to ourselves superior wisdom. The evils to which we call attention are obvious, and are generally acknowledged. The so-called "peculiarities" of our teaching are generally conceded to be scriptural, but by many are deemed of secondary importance as against traditional beliefs and well established customs.

The remedy which we propose for existing evils, by reason of its very simplicity, seems, to not a few, insufficient and impractical. To say that all should return to the New Testament as the only rule and guide is easy enough; to get the world to do it, is quite another thing. Still we feel that this is right, it is an ideal to work for, a norm to govern us in our action. We appreciate the difficulties in the way and are looking for no sudden change in historic creeds. The change that is now going on is perhaps rapid enough, and the direction of the current is of more importance to us than the rate at which it is going.

Before attempting to outline what we call 'the Modern Spirit, let us glance briefly at the spirit and genius of our own movement. Those who

feel that they possess some great truth important to the world are ever in a hurry. Out of this fact often comes partialness of vision, and impatience of heart. To be the bearer of light to one's generation, to exercise, meanwhile, forbearance and sweet reasonableness, and just keep on bearing that testimony, is a difficult and high task. We must not be surprised at some symptoms of crystallization, some tendency of great principles to get fashioned and hardened in the smaller moulds of sectarian doctrine.

If we have shown a disposition at times to reverse the formula of the prophet, by beating our plowshares into swords and our pruning hooks into spears, thus exchanging the nurture and patience of husbandry for the haste and decisiveness of war, it has been but the outcropping of natural and perhaps salutary forces.

All movements need conservative and definitive influences. If any have been distressed at what is called the narrowness of the church on questions which for the time became acute, let me say to you, that others have had the same feeling, but have lived to see good come out of conflict and a truer view obtained because of obstructive influences. Time and growth tend to correct all things. Opposition to what is right finally melts away. Radical and conservative tendencies belong to all forces and in their resultant, we get what is best.

Narrowness has not been an unmixed evil. What it has lost in largeness of view, it has gained in definiteness of statement. It has knit up the edges of our fellowship and held tens of thousands in the ranks who would not have grasped with enthusiasm, nor contended with zest for those broader generalizations so precious to the sons of light.

The main thing is to recognize, above the intermittent conflicts of opinion, the essential oneness of our brotherhood. We have grown too large and too generous to be other than brethren. And I would speak, if I might, to all those dissatisfied fellow-Christians who have misgivings because of the progressive tendencies of our day. It is not safe to question the motives or disparage the faith of those who may challenge accepted teaching. Our fathers challenged it and shall we forget the pit whence we were digged? The interrogation point will always be used by a people who think for themselves. Let all things be tested by argument and the word of truth. Our movement should never lose the generous, open-mindedness with which it started, nor that Christ-centered faith which amid all the shifting discussions of doctrine and criticism will hold us true to the heart of the gospel.

After eighty years of history we are still a united people. Other great re-

religious orbs have thrown off lesser bodies until we have I know not how many Methodist sects, Presbyterian and Baptist communicants, Reformed Episcopalians and Episcopalians that disavow any such qualification, Lutheran Synods not a few, while strange mystic sects fairly swarm in certain parts of our country coming from, the Lord knows where, but the Disciples are one. Some wandering stars, mayhap, have now and then shot forth to darkle in a trackless void, and some congregations, under a misapprehension as to the motives and tendencies of their brethren, have withheld sympathy and co-operation in the organized benevolence of the church, but in the fundamentals of teaching they are one with us. The clouds are passing away and the day of great unity and power and giving has almost come.

Where will you find such resiliency, such rapid recovery from doctrinal aberrations, such getting together after a storm of fratricidal strife, such moving up to advanced ground when duty and the light of truth have shown the way? All the while our zeal for souls has kept us in the forefront of progress, for the more we argue the more we grow and the more we give. If two brethren have a theological dispute or a tilt as to methods and policies, each tries to outdo the other by holding a bigger protracted meeting or raising a great missionary collection. We make the welfare and progress of the church the test of all our opinions. What hurts the church is heretical, what advances it is orthodox. Our religious journals—the most vigorous, by the way, to be found anywhere—not to be outdone in good works, see to it that editorial combats shall not synchronize with any falling off in the subscription lists, thus insuring an ever increasing distribution of religious literature, and at the same time clinching the interest of their readers by that most certain of all methods—the appeal to the innate universal and eternal love of debate. Where in fact will you find such loyalty to the cause, such testing of all theories by their effect upon the church as among our people.

It is safe, I think, to predict, after all these years of history, that no question which is likely to arise and no discussion of differences ensuing therefrom, will do other than keep the stream of our progress fresh and wholesome.

Thus we stand as nearly united in opinion and method as is compatible with safety, facing the modern spirit.

We are free from creedal bondage and the traditions of a mediæval theology. Lacking in many things enjoyed by our religious neighbors, lacking in historic dignity and renown, in well wrought out and impressive forms of worship, in magnificent temples, in a strong influence at the great centers of wealth, and with a ministry not uniformly trained in the highest Biblical

scholarship and cognate disciplines, we yet have more than they all in our religious position and point of view, and in the devotion with which we uphold it.

We have a clear perception of Christ and his church of the unity of believers in Him, of the plan of salvation, of the openness and naturalness of Christian character. These things stand out more clearly, it seems to me as one listens to the champions of that fading, though very assertive type of evangelism so much in evidence at summer assemblies, and inter-denominational conventions.

Though times have changed and the issues have shifted somewhat, we stand to-day for what our fathers stood, and like them we await always any new light that may break from God's word. New occasions teach new duties, but loyalty to Jesus Christ and His gospel can never be uncouth.

We have a ministry the most eager in its work and the least abashed by its limitations of any on the face of the earth. Few of them are place-seekers; they are soul seekers, going forth oft with little of this world's reward, but with hearts of gold to do battle for the right. They are men who speak the truth and seldom court alliance with the show and pretense of passing fads. They love the best things and lead clean lives. They stand firm and true in the liberty of Jesus Christ.

And now what shall we say of that tolerant, elusive, virile something denominated the Modern Spirit. What is it and where withal shall it be described?

Is it true as Tolstoy said the other day that America has lost her youth, that her teeth are falling out and that senility has set in? That we have become materialists, are governed by the maxims of a low prudence and in general are going to the bad?

It may seem so to one looking on from afar. The revulsion of feeling against the negro, the prevalence of mobs, and the defense of lynching by some governors, preachers and others who ought to know better, our apparent worship of Mammon and indifference to the culture of the spirit, constitute unfavorable symptoms of national life. But a truer vision reveals much beside, and the eye of faith discerns, even in these reactionary conditions, those negative forces which will help us to see the need of a deeper, stronger moral life.

In these modern times the church has had a foe of no mean parts, and yet but for undue suspicions and hasty conclusions this foe would have been a friend. I refer to the scientific temper of the age. It is an old story now, but a regrettable haste to defend the Bible on the one hand and to break down religious dogma on the other by men who understand neither science or Christianity in their full import, has greatly confused the people. The warfare has been uncalled for. We should

all be lovers of truth. Ignorance and error never solved anything or warded off any calamity. Truth is equally precious to every one. Science has accused the church of placing an embargo on free investigation. The church has accused science of proclaiming unproved hypothesis with all the assurance of demonstration, and of vaunting an agnostic spirit. There is some truth in both. The church of a former day made the mistake of challenging the method of science, a thing which cannot be challenged. A conclusion may be right or wrong, but investigation and deduction are as natural to the human mind as breathing to the lungs or movement to the blood. It is the limitations of science and even of the scientific method that theologians should have insisted upon, and that science should have acknowledged.

Some decades ago it was claimed that evolution would thoroughly furnish us unto all good works. It was to be not only a working hypothesis for science, but was to be a satisfactory religious philosophy and a complete answer to all questions and longings springing out of the soul of man. In this, evolution has not made good. It promised much, it performed little. A great blank is left. Christianity fills that blank. The subsidence of opposition to the church with its heavenly mandates is noticeable. The church will derive no little advantage from the scientific temper if she prove wise enough to use it. The disposition to rely upon tradition and superstition through the centuries has been all too palpable. From these leading strings the modern spirit is gradually compelling a severance. The church ought to be in the forefront of those influences which make for the guidance and culture of the race. Skepticism, whether of the untaught people or of the learned scholars, is marked by black despair. It suggests no substitute for the religion it discredits and seeks to destroy. It rejects not this or that doctrine, but the whole body of Christian faith. It leaves man's religious nature unprovided for and hungry, thus tending always to defeat itself. The church has a strong ally and perpetual advantage in human nature itself, for man is incurably religious. We should be lovers of truth. As another has said, "There should be no lines of orthodoxy inside the lines of truth—no foolish talk of holding the outworks as long as we can, and then retreating to the citadel." To try to make others believe what we ourselves question is not only untactful, it is dishonest. By no means should the church place herself in an attitude of hostility to the scientific temper; yea, rather let her be the patron of science and all learning. It is ever her duty, though, to point out the limitations of scientific knowledge and show how the fair throne of faith

(Continued on page 572.)

The Detroit Convention

Christian Woman's Board of Missions.

To one who was with the beginnings of our Christian Woman's Board of Missions twenty-nine years ago, and who contrasts the little meeting at Cincinnati with the great gathering at Detroit, the progress made is indeed wonderful, and the word of the Psalmist realized, "The Lord gave the word; great was the number of women that published it." In October, 1874, my wife and I attended our first general convention and were present at the birth of this organization. It was a day of small things among us in the missionary cause, but with the opening of the woman's work came a new era, and how blessed has been the growth! The Detroit Convention has been the climax.

Over two thousand delegates came up to this feast. It opened in the splendid First Baptist Church with an immense throng of loyal, enthusiastic spirits from all over the land. Mrs. N. E. Atkinson makes a splendid presiding officer, and her voice could be heard clearly in every part of the great auditorium. In fact convention goes must observe a marked improvement in all our women who address these large assemblies in the matter of making themselves heard, and this adds much every way to the interest of these meetings. The president's address was a very practical one. "We boast," she said, "of more than 600,000 women as members of the Christian Church, yet less than 4,000 have fellowship with our board." What are the 560,000 doing? Much every way, no doubt, but why should not every woman have part in this work of organizing the little for the bringing in of the kingdom in all lands?

Mrs. Fannie Richardson Thompson opened the convention. Miss Mattie Burgess read the secretary's report in place of Mrs. Moses, who, greatly to the regret of all, could not be present. The year has been the most successful in the history of the board. The total receipts have been \$165,588.50; the expenditures, \$149,247. Of this sum, according to the report of Miss Judson, the treasurer, \$37,000 went for work in India, \$7,696 for Mexico, \$3,384 for Porto Rico, \$7,325 for Jamaica, and \$93,547 for the United States.

Miss Mattie Pounds, superintendent of young people's work, showed a decided advance in all departments. The receipts were \$26,478.17. Virginia was the banner state in this work and Paris, Ky., the banner church. Miss Annie Lackey, of India, made an appropriate address on the work of the children for the children. W. M. Forrest, for three years instructor in the English Bible in Calcutta, gave an instructive and comprehensive review of our possessions in India. It was a ringing appeal to the church of God to

meet the pressing need of India's millions.

One of the interesting features was the introduction of missionaries. It always thrills any people to see the regiment marching home after great battles and noble victories. Something of the same stirring emotion fills us to look into the faces of these workers that come in from "the firing line" of the church in its great conflict with idolatry and ignorance and sin. Ten of these missionaries of the woman's board were present and were received with enthusiasm, among them Prof. F. C. Button, whose work is in the mountains of Kentucky, and two of his "mountain girls," Miss Hoffman and Miss Daniel. G. D. Purdy and wife told of the great loss in Jamaica and the suffering brought by the storm of Aug. 9, 10. Other missionaries were Miss Lackey and Miss Clawson, Dr. Olivia Baldwin and Dr. Ada McNeil, of India.

Mrs. Jessie Brown Pounds was heard with deep interest. Her caustic treatment of the American society woman was especially enjoyed. "An example in compound fractions" she characterized her, living in "an atmosphere of vulgar display and competition of freak ideas for entertaining."

"Nerves seem to be the prevailing disease of the American woman of today. What she needs is less courses for dinner, less bric-a-brac to dust and a life of greater simplicity, which will lead our women to become home-makers. We are now plunged into a splendid barbarity which we call civilization."

"Man is not a thoroughly social being, but his wife is. She goes joyously into the social whirl, which becomes more and more a matter of vulgar display and ostentation until the world is now beginning to cry out against it. She is absorbed in this 'Simon-says-thumbs-up' game of society."

"This attitude has developed an artificial habit of living that has caused many women to become wage earners, that she and the family may 'keep up appearances.' It is far better to have the girls at home with less of this vulgar display than to have them enter into the cheap competition of business life. Let the women who go into business life as a temporary makeshift keep out of it, so the men may be better paid for their work."

"What we need is a readjustment of life at this point. More simplicity is what is needed, and a unity of purpose for our American women with the great purposes of Jesus Christ. Such an adjustment will settle all of the little things of life, and lead us on to greater and better things and a life that is worth the living."

The report from Mexico was one of the most cheering of the convention.

From twelve members at Monterey two years ago a church of 63 and a school of 450 is in itself an enduring monument to the lamented A. G. Alderman. The committee on this field, as on all other fields, urged enlargement. C. C. Smith made an effective appeal for the needy churches in Jamaica, and an offering of over \$200 was realized. "Faithfulness, fruitfulness, fullness!" was given as the watchword for the coming year. The crowning exercise of this twenty-ninth annual meeting was Mrs. Louise Kelley's closing address. It was a fitting word in every way and a trumpet note of joy, admonition and prophecy that should be heard by all our elect women in every congregation of the saints. The great congregation was deeply impressed.

The woman's convention gave a magnificent momentum to the series of assemblies. No later sessions could go beyond it. It was beautifully planned, and the spirit and eloquence and vigorous good sense and elevated religious tone of it all prepared all hearts for the good things to follow on the Lord's day—the crowning day—and the Home and Foreign Society meetings. One specially attractive thing about it was the music. The parts taken by Mrs. Princess Long, Mrs. Powell and Mrs. Philpott and the Natt sisters deserve special mention.

The old officers were all re-elected. Another thing about this meeting was the excellent order. People came to hear and heard. My wife, who is an old convention goer, and was with this movement at the start—though quite a girl then—says it was the very best.

One could not fail to notice the women spoke well and knew how to quit when they were through. The best short speeches of any of the conventions were by the women. "What women these Christians have!" Libanus well said. F. D. POWER.

The Foreign Christian Missionary Society.

The sessions of the three missionary societies at Detroit were remarkable for their record of achievements. The Foreign Christian Missionary Society passed the \$200,000 mark by a broad margin. The American Christian Missionary Society was well over the \$100,000 which it set out to raise. The Christian Woman's Board of Missions reached the goal of its desires for the year as regards increased circulation for the Tidings, and showed receipts amounting to the splendid total of over \$147,000. These figures, together with an even more remarkable showing of the Benevolent Association, which received over \$70,000 during the past year and announced during the convention an additional gift of \$25,000 just received from a member of the church in Detroit, indicate that how-

ever far short we may still fall from doing our whole duty toward these enterprises, we are at least growing in the grace of giving.

No one could attend the session of the Foreign Society and hear the reports of the missionaries concerning their own work without gaining an even larger conception of the achievements in the foreign field than would be conveyed by the mere amount of money expended. However eloquent may be the addresses about missions, and however impassioned and convincing may be the appeals of those charged with the care of these interests involved, they cannot equal, in point of effectiveness, the words of the missionaries themselves. The addresses of W. P. Bentley, of Shanghai, Miss Bertha Clawson, of Osaka, Japan, Miss Mary Kelly, of Nankin, and Frank Garrett, of Nankin, were all too short. It is to be hoped that at future conventions more time can be allowed for these addresses by the missionaries.

Miss Clawson said that it is sometimes urged as an objection to missions that the missionaries live in luxury and lead a life which is in all respects enviable. By way of reply she told of the old negro who, in slave days, ran away from his master. When one of his master's friends pointed out the unreasonableness of such conduct and asked if he did not have a good home and plenty to eat and wear, he replied, "Yessah, but de situation wid all its advantages am open to you."

Frank Garrett said he did not anticipate that the Disciples of Christ would kill themselves in giving to foreign missions; but if they did, for the one million that die here, four hundred million Chinese Christians would arise to declare that "Blessed are the dead that die in the Lord."

Mrs. Garst, whom we are always glad to see presented among the missionaries, told of overhearing a conversation at one of the convention book-stands. Some one asked a preacher if he was interested in missions. He answered, "No," and then asked the clerk to show him a copy of "Reconstruction in Theology." He certainly needed reconstruction, but it will have to be more than theological to meet the requirements of his case.

The missionary addresses dealing with the general principles of missions were of a very high order, and G. L. Wharton's evening address on "My Return to India" made an impression which will not be forgotten by any one who heard it.

One splendid feature of the missionary growth of the year is the increased number of Living Link churches. There are now thirty-two congregations, each supporting its own missionary in the foreign field. The number has been increased by twelve during the past year. It is especially recommended that, not only among the

churches which are in the habit of considering themselves rich churches, but among those of moderate size and strength, the question should be seriously considered whether they cannot and ought not to provide for the expenses of one missionary in the foreign field.



American Christian Missionary Society.

The program of the Home Missionary Society occupied Tuesday and Wednesday, with the exception of such time as was, by courtesy, given to the Benevolent Association and the Education Society. The first address was by R. P. Shepherd, of East Orange, N. J., on "The Will of God Concerning America." It was a stirring address and showed that the speaker holds a large and liberal view of the mission of the Disciples of Christ.

A conference on "How to Raise Money for Missions," led by A. M. Harvuot, developed some splendid suggestions. For example, "The first requisite for raising large amounts of money is to have a preacher who wants to do it." (Harvuot.) "The way to raise missionary money is to put your hand in your pocket, get a grip on the money—and lift. The first two are easy, the third is sometimes hard." (Meacham.) "To persuade the sinner to obey the gospel, to persuade the Christian to live the gospel, and to persuade the church to give the gospel to the world, is the three-fold aspect of the minister's duty. None of these can be done by clap-trap methods. It is a matter not of schemes, but of education." (H. C. Garrison.) "Find and use new missionary texts. The New Testament is full of them. Prick your body in any place and blood will flow. Stick a pin in any page of the New Testament and missionary blood will flow." (H. C. Garrison.) "Success depends upon knowing that what ought to be done can be done. If God wants the church to do a thing, the church can do it." (S. T. Martin.) The emphasis of all the speakers was upon education and the growth of the spiritual life as the prime requisite for the growth of missionary contributions. Simply increased assiduity on the part of the secretaries, or new, ingenious and sensational devices in the churches, will not meet the requirement. If the missionary offerings are to increase, it must be because the people are increasingly a missionary people. One suggestion was that when Christians are working, they should have it consciously in mind that they are making money to give. "We cannot serve God and mammon," but we must serve God *with* mammon.

The introduction of missionaries who made brief appeals for help in their respective regions was, as always, an interesting feature. Every one of them is firmly convinced that his own field is the neediest and the greatest in its possibilities. That is the reason they are so effective in their

work. J. H. Hardin plead for an appropriation of \$10,000 for New England for the coming year to "start something in New England large enough for New England to see." B. H. Lingenfelter, of Seattle, spoke of the glories and possibilities "of the New England of the west." T. W. Pinkerton, of Salt Lake City, Claude Jones, of Louisiana, O. P. Spiegel, of New Orleans, and G. T. Black, of Indian Territory, spoke instructively and enthusiastically of their work. E. M. Pardee, who is about to take charge of the work in Porto Rico, made an excellent impression in his brief speech. W. M. Taylor, who was forced to return from Porto Rico on account of ill health, and is now general evangelist in the south, also spoke of his former field of labor. W. J. Wright, general evangelist in the east, said that the Disciples of Christ have no church in thirty-three of the one hundred largest cities in the United States, and that all of these thirty-three are in the Atlantic coast states and north of the Potomac River.

The address by the president of the convention, Allan B. Philpott, on "The Church Face to Face With the Modern Spirit," was a most admirable and scholarly presentation of a great theme. We take pleasure in presenting it entire to our readers this week, and urge a careful reading of it.

The report of the Board of Ministerial Relief, which was presented Tuesday afternoon, shows a total of only \$5,605.94 given for this work during the past year. Those in charge of this ministry have been diligent in pressing its claims, and the custodians of the funds have been careful in its disbursement, but the brotherhood has not yet begun to give any adequate response to the appeal. There is great need for increased liberality toward this cause.

The report of the statistical secretary, G. A. Hoffmann, exhibited the following facts with reference to our numerical growth during the past year and present status:

	1902	1903	Gain
No. churches.....	10,857	10,983	126
" communicants . . .	1,187,377	1,220,841	33,464
" Bible schools....	8,171	8,355	184
" scholars, officers and teachers . . .	776,699	801,807	25,108
" ministers.....	6,427	6,503	130

As an exhibit of the development of our co-operative missionary work, the following table showing the amount contributed annually through our national missionary organizations at various periods in our history is highly instructive. It includes only the amounts contributed through the Foreign Christian Missionary Society, the American Christian Missionary Society and the C. W. B. M., and takes no account of contributions for benevolence or education:

Year	Amounts
1873.....	\$ 4,159
1880	26,421
1885	84,629
1890	146,243
1895	208,616
1900	413,641
1903.....	516,444

Including contributions for state and district missions and for benevolence and education, the amount raised for purposes other than local church work is \$1,020,065. Adding to this the estimated amount contributed for the support of local congregations, and the total for all purposes for the year is \$7,135,065, which is an increase of nearly a million dollars over the total of last year.

The report of the superintendent of Christian Endeavor, R. H. Waggener, showed the work of the young people to be in a prosperous condition. In the nature of the case, it is impossible to give any adequate statistical report of the work done by them since most of the work of the Endeavor societies is done through the local congregations and is so credited.

Tuesday evening was devoted to church extension and evangelization. As at the other evening sessions it was necessary to hold simultaneous meetings in different buildings to accommodate the audiences. At one place the speakers were W. F. Richardson and James Small, and at another George W. Muckley and S. M. Martin. The theme of evangelization is one which has been receiving needed attention in our convention of recent years. In one sense our conventions have always been entirely devoted to this theme, but only recently has there been adequate consideration of what is known as evangelistic work.

Two important interests occupied thirty minutes each in the Wednesday morning session. These were the National Benevolent Association and the American Christian Education Society. George L. Suively, general secretary of the Benevolent Association, spoke, briefly of the work of the association and hinted darkly at a sensational announcement which would presently be made. The announcement came at the close of an enthusiastic and characteristic speech by Mrs. H. M. Meier, who announced a gift of \$25,000 to the Benevolent Association.

This was the largest hearing the Benevolent Association had ever had before one of our conventions and the brotherhood has been impressed as never before with the importance and wonderful possibilities of this arm of our service.

The Educational Society had a half hour in which to present its claims and its plan of work. The president of the Educational Society, W. E. Garrison, had charge of this part of the program and introduced a number of college men who made brief addresses. Further reference to this society and its work will be found elsewhere.

W. A. Harp conducted a very interesting round table at this point on "Advance Methods of Sunday-school Work," in which a large number of delegates replied briefly to a large number of pertinent questions relat-

ing to the work of the Sunday-school. Brother Harp managed this conference with admirable tact.

The closing address of the forenoon was by H. D. C. MacLachlan, of Kentucky, on "The Lion, the Lamb and the Child," being an earnest appeal in behalf of Boys' and Girls' Rally Day.

In the afternoon, after completing the unfinished business of the convention in the reports of committees, the Students' Volunteer Mission to the mountains of Kentucky was presented by different speakers, and a deep impression was made as to the value of this work. Under the title of "Pleading Voices," as it appeared on the program, a number of earnest, forceful speeches were made from representatives of various fields in our great country, pointing out the needs of these fields and the necessity for immediate action. One could not listen to the pleading tones of these speakers, who were fresh from these fields of labor, without being impressed with the whiteness of the harvest and the scarcity of the laborers.

A program which was to have been carried out in the evening at the Central Methodist Church was crowded into this afternoon session. "Our Duty to the Stranger," by B. Q. Denham, of New York City, was a strong appeal for the foreigners now crowding into this country at such a rapid rate, and a most interesting and instructive presentation of the statistics on this subject. The address which followed on "Walking in Harmony with the Purposes of God," by C. S. Medbury, of Indiana, was one of the great inspirational addresses of the convention. It was a grand theme grandly treated. Nothing, perhaps, in the whole convention, stirred the hearts of the people to profounder depths than this splendid address.

The evening session at the Woodward Avenue Baptist Church, which was the closing session of the convention, beside the song service and devotional exercise, consisted of two addresses, the first by A. M. Haggard, of Iowa, on "Tendencies Toward Christian Union," and the other by Mark Collis, of Kentucky, on "Our High Calling in Christ Jesus." Sandwiched in between these two addresses, a brief appeal was made by J. H. Garrison in behalf of the committee on exhibit at the World's Fair in St. Louis next year. The committee had recommended that a building be erected on the grounds for such exhibit, reproducing some historical building connected with our movement, and that this be made a sort of rallying center for the brethren visiting the Fair, and be supplied with tracts, leaflets, books, papers, charts, pictures of our colleges and college men, of some leading church buildings and of our leading men of the past, and perhaps of the present. Subscriptions were asked for the purpose of erecting such

a building and making such exhibit, and something over \$1,500 was subscribed on the spot with great enthusiasm. This warrants us in believing that a sum not less than \$5,000 will be subscribed by the brotherhood for this purpose.

It was gratifying to notice that the large church auditorium, at this last session, was packed with an audience that filled it to the uttermost parts of the galleries to hear the two able speakers of the evening, and the people seemed as deeply interested and as enthusiastic as at the very first session of the convention. The universal comment among the delegates as they bade each other good-bye, after the tender prayer and benediction by W. F. Richardson, was, "We have had a great convention," or, "This has been one of the best of our conventions." With this feeling they parted to go back to their widely separated fields of labor, to work more faithfully than ever, if possible, until they should meet again at the great world-assembly of Disciples at St. Louis next fall, at which every one, so far as we heard, expects to be present.



A New Named Fund for Church Extension.

One of the announcements at the national convention that made us all happy was that on Tuesday night in the two addresses on Church Extension made by W. F. Richardson and G. W. Muckley. The reference is to the creation of another Named Loan Fund in our Church Extension work by Frank H. Main, of Detroit, Mich. Brother Main is the president of the American Standard Jewelry Company of that city. At his own invitation Brother Muckley called on him to give him more information on Church Extension work. After an explanation of the workings of the Named Loan Fund, Mr. Main decided to establish one at once, and handed the first \$1,000 to Brother Muckley just before he got up to give his address at the Central Methodist Church. The word had been communicated to Brother Richardson, who was to speak at the Woodward Avenue Baptist Church. The announcements made by both speakers during their addresses caused great enthusiasm. This is the eleventh Named Loan Fund for Church Extension. The first Named Fund was established by Governor F. M. Drake, Feb. 1, 1889, early in the history of the work of Church Extension. Governor Drake gave \$1,000 at once, and paid the remainder of the \$5,000 during the next ten years.

A Named Loan Fund is established by giving \$5,000 or more. The amount can be given at once or in annual payments of not less than \$500. The Board of Church Extension keeps a separate account of each Named Fund. The interest is not spent for expenses, (Continued on page 573.)

The Two Pence and Whatsoever More.

By Cephas Shelburne.

The Good Samaritan showing compassion on the man who fell among thieves, binding up his wounds, pouring in oil and wine, setting him on his own beast and taking him out of danger, stands out in clear and beautiful outline before the dark and ugly background of the priest's and Levite's treatment—Jews on their way from a religious feast—who pass their brother Jew by on the other side. This act of bringing a fellow-man back to life and out of danger was most worthy and beautiful in one of a despised race; but it is not the pearl of greatest price in this parable. Common humanity, duty, conscience, might have demanded as much. Any ism or ethical code under the common law of benevolence would have brought this man out of danger and back to life. The humanity of any sect, Jew, Christian or heathen, would have condemned the treatment of this priest and Levite. But when this Samaritan, having brought this unfortunate brother-man to the inn, takes care of him, nurses him through the night, and on the morrow takes out two pence, pays his bill and says to the host, "Take care of him; and whatsoever thou spendest more, when I come again I will repay thee." This is what lifts the parable above the plane of common benevolence, rounds up the story, completes the picture, gives it the finishing touches, makes it a true gospel story, and entitles it to "The Good Samaritan."

It is this two pence, this little surplus, this whatsoever more, this unnecessary, lovely, finishing touch that makes the beautiful Christian character; that lend beauty, fragrance and that utter unselfishness that makes us complete in Him. In this "two pence" and "whatsoever thou spendest more" of the parable, we see the fragrance and beauty of the rose, the sparkle of the diamond, the grace and fashion of the lily, the music of a strung cord, the mellow light of October days, the expression of the divine image, the true spirit of Christianity, the great, loving heart of Jesus beating.

Conscience, duty, benevolence, philanthropy and such like are good things; but love, mercy, kindness, the altruistic spirit are a good deal better things, and far more Christian. This is a lesson that religious denominations, religious journals, religious homes, yea, that the great Church herself needs very much to learn and publish to the world by humbled deeds of kindness. Ella Wheeler Wilcox's little verse is to the point:

"So many gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind,
Is all the sad world needs."

Christ came to teach something more than conscience and duty and be-

nevolence; something more than ethics or the ten commandments of the decalogue. He came to add the eleventh commandment and the golden rule of do unto others; to teach us the great, simple lessons of love, kindness, mercy. One of our poets has said that God might have made a better berry than the strawberry, but he had not done so. And so God might have made a better spirit than this Samaritan, but the truth is he hasn't done so.

God might have made the flower without fragrance, the sunset without its beauty, the diamond without its sparkle and the star its twinkle, the bird's wing without rich plumage, and its little throat without sweet song. And so he might have made his human children without that sweet fragrance and beauty, sparkle and music of love, but he has not so made us.

"A loving heart," says Hillis, "exhales sweet odors like an alabaster box, it pours forth joy like a sweet harp, it flashes beauty like a casket of gems, it cheers like a winter's fire, it carries sweet stimulus like returning sunshine."

The progress of a Christian should be marked by gentleness, patience, forbearance, sweetness, compassionateness, overflowing love. The Christian ought to so conduct himself that he makes the world better, brighter, happier, diviner for his having lived in it. The true Christian is the unselfish, altruistic spirit. He gives the cup of water, speaks the comforting word, heals the wound, wipes away the tear, feeds the hungry and clothes the naked, helps every struggling cause, who recognizes the sublime precept of the religion that he professes that it is more blessed to give than to receive, and that it is more blessed to receive a wrong than to give a wrong. These higher and better things are the two pence, the something more, the true heart and spirit of Christianity, the Good Samaritan to the race. Then said Jesus unto him, "Go thou and do likewise."



A Sunday-School Review.

The Bible-school of the First Church, Akron, O., conducted the recent review in a manner, to them, entirely new. At the beginning of the quarter's work announcements were made from the platform to the effect that a written examination would be held on review day. It was stated that a prize would be awarded to the boy passing the best examination and likewise the girl, in the intermediate, also the young man and young woman in the junior department, and to the man and woman in the senior department. Thus six prizes in all were awarded. The primary department was not included in the examination. The pastor and superintendent prepared thirteen questions covering the quarter's work as completely as possible; these were printed

in the church bulletin the day of the examination; paper was furnished and all were requested to make an honest effort to answer the questions. The management were greatly pleased with the interest taken. A larger number took part than was expected. Many splendid papers were turned in. The papers were placed in the hands of a thoroughly competent person for examination, and the six best were selected.

Such a review promotes study of the lessons during the quarter and regular attendance; two things very much to be desired. In a smaller school such a review could be conducted with comparative ease. This school is quite large, averaging about six hundred and seventy-five in attendance for the year. It is felt that by the experience gained, another effort will prove even more successful.



Sailing Song.

By G. S. Judd.

Out on the ocean, rocked by the billow,

Homeward our good ship tosses the spray,

Her sails are all set, her masts like a willow,

Bend to the breezes that bear her away.

CHORUS.

Then blow, breezes blow, 'tis the breath of the ocean

To waft us along to our harbor of joy,

The spray in the sunshine, yields to our motion,

From aloft comes the shout, "Oho, land Ahoy!"

The halyards are taut, and the tiller is steady,

We skim like a seagull the crest of the wave,

The crew is alert and the captain is ready

All perils to meet and all dangers to brave.

CHORUS.

Then sing we a song for the land we are nearing,

For home and the loved ones, our own native land,

A shout for the shore and the head-land appearing,

Our voyage is o'er and our friends on the strand.

CHORUS.

Our life, like the ocean, is rolling and foaming,

The church, like a good ship, bears steady away,

Till sighting the harbor, we end all our roaming,

And meet all our loved ones in heaven's own day.

CHORUS.

News From Many Fields

Kentucky.

Wm. Clark has accepted a call from the church at Owenton, and begins work November 1. He is one of our young men from New Zealand and is a fine man, as well as an excellent preacher. This is his senior year at Kentucky University, and he can complete the course by private examinations. Brother Clark has preached acceptably at Orangeburg and other places.

Chas. L. Garrison, who spent the past year at Chicago, has accepted a call from First Church, Newport, and begins work there in a very short time, according to latest reports. This is the church recently served by W. T. Donaldson. Brother Garrison delighted the Newport congregation by his preaching. It is about settled that the two congregations at Newport, First Church and Central, will unite and form one strong church. The property of First Church will be sold.

W. T. Donaldson, Eminence, Ky., enters upon his campaign for the College of the Bible in a most sanguine frame of mind. He thinks that he can see some very large things for the McGarvey Bible Chair.

One of the very finest senior students of the College of the Bible has under consideration the Jackson, Breathitt county, work. We hope to arrange in the next two weeks for this work, and trust that nothing may arise to prevent the accomplishment of our plans.

Thad. S. Tinsley will hold a meeting the first of November at Louisa, Lawrence county. He will be helped by the board in this meeting. This is one of the best county seats in the eastern part of the state. We have a small congregation but no house of worship. We have been supporting Bro. J. H. Stambaugh for the past two years at this important post.

The first of November is upon us. State Mission Day is at hand. The way in which our brethren have responded to the appeal for promises to take the offering in November is most gratifying. Nearly as many churches as contributed last year have now agreed to take the offering next month. This is full of encouragement. Many of our strong churches have not yet been heard from. Some of the preachers of these were at Detroit when the letters were sent out. Many of these will be heard from in a few days.

Let us, in Kentucky, make November a great month. Let there be such united action as that it will be like the step of an army. Let our preachers tell the people about what is being done, what has been done and what needs to be done. Let the people know and they will respond. "Facts are the fingers of God." Let us give them these and we will be able to make an advance over the good year that has just closed. H. W. ELLIOTT.

Sulphur, Ky.

J. M. Rash, of Winchester, recently closed a successful meeting with home forces at Peak's Mill, Franklin Co., with 19 additions.

J. J. Spencer and Mark Collis, of Lexington, expect to hold meetings with home forces at their respective churches, Central and Broadway, during November.

It has just been announced that J. B. Briney will, on Jan. 1, become associated with Jno. F. Brown as editor of the Christian Companion, Louisville. Brother Briney has a host of friends in Kentucky who will gladly welcome him back to our state again.

After a faithful ministry of four years, G. W. Nutter has resigned at Millersburg, his resignation to take effect the first of the year. J. W. Harding, of Winchester, has just closed a short meeting at Waterford, Spencer county, which resulted in 6 additions.

Quite a number of our Kentucky preachers were present at the Detroit Convention.

H. N. Reubelt, of Jeffersonton, held a meeting recently at Fairview, near Louisville, which resulted in 19 additions. He is at this writing in a meeting with the church at Lawrenceburg.

T. S. Buckingham and H. C. Bowen are in a meeting at Chatham.

The church at Shelbyville will enjoy the services of J. J. Haley in a meeting next month. H. D. C. MacLachlan is the regular preacher.

E. J. Willis, of Hopkinsville, is in a good meeting at Fulton.

W. B. Taylor has resigned at Versailles, his resignation to take effect the first of the year. He has served this congregation very faithfully for the past eight years and has done a splendid work. We hope he will not leave Kentucky.

F. M. Tinder, of Lancaster, recently assisted C. W. Dick in a meeting at North Middletown, with 29 additions.

Three were added in the twelve days' meeting held recently at Warsaw, in which the pastor, Milo Atkinson, was assisted by Harry D. Smith, of Hopkinsville.

"Kentucky Missions to the Front" is now the cry of our Kentucky churches. The month of November should be given to this important work.

M. G. Buckner, of Harrodsburg, has just assisted J. T. Hawkins in a meeting at Leesburg, which resulted in 13 additions.

W. G. Walker, of Lexington, and D. W. Case, of Corinth, closed a short meeting at Unity, Harrison Co., recently with 25 additions.

The meeting at Republican Church, in which the pastor, J. W. Rogers, was assisted by D. T. Buck, of New Liberty, closed with 31 additions.

J. L. Greenwell, of West Point, Miss., has just assisted Geo. C. Waggoner in a splendid meeting at Point Pleasant, Henry Co., which resulted in 15 additions.

Midway, Ky.

GEORGE W. KEMPER.

Ohio.

Ohio missions now have the right of way. All eyes are looking to Nov. 1. The 83,000 Disciples of Ohio ought to give 50 cents each for Ohio missions. But they will not. Brother Bartlett is very modestly asking for \$15,000. But what is that among so many? A little over 18 cents each. How wonderfully small our great things are in missionary work!

W. R. Moffett has folded his tent at Martin's Ferry and will steal away to Bucyrus and minister to the saints. T. A. Flemming will become pastor at Miles Avenue, Cleveland, Nov. 1. He has done valiant service at New Berlin and Sparta. W. J. Cadman, who leaves Miles Avenue, has gone back to England.

Geo. Fowler, of Lisbon, will also betake himself to England. We are sorry to lose him from Ohio, but England will gain a strong man.

Clarence Mitchel is in a meeting with S. A. Cook at Monterey in Clearmont county.

J. G. Slayter held a short meeting with the Phillips Church, where Casper Stanley ministers.

W. D. Van Voorhis has again come under the employ of the state board, taking the East End Church in Toledo recently vacated by W. G. Walters.

A new church has been organized at Green Ridge in Stark county by T. A. Flemming. There are 58 members. The new church will co-operate with Sparta, and New Berlin will employ a man all time.

Shelby will lose W. J. Oram, who goes to the Third Church in Brooklyn, New York. During Brother Oram's ministry a \$1,900 house has been finished in Shelby.

D. O. Cunningham has accepted a call to Deerfield. Deerfield is a living link church, supporting O. J. Granger, a former pastor.

M. E. Chatley has resigned at Fourth Avenue Church in Columbus. He will close his work Dec. 31. His future is "in the air," says a postal card in my morning's mail.

The Fourth District Convention was held at Londonville, Oct. 12-14. The Ohio scribe preached the opening sermon to an appreciative audience. Londonville Church is making a splendid record under the leadership of J. L. Deming. The program was an extra good

one, and we were sorry not to have heard all of it.

Percy Wilson has left Cuyhoga Falls to take up work under the state board. He will work under the McDonald fund a part of the time.

The Chicago Avenue Church in Columbus is making rapid progress under the inspiring leadership of Wesley Hatcher. The congregation recently voted to abandon all suppers and socials for commercial ends, and will learn the luxury of direct giving. There are accessions every week.

J. H. Dodds, of Monticello, Ind., has been called to Franklin Avenue, Columbus. We most heartily congratulate Brother D. He will find as true and heroic a band as any man ever led. We hear good words for Brother Dodds and shall pray the rich blessing of God upon him and the church in their united efforts.

Now that we have all been on the mountain top for a few days at Detroit, let us in Ohio stay there till after the November offering. The enthusiasm for Ohio missions was never so great. Remember, \$15,000 Nov. 1!

Collinwood, O.

C. A. FREER.

Maryland, Delaware, and District of Columbia.

Since the close of our State Convention, Oct. 9, we have gotten out a circular letter to the churches earnestly asking them to observe Nov. 1, as rally day for state work. We hope the churches will observe it in all states for brethren, while all missions are as important as they can be. We must pull up *state missions to the front*. In our state work we ask each church for a certain apportionment. Last year, out of 29 apportioned, 23 were on the roll of honor for paying their full amount. We hope to excel that this year. Already one church has indicated their intention to exceed their apportionment by \$50. Let this be contagious. The day has come to do greater things for God in state missions as well as all others. Our papers, we are glad, have come to realize that the next thing is "State Missions to the front." We commend the special issues of the CHRISTIAN-EVANGELIST and others.

As your correspondent has been attending conventions and traveling most of the time for the last three weeks, he has little to write of work, but would like to submit a few observations of one man, at the great convention just closed at Detroit.

First, Is growth in the spirit of Christian unity. It was held in a Baptist, a Methodist, and a Congregational Church.

Second, How people of all classes enjoy simple gospel singing, both congregational and special.

Third, Increased liberality in all departments of our work but one, viz.: ministerial relief. If that were put under the direction of the National Benevolent Association, which made such marked progress, the pathetic appeals of their secretary for the needy would soon bring that up. The work of distributing to the necessity of saints in connection with our evangelistic zeal, is one of the best signs of our getting nearer apostolic and Christly ministration. The generous donations made at the convention marks an era in our growth in liberality.

Fourth, The social fellowship, the meeting of brethren from different sections and breaking of bread from restaurant to restaurant or hotel, and reunions of colleges and classes shows the spirit of sociability, which was so characteristic of the apostolic church.

Fifth, The joyous enthusiasm of returned missionaries, and their pathetic appeals for more workers in their various fields. Such opportunities to mold the literary, educational and religious future of China ought to call out dozens of our best young professors and preachers.

Sixth, The spirit of progress as revealed in the intended World's Fair exhibit and in the

addresses of presidents and secretaries, and leading speakers, which show a disposition to ignore side issues, or discussion of different schools of thought on plans of federation, or theology, and go forward in work for Christ.

Seventh, The determination to destroy the enemies of the church and home and nation, and safeguard them all, as evidenced in the prohibition and good citizenship addresses, and in certain points in other addresses.

Eighth, The disposition to guide and use the young people as evidenced in discussion of Sunday-school and Christian Endeavor work. To sum up the convention in the words of the Editor of the CHRISTIAN-EVANGELIST at the last session, "The key-note has been, loyalty to Christ, liberality in Christ, union upon Christ, and service for Christ."

J. A. HOPKINS.

Rockville, Md.



Texas.

Your State Mission Number is a fine illustration of enterprise and united effort.

After all, is not this the kind of Christian union that is most needed, that must come first?

How can we do more to strengthen the cause of union than to give a practical demonstration of it ourselves? Let us practice what we preach on this subject.

The Christian Courier gives us an illustrated Texas Mission Number. What a power is the church paper! How could we successfully conduct our church enterprises without the aid of the editor and publisher? Moral: Pray for and read our church papers.

Not many from Texas were able to attend our conventions at Detroit. Too busy; too close to State Mission Day; too great a distance from Texas. But we are saving ourselves for next year. Look out for Texas at the St. Louis Convention.

The Texas Board of Missions has employed a city evangelist. John A. Stevens is the man, Dallas the place of beginning. The Dallas churches join us in this much-needed work. The plan is to establish one or two more churches in Dallas and then move on to some other Texas city. And with this we are aiding more country missions than ever before. We are not employing quite so many evangelists, i. e. revivalists. We are aiming at substantial work more and more. We are working for and expecting the largest Texas Mission Day offering in the history of our Texas work. This will come as an evolution rather than a revolution, and is the legitimate result of years of patient toil by faithful workers.

What grand men and women have wrought in this field. It is an honor to any man to have fellowship with the workers of the past or those now doing the work of the Lord in Texas. We have a number of veterans closely allied to our Texas missions, of whom it is a delight to speak. At another time I want to write up our "vets." God bless and keep them.

East Side Church, Dallas, is now a fact. A well located lot has been bought and a tabernacle will at once be erected upon it. It is thought by those in position to know that the East Side Church will start with one hundred and fifty members.

Bro. M. M. Davis, pastor of the Central Church, said, making a public talk on the subject, "It will be a glad, sad day when we bid good-by to the members going out. Glad because a new center of Christian influence and work is established in this growing city. Sad because we shall miss the fellowship in this church of the faithful workers who have helped us to accomplish what we have done."

John W. Marshall has just closed a fine meeting at Paris, where G. Lyle Smith ministers. With such a team failure would be almost impossible.

The C. W. B. M. state secretary reports all debts paid to Oct. 1, with a small balance in the treasury; also that the work is growing steadily.

Evangelist J. B. Boen is building himself and "Josephine" a home in Oklahoma City.

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my cure entirely to Hood's Sarsaparilla." MRS. J. N. PERRY, care H. S. Copeland, Pike Road, Ala.

Hood's Sarsaparilla and Pills

Cure kidney and liver troubles, relieve the back, and build up the whole system.

Pray what use has an evangelist for a home?

Bro. T. J. Harris has moved to Martindale for regular work there. The church at Martindale paid the expense of his move. Go thou, churches, and do likewise.

Evangelist J. C. Eubank has just planted a church of 35 members at Patonville, Lamar county. Arrangements are being made for a church home which will be built soon.

C. MASON.

Northern California.

Before this reaches our readers, the great day in our history will have been here and passed by. Will we grasp the opportunity as it passes? The first Sunday in November is California day. Will we be loyal to it? I am sure it will be full of surprises. Last year Fresno gave \$235. No other church gave over \$85. This year Fresno will try to reach \$600, or \$1 per member. Woodland will give over \$100. Red Bluff will try for \$100. Sacramento will give \$160, or \$1 per member. Selma bids fair to carry off the banner, however, for with 130 members she will give over \$200, or more than \$1.50 per member. What will the other churches do?

We have not only prosperous finances to present at this time, but never since I have been in the state have we had so many meetings going on at one time.

R. L. McHatton at Santa Rosa, F. H. Lemon, from Iowa, at Vacaville, A. C. McKeever at Modesto, Gallahorn and Carroll at College City. F. L. Platt is to begin a meeting next Lord's day at Selma, and about Nov. 15 at Tulare. These things all point to an awakening from the Rip Van Winkle sleep of the past eight or ten years.

Prosperity is on every hand. Many a husbandman and vinedresser is harvesting \$1,000 to \$4,000 from a ten-acre farm this year. There is plenty of room for hundreds of thousands more families to come and do likewise.

Northern California comprises 51 counties, with 1,300,000 population, extending over an area equal to three such states as Missouri. One-third of this population is within the city limits of the city of San Francisco. One-half of it is within 20 miles of the Market Street Ferries building in San Francisco; 17 counties out of 51 have no Christian Church. One-third of the area of northern California will support in comfort and happiness an ordinary family for every 10 acres. We need system to the immigration of our people from the east. We ought to have them come and settle in colonies so they will not be scattered and lost to the cause we love. There is plenty of room for such efforts where the people could grow oranges, lemons, figs, prunes, peaches, almonds, walnuts, table and raisin grapes, alfalfa, berries, truck gardens, chicken ranches, etc., etc. Almond orchards six years old have paid this year \$4 to the tree, and others ten

years old, \$7 to the tree—70 trees to the acre. You figure what that means.

I found one place where a family lived in town and had 4 acres of table grapes out of town. From this 4 acres they picked, packed and shipped to eastern markets 2,500 crates of grapes, which netted them 50 cents to \$1 per crate. You figure what that means. This is the healthiest climate in the world for chicken raising. Hens are worth 75 cents to \$1 each, and eggs sell for 20 to 60 cents per dozen; 1,000 hens will clear \$1,000 a year, and yet California is sending \$3,000,000 a year east for poultry and eggs. We need people out here to grow eggs and chickens to supply this demand. We need people out here to grow almonds, walnuts, oranges, figs, prunes, peaches, grapes, etc., to send east in exchange for money.

Why not form Christian colonies to do this and thus multiply our churches instead of segregating and losing our members? Let us be up-to-date in our business methods.

I write this in the office of an undertaker, and he is complaining of very dull times—no funerals—and yet it is a city of 10,000 people. Some people are hard to please.

J. P. DARGITZ, Cor. Sec.

Healdsburg.



The Jamaica Relief Fund.

There is cause for rejoicing in the amount received, up to date, for Jamaica relief: \$750 was sent to C. E. Randall, Jamaica, in September. During the first thirteen days of October over \$1,100 was sent in to C. W. B. M. headquarters, and we have heard of enough more which has already been raised, but not yet sent in—to bring the total amount raised to \$2,000. This is a good beginning, but it must be only the beginning of the relief fund the churches of Christ in the United States shall raise for their stricken brethren in the island of Jamaica.

The only additional information I have, up to the present time, October 15, is concerning conditions in the Island, is found in the report of Commissioner Harris, sent out by the English government to investigate conditions produced by the storm in Jamaica. He states that he saw everywhere the evidences of hunger endured, in the wan faces of the children. Also that disease was becoming epidemic occasioned by the people subsisting so long on green fruit.

C. E. Randall also writes that some of our workers are breaking down under the strain produced by the suffering of the people surrounding them.

Let the contributions for Jamaica relief continue to pour in. Send the money raised to Helen E. Moses, Sec., 152 East Market St., Indianapolis, Indiana.

C. C. SMITH.



A Word from Illinois.

At last we are about to do something in state missions worthy of the cause and in some fair proportion to our means. This rising tide of interest in missions at our doors is the result and reward of able and persistent advocacy and effort.

The state boards and state secretaries deserve great credit and should receive the hearty approval and support of us all, because they have kept right on in good heart and hope though always handicapped by the scant means at their command. A debt of gratitude is due our editors for the wonderfully liberal space they have given to the cause of missions in their great and peerless weeklies.

Three of these come to my desk every week and they are all heart and soul for missions. For this unity in the most Christ-like work committed to us—may the Lord be praised.

The first Lord's day of November is at hand. In Illinois we want to double any offering heretofore made. If we succeed in this, and I believe we will, we will blow the trumpet in Zion and have such a jubilee as will give joy from Dan to Beersheba.

DeLand, Ill.

T. T. HOLTON.

The Sunday-School.

Nov. 8.

DAVID'S GRIEF OVER ABSALOM.—
2 Sam. 18:24-33.

Read chapters 15-20.

Memory verses: 18:31-33.

GOLDEN TEXT: A foolish son is a grief to his father.—Prov. 17:25.

Absalom's Rebellion.

As narrated in the preceding lesson, Absalom's revolt was at first so far successful that David, with some of his faithful followers, abandoned the capitol without resistance, and the rebel forces occupied Jerusalem. Absalom established himself in the king's palace and administered to the pride and reputation of the fugitive David the last and grossest affront that was possible in that polygamous age—he took possession of his concubines, and that publicly in the sight of all Jerusalem. This was intended to be a last blow to David's prestige.

There is a peculiar appropriateness in the fact that, as David's great sin was in taking another man's wife, to whom was born the son who eventually succeeded him, so his great sorrow was occasioned by jealousy among his children. It is not minimizing Absalom's guilt to say that David brought upon himself the trouble which almost broke his heart in his declining years.

From Bad to Worse.

As we hinted before, Absalom's course may at first have had more color of excuse than appears on the surface of the record. It was an age in which succession to the throne was seldom settled without a fight, and to the princes who engaged in such a contest the alternatives were—win or die. Absalom, brilliant, spirited and popular, was not the man to yield meekly to one of his younger brothers, nor could a successful rival ever feel quite safe so long as Absalom was at large. Knowing this, Absalom knew that his only safety lay in a bold stroke for the throne. Such was the reasoning, perhaps, with which he began his revolt. Indeed, it is not improbable that when he begun he had no worse intention than to so intrench himself that on the death of his father he could be ready to seize the throne. From this to open revolt was but a short step; still he wished no personal harm to David. Then to influence public opinion in his favor he seized his father's concubines. At last he sees that he can never be safe upon the throne of Israel while David lives, and, waving aside the proposal of Ahithophel to lead an army against David, he adopts the bold plan of the treacherous Hushai and goes out in person to seek the life of his father.

Truly the path of iniquity is a slippery incline. It is not hard to find a plausible excuse for a little sin. But the only way to escape, for a time, the evil consequences of a sin is to commit a larger one. One may conceal profligacy by lying, lying by theft, theft by murder—but the end is tragedy and open shame.

The Battle.

Absalom accepted the advice of his false counsellor, Hushai, and went in person to lead his army against David. David, yielding to the advice of his friends, who were anxious above all things for his personal safety, remained in a safe place, while three of his trusted commanders led the army. His parting admonition to them was, "Deal gently for my sake with the young man, even with Absalom."

The account of the battle is brief. Absalom's army, doubtless composed of the more restless and unstable elements of Israel, was no match for David's hardened veterans. The battle became a slaughter, and 20,000 of the rebels were slain. The survivors, among whom was Absalom, scattered through the forest of Ephraim to escape the hand of their pursuers. It was here that Absalom met his strange death. Riding through the dense forest, his long hair, which was his pride and

The dealer who sells lamp-chim- neys to last, is either a shrewd or an honest man. MACBETH.

How to take care of lamps, including the getting of right-shape chimneys, is in my Index; sent free:

MACBETH, Pittsburgh.

beauty, became so entangled in the overhanging branches of a tree, that he could not free himself. Being found here by certain of David's men, he was killed in spite of David's command that he should be spared. Joab, himself, to whom this command had been given, was the first to drive his dart through the heart of the helpless Absalom.

Good and Evil Tidings.

The story of David's reception of the news of this day's battle is as pathetic a narrative as can be found in the whole Bible. The victory was good news but David would not stop to rejoice over this until he had learned whether Absalom was safe. In this hour when his throne and his son were both in danger, he was first the father and only secondarily the king. His love was greater than his pride, and it was unshaken even by the unfilial conduct of his son.

David's Grief.

In his sorrow, over the death of Absalom, David took no account of the injury which Absalom had tried to inflict upon him or the peril in which he had placed his throne. He thought only of the lost and ruined life. The brilliant and capable prince, not only dead, but dead in a wicked undertaking. The knowledge that Absalom's abilities had been wasted in such an evil enterprise and that he would have no opportunity to redeem his name or reform his character, added poignancy to David's grief.

If the king could so mourn over the death of a rebellious son, how great and how genuine must be God's sorrow for the sin of His erring children. In spite of His love their sin will work out its consequences in punishment and suffering, but these no more represent God's desire for man than the death of Absalom indicate hatred toward him on the part of David. After such an experience as this, and after pouring out his soul in passionate grief (18:33), the psalmist might sing with full understanding in his calmer moods when he reflected upon his experiences: "Like as a father pitieth his children, so the Lord pitieth them that fear him."

DRAKE'S PALMETTO WINE.

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic, Medicinal Wine promotes perfect digestion, Active Liver, Prompt Bowels, Sound Kidneys, Pure Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true, unfailing specific for Catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drake's Palmetto Wine cures Catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Trouble and most stubborn cases of Flatulency and Constipation; never fails, cures to stay cured. Seventy-five cents at Drug Stores for a large bottle, usual dollar size, but a trial bottle will be sent free and prepaid to every reader of THE CHRISTIAN-EVANGELIST who writes for it.

A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.

Christian Endeavor.

Nov. 8.

GREAT MEN OF THE BIBLE, V. ELIJAH.—
2 Kings 2:12; Matt. 11:14; Jas. 5:17, 18.

None of the prophets of Israel made a stronger impression upon the nation than Elijah. There was something heroic in his personality, a certain largeness of mold and an evident nearness to God that caused Israel to remember him as the greatest of the prophets. His was the voice that summoned Israel back to the worship of Jehovah after one of her deepest plunges into idolatry. His was the hand that was raised against the worst of the kings. So strong and permanent was the impression made by this heroic figure that it was commonly reported centuries later that Elijah would come again to announce the appearance of the Messiah and to prepare for his coming. "How is it that the scribes say that Elijah must first come?" (Mark 9:11)

The earlier prophets, such as Elijah and Elisha, were men of action; the later prophets, like Amos and Isaiah, were also men of letters. The early prophets did not write; they spoke in words of iron and fire; they stood before kings and princes as the incarnation of the will of God and of the imperative demand for righteousness; they fought the battles of the Lord in times of the utmost peril.

The great lesson to be learned from such lives as that of Elijah is the lesson of moral and spiritual heroism—a lesson that can never be put on paper, but must always be embodied in deeds. That goodness does not mean weakness, but that, on the contrary, it calls for dauntless courage, for inflexible determination, for strenuous action, for all those stout and splendid qualities command the admiration of men—this is a lesson that needs repeated emphasis. All the best qualities of strenuous manhood and womanhood are needed in the service of God, and the heroism of Elijah in those days of darkness and peril is a perpetual reminder of this truth.

The power of prayer and faith is illustrated in Elijah's career. He deliberately drew upon himself the enmity of the wicked Ahab and the cruel Jezebel. He was fed by ravens, and the widow's jar of meal and vessel of oil were kept full. He challenged the prophets of Baal and stood ready to forfeit his life if his prayer should fail. And his faith was not disappointed. He did mighty deeds in the presence of all Israel, but his strength all came to him through prayer.

One lesson is to be learned from a mistake which Elijah made and a rebuke which was administered to him. He was not perfect, and once he became discouraged and ran away from duty and danger. He hid in the woods and wished to die, that he might have done with all the labors and perils which beset him. All but himself had gone over to Baal, he said, and he might as well die and let the struggle end. But no. The still small voice of God found him in his hiding place and reminded him that the case was not so desperate as it looked, that the right could never be permanently downed, and that there was still a remnant of the faithful who would rally around him. Get back to your work, said the voice. Trouble can never be avoided by running away. The forces of righteousness are indestructible and if you want to be on the winning side you must stay with them, even if you seem to be alone.

DAILY READINGS.

M. God's Care of Elijah.	1 Kings 17:1-16.
T. God's Hatred of Sin.	1 Kings 18:40-46.
W. Elijah's Successor.	1 Kings 19:19-21.
T. Elijah's Departure.	2 Kings 2:9-15.
F. God's Promise Kept.	Matt. 11:7-15.
S. The Life After Death.	Matt. 17:1-8.
S. The Power of Prayer.	James 5:17, 18.

Midweek Prayer-Meeting

By Frank G. Tyrrell.

Nov. 4.

VIII. THE GOLDEN RULE AND ITS APPLICATIONS.

Matt. 7:12; Luke 6:31-35; 1 Sam. 26:7-12

Here is the grand summation of law and prophecy, this golden rule. It closes an argument: "All things therefore," the word "therefore" turns our minds back to what precedes. The study of last week, of divine and human fatherhood, of goodness and beneficence in action, of wise denial and kind indulgence, these are covered and focussed and included. "Therefore, whatsoever ye would that men should do unto you, even so do ye also unto them; for this is the law and the prophets."

It is a great rule. Even in negative form, it represents a noble course. Do not unto others what you would not have them do unto you. But in that form, while it forbids all harshness and cruelty and deception, it enjoins nothing. It is entirely consistent with silence and indifference one toward another. The rule of action in which the Master sums up law and prophecy, lays an obligation upon us: it rings with a supreme imperative: "do unto others, what you'd have them do to you." "Ask, and it shall be given you; seek and ye shall find." Now if that assurance holds true for us, we must see that we make it true for others, as far as possible; that when they ask, we give; when they seek, we assist them to find.

The page from the life of David is a vivid illustration of the text. With Abner, his doughty warrior, he comes upon his sleeping enemy, king Saul, his huge spear at his head, his guard sleeping around him. Now, David, now is your opportunity! The Almighty has verily delivered Saul into your hands. "Let me smite him through with the spear," cries Abner, "and I will not smite him a second time!" Once would be enough. But against the specious argument of divine providence, David opposes his sanctified common sense, and his innate kingliness. David was the greater king, even then, although Saul wore the crown and held the revenues. "Who can put forth his hand against the Lord's anointed, and be guiltless?" Let God smite him!

David had been hunted and waylaid and assaulted by Saul; his life had been made a burden; but he never turned against the king. He illustrates in that age the golden rule, not once, but many times. He was merciful to one who cruelly pursued him; he spared one who, even then sought to smite him. His magnanimity looms up larger when we reflect on the aggravated offense he suffered. After a long train of evils and hardships, we should not be surprised to find him angry and revengeful. But he is forgiving.

Godlikeness is the ideal. The love of one's enemies, goodness and tenderness toward the evil and the unthankful, patience with the exasperating, despairing of none, even the apparently incorrigible and irredeemable, these are the qualities which show our birthright as children of God. And there is no day so bright and radiant that it is not clouded with some trial of our faith and courage. In all human intercourse, there are opportunities to put this rule into practice. We may begin in our own homes, before breakfast, and continue throughout the day with its interruptions and exactions and defeats, and find the evening triumphant with the smile of celestial peace.

Hunt out persons particularly obnoxious, and strive to do them good. Go through the divine arsenal, and select therefrom the choicest weapon wherewith to hew down your enemy. Coals of fire are effective. His words have wounded you; they rankle in your bosom; you unconsciously vent your spleen against him. You answer taunt with jibe, and malediction with innuendo, and so the breach widens and the furnace flames. No, no; do not so; you are wrong. If your enemy hungers, feed him; if he thirsts, give him drink.

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

14 WEST 117th ST., NEW YORK CITY.
OCT. 15th, 1902.

DEAR SIR: "I had been suffering severely from kidney trouble. All symptoms were on hand; my former strength and power had left me; I could hardly drag myself along. Even my mental capacity was giving out, and often I wished to die. It was then I saw an advertisement of yours in a New York paper, but would not have paid any attention to it, had it not promised a sworn guarantee with every bottle of your medicine asserting that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. I am seventy years and four months old, and with a good conscience I can recommend Swamp-Root to all sufferers from kidney troubles. Four members of my family have been using Swamp-Root for four different kidney diseases, with the same good results."

With many thanks to you, I remain,
Very truly yours,
ROBERT BERNER.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood,

neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

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Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

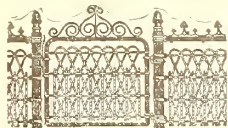
SPECIAL NOTE—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the CHRISTIAN-EVANGELIST.

The world is full of jar and dissonance; of flying shaft and barbed arrow and venomous word, and it needs the chastening influence of this heavenly rule. We move for its universal adoption.

PRAYER.

O God, forgive our hot hatreds and fiery resentments. Put them out of our hearts. Impart unto us the coolness of thy Spirit, the longsuffering of thy Son, our Saviour. Make every day of our lives a day of victory, day of reconciliation, day of courageous kindness through Christ our Lord. Amen.

(Topic next week—(9) Two Gates, Two Ways, Two Ends.—Matt. 7:13-20; 25:31-33, 46.)

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This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health, or who suffers pains, ills and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation at our expense, regardless of what ills you have, by sending to us for a package. Write to-day, mentioning this paper.

Address **THEO. NOEL COMPANY, Evangelist Dept.,** **Vitæ-Ore Building** **Chicago, Ill.**

Our Budget

—State mission day next Lord's day, all over the union.

—Let the value of the national convention be measured by the increased offerings made to state missions in November.

—If the first Sunday in November does not happen to suit your congregation set the offering for a later day, but let it be taken some Lord's day in November.

—We give considerable space to our report of the Detroit Convention, this week, believing all our readers will be interested in what was said and done there, but especially in what was *done*.

—About \$10,000 in anonymous gifts was given or pledged to the different parts of the work during the Detroit Convention. That shows that the spirit of giving is on the increase among us, and that the day of larger things is here.

—Allen Wilson called at this office on his way to Warrensburg, where he will hold a meeting for H. A. Denton.

—A. L. Zink has resigned his work at Long Grove, Ia., after a pastorate of three years and wishes to locate again soon.

—"The Oacoma Church, South Dakota, will be dedicated Nov. 15.—W. J. DODGE, Armour S. D., Sept. 24."

—Otha Wilkison and wife have accepted a call to the church at Ukiah, Cal., and will begin work at that place about the first of December.

—R. L. Brown, the seventh (Ill.) district evangelist, is holding some good meetings. He is now at Samsville.

—Any church in need of a pastor, young man with small family, may address J. E. Holley, Everest, Kan.

—O. M. Eaton, a young man who has been preaching about one year, is holding a meeting at Bailey, Ill., near his home in Wayne county. He recently closed a week's service at Pleasant Grove Church, in his own neighborhood, with three baptisms.

—On Oct. 12, Ralph C. Sargent closed his pastorate at Mason City, Ia. He has done a splendid work with the church and will be greatly missed both by the congregation and by the city. He has been with the church there for nearly four years. He goes to the church at Pullman, Wash.

—The church at Nora Springs, Ia., assisted by G. A. Hess, pastor, and J. S. Fowler, of Greene, set aside Bro. John R. Brown to the ministry on Oct. 11. Any church in need of the services of an earnest and consecrated young man may address Brother Brown at Nora Springs, Ia., R. F. D. No. 1.

—The church at Morrowville, Kan., recently raised \$147.50 for the National Benevolent Association as the result of a visit by J. W. Strawn, who represents the association in that state. Edward Cutter is the pastor.

—A member of the church at Charleston, S. C., has ten acres of good, clear land near Bowling Green, Fla., which he wishes to sell that he may give the proceeds to the Charleston Church. Will sell for \$100. Address E. T. Withington, 3 Bennett St., Charleston, S. C.

—A sister who lives in Bismark, N. D., wishes that a congregation of the Disciples of Christ might be established there. She believes that an evangelist would find a good field and a ready response. Any one who wishes to undertake the work on faith may address Mrs. Joe Whitecraft.

—T. R. Hodkinson, of Eldora, Ia., one of our strong preachers and experienced pastors, vigorous in health, as well as in mind and spirit, is about changing his field of labor, and would like to locate where he could likely remain for a number of years. We know and can recommend Brother Hodkinson. He is capable of filling the pulpit of one of our strong churches. It is a good opportunity for some church wanting a pastor to do permanent work, to secure one. Address him as above.

—The church at North Lawrence, Kan., suffered severely from the flood last summer and is now in need of some Sunday-school song books, which they have no money to buy. Any church having books that they can spare may address F. H. Bentley.

—The American Christian Missionary Society has received \$3,450 on the Annuity Plan since the beginning of the new missionary year for another great year for home missions. Send all money for, or correspondence relating to, home missions to Benjamin L. Smith, Y. M. C. A. Bldg., Cincinnati, O.

—The Wayne County (Ill.) Sunday school Association had a rousing convention at Jeffersonville, Oct. 1 and 2. Every township was represented; 193 delegates were present, bringing splendid reports. Otha Wilkison and wife had charge of the music. It was one of the best conventions the Association has had.

—Gen. F. M. Drake, of Centerville, Ia., leads off with a gift of \$5,000 for a Bible College in India, as stated elsewhere. This is a good start. It will require \$25,000. Help this worthy enterprise. Correspond with F. M. Rains, Cor. Sec., Cincinnati, O., who can give you further information as to the nature and needs of this school.

—J. M. Lowe, Galesburg, Ill., is giving some lectures to churches on some very practical subjects which are said to be very profitable. Two of these "Good sheep, the kind of church member a preacher likes," and "The Under Shepherd" ought to prove specially helpful. He delivers them to churches between Sundays and sometimes on Sundays.

—This note is gratifying: "The money seems to be rolling in for Jamaica Relief. There has been received \$3,617.73 to date. C. C. Smith, Cincinnati." That is good, but a great deal larger sum will have to be rolled in to prevent direst distress in the island. Keep it rolling. Let our abundance supply their necessities.

—"I have been called recently to Florence, Colo., to succeed Brother Radford, who has removed to Parachute, Colo. I was at Lexington, Ky., till June last, when I graduated with the A. M. degree. The work seems to start off hopefully. We expect to begin the erection of a new house of worship about Jan. 1 in a more central location than our present one. —WARD RUSSELL."

—"We can immediately locate three ministers in this state, all of the places most promising fields; two of them new churches. I would like to correspond at once with some of our brethren who will locate in this growing state.—DAVID N. WETZEL, Corresponding Secretary Wisconsin Christian Missionary Association, Footville, Wis."

—Edward L. Day, pastor First Christian Church, Brazil, Ind., writes: "Yesterday (Oct. 25) was one of the great days of the church. We raised \$2,000 on church debt of more than \$6,000. A large and enthusiastic audience ratified the raising of this. When the offering was announced, all stood and sang the Doxology with fervor. This greatly relieves us, and the remainder can be easily raised as it falls due."

—C. J. Tanner, although he had but recently entered upon his pastorate in the Central Church at Detroit, managed affairs with great wisdom and skill. We heard but one sentiment on the part of the local membership concerning him, and that was that they were fortunate in securing such a successor to the beloved Brother Newman, who, by the way, was prevented by ill health from attending the convention.

—The Detroit Convention heard, with great enthusiasm, that the Louisiana Purchase Exposition authorities at St. Louis had offered the Music Hall, on Olive Street, between 13th and 14th Streets, lighted, janitored, and if need be heated, free of cost to us for our national conventions in 1904, and also the Coliseum, under the same roof, for Sunday afternoon communion service. Of course the vote was unanimous to come to St. Louis next year, and to accept this generous offer of the World's Fair people. They also offer us a "day" in honor of the convention, which, in

IS YOUR STOMACH ON A STRIKE?

There is Nothing to Prevent You Employing a Substitute to Do its Work.

There is such a thing as forbearance, ceasing to be a virtue even in the case of one's stomach. There is no question but that some stomachs will stand a great deal more wear and tear and abuse than others, but they all have their limit and when that limit is reached, the stomach must be reckoned with as sure as fate. The best way and really the only effective way to treat your stomach when it rebels is to employ a substitute to do its work. This will give the weakened and worn-out organ an opportunity to rest and regain its strength and health.

Stuart's Dyspepsia Tablets relieve the stomach of its work by taking up the work and doing it just as one set or shift of workmen relieves another. They actually digest the food in just the same manner and just the same time as the digestive fluids of a sound stomach do. In fact, when dissolved in the stomach, they are digestive fluids for they contain exactly the same constituents and elements as the gastric juice and other digestive fluids of the stomach. No matter what the condition of the stomach is, their work is just the same. They work in their own natural way without regard to surrounding conditions.

The stomach being thus relieved by Stuart's Dyspepsia Tablets, is restored and renewed by Nature and the rest of the human body does not suffer in the least by reason of its failure to perform its work.

A Wisconsin man says: "I suffered the pangs of dyspepsia for 10 years. I tried every known remedy with indifferent results until I was told of the remarkable cures of Stuart's Dyspepsia Tablets. I bought a box, began taking them and forgot I had a stomach. Three boxes cured me completely. I have had no trouble whatever for a year and have an appetite like a harvest hand and can eat anything that is set before me without fear of bad results."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50c. a box. The druggist never fails to have them in stock because the demand for them is so great and so pronounced that he cannot afford to be without them. People who could not get them of one druggist would go to another and would get in the habit of buying their other drugs there as well as their Stuart's Dyspepsia Tablets.

itself, would be a great advertisement. Why not name Saturday, Oct. 15, which will be the Saturday included in our convention dates, Oct. 13-20.

—J. B. Briney, editor of Briney's Monthly, is to become one of the editors of the Christian Companion, after Jan. 1, and is to remove to Louisville, Ky., by that time. This will add materially to the editorial strength of the paper and not less we hope to its usefulness in extending the kingdom of God. Brother Briney is a vigorous writer and when he turns the power of his logic against what is false and evil in the church or in the world, his pen is a potent instrument for good.

—Edward L. Ely has become settled in his new pastorate at Atchison, Kan., in the house occupied by his predecessor, W. S. Priest. His wife, Sister Jennie Ely, writes: "We have begun our labors in our new field, and have received such a hearty welcome, and so many expressions of good will, we feel that here and now is our opportunity to accomplish much for the Master." We feel sure the opportunity will be wisely improved.

—The Ossian (Ind.) News speaks in high praise of a lecture in that town by L. H. Stine on "Four Lights of History." The "Four Lights" are said to be Luther, Wesley, Calvin and Campbell. The papers speak of it as a scholarly, and yet profoundly interesting popular lecture. The lecturer showed that Luther stood for "Justification," Calvin for the "Sovereignty of God," Wesley for "Witness of the Spirit," and Campbell for "Unity of Faith." This would be a good winter lecture for the churches, and would have a distinct educational value.

—"The First Christian Church at Atchison, Kan., gave a reception to their new pastor, Edward L. Ely, and wife, on Tuesday evening, Oct. 13. Although it was a rainy night, about 200 were in attendance. After a short musical program, an address of welcome on behalf of the ministers of Atchison and the Christian Church was delivered by Dr. Boyle, pastor of the Presbyterian Church, which was responded to by Brother Ely in a short but feeling address. After every one present had had an opportunity of shaking hands with their new church leaders, refreshments were served by the young people in the basement of the church, which had been beautifully decorated with autumn leaves. The Atchison Church has in its membership some rare people; they are cordial, enthusiastic, loving and lovable, and promise to the new pastor the same loyal support and co-operation they have given his predecessors.—Mrs. E. L. ELY."

—Now that we have come down from the Mount of Transfiguration, where we have had new and larger visions of Christ and duty, let us seek in Christ's name and power, to cast out all the evil spirits that afflict our fellowmen. One of the first of these to try our strength on is the demon of indifference to state missions—the kind that cometh not out save by prayer and fasting. Like as not this cunning demon will suggest that following our great National Convention we ought to let the subject of missions rest awhile. Be on the lookout for this sort of suggestion, and know whence it cometh. What we want now is "a long pull, a strong pull, and a pull all together" for state missions—the basis of all our missionary operations.

—It was a sad incident of the convention that the president of the American Christian Missionary Society, Allan B. Philpott, was called home soon after delivering his great address, by a telegram announcing the death of a younger brother, who has been very ill for some time. Great sympathy was expressed for both the two brothers, A. B. and J. M. Philpott, the latter being on his way to recovery after a long illness. As if to add sorrow to sorrow, a telegram was received stating that Carey E. Morgan, now in the hospital at Minneapolis, was very low. The convention paused in the midst of its business to offer prayer to God for these bereaved friends, and for the recovery of Brother Morgan. A later telegram announced Brother Morgan to be rapidly improving. Vice-presidents J. H. Mohorter, of Massachusetts, and C. S. Paine, of Nebraska, presided over the remaining sessions of the convention. At another time mention was made of the fact of a number of brethren prevented from being with us by illness, including Bro. J. Z. Tyler, of Cleveland, C. B. Newman, of Indianapolis, George Darsie, of Frankfort, Ky., and John L. Brandt, of St. Louis, whose little boy was very ill with typhoid fever. All these were sent messages of sympathy, and prayer was offered in their behalf. "By this shall all men know that ye are my disciples if ye have love one for another."

Attention! Kentucky Superintendents.

We are fast approaching Boys' and Girls' Rally Day. This day corresponds in our home missionary work to Children's Day, and with it makes a great day in Sunday-school work. It comes at a time of the year when the school needs a rally day to increase the zeal and inspiration of the scholars and teachers.

Kentucky is making good headway in the observance of this day. Last year we experienced a gain of 100 per cent both in the number of contributing schools and in the amount given. To reach the standard set by the Paris convention, "195 rally day schools," a still larger gain must be made. But we can do it. We are confidently expecting it. Several of our stronger schools will pass the \$50 mark this year.

What are you doing in preparation for this great day? Have you ordered supplies, which are furnished free, from B. L. Smith, Y. M. C.

A. Bldg., Cincinnati, O., and is your school looking forward with pleasure to a glorious day spent in the cause of patriotism and missions? We know that many of our schools can say yes to this question.

Watch for the day, the Sunday before Thanksgiving, with prayer and great expectation!

ROBT. HOPKINS.

The Business Men—A Resolution.

At a meeting of the business men of the Christian brotherhood during the sessions of the missionary conventions at Detroit, Oct. 21, the following resolution was unanimously adopted:

Resolved, That we, as business men and members of the Christian Church, in mass meeting assembled, deplore the policy of Christian ministers who engage in promoting illegitimate and questionable business schemes, and that the secretary of this meeting be directed to send a copy of this resolution to the ministerial association of the various states, and request that proper action be taken by them; and that he also furnish a copy of this resolution to our papers.

J. H. FILLMORE, Secretary.

Cincinnati, Ohio, Oct. 23, 1903.

[The above is a timely resolution; but it might have been even more timely if it had been passed a year or two ago. Nearly all this unfortunate speculation has been the result of business inexperience, with no thought of wronging others. But experience has taught that the preacher who engages in selling stocks in untried business schemes, or in promoting such schemes has generally suffered either financial loss, or the loss of influence and power for good, and often both. Let churches support their preachers more liberally, and preachers give themselves without anxiety, to "prayer and the ministry of the Word."—EDITOR.]

A. Campbell on Trine Immersion.

Trine immersionists, some of them honestly and some with less worthy motives, often assert that Mr. Campbell taught that trine immersion was right. It seems that in the first (1844) impressions of the Campbell and Rice debate, Mr. Campbell was made to say, "Not only Mosheim, Neander, but all the historians, as well as Prof. Stuart, trace trine immersion back to the times of the apostles," p. 258. And these copies are in the hands of trine immersionists, largely. My own copy, edition, 1844, does not so read, the error having been corrected. A study of the context shows that "trine" should not have been in the text at all, as Mr. Campbell's remarks two paragraphs above indicate:

"The gentleman will have Tertullian to be a sort of contemporary with the origin of immersion. Trine immersion he ought to have said; for trine immersion and *kataklusis*, as a favorite word with one or two Greek fathers, were indeed contemporaries; but Tertullian denies that *three* immersions (not one) had an ancient origin."

If a specific utterance on this point be desired, note this reply to an inquiry bearing on this assertion of trine immersionists:

"The gentlemen affirming that I ever admitted in any debate, or on any occasion, or that I either believed or taught, that *trine* or *tri-immersion*, was of divine or apostolic authority, by any divine or apostolic precept or precedent, are mistaken. I have never so believed or taught. With me there is but one Lord, one faith, and one immersion, and that not *in* but *into* the name of the Father, and of the Son, and of the Holy Spirit."

Millennial Harbinger for October, 1844. (p. 584, vol. v.)

J. H. WRIGHT.

C. W. B. M. in Missouri.

I hope every auxiliary in Missouri decided at its October meeting upon some definite plan of work, and some definite mark to reach this year, and that all will fall into working harness at once, and lose no precious time in relaxing. These months are our working time; later will come the harvest.

It is well to revise your membership and

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but, simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

Tidings list, strike off names quite hopeless and give your strength to winning others. Decide upon your aim in each for the year. Decide upon the amount and object of your special offering. Lay careful, prayerful plans to attain all. The auxiliary blessed with wise, aggressive officers who hold their executive meetings regularly, will have several practical plans, well thought out and talked over, presented for their approval, and only awaiting action at regular meeting to become effective working plans.

Do not be afraid to make your aims high. Do not let a few over-consecrated sisters keep you from such aims. Many splendid results are lost, because a dear sister who is loved and respected says, "I don't believe in undertaking too much. The burden will fall upon a few. I know what this auxiliary is, etc." Aren't these familiar expressions at times of enthusiastic hopes? They are well-meant, and must not make us impatient. Some of us need a little toning occasionally, but it is better to aim high, and fail to reach our aim, than to be contented to merely drift along.

Mrs. J. L. Moon is in Malden attending the Dexter district convention, which convenes on Oct. 7, 8. We are anxiously awaiting results, and expect several auxiliaries to be added to that district.

The St. Louis Quarterly Union met at Hammet Place on Sept. 29. A royal good time, both spiritually and socially, was enjoyed. The special offering for the district was set at \$460, \$60 for the two India orphan children, and \$400 for Mexican work. An offering of \$50 was raised as an expression of our sympathy for Sister Alderman in her bereavement. It was sent direct to her immediately.

The new manager is Mrs. G. A. Handley; secretary Mrs. Button.

MRS. L. G. BANTZ.

5738 Vernon Ave., St. Louis.

Correspondence

What We Saw in City and Sea.

In going to Catalina one must go to San Pedro, some six or seven miles from Long Beach, west, and take one of the small steamers which ply daily between that port and the island. On Monday following the close of the convention, we embarked on the good ship *Hermosa*, which carries comfortably 600 or 700 passengers. The island lies off the shore 28 miles south. It is nothing more than a mountain range about six miles in average width and 21 miles long.

The passage across the channel was, to the male contingent of our quartet at least, nothing short of a delightful experience. For our ladies, the intermittent qualms of *mal de mer* robbed the voyage of much of its charm. Seated on the hurricane deck, directly over the propeller, the writer for the first time enjoyed the privilege of gazing upon that of which he had so often read—the beauties of a vessel's wake far out at sea. But no description can ever do justice to the reality. The picture made by the long ribbon of turquoise stretching back between wide bands of ultramarine, to be fully appreciated must be seen.

What is that shining bird that on gauzy wing flashes for a moment before the eyes and as suddenly disappears? Ah! there is another, and it is not a bird, but a fish—a flying fish. They are numerous now, and it is interesting to watch them leap from the crest of a wave, spread their long, gauzy pectoral fins and by a series of kicks with their tails against the crests of the waves, gain an elevation and momentum that will sometimes carry them as much as an eighth of a mile. In flying they do not flap the wings, but simply sail along a few feet above the surface, falling with a splash at the end of the flight. Their flights are sometimes taken in playfulness, but more frequently to escape the jaws of a relentless enemy. Often when watching the graceful flight of these interesting little creatures our pleasures would be marred, if we could only see beneath the surface, by the sight of a large fish keeping pace with them in their flight and seizing them in his cruel jaws as soon as they fall.

But three charming hours have passed by, and we are drawing near to the precipitous walls of Santa Catalina. Looking ahead we behold Avalon—charming Avalon—sitting with her back against the towering pillars of her mountain home and with her white toes touching the limpid waters that lave the sands of her crescent beach. The musical notes of our steam siren are caught up by every mountain side and repeated with startling distinctness. The propeller is stopped and our good ship, under her own momentum, glides to her pier in the beautiful little harbor. A great stream of humanity pours over her side and melts away into the little city whose population changes with every passing day. Soon we are comfortably located in rooms overlooking the quiet little harbor covered with its flotilla of small boats of all descriptions. As we sat at close of dav and gazed upon it, the beauty and sweetness of it all filled our hearts with emotions too deep to be put into words. I can only say to those who would know what it is like, "Go and see! go and see!"

But if the view above the surface of the sea is interesting, what shall I say of a look down into its depths? First among the many interesting features of Santa Catalina are doubtless the "marine gardens." A perfect view of these is obtained by means of glass bottom boats. These are of two varieties: small rowboats and naptha launches that will carry 50 passengers. These boats are constructed with water-tight compartments running around a central aperture the length of the interior of the boat and about 15 inches in width. Into this aperture, the walls of which rise to the height of the gunwales of the boat, is fitted an adjustable box which has long panes of glass that rest on the surface of the

water flush with the bottom of the boat and forming a part of it—but not an essential part for floating purposes; for if by any accident the glass should get broken the boat would still float. If the surface of the sea were perfectly smooth, glass bottom boats would not be needed; but it never is, so in order to see down into the depths we must have a glass to iron out a perfectly smooth surface, thus doing away with refraction and making the submarine regions to the depth of nearly 100 feet as plainly visible as are the objects that are reflected in the face of a perfect mirror. By the aid of such a submarine telescope as this, we spent some most thrillingly delightful hours

In an interesting peep
At the depths of the deep.

Our explorations were scarcely begun before I realized that we had not brought along anything like a sufficient supply of adjectives and exclamations, and as they are not furnished by the boat companies, I did not know what we should do until it occurred to me that adjectives and exclamations, like some sermons and prayers, can be oft repeated when the exigencies of the case demand it. We managed to get along, but when we got back these parts of speech were worn as smooth as the pebbles on the beach—especially those used by Brother Hall and the ladies!

Seen through the glass-bottom boat, the little harbor that looks so clean and sweet on the surface, bears a striking resemblance to a vacant lot in the "Cabbage Patch" quarter of country towns. There on the gray, sandy bottom, 30, 50 and 75 feet below the surface, we see bits of rope, battered tin cans, pieces of broken pottery, an old, rusty stove, a gunnysack, the hulk of a sunken sailboat, and many other such things. Playing among these as children and chickens play among the debris of a dirty back yard, we saw the various forms of submarine life.

A little farther out we came to the "marine gardens." Here we saw the kelp (*macrocystis pyrifera*) a dark, vine-like seaweed that attaches itself to the rocks and supported by the air-filled bulbs that are distributed at intervals of a foot or more throughout its entire length, stands erect sometimes 100 feet tall, swaying gracefully to the gentle touch of the restless tides. Here is a field of "Mermaid's Bridal Veil," a fine, long seagrass of mingled green and silver hues most beautiful to look upon. Down close to the bottom clinging great beds of fluffy "sea-violets" are seen in full bloom. There a spray of coral lifts its rigid arms. There on a sunlit spot of sand lies a sea cucumber, a snail-like animal that bears a most striking resemblance to that common vegetable. Fastened to a rock, and looking like a chrysanthemum in full bloom, may be seen the sea anemone—a flower that is not a flower, but an animal as beautiful as a flower and scarcely distinguishable from one. Close by it creeps a star-fish, not rigid as when seen in the curio store, but soft and flexible. Hiding in the angle of a mass of rocks we see the purple spines of the sea urchin. That oval lump clinging so tightly

to the smooth surface of that rock is an abalone whose shell, when polished, is found to be pure mother-of-pearl, and is worth from 50 cents to \$5.00, according to color and size. What is that queer, flat, little fish swimming on its side so close to the sandy bottom? That is the sand-dab, and although there is only a mouthful of him when fried, he will cost you 35 cents. That dapper little fish, about the size of a man's finger, is the walking fish—so called because he uses his long, flexible fins as feet when on the bottom, where he spends most of his time. Oh, what kind of a fish is that? The blue one covered with shining violet spots? That is the electric fish, so called because he has the power to stun another fish by emitting an electric shock. What a little beauty he is! like a star in the depths. See that magnificent goldfish! He will weigh five pounds, and he's as yellow as gold, not red like the little fellows seen in glass jars. That bright blue fellow down among the kelp is the blue-eyed perch. A beauty he is, to be sure. That dark blue fish with the beetling brow is the sheep-head. All these things, and many more, we saw through the glass-bottom boat.

W. H. BAGBY.



JEFFERSONIAN SIMPLICITY.

Thos. Jefferson, third president of these United States, was skeptical of the science of medicine, believing in permitting nature to re-establish order in the system when any function was deranged, and discussed the subject frequently, with the same interest and earnestness that he did theology and politics.

"I believe," he said, "that there are certain substances by which, applied to the living body, either internally or externally or both, nature can be assisted, and by such assistance accomplish in a short time what Nature otherwise would do slowly."

The Vita-Ore remedy, with which the readers of this publication are largely familiar, is offered by its discoverer and proprietors as an aid to Nature, to assist in the natural healing and recuperating processes. It is itself a product of Nature, a geological discovery, mined from the ground as are gold and silver, different from anything which has ever been offered of a remedial character, and as such should commend itself to even those most prejudiced against the use of advertised treatments. It contains in its composition free iron, sulphur and magnesium, elements ideally calculated to, as Jefferson says, "assist nature." The fair and liberal offer to send one month's treatment on trial, made in these columns by the proprietors (Theo. Noel Co., Chicago), is certainly most deserving of consideration.

CHRISTMAS SERVICES

TEN
CENTS

in stamps, with your name and address, will bring complete Xmas packet containing our five new services, besides our Holiday catalogue of Xmas cards, dainty calendars, handsome booklets, novel candy boxes, etc.

MacCalla & Co., Inc., 254 Dock St., Phila., Pa.

Dedication and Harvest Home Jubilee.

The First Christian Church of St. Louis, in keeping with the spirit of the World's Fair city, has been unusually progressive during the past year, and in order to accommodate its increasing membership and general attendance has found it necessary to "enlarge its borders." Owing to its limited space it was impracticable to build an addition to the church, neither was it deemed wise to sell out and locate elsewhere. So the next best thing was considered and adopted, namely, remodeling the auditorium. This has been done with the result that the seating capacity of the church is now in round numbers, 1,200. The work was accomplished by a strenuous effort on the part of the pastor, loyally supported by the official board and congregation.

The church as remodeled was dedicated Sunday October 4, Rev. Jno. L. Brandt, the pastor, delivering the dedicatory address and making the appeal for pledges to meet the expense incurred by the work. At this service and subsequently more than \$1,000 was pledged, making a total of nearly \$5,000 for the building fund, or \$9,000 for all purposes, pledged in the past year.

Since the First Church is the pioneer of the Christian churches of the city, serving as a mother church to the other congregations, it was deemed fitting to have a "Harvest Home Jubilee" service, and bring together at the "Old Home" the 200 members who are now worshipping with other churches of the city. The success of this service was largely due to Brother W. H. McClain, the senior elder of the congregation.

A more distinguished body of ministers and laymen were never before assembled on the platform of any of our churches in St. Louis. Brother J. H. Garrison, editor of the CHRISTIAN-EVANGELIST presided over the meeting. Those who took part in the service were Howard T. Cree, S. B. Moore, F. G. Tyrrell, J. H. Garrison, W. H. McClain, W. Davies Pittman and E. T. McFarland.

The feast of good things enjoyed from the pulpit was seconded by the social good time in the church parlors at the close of the program, in which the sisters of the church proved themselves most efficient aids and equals.

The First Christian Church of St. Louis holds a unique position. It has been a downtown church for many years and is becoming more so every day. Yet, it is holding its own as but few of the downtown churches of the city are doing. The problems presented to a pastor for solution are many and difficult. He cannot hope for a settled congregation. It will always be transient, located

as we are in a district made up of boarding houses, schools and business houses. Converts are made to serve largely in other churches. Quoting from Brother McClain's Harvest Home Jubilee address, "During the past ten years more than a thousand members have gone out from the First Church to other fields of labor, and nearly two hundred of them are now actively connected with our sister churches in this city."

Jno. L. Brandt, who has been pastor of the church for the past three years, has aggressively grappled with the problems presented and is hopeful for the future of the church. We are born into the kingdom of God to serve, and whether that service for a church is to build an established congregation or equip disciples for other fields of labor it is accepted by our Redeemer.

R. B. H.

A Tribute to Henry F. Schell.

Died at Irvington, Ind., in the 81st year of his age, Henry F. Schell, of Somerset, Pa., while on a visit to his son, Prof. H. Stewart Schell. During his illness all that loving hearts and willing hands could do was done for him, and all his children were present with him in his last hours. His remains were taken by them to his home in Pennsylvania, where the dear father was laid to rest beside his sainted wife, Rose Stewart Schell, who preceded him to the better land fourteen years ago. The funeral was held at his late residence in Somerset, and the words of comfort spoken then were by Bro. Peter Vogel, a friend of many years.

He leaves to mourn his loss two honored daughters, Mrs. M. M. Cochran, of Uniontown, Pa., and Mrs. John F. Nichol, of Somerset, Pa., and the worthy son above named, now principal of the public schools of that city; two grandsons and two brothers, Charles L. Schell, one of the elders of the church in Beatrice, Neb., and Rev. W. H. Schell, a consecrated minister of the gospel in Washington, D. C.

Brother Schell was widely known and much loved "for his work's sake." His was a beautiful spirit in its marked unselfishness. Avoiding all public display, and many times in great secrecy, his benefactions in behalf of the unfortunate and the poor amounted to thousands of dollars. His gifts in support of the Master's cause, that he loved so well, were generous and never failing.

Seventy years he was Christ's disciple, and fifteen years of that time he served as deacon and as many years as elder in the far-famed Somerset Church, and in both instances he magnified his office, not by naming his "authority," but by making his work attractive in devoted "service."

Rheumatism Cured Without Medicine

Treatment FREE—On Approval

Every reader of the CHRISTIAN-EVANGELIST can try FREE a pair of Magic Foot Drafts, famed all over the world for their cures of every curable kind of rheumatism—chronic or acute, Muscular, Sciatic, Lumbago, Gout, etc., no matter where located or how severe. They almost always cure, so the makers decided to take all the risk. Try the Drafts. You don't send a penny until you are satisfied with the help you get. They are safe and comfortable—far better and surer than any medicine.



Magic Foot Drafts work like Magic. Cured patients tell us they perform miracles. They do not. They are scientific—logical. The foot pores, the largest in the body, are located over rich nerve and vascular centers. The Draft on the foot acts through them on every inch of the body—curing Rheumatism no matter where located. Our booklet makes the reason clear. 68 per cent of the nitrogen in the sweat absorbed by Magic Foot Drafts is in the form of the poison Urea (uric acid) which causes Rheumatism. But we don't ask you to believe even our thousands of cured patients—we will cure you. If you have Rheumatism, send us your name and we will send you a pair of Magic Foot Drafts, free on approval. If you are satisfied with the benefit received, then send us one dollar for the Drafts. If not, keep your money. Write to-day to the Magic Foot Draft Company, S I 31 Oliver Bldg., Jackson, Michigan. Send no money.

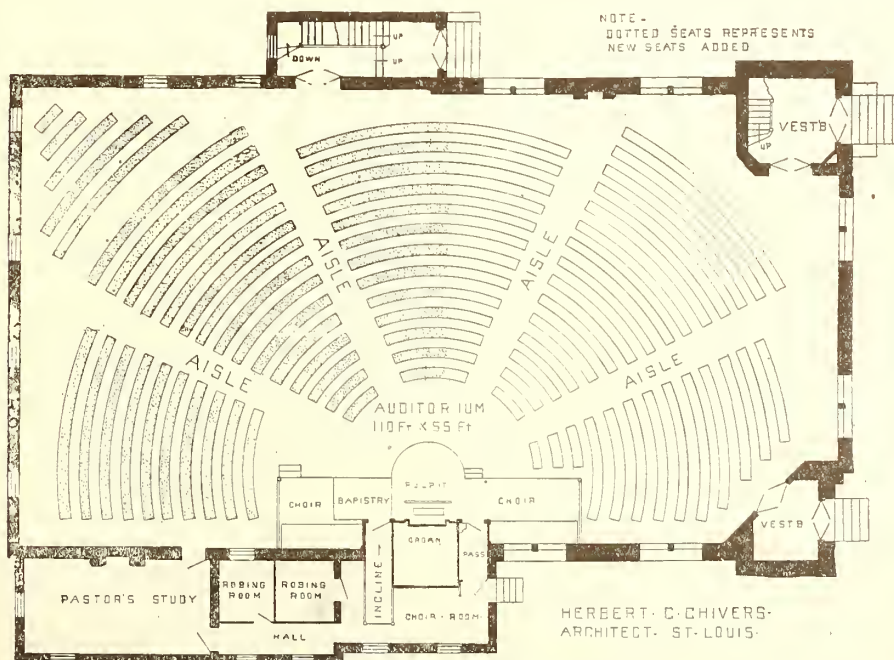
Under the tuition of Judge J. S. Black, he entered the legal profession, and the members of the Somerset bar attended his funeral in a body and afterwards passed resolutions of respect. Hon. F. J. Kooser, the president judge of the court, in open court said: "I doubt if he has ever had a neighbor in the community whom he has wronged in the slightest degree, by word or deed. . . . In loving his neighbor as himself, and in doing as he would be done by, Henry F. Schell was a model." In the charming spirit of the Master he seemed to have one supreme thought and one controlling, holy desire concerning every person whom he ever knew or saw; "I desire to help you to grow as beautiful as God meant you to be, when he thought of you first." The world is forever sweeter, better, happier, because he lived and wrought and suffered and wept, and in the conflicts of this life he was not vanquished, but victor.

The writer and our dear brother married sisters, who were much devoted to each other and between whom no cloud of estrangement ever passed. When a boy in my teens and he a man in the active business of a public life, my heart was drawn to him. When the years of manhood came, our hearts were near to each other, and for the period of thirty-five years, hundreds of letters were exchanged. Our heart-strings became intertwined, and not one emotion of bitterness or envy ever tarnished or touched these sacred chords, but they were ever vibrant with the most tender feelings of the soul.

In the last conscious hours of this life, two beautiful angels must have visited him: the one the angel of memory and the other the angel of hope; one with the sweet music of heaven in his voice must have said: "You have fought a good fight, you have finished your course, you have kept the faith;" the other sang to him the gladdest, grandest anthem that ever thrilled the soul of man in his dying hour: "Henceforth there is laid up for you a crown of righteousness which the Lord, the righteous Judge, will give you at that day, and not to you only, but also unto all them who love his appearing."

Lincoln, Neb.

GEO. LOBINGIER.



First Christian Church, St. Louis.

Extracts from the Fifteenth Annual Report of the Board of Church Extension.

The close of the fifteenth year's work of your board of Church Extension is the best in its history in church building. Eighty congregations have been helped in the completion of their buildings, and six lots have been purchased, making eighty-six loans closed, aggregating \$97,668.69. In addition the board has granted sixty-two loans aggregating \$83,575.00 that will be closed when satisfactory arrangements have been made.

Receipts through Cor. Sec.	\$ 43,147.20
Interest collected by Treasurer . . .	\$ 13,994.82
Returns on loans	\$ 45,137.63

Total receipts from all sources \$102,279.65

The encouraging feature is a gain of \$2,105.30 from the churches and a gain of eighty-eight in the number contributing. We are grateful for this gain, but the fact still remains that less than half as many churches contribute to Church Extension as to Home and Foreign Missions. There is yet a great work to be done by this board and our pastors in bringing the churches face to face with their duty to this important work.

■ We have fallen behind in receipts from individuals this year, \$248, the total receipts from five year pledges being \$4,753. In the seventh year of this Board's work we received \$15,217 from five year pledges, which was the largest amount ever received in payments on five year pledges. About eight years ago the churches began to desire the discontinuance of the five year pledge taking during the visits of the corresponding secretary, stating that their preference was to make their annual offerings to this work on the appointed day. The annual offerings have improved from that time. The seventh year 700 churches sent \$7,196.39. This year 1,155 churches sent \$19,740.94. The offerings from the churches must now be our main income. The board ceased to take five year pledges four years ago.

The receipts to the annuity fund this year have not been so large as last year. The receipts this year are \$16,902.75, a falling off of \$673.50.

The annuity plan in our Church Extension work will become popular the more it is understood. The board can pay six per cent on annuities and find prompt investment at the same rate of interest. Churches that we cannot help with four cent money from the general fund are glad to get annuity money at six per cent and be in the hands of the brotherhood by aid of funds controlled by this board. If aged brothers and sisters are intending to leave money to this fund at their death it will be to their advantage to give it to the Church Extension Fund upon the annuity plan. We receive gifts of \$100 or more, from persons who are over fifty years of age, and pay a uniform rate of six per cent in semi-annual payments until the time of the death of the annuitant. The income to the annuitant is regular; no time or money is lost by reinvestment; there are no taxes to pay; the money is building churches while earning the income for the annuitant, and at death the money is where the donor wants it to be without any contest of the will.

Up to September 30, 1903, there have been ninety-three gifts on the annuity plan and there is \$87,880.45 in the fund.

If money can not be given to this fund while you live, you can arrange to give through your will. The board has received \$1,368.22 from bequests during the year, which is \$1,506.00 less than last year.

Every individual and every congregation in our great brotherhood should feel it not only an obligation, but a great privilege, to help in this indispensable work that is now well begun and is a demonstrated success. The funds entrusted to this board are manifestly put into its hands for distribution. However, the board is not merely a distributing agent whose business it is to see that funds reach an appointed destination; it is accountable for the wisdom with which the gifts of the churches are used, and upon its shoulder rests

the responsibility of deciding what field, when the resources are insufficient to compass the demands, will suffer least if they are withheld. Often the board must discriminate between claims both of which cannot be fully met. It is pleasant to recall with what unselfish readiness the churches generally, even when disappointed, appreciate the situation, and without complaint take upon themselves burdens and borrow at high rates and on short time in order that inadequate funds may be more widely distributed, or go to help the weaker brother.

Our board recommends that this work be given a larger place in the hearts of the people. It is a child of our National Missionary Convention and should be supported by every pastor and church that has a missionary conscience. We recommend to the churches, that, at the beginning of the calendar year, when you are planning your work, you give Church Extension its rightful place. When prayer and thoughtful consideration shall have taken the place of neglect, no church, that names the name of Christ, will refuse to make an offering each year. Let us continue our efforts to make this fund the great power that it can be, in the permanent establishment of congregations that plead for the One Church on the One Foundation.

D. O. SMART, President.

G. W. MUCKLEY, Cor. Sec.,
(In behalf of the Board.)

Facts About Foreign Missions.

The following telling facts are gleaned from the annual report of the Foreign Christian Missionary Society presented to Detroit, Mich., Monday October 19.

1. *Gains.*—The receipts amounted to \$210,008, a gain of \$31,685, a gain in regular receipts of \$28,166. There was a gain from every source of receipts. This is the largest gain in any one year in the twenty eight year's history of the society. And this gain is more than the total receipts in 1885. During the past ten years there has been a gain of 300 per cent.

2. *Percentages.*—The total gain last year was 18 per cent. The churches as churches gave \$79,785, a gain of \$11,198 or 16 per cent. The Sunday-schools gave \$51,530, a gain of \$3,513 or 7 per cent. The Endeavor Societies gave \$7,009, a gain of \$1,936 or 38 per cent. The individual offerings were \$20,100, a gain of \$3,789 or 23 per cent. Bequests amounted to \$4,985, a gain of \$1,998 or 68 per cent. Annuities amounted to \$30,930, a gain of \$1,519 or 5 and one half per cent. Miscellaneous receipts amounted to \$15,607, a gain of \$7,728 or 98 per cent.

3. *Total Amounts.*—The whole amount received since the organization of the society in 1875 is \$2,032,833. Certainly a great work has been done at a small cost.

4. *The Fields.*—The fields cultivated by the Foreign Society are India, China, Japan, Hawaiian Islands, Philippine Islands, Cuba, Africa, Norway, Sweden, Denmark, England and Tibet.

5. *The Missionary Force.*—The number of missionaries from America, England and Australia is 117; native evangelists and helpers 290, a total of 407, a gain in the whole force during the year of 70 or over 20 per cent.

6. *New Missionaries.*—Nine new missionaries were sent out as follows: Three to Tibet, one to Japan, two to the Philippine Islands and three to China.

7. *Living Link Churches.*—Twelve new Living Link Churches have been enrolled during the past year. The total number of Living Link Churches is now 32. A Living Link Church is one that supports a missionary by itself. It requires only \$600 to support a missionary.

8. *Schools.*—The Foreign Society supports thirty nine schools in foreign lands with 2,199 pupils.

9. *Medical.*—Sixteen hospitals and dispensaries are sustained by the Foreign Society and last year 69,128 patients were treated.

10. *Membership.*—The total membership of the mission fields is 6,313 and 6,923 are enrolled in Sunday-schools.

HOW TO BE CURED.

WITHOUT PAIN.

Don't wait until you are a helpless invalid, for a seemingly simple case of hemorrhoids, or piles, may, if neglected, rapidly lead to worse. The unnatural formations become tumorous and permanent, and the inflammation grows until abscesses form; the disease burrows into the tissues, forming tubular growth which discharge pus; cancerous conditions, and general gangrenous degeneration appear.

What is needed at the start, or at any stage, is something to soothe this inflammation, reduce the swelling and distension, and at the same time restore the diseased parts to normal condition. These three things are accomplished perfectly by the Pyramid Pile Cure. It checks all progress of the disease, and rapidly returns the affected parts to health, besides relieving at once the pain and fearful irritation.

"I began using Pyramid Pile Cure, and in order to make sure of a cure bought five packages; for the past six weeks I have not been troubled in the least, and I had been bothered for thirty-five years, and had spent more than fifty dollars for different remedies; this is the first permanent help I have had, and no one could feel more grateful that I do." L. M. Williams, Conneaut, Ohio.

Pyramid Pile Cure is sold by druggists generally for fifty cents a package, and we urge all sufferers to write Pyramid Drug Co., Marshall, Mich., for their valuable little book describing the cause and cure of piles.

11. *Native Contributions.*—Contributions from all mission fields amounted to \$27,567 and \$5,756 was given for missions.

12. *Leading States.*—Ohio gave last year \$32,311; Kentucky comes next with \$21,412; then Indiana with \$19,795; and next Illinois with \$15,164; and fifth Iowa with \$14,916. Ohio leads in the number of contributing churches, 321, and in the amount contributed by the churches \$11,499. Illinois leads in the number of contributing Sunday-schools, 391, but Ohio leads in the amount given by the Sunday-schools, \$8,867. Indiana is second in the number of contributing churches, and also second in the number of contributing Sunday-schools. Kentucky is second in the amount contributed by the churches as churches.

13. *Leading Churches.*—Fourteen churches gave \$500 or more.

THE NEW MISSIONARY YEAR 1903-04.

1. It will be the aim of the society to send out at least twelve new missionaries. They are greatly needed. Can they be found? Shall they be supported?

2. *Bible College in India.*—The greatest need in India just now is a Bible College in which to train young men for the ministry. This will require \$25,000. This amount should be raised at once.

3. *Enlargement.*—It is hoped the churches as churches will give \$100,000 this year; the Sunday-schools \$60,000; the Endeavor Societies, \$10,000; individual offerings, \$25,000; annuities, \$40,000; miscellaneous \$15,000; total \$250,000.

4. The watchword for the new year is "A Quarter of a Million Dollars for Foreign Missions."

"GET YOUR COLOR SCHEME,"

Then write us, enclosing two-cent stamp for postage, for attractive and interesting booklets bearing on the Southwestern territory and its marvelous development. Interesting reading, suggestive ideas. Address

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Greater Things For Church Extension.

To insure greater things for Church Extension we must first have a greater fund. When this fund was started fifteen years ago, it was thought by some of our wisest men that \$100,000 would be a sufficient permanent Church Extension Loan Fund. But when that point was reached our work had so expanded that the quarter million mark had to be reached by the close of 1900. Having in mind still greater things, the cry went up for a "Half million by 1905," and at Omaha last year "A million by 1909." We report \$390,000 in the fund at the Detroit Convention, with 741 churches built since the beginning; 300 have paid back their loans in full, and \$300,080 have been paid back in returned loans and interest since 1888, when the work was begun.

SOME OF THE GREATER THINGS DONE BY CHURCH EXTENSION ARE:

1. The raising of nearly \$400,000 of a permanent fund clear of all expenses.
2. The building of 741 churches that could not have been built except by our aid.
3. The improvement of our church architecture by our catalogue of 150 church plans, with rules and warnings for building committees.
4. We are helping to clear up church titles all over the country.
5. We have stimulated congregations to build that would not, otherwise, have had the courage.

SOME OF THE GREATER THINGS WE WANT TO DO ARE:

1. To have a fund large enough not only to promptly compass the legitimate demands for aid to complete buildings, but, in addition to that, go into new territory and lead the way by purchasing lots early in the history of growing towns and cities.
 2. More building of churches must go on in smaller towns to purify the stream that feeds our cities.
 3. We must build more churches in cities, great and strong, that will catch and turn in the proper direction and save the streams of population constantly flowing into our cities. These times are pregnant with opportunity because of the flood tide of prosperity in our land and because Christian unity is the one subject dearest to Christian hearts.
- Our Plea has had struggles in the past. The present times favor it. The future grows brighter the farther our eyes can see. Let us renew our strength and mount up with wings as eagles, run and not weary, walk and not faint.

Empire State Notes.

With the \$100,000,000 barge canal issue before the voters of the state, and "Elijah" Dowie before the people of New York City, we are having interesting times in New York. The people will probably kill the canal issue the first Tuesday in next month, and Dowie is managing his own funeral, so there is hope for us yet. Dr. Parkhurst has said that Dowie's head was twisted, and that settles it. His ecclesiastical melodrama seems to eclipse any three-ring, hippodrome circus that Madison Square Garden has ever listed. Elijah III is even too much for poor Carrie Nation. She thinks he is too sensational! If Dowie's gray matter is addled, he at least has brass. Such monstrous buffoonery in the name of Christianity, is the work of a fool or a mountebank. One is reminded of the words of the wise old professor of theology when he said: "The man who specializes in the fulfillment and regulation of prophecy, is either crazy before he begins, or will be before he gets through."

Things in New York are looking up for a strong forward movement this winter all along the line. We want to make it the best year yet by far, both in the winning of souls and the establishment of new work.

The people here in Elmira, where your correspondent is at present holding a meeting, are just now laying plans to build a fine building next spring and summer. Bro. C. C.

Crawford has done excellent work here. They are a loyal people. They have a fine corner lot and will erect a modern building. There are nearly thirty titheers in the church.

Will help dedicate the new building at Gloversville, Nov. 1, and hold a short meeting there following the dedication. Bro. Joseph Keevil leaves there to take his brother's church in Brooklyn. J. L. Keevil has gone to Tennessee, where he will take work in Milligan College in connection with his pastorate there.

The Second Church, New York, S. T. Willis pastor, will dedicate their fine new building Nov. 1.

Bernard Smith, of Charlottesville, Va., has accepted the pastorate of the Second Church, Rochester, and is already on the field. We welcome him heartily to the state, and predict a splendid work among those excellent people.

We also are glad to welcome Bro. Benj. S. Ferrall, of Illinois, who comes to Jefferson St., Buffalo, following the Detroit convention.

New York has not heretofore had a "State Day," owing to the crowding which a fall convention has caused. Now that the state convention is changed to the last Wednesday in June, we will recognize Nov. 1 as New York day.

We have started out to increase the offerings from our churches for state work one hundred per cent. There is much land to be possessed, and there are giants in the land. If we do not wish to be grasshoppers in their sight, we must double our funds for state work.

Every church in the state ought to recognize Boys' and Girls' Rally Day, Nov. 22. If you have not secured the exercises and banks, send at once to Benj. L. Smith, Cincinnati, Ohio, and get them. If you can't recognize Nov. 22, make it a week or so later. This ought to be as great a day as Children's Day in June. Half the offering comes back to us for state work.

STEPHEN J. COREY,
Cor. Sec. and Evangelist.

Dedication at French Lick Springs, Indiana.

French Lick Springs, Orange county, Ind., is one of the most popular health and pleasure resorts in the state. The Disciples there have just completed, paid for and dedicated a new house of worship.

The writer dedicated it on last Lord's day. Although the weather was very unfavorable, yet the attendance was good and the giving liberal. More than enough money was raised to pay all debts. At the close of the sermon at night four persons united with the church. Bro. A. C. Trusty preaches for the church part of the time. It was a day of much rejoicing.

Wabash, Ind. L. L. CARPENTER.

Virginia Ministerial Association and State Convention.

Richmond, Nov. 3-6, 1903.

PROGRAM OF MINISTERIAL ASSOCIATION.

NOVEMBER 3.

- 8:00—Devotional exercises, A. J. Renforth.
- 8:15—President's address, F. F. Bullard.
- 8:45—Address, "The World's Great Battle Fields," Peter Ainslie.

NOVEMBER 4.

- 9:30—Devotional exercises, L. A. Cutler.
- 10:00—"The Preaching for the Times," B. A. Abbott.
- 10:30—"Our Relation to the Denominations," W. G. Johnston.
- 11:00—Address, C. W. B. M., afternoon and night.

PROGRAM OF THE VIRGINIA CHRISTIAN MISSIONARY SOCIETY,

NOVEMBER 5 AND 6.

THURSDAY MORNING.

- 9:30—"Quiet Hour," W. F. Smith.
- 10:00—Address of welcome, C. W. Throckmorton.

POND'S Extract

The Old Family Doctor

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Burns, scalds, bruises, cuts, sprains, wounds, lameness, soreness, neuralgia, rheumatism, sunburn, bites, stings.

STOPS

Nose bleed, toothache, earache, bleeding lungs, hemorrhages and all pain.

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- 10:10—Response, Richard Bagby.
- 10:20—Report of State Board, H. C. Combs.
- 10:40—Appointment of committees, W. F. Fox.
- 10:50—"Our Churches—Their Needs and the Remedies," F. F. Bullard.
- 11:30—"Twenty-eight Years of History—V. C. M. S.," L. A. Cutler.

THURSDAY AFTERNOON.

- 2:00—Devotional service, George Owen.
- 2:15—Sermon, "The Holy Spirit in Evangelism," W. G. Johnston.
- 2:45—"Place of State Missions in the Work of Our Brotherhood," to be supplied.
- 3:15—"Church Extension," R. P. Shepherd.
- 3:45—Home Missions, B. L. Smith.

THURSDAY NIGHT.

- 8:00—Quiet Hour, H. J. Seaman.
- 8:30—Address, to be supplied.

FRIDAY MORNING.

- 9:30—"Bible Study," J. D. Hamaker.
- 9:45—"Why Do Mission Work in Virginia?" W. L. Dudley.
- 10:15—Reports from the field, H. D. Coffey, W. J. Hall, William Phillips, Charles D. Richards, J. A. Campbell, D. M. Austin, D. S. Henkel, J. A. Spencer, S. A. Morton, S. G. Sutton, O. A. Huffman.
- 11:15—Reports of committees.
- 11:30—Address, "The Prospect for Christian Union," R. E. Elmore.
- 12:00—"Foreign Missions," F. M. Rains.

FRIDAY AFTERNOON—SUNDAY-SCHOOL SESSION.

- 2:30—Bible study, J. T. T. Hundley.
- 3:00—"Problems of a Country Sunday-School," W. James Shelburne.
- 3:30—"Problems of City Schools," W. J. Kimbrough.

FRIDAY NIGHT.

- 8:00—Quiet Hour, F. W. Troy, Jr.
- 8:30—Address, F. M. Rains.

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Evangelistic

Additions Reported Last Week.

Baptisms.....	1,292
Letters, statements and reclamations.....	233
Denominations.....	33

Total.....1,558

M. L. BUCKLEY.

Harrison, O., Oct. 20, 1903.

Special dispatch to the CHRISTIAN-EVANGELIST.

JOPLIN, MO., Oct. 25.—Harlow-Ridenour meeting twenty-second day. Two hundred and twenty-eight additions.—W. F. TURNER.

Kansas City, Oct. 22.—The South Prospect Avenue Church will pay off its debt of \$4,120 early in November. They have nearly the whole amount subscribed. The Hyde Park (west part) Church will be open before the close of the year.—T. P. HALEY.

ARKANSAS.—Siloam Springs, Oct. 23.—We are in the midst of a splendid meeting here. Bro. J. A. Minton, of Oklahoma, is "contending earnestly for the faith which was once for all delivered unto the saints" every night, and is doing it royally. So far we have had 30 accessions. Large crowds, fine interest, prospects very bright. The old Jerusalem gospel is bound to win.—PERCY G. CROSS, minister.

Waldron, Oct. 20.—Bro. J. F. Powers, of Kansas, by request, spent a week with us. We find him an able young man and gave him a unanimous call to labor for us the coming year. He expressed himself as being well pleased with our county. First as to the prospective work for the church, and second, the opportunities to secure good, cheap homes for those who will come and help to build for life and eternity.—W. A. STREATOR.

GEORGIA.—Savannah, Oct. 16.—Almost ten months have passed since we began laboring with the church at this place. During this time the one thought kept constantly before this grand band of workers has been a better presentation in our meeting house. At this writing this work is under way. The work consists, principally, in remodeling auditorium—doing over the walls, ceiling and pews—new carpet, remodeling parlor, making one room sufficiently large to accommodate prayer-meeting, Sunday-school and all minor meetings and painting both church building and parsonage. When we return to our home we shall expect even a better condition of things than that we are able to report at this time. Expect to return about Nov. 8. Our audiences have been growing steadily from the first, 44 additions to date. Bible-school on the upward tendency. Last Lord's day the primary department report showed 37 enrolled and 37 present. The ladies of the congregation have pledged to raise \$1,000 on the repairs; of this amount about \$225 has been paid over to the church treasurer. Our intention is to open the winter's work with a two weeks' meeting, to be followed with cottage

prayer-meetings, public prayer meetings and public Bible class. The intention is to organize a protracted effort throughout all lines of the work that shall continue through the winter and year 1904, God willing.—A. R. MILLER.

IDAHO.—Moscow, Oct. 20.—Last Lord's day one confession. Lord's day before one confession—one from Baptists, one by letter. Lord's day before that one confession.—ELLIS B. HARRIS.

ILLINOIS.—Long View, Oct. 19.—Our meeting here 14 days old, with 16 added; will continue a few days longer, then we go to Lebanon, Ky. J. W. Newlin, a postal clerk, is the pastor of the church and doing fine work. He stands by the evangelist and is a power among his people.—EVANGELIST BENNETT.

Granite City, Oct. 19.—Five additions at regular services in the last two weeks. Three fine young men: one by confession, one from the M. E.'s and one by letter. These all work in the factories or foundries here. Also two Christian women by statement.—M. MCFARLAND, pastor.

Fisher, Oct. 12.—Work here is prospering. We have just received a unanimous call for second year's work. Are remodeling our church building to accommodate our crowds. Forty-three added in 10 months. Church united and happy.—S. ELWOOD FISHER.

Golden Gate, Oct. 17.—Our state evangelist for the seventh district, R. Leland Brown, of Newman, Ill., has just closed a meeting for us of one month's duration. We secured a tent and usually had a large crowd of interested listeners, but had only two additions by relation. We are convinced that scores believed the doctrine but would not move to obedience, and we have to be satisfied only that good seed was sown to be gathered in the future. Brother Brown preaches the old gospel with earnestness and power and will do great good. He has gone to Shiloh, in Edwards county, near Samsville.—G. L. CHILDRRESS.

Waukegan, Oct. 23.—Recently baptized an old and respected citizen of this place who has been connected with the Presbyterian Church for many, many years. There are a number of Waukegan people at the Detroit Convention.—B. S. FERRALL.

Sterling, Oct. 23.—Good meeting in progress here: 5 additions thus far. L. O. Lehman is the evangelist, W. E. Spicer pastor. We have charge of the music.—GUY B. WILLIAMSON AND WIFE.

Carlinville, Oct. 24.—T. J. Shuey is in a meeting here which started off with good enthusiasm and interest.

INDIANA.—Indianapolis, Oct. 19.—The North Park Church here, of which Austin Hunter is pastor, will enlarge their building yet this fall so as to almost double its capacity. One hundred and fifteen have been added in the last 18 months. They are now in a meeting assisted by A. L. Orcutt.

State Line, Oct. 21.—Six added by baptism in a short meeting at Old Union, Vermilion county, Ill. Preach there one Lord's day each month; 14 added there since July 1.—CHAS. E. SHULTZ.

Knightstown, Oct. 16.—One baptism before the prayer-meeting service this week. We are having electric lights put in the church instead of the old gas lights.—ALLEN T. SHAW, pastor.

IOWA.—Des Moines, Oct. 21.—Just closed a 30 days' meeting for J. D. Corbitt at Luther. Twenty-two additions during my absence. Mrs. Boggess filled the pulpit here at Park Avenue. She had 9 additions: 6 confessions Sunday. The people are highly pleased with the outlook for good work. We are just finishing our 8 room parsonage, the first to be built by our churches in the city.—E. F. BOGGESS.

Oak Grove, Oct. 19.—Meeting conducted here by J. E. Dinger, of Cedar Rapids, Ia., closed last night with a good interest. Eleven additions the last eight days.

Creston, Oct. 19.—We closed a four weeks' meeting Oct. 16, conducted by Bro. A. Martin, with 10 additions, including three just before the meeting began. Of these, five were by confession, the others by letter and statement. The small results were chiefly due to the want of available material, the large ingathering of last winter and the gleanings of the summer leaving few within reach. Brother Martin, almost uniformly successful, is a strong, scriptural and entertaining preacher and a companionable gentleman. Taken as a series, his sermons are not easily excelled. The last night was given to a lecture that drew a full house and made a fine impression.—R. H. INGRAM.

INDIAN TERRITORY.—Nowata, Oct. 18.—Am sorry to say that our meeting has been

postponed indefinitely on account of scarlet fever in our midst. Five cases reported by the Board of Health up to to-day. Can't tell just what the next few days will bring us. Let us hope that the fever will run out and that our meeting will commence at an early day.—WILL. A. ATKISSON.

KANSAS.—Wellington, Oct. 19.—One made the good confession here yesterday. We began a meeting Nov. 1 with M. Lee Sorey as evangelist.—H. M. BARNETT.

Independence, Oct. 17.—Seven additions lately at La Fontaine, Kan. One Holiness preacher and one Catholic.—J. W. FERRELL.

MISSOURI.—Bowling Green, Oct. 17.—I closed a two weeks' meeting Oct. 13, at "Elm Grove" church, Lincoln county, Mo. There were five additions. Brother J. H. Thomas, who labors regularly for the church, did the baptizing and was in every way a true "yoke fellow." I am sure the conversions were only a part of the good results of the meeting. The church there, like many, yes, very many of our country churches, has been living in neglect of the weekly worship; only meeting when they have a preacher to meet with them. There is a sad want of a real Christian conscience in regard to the Lord's day worship.—E. J. LAMPTON.

Warrensburg, Oct. 18.—I closed a ten days' meeting at Rich Hill, Mo., the place where I did my first preaching. There were 18 additions. Also raised money to employ a pastor.—KING STARK.

Jasper, Oct. 17.—Closed a 20 days' meeting here. Bro. J. P. Adcock, of Pilot Point, Tex., did the preaching; 18 added; one from the Baptists, 11 by letter and statement, six by baptism.—O. W. JONES.

Joplin, Oct. 17.—The Harlow-Ridenour meeting at First Church continues with great interest. Now 13 days and 125 added. Whole community stirred. Turning people away every night from largest church in the city.—W. F. TURNER.

Lawson, Oct. 15.—I have recently held a meeting here, with my son's assistance, of three weeks' duration; 13 added.—J. W. MONSER.

Potosi, Oct. 19.—We had two additions here yesterday.—I. B. DODSON.

Louisville, Oct. 14.—Elder J. D. Powell just closed a series of meetings at this place, with

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41 additions; 30 by baptism, 7 from the Baptists, three from the Methodists, one from the Presbyterian.—W. H. HOBBS.

Memphis, Oct. 21.—Our meeting closed last Sunday night. Had 42 additions to the church; 27 by obedience, one from Baptists and 14 by letter and statement. Never saw more intense interest from beginning to the close. Bro. C. E. Millard assisted the pastor. His illustrated songs were very helpful and he did us much good in singing the gospel truth. We praise God and press on for greater things.—M. J. NICOSON.

California, Oct. 22.—Bro. Thos. J. Thompson, who has just closed a year's pastorate with the church here, began a meeting at Fortuna, Mo., on the first Lord's day in October, closing Monday night, Oct. 18. The immediate results were one by statement, one from the Baptists reclaimed, one from the Presbyterians and two by confession and baptism; five in all. We consider the meeting a grand success from the fact that the additions represent the very best element in and around the village. All of them except one are wives of irreligious, but splendid men, and we hope for still better things in the near future. The gospel still has power to save when presented in its purity and simplicity as Brother Thompson presents it.—P. D. GUNTER.

Kidder, Oct. 23.—One addition here since last report. We are in a protracted meeting at Taggart, which is 12 days' old, with 25 additions. Expect to organize here next Sunday.—C. E. HUNT AND WIFE, evangelists.

St. Joseph, Oct. 22.—I closed a meeting with the King Hill Christian Church in South St. Joseph, Oct. 18, with 16 accessions to the church, most of whom were received by letter and statement, one being baptized. That is comparatively a new work, and most of our effort was toward gathering up the members who had not yet united with the church there. We feel that if all the church will co-operate there is an opportunity for a great work in that part of the city. I am giving them two Lord's days in the month and as much pastoral care as I can. The work is growing nicely.—N. ROLLO DAVIS.

MICHIGAN.—Saginaw, Oct. 23.—We closed our work last night at this place. We have never found it harder to say goodbye to any work than to these dear people. On returning from the National Convention, our young people gave us a glad surprise. To wife they gave a set of imported Japanese dishes, to myself a baptismal suit and purse. In the latter the older ones joined. We go to Chicago for a few days, thence to Milkes Barre, Pa., to begin a new work entirely.—E. E. COWPERTHWAIT.

NEW MEXICO.—Carlsbad, Oct. 15.—Our meeting here is progressing nicely, considering this town of saloons and gambling houses. There have been to date 53 accessions; four by confession. We will be able to organize a strong church, and build a good building at once.—D. B. TITUS.

Carlsbad, Oct. 21.—Our meeting with Brother and Sister Brickert, of Houston, Tex., closed last night. The result is a congregation of 57 members, a Sunday-school of 48, an Endeavor Society of 20, a C. W. B. M. of 9 members, and a strong Ladies' Aid Society. They have employed the writer as pastor, and expect to begin the erection of the very best church building in the city immediately. There were but four by confession, but the getting together of our own people in this health resort place was quite as difficult as the other. A great work was accomplished, and a greater one started. This was made possibly larger because Bro. W. R. Allison had made a canvass and knew the standing, religious and otherwise of almost every individual in the whole community. We are striving to make it spiritually healthful for the hundreds who are flocking to this great irrigated valley, with its perfect climate, so beneficial to those suffering with pulmonary troubles.—D. B. TITUS.

OHIO.—Chardon, Oct. 20.—The church here has been very busy the past year. Bro. Harrison F. Miller is our pastor. He is not only an able speaker and a good pastor, but a man of more than ordinary executive ability, as he has proven in his work of managing the extensive repairing upon the church building the past summer. The Ladies' Aid Society has assisted him nobly by furnishing the means to carry forward the work. The men of the church have put on a new roof. The ladies, together with the help of two good solicitors, have raised the past year \$862.26. This money has been used to place steel ceiling upon the auditorium and new paper upon the chapel. A new furnace has been put in. The whole interior, including seats, has been painted. A new choir platform has been erected. The exterior of the building is now

being painted. When all is completed, the sum of \$1,350 will have been expended. All this means a vast amount of work for a few, as the active membership is only about 150. The Ladies' Aid has given many entertainments. A "Sock Social" netted the society \$92, the "Birthday Party" \$63, and the "Dollar Experience Meeting" \$94. Brother Miller donated 120 days' time to the work, about half of it being expended in hard labor. He wired the house for electric lights with his own hands. One young lady and her class raised the money for the lights. At the annual business meeting each society had a good report of the year's work. The sewing circle had sent several boxes and barrels of clothing to orphanages, homes and the Salvation Army. The C. W. B. M. had kept up its dues. The Sunday-school had done good work and sent its Children's Day collection for missionary work. The Christian Endeavor had helped to pay the pastor and sent a bushel of flowers to the Hiram House in Cleveland. The state work and Church Extension had also been remembered by the church. While the repairing was being done the members visited the other three churches of the town, announcing each Lord's day where we would go the next; so we held together very well. Now that the church is a fit place in which to worship, we are planning some visiting among the members, and will try and build up the spiritual work of the church the coming year.—MRS. E. D. KING.

OKLAHOMA.—Morman, Oct. 19.—We closed our short meeting at this place on Sunday night, Oct. 18. Bro. W. A. Wherry did the preaching and did it well. We had four added by confession and baptism and one by statement. Three confessions the last day.—J. G. CREASON.

PENNSYLVANIA.—Sandy Lake, Oct. 24.—I am to begin a meeting at Shamburg, (Pleasantville P. O.) Pa., Oct. 30. It is a mission point. We hope to be able to plant the cause of Christ there.—THOMAS MARTIN.

TEXAS.—Paris, Oct. 19.—Our meeting with Jno. W. Marshall and Talmage Stanley closed last night. Thirty-eight added during the meeting. Very much good done otherwise. Our congregation is united, hopeful, happy.—G. LYLE SMITH, pastor.

Austin, Oct. 17.—We have recently had 16 more additions to the Central Christian Church of this city: four were by confession and baptism, one from the Baptists and the rest by letter and commendation.—J. W. LOWBER.

Haskell, Oct. 21.—Have just closed a two weeks' meeting, Bro. J. T. McKissick doing the preaching. Members worked diligently. Results: 24 by baptism, four by statement, four by reclamation, two from Methodists, one from Presbyterians.—C. N. WILLIAMS, minister.

Changes.

Wilford Field, Dietrich, to Cowden, Ill.
William Field, Dietrich, Ill., to Oscar, Tex.
M. B. Ingle, Indianapolis, Ind., to Medicine Lodge, Kan.
W. W. Boyce, Lapeer, Mich., to Collongwood, Ont.
W. A. Meloan, Aberdeen, Miss., to Media, Ill.
F. M. Cummings, Anthony, to Sedan, Kan.
J. D. Wilmott, Visalia, to Dinuba, Cal.

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The Church and [the] Modern Spirit.

(Continued from page 553.)

is unmoved. No power can wage successful war with human reason. Before it the serried hosts of armies, the fading scepters of tyrants, the hoary dignity of creeds and the feeble protests of custom will all go down. Christianity, like the North Star, will remain unmoved for a thousand millenniums.

There is another spirit abroad in our day with which the church must reckon—a spirit which, unchecked by the holy influence of religion, may work havoc with the finer ideals of our country. When imperialism set in a few years ago, we all took a much more practical, combative and materialistic view of life. We are told to get rich, to fight, to win the game. To be weak means to be miserable, to be poor a failure. Competition rules everything—education, sport, industry, literature, even the church, for I read the other day in somebody's sermon that the present divisions of the church are warranted because their rivalry insures a salutary activity. These be parlous times for the meek and quiet spirit. The strenuous life is a good thing if tempered by brotherly love; competition alone is savagery. But for the fact that somehow wise counsels generally prevail in our national life, one would not be over rash to say that now we are listening to the distant mutterings of a war between capital and labor. The time has been in this generation when a million homes were asking for bread; we may yet see the day when a million fire-sides will cry for peace. The church has its message for the hour and for all hours and for all the ferments of human society, and it is the old, old message that a man shall love his neighbor as himself. Jesus looked upon a world of struggle and vaulting ambition and said, "Blessed are the meek, for they shall inherit the earth." Is religion restraining from evil? Does it purify, direct and inspire man's life? These are pertinent questions. Christianity is devotion to goodness, not simply the savings of one's soul. Its ideal is not getting good things, but becoming good; not the getting of an advantage, but the attainment of righteousness. This splendid gospel of the inner life was never more needed than to-day.

For centuries the nightmare of superstition has clung about the teachings of the church, and yet she has been as a light shining in a dark place. Let her now accept the simpler, clearer, nobler mission, committed to her by our adorable Lord and Master, of being the light of the world, the aider of all who would live by the spirit. She can do little commerce in small explanations. Her ventures are upon the high sea of mystery and faith. Her light is the lamp of conscience, her sanctions the word of Holy Scripture.

Atheism is dead. Its successor is agnosticism, the child of a grave culture. While a few souls in classic shades may soothe their uneventful lives with a dreary negation, the world at large demands the supernatural, demands a sense of God so concrete, warm and helpful, as to put courage into their tragical careers. Such a demand is met by the incarnation, the expression of God's grace. It is only in the light of this truth that any real worth or beauty can attach to our ragged human history or any charm of poetry beguile our life of monotony and care. We are told that this is an age of reason and not of worship.

Jesus made his appeal to the noblest reason, and in the large and liberal sense this has always been the solemn court of God's appeal. The opposite doctrine, that man is of no account, that his powers are too puny, his reason too meager, his moral being too cramped or blurred to constitute a basis of authority, is the shortcut to atheism. If we are no better than the beasts that perish, why a Calvary? why the miracles? why the gospels of the incarnate Son? why the tender and untiring arguments of Jesus? But just here should come a word of caution. Although the authority of reason may not be denied, it is incompetent to solve the mysteries of life. It must be appealed to, but it cannot discover the path of God. It simply accepts the trust-

worthiness of Jesus, and then it depends upon his unfolding life of truth and principles. Before I commit myself to a mountain guide I must be satisfied that he is able to direct me through the grandeurs of the scene. As soon as I am satisfied on that score my reason trusts the guide. It does not thereby disown its imperial scepter. My reason tells me that Jesus knows enough to guide me through these high places of the soul and rejoices and glorifies itself in splendid submission to the supernatural. This appeal, mind you, is not in the last resort to the reason of single men, but to that broad, illuminated reason of advancing races, not to the blatant skeptic mouthing his criticisms against Christianity, nor to last night's convert at the Salvation Army barracks sputtering out his gratitude for a Savior's rescue, not to the coldly intellectual monsters, but to the royal, munificent men who seek truth and grow by the best standards, and impress their fellows Godward. We go to them, and thus has human reason been an ally to faith. But we cannot rest in the misty theisms of reason, the vacant skies of agnosticism or the severely judicial God of a too dogmatic theology. Our God is superhuman, but clothed with tender loveliness and beauty. He is a Father, and in this conviction we find all the broken and discordant fragments of life brought into an inviolable unity. This creed vibrates with spiritual powers, and touches our varied and jarring natures, as with a magic wand.

No one word properly characterizes the modern spirit. On the side of intellectual culture it is less fastidious, warmer, broader, more accessible to spiritual truth than formerly. In the great universities and centers of training, there is far more hospitality shown to the religion of Jesus than a quarter of a century ago. Current literature, once surfeited with teachings inimical to faith, is now full of consideration for the splendid ideals of the kingdom. Christianity can have no quarrel with reason. The more reason the better. And it behooves the teaching of religion to press its claims with greater confidence upon the intellectual, the cultured and the strong. No fallacy has hurt the church more than the lazy, cowardly plea that God is influential chiefly with the lower masses, and that we must despair of supremacy over the strong and the wise.

The Jesuits won over the best heads and the ablest jurists of Europe because they raised giants of thought who were able to knock at the front door of human nature instead of stealing around to the back door of sniffing emotionalism. The suspicion is abroad that the universities are drifting from the church; if so it is a grievous thing. I cannot believe it. But the institution of learning that proves inimical to faith in this twentieth century, is going to find its walls more and more deserted by the best youth, the strongest and noblest sons and daughters of our American blood. America is a nation whose God is the Lord, and our people, after looking upon the dire results of irreligion in Europe, will not let go the splendid inheritance of faith received from our fathers. Our universities have come out of the bosom of the church. They have all in some sense been founded in the name of religion and for its glory. Surely they will not now turn and smite the mother who gave them birth. No, it is not so. That there have been grounds for criticism and apprehension, I will not deny. But things are coming right. Let our young men fill the halls of learning and get the strength and poise and humility of the scholar, then let them buckle down to hard, even unremunerative service, that they may prove themselves workmen that need not be ashamed. We need learning and acumen in the pulpit to cope with the intellectual progress of our day. We need humble, consecrated men, willing to go anywhere that the Lord God sends them, that the church may answer the needs of the people. And these two things, the spirit of learning and the spirit of humble service, cannot be separated without endless friction, rivalry and failure. Both are kingly qualities and should exist in every man. The hardest problem, however, in connection with the modern spirit, as has

been already suggested, lies not upon its intellectual but upon its worldly, money-getting, pleasure-loving side. For this view of life is not simply a tendency, a fault, it is a doctrine, a creed that people openly defend and advocate. Opie Reed says, the man of affairs to-day holds religion in a sort of busy esteem, and when his wife's preacher comes into his office he says, "Well, sir, what can I do for you?" We need a man right there with the courage to say, "Nothing sir. I have come to see if I can do anything for you, for I observe that you are in a bad way and in danger of starving your best life and losing your soul in this unceasing absorption in business. I come, sir, not to ask you to do less business or be less effective in affairs, but to urge you to do it with a different purpose and in a different spirit, and remember you are mortal."

The modern spirit is on the surface restless, strenuous, critical, bent on achievement. Surprised at its accomplishments, its loves to watch the processes of its multiform development. On the intellectual side there is strength and mastery. We live in an age of reason, of intelligence, of fine human sympathy. The deeper spirit of the time is crying out for God. A few things have changed, but death and sin and sorrow are the same. The world needs the great eternal verities of faith.

But to conclude, I feel that as a people we are in a position to speak to our generation all the words of this life. Our advantage, for reasons already noted, is great. We need much yet, of consecration, of power, of confidence. We need to know the word of life which we proclaim, and the people to whom we proclaim it—their difficulties, their sins, their desires and even their tastes. We need to learn how to make preaching helpful, winsome, convincing, to make worship beautiful and satisfying. Life is for most a hard battle, for some it is a dark valley, a vain and empty show. Everyone needs the gospel of the grace of God. How arid and sterile the landscape where no waters flow! How bleak the peaks of rugged granite without a flash of cascade or plunge of torrent! How bare and hueless human life without the streams from the supernatural! Let us rejoice to-day for that river whose streams make glad the city of God.

The modern spirit is no one thing, neither skeptical nor believing, neither intellectual nor practical, neither Christian, Jew or Pagan, but a composite of all these and more. It is what we and all men make it, and if our gospel be as leaven in the lump we shall some day see it predominant in the world's life. Let us affirm without wearying or fainting the external verities, let us make the people hear the same old voices of prophets and sages, of apostles and martyrs, while above them all the sweet evangel of the Nazarene sings its way down into troubled and sin-sick hearts, until the world's spirit shall be a Christian spirit and the kingdom of our God be established from sea to sea and from the rivers unto the end of the earth. Then shall be verified that ancient word—there shall be an handful of corn upon the mountains. But the fruit thereof shall shake like Lebanon. I have spoken of facing the modern spirit, but as I close let me say that we must face the modern duty. We are gathered in this convention to rejoice over the larger attainment and the larger outlook. Our missionary spirit is rising, our giving is mounting up, and we are sure that this tide will never ebb. Great doors are open to us on every side; the harvest is plenteous, and he that reapeth receiveth wages.

The angel of the forward look is beckoning us on; some follow close up and some at a distance, while some halt and stumble; but finally let us hope that all will be in line, with the watchword: America for Christ and Christ for the world!

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Convention Notes.

(Continued from page 551.)

these unfruitful schemes. He doesn't often give his humor free rein in a public address, but in this instance he allowed it to play like sheet-lightning upon a subject that otherwise might have proved a bit prosaic.

The convention was blessed with a number of gifted singers, including Mrs. Princess Long, late of California, Mrs. J. M. Philputt, Mrs. Powell, of Wabash, Ind., Mrs. Phillips, of Pittsburgh, the Neff sisters, a quartet of Toledo, Ohio, and several other ladies whose names we do not recall, besides brethren not a few. An occasional solo by a sweet singer whose words can be understood, is very good, but the main body of the singing should be congregational. A chairman of a music committee, however, soon finds himself in the way of a resistless tide that sweeps all his plans into confusion.

Detroit is a beautiful city, and it never looked so beautiful as it did last week when its hotels, restaurants, street cars and streets were full of good-looking men and women wearing a piece of ribbon marked "International Christian Missionary Convention." Nor did we hear any complaint of "languidness" by those who kept restaurants and other eating places! See criticism printed elsewhere.

Ex-Congressman and ex-United States Labor Commissioner T. W. Phillips, of Pennsylvania, was present and briefly addressed the convention, presenting Christianity as the only religion which contains forgiveness of sins, and teaches humility, the greatness of service and immortality.

That was a great speech of Hon. O. W. Stewart, on "The Greatest Govern-

mental Problem," and the remembrance of those corralled jack-rabbits, captured and penned by the tender-foot college athlete under the impression that they were lambs and a part of the flock he was herding, ought to inspire temperance workers and voters with the virtue of "persistence" in the good work, against all manner of opposition.

In one respect our conventions differ from those of other religious bodies. We have never been able to get up any spirited contest in the election of officers, not even for the president of the American Christian Missionary Society. This organization, very wisely, changes its president each year, and passes around the honor and responsibility of the position among brethren whose ability, character, age and service entitle them to such recognition. The custom with most religious bodies is to have a number of men nominated, in nominating speeches, and then vote on them by ballot, and this often becomes very exciting. Never but once since the plan of electing by ballot was adopted, has there been more than one candidate nominated. This year Z. T. Sweeney, who for many years served as pastor of the church at Columbus, Ind., and who, under President Harrison, served his country as Consul General to Turkey, and is at present preacher, lecturer and fish commissioner of Indiana, was nominated and elected without opposition. Brother Sweeney will have the honor, probably, of presiding over the largest convention ever held in our history, if all the signs do not fail. He is now President, and may exercise his function throughout the year in stimulating gifts to the society which he represents, and in other ways promoting the welfare of the work of Home Missions.

A New Named Fund For Church Extension.

(Continued from page 556.)

but is added to the fund semi-annually. The fund being loaned at 4 per cent to be returned in five equal annual installments by the mission church that has been aided to build, is increasing by the interest compounding itself semi-annually. The returns on loans and the going out of the money again to help other churches to build increases the working power of the fund, so that the work done by a Named Loan Fund is something wonderful in the course of a few years.

That the working power of such a fund may be actually known, we publish a statement of the General F. M. Drake Fund, established in February, 1889.

GENERAL F. M. DRAKE.
(Established February 1, 1889.)

Total amt. received from Gen. F. M. Drake.....	\$ 5,000 00
Total amt. received from returned loans to Sept. 30, 1903.....	11,097 00
Total amt. of interest received to Sept. 30, 1903.....	2,546 94
By 49 loans made aggregating.....	\$18,470 00
Cash on hand to balance..	173 94
	\$18,643 94 \$18,643 94

It will be noticed that this fund has built 49 churches and done the work of \$18,643 in 14 years. It was the showing of the above statement of the Drake Fund to Brother Main that decided him to take the Named Fund at once. He stated to Brother Muckley that God had blest and prospered him in business during the last few years and he wanted to put \$5,000 where it would do the most good, and he believed the money would work most surely and the most rapidly in the Church Extension Fund. We should have many more such men who would establish Named Loan Funds in our Church Extension work at once.

Current Literature

Decennial Publications of the University of Chicago. (University of Chicago Press.)

In commemoration of its tenth anniversary, the University of Chicago is issuing an elaborate series of monographs presenting original investigations by members of the university in the several departments. We have before us the following numbers in the series: "The Elements of Chrysostom's Power as a Preacher," by Prof. Galusha Anderson (paper, quarto, pp. 16, \$.25 net); "Practical Theology," by Gerald Birney Smith (paper, quarto, pp. 21, \$.25 net); "Have We the Likeness of Christ?" by Prof. Franklin Johnson (paper, quarto, 24 pp. illustrated, \$.50 net); "The Virgin Birth," by Allan Hoben, Ph.D., (paper, pp. 87, \$.50 net). The latter is not a theological but a purely historical and linguistic study, tracing the use of the narrative of the virgin birth of Jesus in apostolic times and by the ante-Nicene fathers.

The Faith of Robert Louis Stevenson. By John Kelman, Jr. (Revell. \$1.50 net.)

There are some who would call Stevenson a man of doubt rather than a man of faith, as there are some who would call Lincoln an infidel because he was not a church member. Such estimates are false, not that they place too high a value on the church, but that they put too low a value on men. It is hard for one who is "three-fifths artist and two-fifths adventurer," as Stevenson said of himself, to be religious according to the orderly and decorous manner which most of us feel to be incumbent upon us. Yet such a man may have, and in Stevenson's case did have, an almost subconscious faith, a faith which seldom

risks to the surface in declarations of doctrine, but which sweetens the fountains of life, purifies the heart and gives the soul fortitude for his struggle with the world. "There are strong men whom God has guided though they have not known Him, and quiet men who do not seem to be following Christ and yet unquestionably are casting out devils." Mr. Kelman, who is pastor of a church in Edinburgh, views Stevenson with a large and lenient vision and interprets him as a man of essentially religious nature. His book is a charming piece of literary criticism and appreciation. It is a distinct service to faith to show that, while there may be hypocrites in the world who profess more faith than they have, there are others, like the beloved and versatile "R. L. S.," who have more faith than they profess.

Outlines of an Introduction to the Old Testament. By John Walter Beardslee. Revell. \$1.20 net.)

A useful and compact little volume which takes up separately every book in the Old Testament, summarizing the contents and giving some discussion of authorship, date, structure, purpose, etc.—all within 200 pages. On disputed points the author gives the arguments on both sides, with an obvious and generally successful attempt at fairness, but his own position is that of the thorough-going conservative. He is not even willing to concede that the statement about the meekness of Moses and the account of his death and that "no man knoweth of his sepulchre unto this day," were written by any other than Moses' hand. To him they "do not present any serious difficulty, for the assertion that he did not write them is at least no stronger than the contrary assertion that he did write them." The book on the whole, however, is much more valuable than one might infer from this remarkable statement.

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People's Forum

Faith and Repentance.

In your issue of August 13, I read with interest an article by W. T. Moore. "Jesus and His Apostles in the Inquiry Room."

He says: "By an examination of the three records of this commission, as given in Matt. 28:19, 20; Mark 16:15, 16; Luke 24:44-48," etc. In this last passage Jesus said unto his apostles that he had already told them that all things recorded by Moses and the prophets about him would be fulfilled, "then opened he their minds, that they might understand the Scriptures; and he said unto them, 'Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and (unto) remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.'" It seems that the apostles did not fully understand the Scriptures, but that now Jesus opened their minds so that they could do so, and immediately called their attention to a summary of the prophecies in the words used by him, "Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." This statement does not seem to be a *commission* to the apostles, but a summary of prophecies concerning what would be done about him after his resurrection, and he was particularly anxious for them to understand this. Why? Because he had already given them two commissions, in neither of which was "repentance" mentioned, and there were prophecies stating that "repentance" in connection with remission of sins would be preached. He wished that there should be no confusion, so he opened their minds particularly about "repentance."

He had commissioned them to preach the gospel to the whole creation. "He that believeth and is baptized shall be saved." I believe that when the gospel is preached, and the man believes and is baptized, that he will be saved (have remission of past sins). If that be true, where was the necessity for repentance, and why did the apostles preach repentance instead of faith? The prophecy had to be fulfilled, and they had to change from faith to repentance. Not a word in the commission about 'repentance as recorded in Matthew. It was very necessary for them to understand this. The explanation was very simple to a Greek-speaking person. When Jesus said to his apostles that the prophets had said "that *metanoian* unto remission of sins should be preached," what did they understand? Change of mind. Does the word ever mean anything else? If so, where? When Jesus called their attention to this prophecy, he said, "that change of mind unto remission of sins," etc. It would take that form of expression instead of *pistenoos*. Why? Because all the listeners were Jews who had decided that Jesus was an impostor, and now in order to be saved they must change their minds.

Dr. Moore does not say so explicitly, but conveys the idea that these Jews believed before they cried out, and that such was implied by the expression, "they were pricked in their heart" (not to the heart, as he quotes it). Does this Greek expression ever mean a change of mind, from disbelief to belief? It is used twice only in the New Testament, once literally and once figuratively. They were startled and cried out. After many other words by Peter proving that Jesus was the Christ, as many as believed were baptized, showing that "pricked in their heart" was not believing. There were some who did not believe even after Peter argued still further, for it says that they who received his word were baptized, implying that some did not even then believe.

In the entire New Testament Scriptures, not a single person is told to believe and repent! Should we do it? Would we do it if we

would open our minds that have been blinded by tradition? Campbell says "reform." McGarvey makes sport of him, and after saying it means "change of mind," changes it without any reason to "change of will," but the masses of our preachers stick to "repentance" and never translate! In Acts 20:21, we have "testifying both to Jews and to Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Two different persons; repentance to one and faith to the other.

As we modern preachers tell all men to believe, repent and be baptized, is it not strange that no apostle or inspired preacher ever told any man to believe, repent and be baptized! Repentance and belief are never required of the same man! Do not all Greek words have definite ideas? If not, how can we translate? Does not *metanoian* have a definite meaning, and should not that meaning be always given, and if not, who has the authority to change it? Were we to translate this word, would not the meaning be made plain? Is anything lost by a faithful translation? If *metanoian* does not mean "change of mind," what does it mean?

Dr. Moore says: "In the case of the Pentecostians, it is evident (?) that they already believed the gospel, for they were pricked to the heart, and being under deep conviction (?) cried out, Men and brethren, what must we do? They were not, therefore, told to believe, but to repent and be baptized. In other words, they were not told to do what they had already done, but to do that which still remained to be done." What remained to be done? He says that they were under "deep conviction," whatever that means. If they believed and were then baptized, would not their sins be pardoned? What else was necessary? He says that Paul had believed and repented? What had Paul done? He had been a disbeliever, but had changed his mind, and was now a believer. He was anxiously waiting for Ananias to tell him what to do. He had not been told to repent or to believe. Evidence was forced upon him that caused him to change his mind, and then he was told to be baptized. While he was waiting to be told, he prayed and fasted, according to Jewish custom. Will Dr. Moore please meet these difficulties?

E. W. HERNDON.

Austin, Tex.

(1) It is not needful to make an extended reply to the foregoing. In my remarks, to which exception is taken, I was aiming to write for the people, and could not, therefore, use a new biblical terminology. This would have required explanation, and my aim would have been defeated in multiplying words. We sadly need a new terminology, but this should be given in a translation of the Bible into our modern English. It ought not to be attempted in a popular discussion intended for the maps.

(2) I am not sure that Brother Herndon's translation of *metanoia* will help matters much. It is not always safe to follow the etymological meaning of a word. Doubtless the notion of a change of mind is always included in *metanoia*, but it may contain more than this. Luke is especially partial to the word, and probably for the reason that he looks at the gospel from the standpoint of Christ's death and remission of sins.

(3) I fail to see that there is anything the matter with my contention that the Pentecostians believed when they cried out. Does any one think they would have been pricked in their hearts, if they had not believed what Peter preached? But what did he preach? Undoubtedly the very marrow of the gospel. That the faith of those who cried out was increased after Peter exhorted them may well be believed; but the record nowhere says, "As many as believed were baptized," but "as many as having received his word were baptized." We had better stick to the book, no matter what becomes of our theories.

W. T. MOORE.

The Quiet Hour

The secret of spiritual power is in being alone with God.—M. W. Knapp.

Where anxiety begins, faith ends; and where faith begins, anxiety ends.—George Muller.

Fear in all its forms is a kind of atheism. The man who is afraid has lost his faith; he no longer believes in God.—D. L. Moody.

Truth shines like light from heaven; but the mind and conscience within the man constitute the reflector that receives it.—Arnol.

Men are always wanting to do some great thing. Let them overcome themselves, for that is the greatest conquest.—Drummond.

The chief end of discipline is high personal character. Character is the triumph over temptation. The surest conservative of character is service.—Roswell D. Hitchcock.

Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.—Fenelon.

The effective life and the receptive life are one. No sweep of arm that does some work for God, but harvests also some more of the truth of God, and sweeps it into the treasury of life.—Phillip Brooks.

Patience is the crowning grace of a Christian life. Many people can endure tribulation, but cannot be patient over it. They can "wait" for the Lord, but they cannot "wait patiently" for Him.—M. W. Knapp.

"Just to be tender, just to be true,
Just to be glad the whole day through;
Just to be merciful, just to be mild,
Just to be trustful as a child;
Just to be gentle, and kind, and sweet;
Just to be helpful, with willing feet;
Just to be cheery when things go wrong,
Just to drive sadness away with a song;
Whether the hour is dark or bright,
Just to be loyal to God and right;
Just to believe that God knows best,
Just in his promise ever to rest;
Just to let love be our daily key—
This is God's will for you and for me."

—Selected.

O Thou ever blessed fountain of life, I bless Thee that Thou hast infused into me Thine own vital breath, so that I am become a living soul. It is my earnest desire that I may not only live, but grow. May I grow in patience and fortitude of soul, in humility and zeal, in spirituality and a heavenly disposition of mind. In a word, as Thou knowest I hunger and thirst after righteousness, make me whatever Thou wouldst delight to see me. Draw on my soul, by the gentle influences of Thy gracious Spirit, every trace and every feature which Thine eye, O heavenly Father, may survey with pleasure, and which Thou mayest acknowledge as Thine own image. I ask and hope it through him of whose fullness we have all received. Amen.



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The Friendly Hand.

When a man ain't got a cent, an' he's feelin' kin' o' blue,
An' the clouds hang dark an' heavy, an' won't let the sunshine through,
It's a great thing, O my brethren, for a feller just to lay
His hand upon your shoulder in a friendly sort o' way!

It makes a man feel curious; it makes the tear drops start;
An' you sort o' feel a flutter in the region of the heart.
You can't look up and meet his eyes: you don't know what to say,
When his hand is on your shoulder in a friendly sort o' way.

Oh, the world's a curious compound, with its honey an' its gall,
With its cares an' bitter crosses; but a good world, after all.
An' a good God must have made it—leastwise, that's what I say,
When a hand rests on your shoulder in a friendly sort o' way.

—James Whitcomb Riley.

Paul's Goat Team.

Sarah Endicott Ober.

Paul Gophet went to bed nine years old, and when he awoke he was ten. But he wished he was not as old, when his three brothers gave him each ten slaps to begin the day with.

"Love pats don't hurt," said his sister Sallie, and she gave him ten kisses to make up.

Birthdays came so frequently in the Gophet family that they were not celebrated.

"We would never do anything else but celebrate," said jolly Mother Gophet, "if we kept all the birthdays and holidays in the year."

But Mother and Father Gophet had always some nice surprise in store. Paul came right in the middle of the family, which was like a long flight of steps, from Tom, who was very proud of his neckties and downy upper lip, down to Baby Bunting, whose one-act performance of putting his chubby toe into his mouth delighted the whole tribe, and convulsed them with laughter.

"Does anyone know of a birthday?" asked Father Gophet, solemnly, at the breakfast table.

"I've got one!" cried Paul, eagerly.

"Now that is strange," said his father. "There was something out in the barn for a boy with a birthday. Are you sure you are the one?"

Yes, Paul was sure, there was no other Gophet birthday in that month; which was a mercy, as Mother Gophet said, for Christmas came in that month, too, and New Year's followed close behind, and what would she do with any more "remembering days?"

Off to the barn flew the whole lot, Tom's long legs leading the mob, while Sallie brought up the rear, with Baby Bunting's head bobbing over her shoulder.

That big old barn! There never was another such place! No cows or horses were there, or had been for years. It was as sweet and fragrant as could be, with its big mows chock-full of hay. There was a real floor for the second story, that lifted up in the middle, when the hay was put in, just like the draw to bridge that spanned the

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broad river a mile away. There were real stairs leading to the upper story, not a ladder like those in the other barns in the neighborhood. Way up in the "cock-loft" were Tom's pigeons, and the pretty "pouters" and "fantails" were so tame that the children could catch them and hold and pet them to their heart's content.

Down in the basement were guinea pigs, rabbits and cages of white mice, besides toads and other reptiles, and cats—cats everywhere, of all sizes and colors. For the Gophets were all enthusiastic lovers of any and every living thing.

In the stalls were four goats. Lily was a snow white African goat with long, black horns. Nannie was a common gray goat, with a wonderful appetite for all sorts of indigestible things, from the children's dresses to nails and old tin cans. But the prettiest sight of all was the twins, Lily's kids, Jettie and Gypsy, who belonged to Paul. They were so exactly alike that no one but he could tell them apart. They were black and white, and spotted beautifully.

But we shall never get to the birthday surprise if we try to describe all the barn pets, so I will tell you now what it was. There in the middle of the floor stood Jettie and Gypsy harnessed to the prettiest little wagon! The goats tossed their heads, and rattled their shining harness as if they were proud enough of it all. The old barn rang with the shouts of delight and surprise, as the tribe crowded around the little turn-out. But Paul still stood in the doorway, staring with eyes and mouth wide open, but never uttering a sound.

"Go see your birthday present," said Sallie, giving him a little push.

"Is that mine?" gasped Paul, drawing a long breath.

"Read the placard," said Sallie, pointing to a big card that was fastened on the harness. And Paul read, "For little old Faithful."

"Is that me?" he gasped again.

"Who else can it be?" asked. "Who gets the kindlings every night? Who runs the errands, when all the rest shirk out? Who does all the chores, when the other boys play hookey?"

"And who cuts wood for poor Ma'am Gallop?" cried Tom.

"Who digs out the paths for her when the snow comes?"

"And who always gives up the biggest piece, and gives me the biggest bite of his apple?" chimed in little Claire, whose heart lay very near her mouth.

"And who always digs the graves?" put in Elsie, solemnly.

At which they all shouted with laughter, for though they all delighted in funerals, no one liked to dig the graves.

"And who does the work the unfaithful boy leaves undone?" finished Sallie severely, and looking straight at Teddy, who turned very red and looked crestfallen.

"I don't care!" he muttered, tossing his head. "You quit preaching, Sallie

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CONSUMPTION

Gophet. You're always nagging a fellow."

But Sallie did like to "preach" and she held forth on the merits and rewards of good boys, and punishment of the bad ones, until there would have been an open fight between her and Teddy, but for Paul.

"O, hush up!" he cried. "I never did nothing" (for his feelings always affected his grammar). "I loved to do things. I never did nothing—never!"

But Paul's joy was unbounded when he at last realized that the whole outfit was his own. He had trained the goats to work in harness from the time they were tiny kids; though his harness was made from bits of string, and his wagon from a soap box, ingeniously combined with the wheels of a cast-off baby carriage. But this harness was a "sure enough" one, of shining red leather, all studded with brass. And this wagon was a miniature express, strongly made, and gay with bright paint. Was there ever such a lucky boy!

"O, my—O, my!" screamed Paul, his blue eyes shining with delight. "It's—it's—it's just—goluptious!" and that to Paul expressed the height of appreciation.

Paul never was happy unless he could share his pleasures, so Elsie and little Claire were politely assisted into the back seat of the wagon, and Teddy and Paul took the front, and off they went for a ride.

Paul's goat team became a feature in Goshen, the town where the Gophets lived, and a pretty picture it made with its load of happy young faces. Paul had other uses for it, however, and many an errand he went on for his parents or the neighbors. He made a "heater," or snowplow, and with his goats attached, he cleared the paths for all the yards in the neighborhood. And wherever there was a lonely old lady, Master Paul could always be reckoned on, to clear paths, do errands, or bring wood with his team, and his bright, cheery face did the lonely old hearts as much good as did his ministrations.

But Paul had one grief: Sallie could never be persuaded to ride in his wagon. She felt it beneath the dignity of her fifteen years, for she was now "putting away childish things," though at heart she was just as much a child as ever. One day she was walking in the woods when Paul overtook her with his team.

"O, Sallie!" he cried, reining up the goats in good style beside her. "Come ride, now do! just a little way."

Sallie refused at first, but who could resist Paul's pleadings? At last she consented, just to please him, only stipulating that the ride should not extend beyond the woods, and must be kept a solemn secret. Paul agreed, and jumped out to help her in, pushing the front seat well back to allow room for Sallie's long legs.

When she was nicely seated, and he was about to spring in, his hat blew off. He dropped the reins, and ran to catch it, but a gust of wind flung it right into the goats' faces. They shied, then started off in a panic. Madly they tore down the road, Sallie clinging to the seat, helpless to stop them, for the reins were dragging on

the ground. She shouted to the goats, but that only made them run the faster. They were hungry and impatient to get home, for they had been all the forenoon on the road.

Down through the main street they flew, past stores and houses, bearing the mortified and angry girl. Her hat blew off, and her long hair streamed in the wind, but all she could do was to hold on for dear life, though tears blinded her eyes. The goats never slackened their speed until they reached the barn and halted in their stalls. Far, far behind ran Paul, puffing and blowing, and gasping, at the top of his voice, "Whoa—whoa—stop—Sallie—stop! Bring back my team!"

Sallie scrambled out of the wagon as soon as it stopped, and rushed to the house in a passion of tears.

"O, I'll never—never see anybody again!" she wailed as her mother tried in vain to comfort her. "I can never look people in the face! What will they think of me, to ride through the town like a great tomboy? O, dear me! What shall I do!"

Paul reached the barn full ten minutes afterwards, and as soon as he found that his beloved team was safe

and unhurt, he rushed to the house.

"What made you run off with my goat team?" he demanded of Sallie, who stared at him for a moment breathless at this unmerited accusation.

"Run off with your team?" she cried, in utter bewilderment. "Why, what do you mean? It was your old team that ran off with me!"

"I'll never ask you to ride again," sputtered Paul.

"And I never want you to!" declared Sallie.

"Children, children!" warned Mother Gophet, as Sallie's black eyes blazed, and Paul's little fists doubled up.

But Sallie's rage ended, as all her furies generally did, in a hearty burst of laughter, as the comical side of the affair struck her; and Paul, seeing that no blame was attached to his beloved goats, joined in, so the trouble was over. But Sallie never forgot her "John Gilpin" ride, which became a by-word of the family.—*The Congregationalist*.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

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Abraham Lincoln's Wit.

Whole books have been filled with anecdotes of our great martyr war president. None of them more strikingly illustrate his practical cuteness in a critical moment than that related by the late Bishop Simpson before the Yale theological students.

A committee from New York, composed of leading citizens, went to see Mr. Lincoln in reference to the conduct of the war.

After they had transacted their general business and the committee were making their way to the door—he was standing in the other part of the room—one of the gentlemen, who presumed on his acquaintance with Mr. Lincoln to ask particularly searching questions, stepped up to him and in the lowest tone of voice, said:

"Mr. President, I would like to know where Burnside's fleet is going."

Burnside had just sailed with a fleet, but the destination was unknown.

"Well," said Mr. Lincoln, in a low tone of voice, "would you very much like to know?"

"Yes," he said, "I would."

"Well, now," said Lincoln, "if I would tell you, perhaps you would tell someone else?"

"No," he said, "I would not."

Then Mr. Lincoln, putting up his hand to his face and as if to whisper, said loud enough for all to hear: "He's gone to sea!"—*Michigan Christian Advocate*.

Is Friday an Unlucky Day?

Friday, long considered a day of ill omen, has been an eventful one in American history, and Americans ought not to be afraid of it.

Friday, Christopher Columbus sailed on his voyage of discovery.

Friday, ten weeks later, he discovered America.

Friday, Henry III. gave John Cabot his commission, which led to the discovery of North America.

Friday, Saint Augustine, the oldest town in the United States, was founded.

Friday, the Mayflower, with the Pilgrims, arrived in Provincetown, and on Friday they signed the august compact, the forerunner of the present Constitution.

Friday, George Washington was born.

Friday, Bunker Hill was seized and fortified.

Friday, the surrender of Saratoga was made.

"Now, children," said the teacher, "let us see what you remember about the animal kingdom and the domestic animals that belong to it. You have named all the domestic animals but one. Who can tell me what that one is? It has bristly hair, likes dirt and is fond of getting into the mud." Miss Fanny looked expectantly around the room. "Can't you think, Tommy?" she asked, encouragingly. "Yes'm," was the shame-faced reply. "It's me."

Helping People.

Sometime since we were invited to a small gathering at the house of a friend. One of the guests was to come on the train from a neighboring town. After hearing the whistle of the engine we went out on the porch to await her arrival. Soon we saw her passing up a neighboring street carrying a large and heavy carpet-bag, while a feeble old lady, poorly dressed, was walking by her side.

"That is just like G—," said the hostess; "she has found that old woman at the depot, and is lending her a hand."

So it proved. This young girl was beautiful, talented and accomplished. Yet she was not ashamed to be seen carrying the burden and acting as a guide for the aged and poor. Many ladies of far less position and culture would have been horrified at the very suggestion.

In conversation afterward we found that this little act was but an index finger pointing to her whole life. She not only enjoyed helping people who need help, but made it the rule of her life. Every day she asked God to give her an opportunity to lift some burden. And her burden-bearing was done in such a modest way that the burden-bearer never seemed prominent. Helping people! It is more a privilege than a duty.—*Epworth Herald*.

Companions in Courtesy.

Warm was the Irish heart of the late Lord Dufferin. Shortly before he left Canada he was walking one windy day when he came upon an old Irish laborer.

The governor stopped to have a chat, and the laborer stood bare-headed, the wind blowing his thin, white hair roughly about.

"Put on your hat," said Lord Dufferin.

"Not in your excellency's presence," replied the old man.

"Then," said his lordship, taking off his own hat, "if you will expose your gray hairs to this wind out of deference for my position, I must expose mine to it out of respect for your gray hairs."—*The King's Own*.

A VERY small girl in a Harlem apartment was observed by a friend of the family eating a certain cereal preparation. She seemed to eat, as the English are said to take their pleasures, sadly.

"Don't you like that, my dear?" inquired the friend.

"Not partic'ly," replied the little maid.

"Why do you eat it, then?" persisted the inquirer.

The daughter of the house paused with spoon on edge of bowl.

"It's got to be eaten," she answered, gravely. "The groceryman gives mamma a rag doll for every two packages she buys, and it's got to be eaten every morning."

And she continued to eat cereal.—*Christian Endeavor World*.

The head master of the Wakefield grammar school, in an examination paper on general knowledge asked, "Who was John Wesley?"

One boy answered as follows: "John Wesley invented Methodist chapels, and afterwards became duke of Wellington."—*Bishop How*.

"Why, Jimmie," said the gracious hostess, "you've taken half a pie on your plate."

"Yes'm. Mamma said I musn't have but one piece when I was visitin'."

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With the Children

By J. Breckenridge Ellis

Donnie Swift, Billings, Mo.: "Well, I'm back again, but not with a quarterly report." (Donnie was the 393rd to join the Advance Society.) "I kept the rules six weeks when one Sunday we had a family reunion at the Dug Spring, and with the coming of many big cousins and little cousins, aunts and uncles, I forgot to read my Bible verse. I wish you had been there, too, and we would have given you all the chocolate cake you could eat. I believe that is the kind you said you liked." (So it is; still, I don't dislike fig cake.) "I am going to begin keeping the rules again. I am reading 'Lady of the Lake.' I like it fine. I would like to have been in that show with Helen Ross. It was acted at our school once, but I can't remember it. It has been a long time since I saw a letter from Gussie Toren. What has become of her? Ruth Day and I live in the same county, though I am not acquainted with her."

Grace Read, Dermid, Ont., Canada: "I send my 2nd quarterly report. This summer I went to a town called Fort Frances. It isn't very large. It is across the Rainy River from Koochiching, in Minnesota." (Oh, I thought it was in China!) "I went over the river to Koochiching. It was the first time I had been in the United States for five years. I saw the falls. They are very pretty. I have a black kitten named Josie. She is such a good little mouser. She is playful, too." (Please rub her behind the left ear for me.)

Grand Rapids, Mich.: "I send my 3rd quarterly report, but you see it doesn't begin where the 2nd left off, because at the end of the 2nd, I began forgetting, and I forgot four weeks, either my quotation or Bible verse or something." (It's a bad thing to begin, isn't it? By the way, you didn't sign your name. I rummaged around on the outside of the envelope and found, "Return to A. Per Lee." You, I suppose?)

Madge Masters, Ozark, Ark.: "I send my report for the 20th quarter. I don't believe there are any ahead of me. Did you ever go 'possum hunting? We are talking of going one night this week. My, but we will have fun!" (My!) "You ought to go with us and help eat the 'possum and sweet potatoes—my, but they will be good!" (Haven't caught it yet, have 'you?) "Do you like persimmons?" (Yellow ones.) "We have so many good ones down here. They are what the 'possums get fat on." (Don't blame 'em.) "Last night, just about dark, Claire called to me to meet her down at the 'Red Dirt,' our half-way meeting place; she said there was going to be some kind of a show at Oak Hill and she wanted to go. I did, too, so I went up home with her, and Uncle Will said we would have to walk if we went." (Oh, Uncle Will!) "We thought that would be lots of fun, so I came and begged mamma to let me go, and I got ready" (Wonder which dress you wore?) "and was back at Uncle Will's in 20 minutes." (Your hair must have been all

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ready in the first place.) "We (Claire, Will, Eunice, Maude Gorman and I) started out with our lantern, and the fun we did have as we went down the mountain! When we got there, the man was up there making his little speech" (little?) "and we could see the great Kansas City flood for just 10 cents." (Pretty cheap, but we got to see it over here for nothing.) "He had a wagon with some kind of a light inside, and all along the side were holes for us to look through. We looked" (of course you did; that was what you were there for, wasn't it?) "and saw all of them, too. There were some comic ones. They had a large graphophone that played several nice pieces" (and sounded like a sleepy man singing 'way back in his nose?), "but a crowd of boys were having Kangaroo Court in the schoolhouse, and they made such a noise the show had to close" (shut up all those holes in the side, I suppose). "But we thought we were well paid, even if we did have to walk. A good many of the Av. S. members have been bragging about their cats, so I will about mine; their names are Thisbe and Pyramus. His tail has a little white tip on it. Every time we grind coffee he will come around and beg for some, and when he gets it, he chews it up and begs for more. They are both black and are regular Arkansas cats, for they would rather have biscuits than any other kind of bread. I am glad that old gold and blue are the Av. S. colors." (Some things are so big that you get no real idea of them when given their dimensions. For instance, when you are told that some of our guns in the navy are 39 feet long, as I am telling you now, and that they send their load 13 miles, and in doing so, consume more than 500 pounds of powder in each explosion, you don't really grasp the actual magnitude and power of such a weapon. In like manner, when Madge tells us that she sends her 20th report in the Advance Society work, we can hardly realize just what this means, unless we go into details. She was the 94th to join our ranks.

Her simple statement means that for 240 weeks, or, in round numbers, for five years, this member has not missed reading a verse in the Bible every day, that is to say, a verse every day for 1,680 days; and so far from contenting herself with one verse a day, I see in her 20th report that during the last 12 weeks she read 2,565 verses. That isn't all; for five years she has read 30 lines of poetry and 5 pages of history each week—I mean at least that much. Her last report averages 10 pages of history a week, while her total poetry is 2,091 lines from "Idyls of the King." She has memorized a quotation from a standard author once a week for five years, and all that time has kept her account in her note book. It is when we go into details thus, that we realize what the Av. S. is doing for us—not, as I have always said, that it puts a quantity of good literature in our minds, though of course it does that; but that it gives us the habit of reading the best, the habit of associating with bright and pure minds. It is habit that accomplishes a large part of the world's work; it is habit that leads to so much misery and sin and disease. It is habit that will keep us from these things. I wish I could get more to join our society, because I know it would cause them to form the habit of good reading and good thinking.)

As I write this, I have not had time to hear from you about our Advance Society orphan. What will you do about it? It is altogether in your power to decide whether you will take a little stranger into your protection, and be a blessing to it, or whether you will do nothing. I have put the case before you, and as I said, it is not my purpose to urge it, because you know the need, and I would not have you give unwillingly. If you want our society to adopt an orphan, send your contribution at once; send what you feel you can spare, and what such necessity calls for. This is for many of you your first opportunity to help in a work so good, so great, so noble.

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For the brighter age to be.

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For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	583
EDITORIAL:	
Religion in the Home.....	585
Why is there a Falling off in the Number of Ministerial Students?.....	585
The Business Men's Meeting.....	586
The Christian Endeavor Book League Fund	586
Editor's Easy Chair.....	587
Notes and Comments.....	587
CONTRIBUTED ARTICLES:	
Our October Anniversaries. F. D. Power	588
Vision (poem) Thomas Curtis Clark...	588
A Business-like Church Meeting. Amos R. Wells	589
The Faith of the Evangelical Lutheran Church. M. Rhodes.....	590
Christ's Sayings. Cephas Shelburne....	591
Morley's Life of Gladstone. William Durban.....	592
A New Missionary Method.....	593
NEWS FROM MANY FIELDS:	
Texas.....	594
Kentucky.....	594
Nebraska.....	594
Indiana.....	595
Los Angeles.....	595
Michigan.....	595
THE SUNDAY-SCHOOL.....	596
CHRISTIAN ENDEAVOR.....	597
MIDWEEK PRAYER-MEETING	597
OUR BUDGET.....	598
CORRESPONDENCE:	
When the Plague Comes to Town.....	600
Honor to Whom Honor is Due.....	601
As Another Saw Us	601
Successful Methods of Collecting Missionary Money.....	602
C. W. B. M. in Missouri.....	602
MARRIAGES.....	603
OBITUARIES.....	603
EVANGELISTIC.....	604
CURRENT LITERATURE.....	606
PEOPLE'S FORUM	607
THE QUIET HOUR	607
FAMILY CIRCLE.....	608
WITH THE CHILDREN.....	611

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THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

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November 5, 1903

No. 45

Current Events

In front of a certain store in St. Louis a young man has been standing for several days, handing to all passers-by circulars calling upon all friends of labor to "BOYCOTT" (in very large type) this store, on the ground that its proprietor is "unfair to union labor." This is a grave charge, and it is apt to stir to indignation the sympathetic hearts of people who believe that labor ought to have its rights, and that unfairness toward it is an outrage. But just what has this employer done that he should be branded as "unfair to union labor"? It appears, upon investigation, that certain employees in his trade have recently formed a union, and that they have persuaded some stores to agree to employ only members of the union. But the proprietor of this store says that the union is nothing to him; that it was not organized by his advice or for his benefit; he does not see why he should give the union's members any preference over others. In short, he says he will employ the fittest men he can find, without reference to their membership or non-membership in a union. This seems reasonable, does it not? But this is the very attitude which the "boycott" circular describes as "unfair to union labor." The unfairness consists in putting it on a par with other labor. The simple justice for which they so modestly ask is a complete monopoly of this particular branch of employment. To order a boycott against an employer on the ground that he is not fair to union labor, is the same as saying that fairness is all they ask for. To be fair means to be impartial. But when we investigate this demand for impartiality, it turns out to be a demand that all the jobs be given to union men, and that all the non-union men be thrown into the street. A beautiful piece of impartiality this!



A conference of capitalists and employers was held in Chicago last week for the purpose of organizing a national federation of employers' associations. It resulted in the formation of what is to be known as the "Citizens Industrial Association of America." The organization of local employers' associations in the various

states has been one of the most important recent movements in connection with the labor problem. Employers have come to feel that, if labor is going to act unitedly in making its demands and enforcing them by strike and boycott, capital must act as a unit in dealing with these demands. The justification for labor unions is the justification for unions of employers, and there is as good reason for one to take on the dignity of a national organization as for the other. The addresses at the Chicago conference were in a conservative vein, and indicated only a desire to do what is right and to prevent unreasonable and ruinous demands on the part of the unions. The principle for which the association stands is the principle of the "open shop;" that is, that union labor is to be considered on an equal footing with non-union labor and neither is to be discriminated against in favor of the other. This is not the program which is most popular with the unions and neither does it meet the desires of the violent anti-unionists, but it is the only method which will save the industrial world from the tyranny of the labor unions on the one hand, or of the employers on the other. The refusal of certain employers to have anything to do with union labor and the policy of discharging employees who join the unions is equivalent to a declaration of war. It is saying to the laborers, it is our place to issue orders and your place to submit. The opposition of the unions to the principle of the open shop is a weak appeal for special favors from the parties whom they are organized to oppose, and an intolerable infringement upon the rights of non-union labor. We are of the opinion that this open-shop principle will have to be patiently worked out—and perhaps painfully fought out—before the relations of labor and capital can ever be amicably adjusted. If the new federation of employers can contribute anything to the right solution of that problem, it deserves the approval of all sane public opinion.



An unusually interesting political campaign is approaching its climax in New York City. The situation is complicated by some extraordinary elements which render all predictions liable to a wide margin of error. Two of the fusion nominees, Grout and Fornes, accepted places on the Tam-

many ticket and were then dropped by the fusionists. How much strength they will add to Tammany is a great uncertainty. There have been and still are serious breaks in the harmony of the Democratic ranks. Devery, the former Tammany chief of police, was dropped by that astute organization in its effort to look respectable during the campaign, and he is a candidate on an independent ticket which will appeal chiefly to those who want a simon pure article of graft without even a temporary masquerade of decency. How much strength Devery will draw from Tammany is another unsolved problem. The administration of Mayor Low has been fruitful of reforms, but naturally it has not pleased everybody. The reforms have been too sweeping to please some and not sufficiently so for others. The prospect of reform is sometimes more pleasing than the real thing. On the other hand, the fear of Tammany's rule has been considerably diminished in the popular mind by the lapse of these two years. The American citizen has a short memory, and it is much easier to bring his indignation to the voting point to turn out a bad administration that is in power than to prevent its return after a period of reform. These are some of the uncertainties of the present campaign. The Low administration is justified by its records, but New York will be on trial at the polls. Elections are to be held on Tuesday of this week in many cities and states, but none of them equals in importance the contest in New York.



One feels a degree of hesitancy in making any reference to the embarrassing situation in which Mr. William J. Bryan is at present involved in connection with the Bennett will. The admitted facts are these: Mr. Philo S. Bennett, of New Haven, Conn., a personal and political friend of Mr. Bryan, died leaving a will by which \$50,000 was bequeathed to Mr. Bryan, who, acting in the capacity of lawyer, wrote the will. As a confirmation of the will, Mr. Bennett left a sealed letter, addressed to his wife, explaining the disposition which he wished made of his property, including the bequest to Mr. Bryan. This letter contains interlineations in Mr. Bryan's handwriting. The law of Connecticut provides that the lawyer who draws a will (in this case Mr. Bryan) cannot appear in it as a legatee (as Mr. Bryan does, to the extent of \$50,-

Mr. Bryan's
Legacy.

000). The widow, whose legacy is less than the sum given to Mr. Bryan, is trying to break the will, on the ground that Mr. Bryan took advantage of his professional relations with Mr. Bennett, as his attorney, to influence him unduly in the disposition of his property, and on the ground that the above mentioned statute is clearly violated. The sealed letter, which bears marks of being at least a joint production of Mr. Bryan and Mr. Bennett, is declared to be a mere subterfuge for the evasion of the law. In any ordinary case, one would say without hesitation that there was good ground to invalidate the will. It is, to say the least, a most indelicate thing for a lawyer to write a will under which he is the chief beneficiary. The code of the profession and the sentiment of the public everywhere condemn such a procedure, and the laws of Connecticut, under which this will must be administered, explicitly prohibit it. In defense of Mr. Bryan's conduct it may be said that Mr. Bennett was a very warm political friend of Mr. Bryan, in a region where his political friends were very few. A bequest to him might seem equivalent to an endowment of the free silver cause. Mr. Bennett lived three years after the will was drawn, during which he might have changed it if he had been improperly influenced. No one, we hope, feels disposed to charge Mr. Bryan with a criminal or distinctively dishonest act. But he has shown a lack of delicacy and of sensitiveness to fine points of honor which will scarcely be gratifying to those who still regard him as an apostle of human rights.

The annexation of Canada to the United States is one of those questions in which nobody takes a very serious interest, but which inevitably come up for discussion at stated intervals. Canada's dissatisfaction with the Alaskan boundary award, and her consequent coolness toward Great Britain, who is blamed for the verdict, furnish the present occasion for the revival of the subject. Algernon Sartoris, a grandson of General Grant, has gained some prominence through a recently published statement, in which he says that the United States made a great mistake in ever submitting the boundary question to arbitration; that we ought simply to have taken possession of the disputed territory by force, and that while we are about it, we ought to take possession of Canada in the same way. We merely mention this as an illustration of one foolish form which the annexation agitation sometimes takes. Mr. Sartoris is himself half English, and his sentiments on the Canadian question certainly come very far from being American. Far more rational are Mr. Carnegie's recent words on the subject. He compares Canada's relation to the United States with Scotland's

relation to England, and asserts that when both parties are ready for a union to be effected, in the same way as the union of England and Scotland, it will be a great advantage commercially and politically to both countries. Perhaps it will. But one is reminded that it took a long time, and a great deal of bloodshed, for England and Scotland to get together. The Englishmen who first attacked this problem went at it precisely in the manner recommended by Mr. Sartoris, and even with this strenuous plan, it was more than five hundred years after the Norman conquest before the crowns of England and Scotland were united on the head of James I., and another century before the parliamentary union was effected under Queen Anne. So this historic instance of annexation, while it may illustrate the final advantages of the policy, does not in all respects encourage the annexationists. The hammer-and-tongs method of annexation is hopelessly out of date in this age, especially between civilized communities like the United States and Canada. If ever they are to be united, it must be a genuine love-match on both sides, and the shortest way to that end is for both parties to conduct themselves under their present conditions as peaceably and with as much of mutual helpfulness and good will as possible.

The Australian Confederation is now profoundly agitated over the question of locating their capital. When the several hitherto separate colonies entered into the confederation a few years ago, the long-standing jealousy between Melbourne in Victoria and Sydney in New South Wales found expression. New South Wales would come into the agreement only when it was promised that the capital should be located within her borders, and Victoria was appeased with a promise that it should not be within a hundred miles of Sydney. So the Confederation is committed to the establishment of its capital city somewhere within the province of New South Wales, but outside of a circle with a radius of one hundred miles, centering in the only large city in the province. This means virtually the establishment of a new city to be the capital. Several rival locations which meet the requirements are urging their claims, none of them having anything substantial to offer except a tract of land. The situation is not altogether dissimilar to that in this country when our capital was located at Washington. The site was chosen not because it was occupied by a city which could rightfully claim the distinction of having the capital of the nation, but because its location was suitable for the capital city and convenient with respect to the leading cities of the country. After all, the project of building a capital city to order is no great novelty and has frequently

turned out very satisfactorily. Peter the Great located his capital in the marshes of the Neva and then built St. Petersburg there, and Athens was chosen as the capital of the modern kingdom of Greece when it was only a squalid village of a dozen huts. Australia's "bush capital" is not to be despised.

In a railroad wreck eighty-five miles east of Kansas City, last Thursday, Mrs. Emma Booth-Tucker received injuries from which she died a few hours later. She was the second daughter of General William Booth, founder and commander-in-chief of the Salvation Army, and was forty-three years old at the time of her death. A woman of naturally fine sensibilities, delicate, refined and retiring, she devoted her life to the work of the Salvation Army—a service popularly supposed to be essentially boisterous and repulsively crude. But she lent to that work something of her own native refinement, and she moved among the cultured and rich and among the poor and degraded with the same self-possession as an equal to both. When her brother, Ballington Booth, left the Salvation Army in 1896 to organize his "Volunteers," her husband, Commander Booth-Tucker, succeeded him in charge of the Salvation Army in America, and Mrs. Booth-Tucker was given the rank of "Consul." To untiring zeal and executive efficiency she added a winsomeness of personality which contributed much to the success of her work.

Brevities.

Professor Mommsen, the famous German historian, died Saturday at his home in Berlin at the age of eighty-six.

The Cuban Congress convened on Monday. President Palma, in his message, congratulated the country on the satisfactory working out of the relations with the United States under the Platt amendment, and spoke in praise of President Roosevelt for calling a special session of the American Congress to consider the Cuban reciprocity treaty.

A run on some of the strongest trust companies in St. Louis furnished a sensation for two days last week. It soon developed that there was no cause for anxiety. It is believed that the flurry was caused by false rumors sent out by prominent financiers in Chicago or New York with a view to assisting in a manipulation of the stock market. If so, the result must have been unsatisfactory to the authors of the rumors, for the companies attacked showed themselves quite equal to the emergency. St. Louis was the only large city in the country which had not a single bank failure during the panic of 1893, and there is no city in the country whose financial institutions are on a more solid basis.

Religion in the Home.

From the responses which we have received to our articles in a recent number of the CHRISTIAN-EVANGELIST asking ministers and others to state what per cent of the families in their congregations or in the range of their acquaintance had any regular worship or religious instruction in their homes, and the nature of such religious exercises, we are justified in drawing the conclusion that not more than *five per cent* of the families represented in our churches have any sort of religious worship in their homes. A larger number of responses, representing a wider field, might increase this ratio, but we take it that those who have reported represent, very fairly, the average condition of things in the church as respects this matter. The religious exercises in the homes of the small per cent of families who do keep up religious worship, consist in reading a portion of Scripture and prayer. No doubt a larger per cent than this offer thanks at the table, but this custom is by no means universal even among church members.

If these facts represent, with any degree of accuracy, the real condition of things as relates to religious worship and religious instruction in our homes, our readers will agree with us that it is high time for an agitation on this subject. Those who have responded to our request—and we could wish the number had been greater, indicating a larger interest on the part of the ministers—express their gratification that we have taken this matter up in the CHRISTIAN-EVANGELIST. One person writes: "I rejoice to know that at last some one, whose voice may be heard further than mine, has taken up the subject of religious exercises in the home. I owe my firm faith in the Christian religion to the fact that my father read the Bible and prayed in the family every day from the time I was able to hear it until I left home, and I know that he prays for me at the family altar every morning now." Another minister writes: "I have stayed in the homes of professed Christians of all denominations in New York and Wisconsin, including our own people and preachers, and I should say, in answer to your questions, that about five per cent conduct family worship, consisting of reading a portion of Scripture and prayer. Herein is a great weakness in our brotherhood." Another, giving the same per cent as the foregoing, though from a different state, writes: "I am glad you have called my attention to this fact in this way, and I shall look with special interest to your articles."

Who can calculate the loss in membership, in spiritual power and energy, in religious zeal and efficiency, from the failure of the ninety-five families out of every hundred to read and explain the Word of God to their families, and to invoke daily the divine blessing and guidance? What matter of greater

concern can there possibly be among us than the revival of interest on this subject, and the quickening of the consciences of those who are heads of families as to the religious training of the children in their home? We are free to say that in our judgment, our power and usefulness in the future as a religious movement, will depend very largely upon our ability to bring about a reform in this matter. Any religious body that loses its hold on its children, loses its hold on the future.

We have already referred to the changed conditions in our home life which have tended to drive religious worship out of the home, and many, we fear, will plead these conditions as a justification for the neglect of religious worship in the family. Surely it ought not to require much reflection to convince any one that there can be no justification in existing conditions for the neglect of what is so vital to the welfare of our families and to the Church of Christ. It is perhaps true that the changed conditions of our social and industrial life may have rendered necessary, or at least advisable, certain modifications in the time for, and character of, family worship. We are not pleading for the restoration of the old *regime*, or for any special method of religious culture in the home. We are not sure that the old method was the best, especially that it is best for the present time, but we are sure that if religion is a vital matter, and the most important factor in the molding of character, we cannot afford to dispense with its influence in our home-life. We believe that, in this matter as in most others, if there be a will there will be found a way by which the religious life may find a legitimate expression in the home.

It is evident that no one method of conducting the religious worship in the home will be adapted to all families and to all sets of conditions. What each family should do is to ascertain what is the best time for its worship, and what the most profitable form of exercise for its own use. For some the evening hours, before the children retire, will be the best time, and others may find it more convenient to have their worship in the morning in connection with the morning meal. In many families the Scriptures may be read by some member of the family, and the father or the mother lead in prayer. In many others there will be no one who, at first, will feel able to lead in audible prayer. In such case it would be possible for the family to recite together the Lord's Prayer, which all could readily learn. A brief form of thanksgiving could, in the same way, be memorized and used by the head of the family, or by all in concert. We have known thanks to be offered very effectively in perfect silence, all the family bowing their heads at the table. In all cases where the reading of the Scriptures forms a part of the worship the lesson should

be short, and if a word or two of comment can be added here and there to make a passage plainer to the children, it would be well.

There should be a small manual of family devotions, consisting of short Scripture lessons with explanations and brief forms of prayer and thanksgiving, for use in such families as may feel the need of such help. If such a manual is not in existence, the writer would undertake, with the assistance of his brethren in the way of suggestions, to prepare such a volume, provided there should seem to be such a demand for it. We are sure there would be such a demand if parents were brought face to face with their duty and obligation in the matter of religious worship and instruction in the home. We can only appeal to our preachers everywhere to lay this matter upon the consciences of their brethren, and to render such assistance as they can in this attempt to revive an interest in family religion, both for the welfare of our children themselves, and of church and state. Any contribution which any one interested in this subject may wish to make, relating either to the time, manner or importance of cultivating religion in the home, will be welcomed.



Why is There a Falling off in the Number of Ministerial Students?

It seems to be a pretty generally admitted fact that the number of students preparing themselves for the ministry in the various religious bodies is less than formerly and less than the demand. We do not cite statistics here to prove that fact, but we assume it as a fact and deal with it as such. It seems to us to be a fact of sufficient significance to attract the attention of the whole church. The New Testament states it to be God's plan to save the world through the preaching of the gospel. The church is the divine agency for nurturing, educating and training a succession of preachers of the gospel, from age to age, and from generation to generation. If it is failing in its duty, it is worth while to study the cause and the remedy.

We believe it may be laid down as a rule that times of great material prosperity are not the times in which men give themselves most readily to the service of Christ. The past decade has been a time of general prosperity in this country, in which fortunes have been made or increased, great business enterprises have been launched, vast combinations of capital have been formed, and the magnitude of these great financial schemes, with the quick fortunes which have been made in stock speculations, have dazzled the eyes of young men and they have been led into business callings rather than to give themselves to the ministry of the gospel. It is strange how material things shut out from men's view the

kingdom of God and its higher claims.

Is it not true, too, that the whole church has grown apathetic on the subject? How many churches have definitely in view the sending out of a number of young men from their membership to prepare themselves for the work of the ministry? How seldom do we hear a prayer from our pulpits or in our prayer-meetings, that among the young people there may be some called forth into the great harvest field where the laborers are so few? "How can they preach except they be sent?" and this sending begins back in the Christian home, in the Sunday-school, in the Christian Endeavor society, in the church, in the kindly advice about going to college, with this end in view, and the furnishing of all necessary encouragement and assistance.

It is a fact that a large majority of our ministers come not from the families of the rich, but from the middle classes and the poor. Many of the young men of these families need assistance in order to avail themselves of college training. Herein lies the necessity for a fund for this purpose to be loaned to young men to enable them to complete their preparation for the ministry, and to be paid back when they shall have entered upon their calling. There has not been sufficient attention given, on the part of churches, in seeking out bright, promising young men of good character, and with the ambition to do the most good in the world, and pointing out to them the way by which they can secure the needed education and training for the ministry.

It is no doubt true that the number of ministerial students in some religious bodies has been lessened by certain difficulties in the theological creeds to which they are expected to subscribe. There will have to be considerably more "creed revision" and a good deal more latitude allowed, before this obstacle is entirely removed. But this difficulty does not exist in all religious bodies and certainly not in the churches of this reformation which exact only faith in the Lord Jesus Christ, and the acceptance of the word of God as the rule of faith and practice. Nor do we believe that the complaint of a lack of young men who are willing to enter the ministry, applies to our own religious movement to the same extent as it does to others. There is indeed a great lack among us of a sufficient supply of educated and trained ministers of the word, but this arises from the inadequacy of our endowment for our Bible colleges and other institutions of learning where our young men are trained for the ministry, and from the lack of any systematic effort to aid young men who are willing to enter the ministry and who lack the means to provide themselves with a suitable education. As soon as we remedy these two evils by endowing our colleges and establishing a Ministerial Students' Aid

Fund, we believe there will be little complaint among us of any insufficiency in the number of ministerial students.

The real remedy for this and all other delinquencies in the church is to bring up the spiritual tone of the churches. The most powerful agency for doing this is the earnest, heart-searching preaching of the gospel, that shall make men realize their obligations to the kingdom of God, and to see that the only life worth living is a life of service to God and our fellowmen.



The Business Men's Meeting.

One of the special meetings at Detroit which has in it the promise of great good, was a Business Men's Meeting which Bro. J. H. Allen, of this city, was principally instrumental in working up, though unfortunately he was called away before the meeting was held. At the first session nothing was done, but the election of a general committee to provide for a future meeting at St. Louis in connection with our next national convention. This committee consists of Sydney H. Thomson, as chairman, J. H. Allen and H. M. Meier, all business men of St. Louis. At a second meeting held at Detroit, as we learn from the secretary of that meeting, J. H. Fillmore, the resolution concerning ministers engaging in the promotion of questionable business schemes, which we printed last week, was adopted. It was also voted that a column be secured in two or more of our larger religious journals in which to conduct a business department "for the purpose of bringing before the church at large the best business suggestions and plans regarding the work of the church, contributions to that end to be accepted from the business brethren of the church." A number of business men participated in the discussions, among them being Robert Christie, of New York City; J. H. Fillmore, of Cincinnati; C. S. Paine, of Omaha, Neb.; Charles B. Sala, Minerva, O.; S. Potts, of Minneapolis; S. M. Hunt, of Springfield, Mass.; J. D. Wharton, J. W. Darby, Eli H. Long, E. B. King, D. F. Blonde and W. C. Allen. Among the matters discussed were how to interest the churches which are not contributing to the missionary societies, and the suggestion was made to secure at least one business man from such churches if possible to attend our national conventions.

There are many questions which might well be considered with profit in a business men's meeting, in which should be represented the active, capable business men, and men of means, in our various churches. The question of how they may best advance the kingdom of God by the use of their means we should think would be a vital question for conscientious Christian men, possessed of some wealth, to consider together. The

matter of conducting our local churches in a more business-like way might be discussed with great profit. As a matter of fact we all feel that our business men have not had a sufficient voice, or exerted their influence in an adequate way, in connection with all our general enterprises. This has not been because the preachers desired any monopoly of power, but rather because the business men have too often neglected to attend our conventions, and when they have attended, have not felt able, as public speakers, to express themselves before our conventions; but the Business Men's Meeting, furnishes a way by which this evil may be remedied. We hope, therefore, that the Business Men's Meeting at St. Louis will be largely attended. If the convention program, proper, covers only the forenoon and evening of each day, as has been suggested, and as we believe would be wise, the afternoons would be left free for such special meetings, and all those interested in such meetings would have the opportunity of attending. The CHRISTIAN-EVANGELIST gladly offers its columns to the promotion of this movement for larger and better things among the business men of our churches.



The Christian Endeavor Book League Fund.

The Christian Endeavorers of California have taken an advance step. At their late convention at Santa Cruz they adopted the following preamble and resolution:

"Whereas the means at command of the great majority of our pastors are not sufficient to permit them the blessed stimulus of new books—devotional, topical, historical, missionary or otherwise—that is so necessary to the enriching of the spiritual life and the promotion of the intellectual growth and the increase of the preaching power and

Whereas the Christian Endeavor of the Christian churches in California in convention assembled believe that their pledge to Christ to do whatever he would like to have them do, places upon them a splendid responsibility in this particular, therefore

Be it resolved, that we recommend to the local Endeavor Societies the formation of a Christian Endeavor Book League Fund for their pastor, any other pastor or missionary as follows:

Class A, \$2 per month, \$24 per year, shall constitute a Class A fund to be raised by twenty Endeavorers, pledging 10 cents per month, or 40 members 5 cents each per month, etc., or

Class B, \$1 per month, \$12 per year, shall constitute a Class B fund to be raised by ten members giving 10 cents per month or 20 giving 5 cents per month, etc., such \$1 or \$2 per month to be given to the pastor or missionary as consecrated money for the purchase of books or periodicals for the equipment of his library and for no other purpose.

We believe that such a work will appeal to the Endeavorers as intensely practical, that its results, if faithfully carried out will produce a better educated ministry, rich and more interesting sermonizers, the wider dissemination of biblical knowledge and history and research pertaining thereto, and above all, the establishment of closer relation between pastor and people, longer pastorates, wider Christian influences for church and ministers with the consequent winning of souls for the Master."

The object outlined in the above is certainly a most desirable one and the plan, too, seems to be practicable. To assist our underpaid preachers in securing helpful books is a work that might well enlist the interest of all Endeavorers. Bro. P. C. McFarlane, of Alameda, Cali., has been appointed superintendent for northern California, this year, and expects to give considerable attention to this work. In a note to the editor he says: "I believe if this movement is generally taken up and sustained, it will be the means of doubling and trebling the influence of many of our preachers. It will raise the dead, revive the dying and cast out the demons of discouragement and spiritual decay." We are glad to call the attention of our Endeavorers throughout the country to this method of work and commend the same to their favorable consideration.

Editor's Easy Chair.

The quest of God is the highest pursuit of the human soul. To know God, and Jesus Christ whom He hath sent, is life eternal. A great preacher once exclaimed, in an outburst of deepest longing, "O, that I could know more of God!" May it not be said that one's knowledge of God is the true measure of his progress? While it is the deepest passion of true souls to know God, it is God's deepest concern in His relation to men that they should know Him. He has been seeking, through all the ages, to disclose Himself to men; to manifest his character and his will. We greatly underestimate our opportunities for learning of God. The agnostic who claims that we cannot know God is blind to His innumerable manifestations. The whole visible creation is a sublime theophany, and we do not study nature intelligently until we study it as the outward manifestation of the infinite and the immanent God. We look with admiration upon the grandeur of the ocean, the majesty of the mountains and the gorgeous beauty of the woods in these autumnal days. But many of us fail to see, in all these, the external symbols of the invisible Spirit. Are not the elements of grandeur, sublimity, majesty and beauty, which enter into the divine character spelled out to us in these visible symbols? Does He not love those features that are so prominent in His creative work? In studying nature we are studying God.

But God had to come closer to men than He does in nature to inspire love for Himself. Hence He visited man in the form of man. In Jesus Christ we have a true revelation of God, and a fuller revelation than could be made in star, in mountain or in the far-reaching sea. "He that hath seen me hath seen the Father." We have the records concerning Jesus of Nazareth which enable us to know much of

His mind, His spirit, His attitude toward men of all classes, toward sin and toward righteousness. We know how He loved men, how compassionate His heart was toward our poor, ignorant, suffering humanity. We know how constantly He "went about doing good." We know what an optimistic view He took of men, and how He appealed to that which is best and noblest in man's nature. We know how utterly unselfish He was, preferring rather to minister to others than to be ministered unto. This is God. Why should any one say, we cannot know God, when we have this resplendent picture of His character shining in the face of Jesus Christ? We only know God, in the highest aspects of His character, as we know Christ. But Jesus Christ reveals a most lovable God, whom He called, and taught us to call, by the tender name of Father. "Blessed be the God and Father of our Lord Jesus Christ!"

But there is still another way in which we may know God and his will concerning us, which we think is very much neglected. It is in his own providential dealings with us. How few there be, apparently, who seek to interpret God's will concerning them in the light of their own personal experiences. In every blessing that comes to us, in every calamity that overtakes us, in every victory, in every sorrow and bitter defeat in which our fondest hopes seem to be trampled in the dust, we should stop and ask, "What does God mean by this?" "What lesson is he trying to teach me in these experiences through which I have passed, or am passing?" No one should doubt for a moment that by everyone of these experiences God is trying to impress upon us some lesson which we have failed to learn, and which we must learn in order to our highest happiness. For each life God has a plan, and when we run contrary to his plan for us, these bitter experiences are to remind us of this deflection from the right course and to bring us back to the path of duty. Anyone who will study his own history, and look minutely into his own personal experiences from childhood to the present, can hardly fail to see in God a compassionate Father who is not dealing with us according to our sins, nor rewarding us according to our iniquities, but who is seeking to guide us, by all the disciplinary agencies of life, into the true path of happiness and of highest development. When the psalmist made such a retrospect of his life, he saw not only the *kindness* of God, but his *loving* kindness, and not only mercies, but *tender* mercies.

But when we have studied God in all these ways, can we understand him perfectly? Certainly not. God is infinite and we are finite. There will be problems which we cannot solve.

There will be mysteries we cannot understand. There will be providences and experiences which baffle us. What then? "We walk by faith, not by sight." Can a little child in its infancy know all the father's plans for its future welfare, and understand all his dealings with it? Much less should we expect to fully understand all that our heavenly Father is doing for us and through us and in us in all these experiences of life. But we have seen enough of His goodness, we have learned enough of His character in Jesus Christ, to perfectly trust Him even where we cannot understand Him. The one thing which we cannot doubt, if we believe Christ and know him, is, that God means good to us and not harm, in all His dealings with us, and that He is in all the experiences of our life, whether of joy or of sorrow, seeking to work in us "both to will and to do His good pleasure." Our chief purpose in this meditation has been to lead the reader to see God in his daily life and seek to understand the lessons He would teach us by these daily experiences. May He lead us "beside the still waters" and cause us to "lie down in green pastures." But if it fall to our lot rather to pass through the dark valley with its deep, chill shadows, may we not forget that even there He is with us to guide us, to feed us and to bring us safely at last into the everlasting fold!

Notes and Comments.

Elsewhere in this issue will be found an article by Dr. Mosheim Rhodes of this city on "The Faith of the Evangelical Lutheran Church." This is one of the great historic movements in the church. Referring to what Luther says about his followers wearing his name, as quoted by Dr. Rhodes, we can only regret that all those who are seeking to carry out the reformation he inaugurated have not acted on his advice in this respect. Dr. Rhodes might also have quoted what Luther thought of baptism. It is well known that both Luther and Calvin gave preference to immersion, Luther going so far as to declare that "aspersion destroys the force of some passages in the New Testament." (See Schmucker, [Lutheran] Bib. Theol., Vol. II. p. 290.) On the question of name and action of baptism, therefore, we who call ourselves Christians and practice immersion are truer to Luther's teaching than those who wear his name. The Christian world owes a debt of profound gratitude to Martin Luther for the great and unique work he accomplished in behalf of a purer and more vital Christianity, and our readers will be interested in the article setting forth the present position of that great religious body which, with more or less fidelity, has stood for these principles through the centuries following the reformation.

Our October Anniversaries

By F. D. Power

A journey in the golden month of the year through the autumn-tinted forests of the Alleghanies and the harvest-laden fields of Pennsylvania, New York and Canada, and by way of the never-tiring wonders of Niagara, is an experience worth remembering. Detroit is "the city of the straits" and has been under three governments. For fifty years the French flag with its fleur-de-lis floated over the primitive city, then the cross of King George, and now, for a hundred and seven years, "Old Glory." Beautiful for situation, with great industries, cultured people, and charming homes, it is itself worth seeing; and when the visitor finds thousands of congenial spirits coming up to the same center as with one purpose to a sort of mountain top of spiritual vision, a harvest-home of busy workers in the Master's vineyard, it is indeed a blessed pilgrimage.

Seven of us journeyed together. We broke the long trip by a day's rest at "the Falls." Here we encountered about 3,000 "Dowieites" on the way to Gotham. Two of our party, Hoyer and Hopkins, curious to observe these followers of "Elijah, the Restorer," were caught in a photographed group of the faithful, and will no doubt appear as true members of "Zion." These Chicago people, by the way, seemed to be a very respectable sort of folk, free from tobacco and some other offensive things that one usually has to deal with in a crowd of excursionists. But it can not be questioned that the exhibition of Dowie and his crowd in Madison Square Garden as exponents of the Christian religion, has been one of the most hurtful things to the cause of Christ the east has known for many a day. Another item for the litany: From all fakes and fakirs in religion, and all the itch of Athens, good Lord deliver us!

Canada has not yet heard the decision of the Alaska Boundary Commission, so we rolled through its territory peacefully enough in broad daylight. The women had a great meeting in session, but the Lord's day was the high day of the feast. Perhaps five thousand were there. Nearly all the churches except the Episcopal and Catholic were open to us. It was my privilege to visit the First Presbyterian, where they have the finest organ and the most splendid music in the city. It was rich indeed in all its appointments. One accustomed to the effete and slow-paced East is almost taken off his feet when he finds such elegance and up-to-dateness in "the wild and woolly." Twice before I had preached in Detroit, and both times in Presbyterian churches, at the Christian Endeavor Convention in '98; so I felt at home with Dr. Jennings. Taking me into his study, he knelt and prayed for God's blessing on the

preacher and the service, and then in the pulpit he fervently remembered the convention and the work of the Disciples. From all the churches came the same report of the gracious manner in which the visitors were received.

Sunday afternoon the zenith of the convention was reached. It was a most impressive scene when the Disciples came together to break bread. Fervent prayer, sweet music, simple words of exhortation, holy fellowship, the vast multitude of bowed heads and kindred hearts uniting in solemn observance of the sufferings and death of the Lord Jesus. The world celebrates the memory of great conquerors and their splendid victories. Here was a host commemorating an ignominious death on a Roman cross, nineteen centuries ago. This has ever been with us the supreme act of worship on the Lord's day; not song, nor eloquent preaching, nor even prayer and scripture reading, but participation in the emblems of His body and His blood. How much the Disciples owe to this drill in the weekly observance of the simple Supper! The cross is the central feature of Christianity. In the cross is the hiding of the Redeemer's power. Always, everywhere, the cross.

In no respect were these anniversaries greater than in their spiritual aspects. Worship, adoration, humble reliance upon Almighty God, thanksgiving for past mercies, prayer for larger wisdom and consecration—these marked the sessions from first to last. Addresses like those of Mrs. Kelley, Mr. Morgan, Mr. Medbury, and others, were full of unction. In the devotional services every heart was uplifted. God was there, the Holy Spirit was there, the burden of unsaved millions was there, and so the hours were holy hours; the convocation, a holy convocation.

The reports of work done were great. My first convention was in Cincinnati, in 1874, when about \$5,000 was reported for all missionary causes. This year the sum is \$645,110; 33,464 added to our churches, and a total membership of 1,220,841. This does not look like "a disappearing brotherhood confined to the languid middle west." Figures don't lie, however much liars may figure in the newspapers. Forty-five thousand dollars raised in the convention where no offerings were asked, is another memorable thing. In the former days heroic efforts were made in the conventions themselves to swell the receipts; now no appeals are made to the delegates, yet ten times the sum then raised is voluntarily given. These things mean growth. Some of us with

hoary hairs will yet see the day when the gifts will be reckoned by millions, where now they are hundreds of thousands, and the advance will be even less wonderful than it has been in the past quarter of a century.

"A quarter of a million for foreign missions this year!" "Half a million for Church Extension by 1905! One million by 1909!" "Two hundred thousand for home missions this year!" "Faithfulness, fruitfulness, fullness! 50,000 women; 20,000 Tidings; \$150,000!" were some of the watch-words. I want to add one more: "One million for our colleges this year!" I do not know but that Detroit itself gives the slogan for 1903 in all departments of our church and missionary and educational and individual life—"Detroit," a name from a foreign tongue with a ringing significance—right, straight, direct, onward, keeping the way, however narrow or difficult, that brings heaven and earth together, that brings the kingdom of God to men. As the narrow pass of Thermopylae opened the way from plain Thessaly to storied and sovereign Greece; as the straits of Gibraltar from the confines of the Mediterranean to God's great Atlantic, washing all shores; as the narrow Detroit river between the Great Lakes for the passage of her 25,000 vessels yearly, laden with wealth and blessings for the nations of the earth; so by the gospel stream the bounty of heaven is to reach all men, all men. A good scripture is Paul's word to the saints at Philippi: "Whereto we have already attained, let us walk by the same rule, let us mind the same thing."

Who can describe the holy fellowship; the inspiration of song and prayer and sacred eloquence; the glow of a common faith and hope and love; the mighty impulse toward God, blessed foretaste of heaven, glorious uplift of soul? "What do you put upon your faces to make them shine?" asked the Hindoo of the native Christian. "Nothing." "But you do: I have seen the faces of your Christians everywhere and they shine unlike our own. What do you use to make them shine?" "*It is the grace of God!*"



Vision.

By Thomas Curtis Clark.

For him who has the eyes to see,
There shines in every flower and tree
Truth from above;
For him who has the ears to hear,
In every breeze that draweth near
Is note of love.

For him who has the magic sight,
The world of day, the world of night,
Is wonder-land;
To him no ill brings coming death;
'Tis but renewing of the breath
For world more grand.

A Business-like Church Business Meeting

By Amos R. Wells

I say a *businesslike* meeting, because not all church business meetings are business-like.

Some are pow-wows; much talk, little done.

Some are cemeteries.

Few indeed are like the meetings of a prosperous and active business firm, in which all present are equal partners; meetings full of rejoicing over what has been done, full of eager planning for more to do, full as any evangelistic meeting of the co-operating spirit of our heavenly partner.

Should churches hold business meetings at regular intervals? Yes, if they are such business meetings; never unless there is business; never merely for the sake of holding a meeting. The possibility of such a meeting, and at regular intervals of, say, once a month, is a severe test of a church; but it is a test the church surely should meet. If nothing has been done to report, and nothing is doing to be planned, certainly it is less the business meeting than the church that needs a reformation and revival.

The forms of church administration vary from the broadest democracy to an absolute monarchy. In this article I take it for granted that the constitution of my reader's church permits and encourages some assembly in which pastor and people talk over their joint work for the kingdom, and together form designs for its progress, a meeting with some degree of authority, if only that of suggestion and advice.

Over such a meeting the pastor naturally presides; if I were a pastor, I should not have it otherwise. Some churches, however, with a desire to preserve the strict neutrality of the pastor on all debated points, have the custom of electing annually a lay moderator of the church, who takes charge of the business meetings, and thus frees the pastor for such action from the floor as he may deem best. This course is undoubtedly wise as a temporary expedient when matters come up in which the pastor is personally involved.

Certainly much of the success of a business meeting depends on the presiding officer. If he is weak, vacillating, dilatory, verbose, tedious, inert, the meeting is flabby and drags. He should be a man of few words, but those words should be strong. He is to suggest debate, but not guide it or participate in it. He should be decisive and prompt. His bearing and speech should be alert. Always courteous, never disconcerted, full of the resources of tact, ready with the oil of wit, and moved always by a deep and preserving earnestness—such a chairman will of himself insure a successful business meeting. If nothing has been done, he will arouse the church to do something. If something has been

done, he will stir the church to a "divine discontent." If much has been done, he will clap his hands and lead off in the doxology.

When a business meeting fails, when it falls dead, it will generally be found that no preparation was made for it. Half of a business meeting consists in what is done before it is called to order.

It should be well advertised. Announce it frequently and energetically from the pulpit, in the church paper, on the bulletin boards. Create an atmosphere of anticipation; something is going to happen, something pleasant and profitable.

To arouse interest, proclaim the principal subject of the meeting; or its subjects, if there are more than one. Announce also whatever special features are to be introduced by way of instruction and entertainment. Make each meeting an event.

This requires, of course, that the main business of the meeting be laid out beforehand, as far as possible. I would plan, for example, one business meeting a year for each of the major enterprises of the church—one to consider the work of the Sunday-school and Bible study in the home, one to consider the young people's society and the training of the young for church work, one to consider the missionary study and activities of the church, others for work with men and boys, the poor, the music, the church finances, evangelistic work, family life, the social life of the church, the relation of the church to the community.

Every meeting where such a specialty is considered, should be introduced by an essay or talk concerning it presented by a specialist; and this should be followed not only by discussion, but always by the introduction of actual business, some forward step desired to be taken with regard to the Sunday-school, the church finances, evangelistic work, or whatever is the theme of the evening. Every meeting should adjourn with a sense of progress, of achievement.

Other business meetings should consist of a panoramic view of the church life, the various activities and organizations being taken up one after the other, brief reports being read by responsible officers, and then the question asked, "What more can we do for the children? for the poor? for our town?" Such a meeting should be preceded by an inspiring paper on the church life in general, what it means, and the spirit that should animate it. If this cannot be obtained, it is always possible to have read some suggestive article, or extract from some bright book. The presiding officer should

always, at some time in the evening, invite general suggestions and questions on the work of the church.

Nothing will sooner wear out men's patience and disgust them with church business meetings and church methods in general, and nothing will more surely set a church by the ears, than haphazard discussions of poorly presented and half-understood situations, followed by repeated adjournments for more information. Of course, we must avoid hasty action. When real differences of opinion occur on important matters, time is the safest of solvents. The disputed point may well be referred to a committee composed fairly of both sides, and the church must wait till the committee has threshed the subject out. But the majority must rule. Some timid churches, over-anxious for peace, have set up the dictatorship of the minority. If there are those that will not walk in any way unless it is their own way, sorrowfully relegate them to their own church, the Church of the Solitary Ego.

On the other hand, while you insist on effective action, avoid machine rule as you would shun the plague. There is no protection against it except the democratic spirit, practically manifested in the business meeting. Don't let only a few—the same few—make all the motions. Go to others and ask them to make them, if they will not of their own accord. Don't let only a few make all the speeches. Call on others for their opinion, and draw them out publicly. Don't toady to the rich or eloquent or experienced. One of the prime objects of the church business meeting is to make the poor, the stammering, the beginners feel at home in the church. Don't let only a few vote. If the vote has not been full and hearty, call for it again, and yet again, until substantially all hands are up, on one side or the other. Do not be satisfied until it has become not only easy for all to take part, but inevitable.

Open with prayer; genuine prayer, that elevates the church business to the rank of devotion which it should always hold. Close with praise; if the business has been transacted in the spirit of Christ, you will have abundant cause for thanksgiving.

As to the minor details of the meeting, there is one so important that it must have a special word. Next to the presiding officer, the clerk has in his hands the making or marring of the occasion. A blundering clerk, who takes down motions with inaccurate wording and omits from his records items that should go there, will work much mischief. So will a stupid, slow and paltering clerk, who cannot read his own writing, who delays the meeting with needless calls for explanation, who is not familiar with the records

(Continued on page 603.)

The Faith of the Evangelical Lutheran Church

By M. Rhodes

The Lutheran Church had its origin in one of the greatest movements in human history, "The Reformation of the Sixteenth Century."

It was not the purpose of Luther to found a church, but to enter protest against the errors and corrupt practices of Rome. To all who read the history of that event without prejudice, that protest was as scriptural in its substance as it was sincere in its avowal.

It was not until Rome had cast Luther out, that his followers were called "Lutherans" by way of scorn. Subsequently the name was accepted as a thing inevitable, but not without emphatic protest from Luther. He says, "I wish people to be silent as regards my name, and to let themselves be called not 'Lutherans' but Christians. How came I, poor corrupt mortal, to this, that Christ's children should be called by my unhallowed name? Not so, my friends. Let us put away party names and bear the name of Christ, whose doctrine we hold." The name however, adheres not because we worship Luther, nor accept everything he said, but because of the doctrine for which his name stands. We are Lutherans, not in any spirit of party, but because we sincerely avow the great truths which, under God, Luther recovered to the church and the world. It is possibly unknown to many outside that the Lutheran church is the most polyglot of all, and preaches the gospel in more tongues than any. Lutherans are to be found in all parts of the world and number in all more than sixty millions.

The growth of the denomination continues to be rapid. The policy of the Lutheran church is simple and never arbitrary. As expressed in her formula of government, we believe, "As order is necessary to the prosperity of every associate body, and as Jesus Christ has left no entire, specific form of government and discipline for his church, it is the duty of every individual church to adopt such regulations as appear to them most consistent with the spirit and precepts of the New Testament, and best calculated to subserve the interests of the church of Christ."

The rights of members of the church are carefully respected. In some countries the Episcopal form obtains, in all, more or less the Congregational. The ministry is recognized as a "divinely appointed office," and in accord with the doctrines of the "universal priesthood of believers," the parity of the ministry is maintained.

The Lutheran church is unsurpassed in its hymnology and in the wealth of its liturgical literature. In worship it is moderately liturgical. Uniformity in form is not insisted upon; whatever tends most to edification is allowed. Our church makes much of worship.

Everything commonplace is avoided, and the spirit of devout reverence is encouraged. Her forms in all their parts are intensely scriptural. We insist upon the worshipers having a share in the service, encourage congregational singing and seek to cultivate a cheery spiritual atmosphere in the sanctuary, so that with the immediate blessing, the memory will abide.

Her care of the young enters into her order. The Lutheran church enjoins upon her ministers the careful catechisation of the youth who seek membership within her fold. Two or three months is devoted each year by the minister to the study of the doctrines of God's word and of the church with the young; the object being not only to make our youth familiar with what the church teaches, but to lead them to an intelligent acceptance of Jesus Christ as a personal Savior. This is followed by the rite of confirmation, which admits them to all the privileges of the church.

We believe that knowledge is essential to the service and permanence of faith, and in this way, we seek to impart it to the young.

Our church in all countries has but one title, "The Evangelical Lutheran," and but one common symbol of faith, "The Augsburg Confession." We accept "the word of God as the only infallible rule of faith and practice, and the Augsburg confession as a correct exhibition of the fundamental doctrines of the divine word and of the faith of our church, founded upon that word."

The Lutheran church makes much of the central truth of the gospel, justification by faith alone, and holds that no merit of virtue or of works avails anything in securing our personal salvation, but that "we obtain remission of sins, and are justified before God, by grace, for Christ's sake, through faith." As stoutly do we insist that this gratuitous acceptance of Christ must be followed by holy living and the daily bringing forth of the fruit of the spirit. This great truth is distinctive with us, because our church's life is rooted in it. Others hold this doctrine in common with us, yet we believe we are especially called to emphasize it in all the ages. Luther was wont to call it, "The doctrine of a standing or a falling church." We believe that every defection of the faith is a departure from this great truth. The loss of it, made the reformation a necessity; the recovery of it brought back the quickening spirit, and enthroned the Christ. Luther says, "It is that which forms the church, nourishes it, builds it up, preserves and defends it. No one can

rightly teach in the church or successfully resist its adversary, if he be wanting in attachment to this great truth."

This doctrine of justification by faith is so identified with the history and life of our church that we regard it as chief of all.

With like devotion the Lutheran Church accepts the ordinances of baptism and the Lord's Supper as means of grace appointed by Jesus Christ. They are not such because water is used in the one and bread and wine in the other, but because with these they are connected with the Word and Spirit of the Lord. With us that which constitutes baptism is, "The word of the institution, water and faith—where these are, there is the Holy Spirit, and where the Spirit is there is life." "Children are to be baptized who by baptism being offered to God are received into divine favor." Heartily do we believe in the Christian nurture of the children through the church and by the believing parent, and as heartily do we believe in conversion and in regeneration by the Holy Spirit.

We accept baptism by immersion, but practice sprinkling.

There is no article of our faith in which the Lutheran Church has been so persistently misrepresented as in the ordinance of the Lord's Supper. With us this ordinance is not simply a memorial service. If this were all, there would be little significance in it, for all else in the service of the sanctuary reminds us of the passion of our Lord. It is also a means of grace. We teach that "in the Lord's Supper the body and blood of Christ are truly present under the forms of bread and wine, and are there communicated and received." To many this is a hard saying, and we are straightway charged with holding the Romish view of the Eucharist. The charge is wholly false. It will be admitted by all who attach any significance to this feast of love, other than a memorial, that if the Master be present in any way, he must be truly and not untruly present. We utterly reject the teaching of Rome that the bread and wine in any way whatever are changed into the body and blood of Christ. It is a presence we contend for, not any material transformation. The bread and wine remain just what they are. They are simply elements through which Christ communicates himself—all the benefits of his passion to the sincere believer.

The Lutheran Church has never believed nor taught the monstrous error of Transubstantiation (a change of substance) nor Consubstantiation (a change into one substance). We accept the Lord's own word, "This is my body; this is my blood." We do not pretend to explain this presence. It is

(Continued on page 603.)

Christ's Sayings—I. By Cephas Shelburne

Nicodemus said to Jesus: "Rabbi, we know that thou art a teacher come from God." The word "rabbi" means master in the sense of teacher. It is the Hebrew for "my master," and a Hebrew master was a Jewish doctor or expounder of the law. What about this Rabbi, Master, my Master and yours, the Teacher come from God?

The teachings or sayings of Christ are all compressed within the compass of the four gospels. They possess the merit of brevity. Does it not strike us as a little strange that the Son of God, of whom the prophets did write, whose coming the whole world looked forward to, and of whom all literature was filled, chosen before the foundation of the world, and before Abraham, was to be the founder of a new religion and universal kingdom, of whose church and kingdom the whole system of the Jews was but a type—does it not strike us as strange that the whole foundation, principles, evolution and sweep of this new religion and universal kingdom of God on earth, should be formulated and compiled in a few brief words recorded by the four evangelists, and when taken together and printed, can be carried in the vest pocket? I have a little book three inches long, two and one-half wide and one-eighth of an inch thick, that records all the sayings of Christ upon which the universal, earth-kingdom of heaven has been built. "Brevity is the soul of wit," wit is striking wisdom, and here we have recorded the wit and wisdom of the world. Evolution is an unfolding from pre-existing, unfolded germs. From a germ or beginning, God unfolded the flower and the solar system and the world and our social order. When Infinite wisdom and foresight formed a seed, and said let it bring forth after its kind, and there came forth all the flowers and fragrance of the world—that is wonderful.

But more wonderful is it that Christ should utter a few brief truths and out of them should be evolved the whole wonderful system of Christianity and the kingdom of God on earth; that, wrapped up, involved, in a few condensed germs are the beauty, wisdom and truth out of which should be evolved the universal kingdom and brotherhood of man, and the knowledge of the Lord that should cover the earth as the waters cover the sea.

His sayings, precepts, illustrations, sermons, proverbs, aphorisms, parables, were brief, pointed, concise, blazing with divine wisdom, beauty and power. Let us illustrate: "A city set on a hill cannot be hid." That sentence of nine monosyllables contains in touching brevity all that Mr. Hall Cain has put into the 500 pages of his "Eternal City," and all that Dr. Barclay has put into the 600 pages of his fine book, "The City of the Great

King." It is wonderful in its brevity, simplicity, and yet in its breadth and adaptability and wisdom. A child can understand it, a saint cannot outgrow it. It applies with marvelous accuracy to the little, white, hill-top village of Nazareth, to the great, blazing, golden-spiked temple on Mt. Moriah, to the White City at Buffalo, the sky scrapers of New York; it applies to the Holy City, the heavenly Jerusalem, to every illuminated soul that lets its light shine before men, and to the purity, separateness, loftiness and whiteness of the church.

Jewish literature abounds in proverbs and aphorisms; we find them in the Old Bible and other writings of the Jews, their Talmud, wisdom books and sayings of the fathers; we find them in Heraclitus of the Greeks, the Greek philosophers, Chinese, Japanese and Persian moralists, Indian epigrams, the Koran; Epictetus, Goethe, Pascal, Luther, Theocritus, Voltaire and hundreds of others have spoken to us in this form of truth. But the sayings of Christ are without a parallel in any other form of proverbial instruction, either ancient or modern. Look at their marvelous brevity, simplicity, picturesqueness, beauty. They compress books of wisdom into a single line, they illustrate like a flash of lightning; a child may understand them, the wisest philosopher and theologian cannot exhaust their infinite meaning. All the centuries of time, all the ages of eternity cannot exhaust the wealth of spiritual truth wrapped up in one of the Savior's aphorisms. "A city set on a hill," applied to the little hill country of Nazareth, expands its teaching into the electric blaze of the twentieth century, widens out into the millennium fullness, and on into the ages to come of the great, white throne.

A sharp, shrewd bank president told me that he owed his business career, more than anything else, to the direct, pointed, wise sayings, proverbs and parables of the Savior, and that he frequently purchased small Testaments, marked these sayings and gave them to young business men. Study some of them beginning: "If the light that is in thee be darkness—;" "Do men gather grapes of thorns—;" "Be ye wise as serpents—;" "If the blind lead the blind—." Simple, plain, direct illustration; no gorgeous metaphor or sonorous rhetoric or theological phrases or pedantry of the schools or minutiae of logic. No wonder the common people heard him gladly, and that little children came unto him, and that the multitude praised him! It was "to hear the gracious words that proceeded out of his mouth."

Nine-tenths of the gospel words are monosyllable. Taking ten of these sayings of the Master Teacher, within which are enclosed the deepest wisdom

and spiritual truth of the kingdom of God, and they contained a little over 100 words, 90 of them words of one syllable, and in the whole 100 words there was only one of three syllables, and this a proper name, the word "Pharisee;" and yet these ten sayings contain almost every principle of his teaching, out of which the kingdom of heaven is evolved. Contrasting these ten sayings with the language of the first authorized creed, the Nicene, and I found there one sentence that contained as many words as the whole ten sayings of the Savior, couched in a diction and theology that no human mind could understand. No wonder it has become old and obsolete, and laid upon the musty theological shelves. The same comparison may be made with the Augsburg, Westminster and Philadelphia Confessions of Faith. Preachers, teachers, writers, divinity students, theological professors and schools imitate this Rabbi and Teacher sent from God. The children, the common people, the multitude that heard him gladly, are hungering for the same simple, universal gospel.

Huntington, Ind.



LIKED HIS "NIP"

Not a Whiskey but a Coffee Toper.

Give coffee half a chance and with some people it sets its grip hard and fast. "Up to a couple of years ago," says a business man of Brooklyn, N. Y., "I was as constant a coffee drinker as it was possible to be, indeed my craving for coffee was equal to that of a drunkard for his regular 'nip' and the effect of the coffee drug upon my system was indeed deplorable.

My skin lacked its natural color, my features were pinched and my nerves were shattered to such an extent as to render me very irritable. I also suffered from palpitation of the heart.

"It was while in this condition I read an article about Postum Food Coffee and concluded to try it. It was not long before Postum had entirely destroyed my raging passion for coffee, and in a short time I had entirely given up coffee for delicious Postum.

"The change that followed was so extraordinary, I am unable to describe it. Suffice it to say, however, that all my troubles have disappeared. I am my original happy self again, and on the whole the soothing and pleasant effects produced by my cup of Postum make me feel as though I have been 'landed at another station.'

"Not long ago I converted one of my friends to Postum, and he is now as loud in its praise as I am." Name furnished by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Morley's Life of Gladstone

["The Life of Gladstone." By John Morley. The Macmillan Co.; 3 volumes \$10.50.]

By William Durban

Like all other progressive Britishers I have always felt that it is a supreme honor for an ordinary mortal to be permitted to celebrate the fame of William Ewart Gladstone. By far the greatest Englishmen of recent times were Gladstone and Spurgeon. Some great men are over-rated. But others are far greater than even the highest estimates of them make them appear. I was so closely associated with C. H. Spurgeon, during the best years of his life, that I know there were superlative attributes in him, of both character and genius, not generally understood, famous though he was. Gladstone was of the same supreme order. I, like a host of the admirers of the greatest statesman England ever had, have waited eagerly for the appearance of Mr. John Morley's "Life of W. E. Gladstone," but I wondered if the biography would be disappointing. It fully comes up to the most exacting expectations. These three large volumes are adequately monumental of the moral worth, the spiritual exaltation, and the intellectual glory of the political prophet of whom his country was not worthy.

Mr. John Morley has accomplished his task triumphantly. Of biography, more than any other kind of literature, it may be said that the art of writing is the art of omission. He has known what to leave out, and thus has not, in the usual style overloaded the record of a famous man with letters and documents unessential to the main purpose. In addition to the marvellous multifarious activity of the man, and the complexity of character as seen from the outside, Gladstone's life in its extent and its intimacy with events is the history of the whole of the grand Victorian era. A glance through the three huge volumes reveals the beauty and majesty of Gladstone's personality in four aspects—as a man, a Christian, a politician, and a citizen. As a man, W. E. Gladstone always perplexed those who looked at life with narrow minds. He was a mystery to the ordinary Britisher, who, I am bound with some sense of humiliation to admit, is not a large-minded sort of person. I cannot flatter my countrymen of average order, though I maintain that they are courageous, love fair-play, and pursue their somewhat insular aims with dogged consistency and persistency. Gladstone soared too far beyond the limitations of British thought, and this was why he lost his grip in the last period of his marvelous career.

Gladstone as a Man.

Gladstone was one of those rare beings who are always growing, always outstripping their old selves, always learning and always transcending the

ideas of the mere mob. Men used to complain of the difficulty of understanding the changes, seemingly so swift, that took place in his view of things. But his biography throws vivid light on this irrepressible tendency to move intellectually upward. Here is an entry from his diary at the age of 52: "Dec. 29. Began my 52nd year. I cannot believe it. I feel within me the rebellious, unspoken word, 'I will not be old.' The horizon enlarges, the sky lifts around me." Here we have an explanation of what seemed often to be inconsistency. His seeming dualism of character perplexed people, as for example when, though a staunch supporter of the Church of England, he disestablished that very Church in Ireland. The truth is that in the view of a truly great soul the sky is always lifting and the horizon is always enlarging.

Gladstone as a Christian.

Ordinary people who were bewildered by the progressiveness of Gladstone's mind, and rashly concluded that he was a fickle and erratic genius, "made mad," like the apostle, "with much learning," knew nothing of the anchor which held him fast to the moorings, as he seemed to drift on the sea of public life. Though his ecclesiastical sentiments seemed to be as mutable as his political opinions, there was one thing that never wavered in his soul, and this was his Christian faith. The tribute paid to him by Lord Salisbury was summed up in the dictum that he was a "great Christian." Now, though Mr. John Morley is an agnostic, he endeavors to do full justice to the fundamental fact of Gladstone's life. That human life was throughout harmoniously attuned to a celestial keynote. At every crisis in his life he sought strength and comfort from prayer, and from some word he might find in the Bible. In what he calls "the very harrowing contest at Oxford of 1847," he fed on the verse, "O Lord God, thou strength of my health, thou hast covered my head in the day of battle." At his first Budget speech in 1853 it was, "O turn thee then unto me, and have mercy upon me, give thy strength to thy servant, and help the son of thine handmaid." On his 60th birthday the entry in his diary is, "The Almighty seems to sustain me and spare me for some purpose of his own, deeply unworthy as I know myself to be. Glory be to his name." When he resumed the Premiership in 1880, he records, "the remarkable manner in which Holy Scripture has been applied to me for my comfort and admonition." Mr. Morley may well say that a man who approached his task in such a spirit was at least im-

pregnable to ordinary mortifications. His colleagues little thought that in the House of Commons, before he rose to make a speech or to introduce an important bill, he turned his heart to his God in silent prayer.

Gladstone the Idealist.

I recall the following noble words spoken by Mr. Gladstone 26 years ago to the boys of Hawarden Grammar School: "Be inspired with the belief that life is a great and noble calling; not a mean and grovelling thing that we are to shuffle through as we can, but an elevated and lofty destiny." Those words fully accord with what Mr. Morley aptly says: "We are dazzled by the endless versatility of his mind and interests as a man of action, scholar and controversial athlete; as legislator, administrator, leader of the people; as the strongest of his time in the main branches of executive force; strongest in persuasive force; supreme in the exacting details of national finance; master of the parliamentary arts; yet always living in the noble visions of moral and spiritual idealist."

But how often in the history of humanity has it turned that the loftiest idealists and the most visionary dreamers are also the most strenuous and practical men of action! Mr. Morley goes on to say, "However men may judge the fruit it bore, Mr. Gladstone lived in vigorous activity every day through all his years. Time showed that he was born with a frame of steel. Though, unlike some men of heroic strength—Napoleon for example—he often knew fatigue and weariness, yet his organs never failed to answer the call of an intense and persistent will. Sir James Graham said of him in these years (1830-1840), 'that Gladstone could do in four hours what it took any other man 16 to do, and worked 16 hours a day.'"

The heart of this wonderful man was as large as his intellect. His account books show that he never at any time in his life devoted less than a tenth of his annual incomings to charitable and religious objects.

Closer Views of Gladstone.

Mr. Morley's great book initiates us into intimate knowledge of the subject of this enchanting record. He often gives us the privilege of contact with Gladstone as he himself used at times to see him, detached from the cares of public life and politics. When Morley accompanied Gladstone to Biarritz in 1891 he had some interesting talks, which he duly committed to paper with journalistic precision, and they now make excellent and sometimes most amusing reading. He records that one day Mr. Gladstone did not appear, as he was suffering from a surfeit of wild strawberries, another time he

tried to draw his leader about Mitchell, but found "Mr. G. not very much interested—seems only to care for political and church history;" they always "talked freely and abundantly together on ecclesiastical affairs and persons, but never a word upon theology or religious creed, either at Biarritz or anywhere else;" Mr. Gladstone "has a passion for the sound of the sea;" he thought Charles I "a dreadful liar;" Cromwell "perhaps did not always tell the truth;" Elizabeth was a "tremendous liar"—and so on.

Everybody does not know that Queen Victoria offered Gladstone an earldom and that he declined the honor. He felt that he could serve his country far better in the House of Commons than in the Upper Chamber. Here is the last entry in the diary of the "Grand Old Man," on Dec. 29, 1896:

"My long and tangled life this day concludes its 87th year. My father died four days short of that term. I know of no other life so long in the Gladstone family, and my profession has been that of a politician, or, more strictly, Minister of State, an extremely short-lived race when their scene of action has been in the House of Commons, Lord Palmerston being the only exception. In the last 12 months, eyes and ears may have declined, but not materially. The occasional contraction is the only inconvenience that can be called new. The blessings of family life continue to be poured in the largest measure upon my unworthy head. Even my temporal affairs have thriven. Still old age is appointed for the gradual loosening and snapping of threads."

As we read these three wondrous volumes, we feel that we can for the first time realize what a marvelous, stupendous and almost inconceivable figure this was. How multitudinous in his activities, how kaleidoscopic in his interests! In the vast variety of his energies Gladstone stands alone. He is one of nature's wonders: But what really marked him out from other great men is that all these lofty powers and faculties should have been subservient to the good of humanity. The world is not often so fortunate. Vast powers like those of Napoleon and Alexander have commonly been devoted to destruction. In Gladstone's case we may say that just as his great powers grew, so his desire for good increased also. With him wisdom and stature never outdistanced each other, but as he waxed in stature, he waxed in wisdom also.

London, England.



Those with whom the feeling of religion is only occasional, have it most when the awful or grand breaks out of the common; the meek who inherit the earth find the God of the whole world more evidently present, and in the commonest things. That which is best he gives most plentifully. Hence the great fullness of ordinary nature.—George MacDonald.

A New Missionary Method.

EDITOR CHRISTIAN-EVANGELIST:—Since Brothers Keller and Spayd, of Carrollton, Mo., have brought their South African scheme of missionary effort before the church, I have called to mind an article which I read some ten years ago in the Christian Baptist, under the title, "The Capital Mistake of our Modern Missionary Schemes." I enclose the article for publication. W. T. GROOM.

Extract from essay on The Capital Mistake of Modern Missionary Schemes.—Christian Baptist, Vol. I, No. 2, Sept. 1, 1823.

"The Christian religion is a social religion, and cannot be exhibited to the full conviction of the world, only when it appears in this social character. An individual or two, in a pagan land, may talk about the Christian religion, and may exhibit its morality as far as respects mankind in general, but it is impossible to give a clear, a satisfactory, a convincing exhibition of it, in any other way than by exhibiting a church, not on paper, but in actual existence and operation, as divinely appointed.

"Then suppose a Christian Church were to be placed on the confines of a heathen land, as some of them must inevitably be, the darkness of paganism will serve as a shade in a picture to exhibit the lustre of Christianity. Then the heathen around them will see their humility; their heavenly-mindedness, their hatred of garments spotted with the flesh, their temperance, their sobriety, their brotherly love, they will observe the order of their worship, and will fall down in their assemblies, as Paul affirms, and declare that God is in them of a truth. They will say to one another and proclaim to their country on every occasion: "These Christians are peaceful, benevolent, humane, forgetful and forgiving of injuries; they hate war, oppression, theft, falsehood, detraction; they are always talking of the hope of a glorious resurrection from the dead, and are looking for the coming of him whom they call their Lord. In their assemblies there is order, peace, love and harmony. Their chief guide is not distinguished by his dress, as our priests, nor does he, like them, live upon the sweat and sacrifices of the people. He works with his own hands as those who meet with him in their assembly. They repay the curses of the wicked pagans with blessings, and their benevolence is not confined to themselves. They are as benevolent to all our people as to themselves. Come, see if their religion is not better than ours—better than all others.

"When the Christian Church assumes such a character, there will be no need of missionaries. She will shine forth in the doctrine and in the practice of her members, as the sun in the firmament, and the brightness of her radiance will cheer the region and shadow of death. If, in the present day, and amongst all those who talk so much of a missionary spirit, there

could be found such a society, though it were composed of but twenty, willing to emigrate to some heathen land, where they could support themselves like the natives, wear the same garb, adopt the country as their own, and profess nothing like a missionary project; should such a society sit down and hold forth in word and deed the saving truth, not deriding the gods nor the religion of the natives, but allowing their own works and example to speak for their religion, and practicing as above hinted; we are persuaded that, in process of time, a more solid foundation for the conversion of the natives would be laid, and more success resulting than from all the missionaries employed for twenty-five years. Such a course would have some warrant from Scripture, but the present has proved itself to be all human."

[The foregoing interesting article is worth reading, not so much for its criticism upon current missionary methods—for the achievements of the eighty years since these words were written has, for the most part, nullified these—but for their suggestion of a method which is still largely untried. The preaching of the isolated minister among the heathen has been effective from Paul's day to our own. But it is quite possible that we may yet learn to utilize for the conversion of the heathen, as we have never yet done, the power of the contagion of Christian living as manifested by consecrated laymen.—EDITOR.]



HARD ARGUMENTS

Coffee Uses Them Whether one Likes or Not.

The ill effects of coffee are present in many coffee drinkers, but some people pay no attention to the warning signals like dyspepsia, insomnia, nervousness, fluttering of the heart, etc., until coffee finally uses a knock-down argument which means collapse on the part of the coffee drinker.

"I am 30 years old and have drank coffee since I can remember until four years ago, when I broke down completely with nervous prostration and indigestion. I simply cannot describe the agony I suffered.

"Doctor told me he could not help me if I did not leave coffee alone, so I bought some Postum to give it a trial. At first I did not know how to make it, and was disappointed in the taste, but after reading the directions on the package carefully, made it right, and then I thought it better than coffee. At that time I weighed 140 pounds, and now I weigh 185 pounds, that's quite a gain isn't it? I never have indigestion now, and the headaches are all gone and I am otherwise entirely well and strong.

"I never had any troubles that were not due to drinking coffee, and these disappeared and health came in their place when I shut off coffee and drank Postum." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

News From Many Fields

Texas.

On Sunday, Oct. 25, quite an enthusiastic mass meeting was held with the church at San Marcos in the interest of Texas missions for Southern Texas, at which time "the San Marcos River Camp Meeting Association" was organized by the raising of about \$1,200, and electing the following officers, to wit: Ed. J. L. Green, president, San Marcos; L. C. Brite, vice-president, Marfa; Jim Blanks, vice-president, Lockhart; Sherman Birdwell, vice president, Buda; Prof. J. S. Brown, secretary, San Marcos.

Executive committee: J. T. Blanks, chairman, San Marcos; W. H. Gosden, San Marcos; E. Huffmeyer, San Marcos; Joe Blanks, Lockhart; A. R. Chew, Lockhart; R. J. Crunk, Martindale; W. G. Fuller, Martindale; W. L. Ridout, Luling; H. F. Cook, Seguin.

The place selected is on the San Marcos river, some ten miles south of the city of San Marcos, and the time of beginning the meeting June 24, 1904. B. B. Sanders and R. R. Hamlin were chosen as the evangelists to do the preaching, and E. M. Douthit and wife to lead the song service.

This will be a great meeting for the Disciples of Southern Texas, as doubtless from 2,000 to 5,000 people will be in attendance. Men of spiritual and financial ability are backing the association and every arrangement will be made for the convenience and comfort of those attending. The place is ideal, the water splendid and the surroundings pleasant.

The San Marcos River, rolling out of the mountain in the city of San Marcos, is one of the most beautiful streams in America, and its waters cold and clear affords a lovely place for bathing, while the bold and beautiful spring at the camp ground will afford abundant water for drinking purposes.

All departments of our mission work, the state work, the C. W. B. M., the Sunday-school work, the Christian Endeavor work, as also our national work, will be represented in this meeting.

Our schools, Texas Christian University, Bonham College, Carr-Burdette College and Jarvis College will be invited to take part on the program and show to the people not connected with the Christian Church what we have in the way of educational advantages. The committee on arrangements will plan for a great crowd and for a great meeting.

The Graford Camp Meeting Association is planning for a great meeting at Whitt, which will commence on July 16, 1904. B. B. Sanders has been selected as the evangelist to do the preaching, but who will be the leader of the song service the writer has not been informed. The committee, however, having this meeting in charge, is composed of wide-awake men who will plan wisely and have every arrangement made for a successful meeting. At this meeting our various missionary enterprises and our various schools will be represented and a great number of people will doubtless be in attendance.

When these notes are read our "Texas Mission Day" will have come and gone, and what the result will be a few weeks' time will tabulate. But let the result be what it may, our corresponding secretary, Bro. J. C. Mason, has been untiring in his efforts to rally every church to a liberal offering, and if the churches have listened to his calls the results will be most gratifying. B. B. SANDERS.

Eugene S. Holmes has been called and has accepted the pastorate of Whitesboro Church for another year. Brother Holmes has staying qualities.

A. J. Bush, of Cleburne, has accepted the superintendency of the Juliette Fowler Orphans' Home. It is the universal decision that the board has chosen wisely. Brother Bush's long and faithful service in Texas gives him a hold upon the Texas brotherhood that few men have.

The outlook for a good offering on Texas mission day is encouraging. If the interest now manifest is a true index, then when we

write the next Texas letter it will report fine offerings from some of the churches, good offerings from others, poor offerings from a few, and — from which?

Virgil L. Graves has just closed a good meeting at Woodville; 37 added, leaving a church of 70 members, a church lot donated, and \$800 pledged toward a house.

J. B. Woodin, of Hammond, La., is in Texas and it is predicted that some of the Texas churches will capture him. We can use a number of good men in Texas who, like Brother Woodin, are not looking for a soft place or a large salary, but for work with a living to begin with.

Chas. H. Caton, once pastor of the church at Harrodsburg, Ky., later, via Yale, to the Congregational Church, has returned to his first love. Brother Caton is a scholarly and able speaker, capable of doing excellent work. A man who will win his way to the front among intelligent workers, and can, I suppose, be had for gospel preaching.

S. K. Hallam is making an earnest effort to build a \$10,000 house of worship at Denton, the seat of one of our Texas Normal schools. We need to be well represented at such centers. Scarcely any class of workers exert a larger influence over the rising generations than public school teachers. A good, live working church near the Normal school is a wise investment.

The East Side Church, Dallas, is now a fact. The lot was purchased and a tabernacle is going up. John A. Stevens, our city evangelist, is moving things, and when he can occupy the tabernacle, a great meeting is predicted. The Disciples in Dallas are united and are pushing the work and word into new fields. As soon as a suitable man can be secured, a Dallas county evangelist will be employed.

Bro. James A. Arnold is watching at the bedside of his very sick wife, now at the home of her mother at Alkins, Ark. He asks for the prayers of his brethren in this hour of his trial. It is a dark day in the preacher's home when the faithful helpmeet is stricken with the dread disease, when there is no release until the messenger from heaven comes to escort the spirit of our loved one home. May our Father, whose love is ever the same and sufficient, be our brother's refuge.

J. C. MASON.

467 Coll Ave., Dallas, Tex.

Kentucky.

Kentucky was well represented by preachers, teachers and church workers at the Detroit Convention.

Mark Collis is in the midst of a meeting with "home forces" at this writing at the Broadway Church, Lexington. He is being assisted in song by Mrs. Princess Long.

S. R. Hawkins has resigned at Murray on account of ill health. He is now in a meeting at Marion, Ia.

S. F. Fowler, of Madisonville, will begin a meeting with the church at Beaver Dam on Nov. 9.

E. J. Willis, of Hopkinsville, recently assisted the pastor, W. G. Eldred, in a two weeks' meeting at Fulton, which resulted in 21 additions.

T. S. Tinsley, of the Clifton Church, Louisville, recently closed a meeting at Jefferson-town, with 24 additions.

W. A. Ward, of New Albany, Ind., is in a good meeting with the church at Leitchfield, with four added at last report.

A meeting at Hodgenville recently held by J. M. Vawter, of Jeffersonville, Ind., closed with five additions.

A good meeting is now in progress at Elkton. J. T. Hawkins, of Lexington, is doing the preaching, with Leonard Daugherty, of Louisville, as leader of song.

J. W. Mitchell recently closed good meetings at Roaring Springs and Wallonia, resulting in 17 additions.

The Fannon-Wilson meeting recently held at Stanford closed with 27 added. J. W. Hagin is the regular preacher.

The many friends of Carey E. Morgan will regret to learn that he continues quite sick. Many are the prayers that are being offered for his recovery.

The new church building at Isle's Mills, Bath county, was dedicated on Oct. 18 by the minister of the Owingsville Church, W. Kent Pendleton.

The students of the College of the Bible and Kentucky University were instrumental in receiving into the church, during last vacation, 1,245 persons: 1,159 by baptism and 86 from other sources.

R. B. Neal, of Grayson, is in a meeting at Peebles, O.

The writer has just closed a short meeting with the Berea Church, near Lexington, which resulted in nine additions. Horace E. J. Kingsbury is their regular preacher.

We are glad to report 12 additions here at our regular services since our last report.

Midway, Ky.

GEO. W. KEMPER.

Nebraska.

J. W. Walker has been recalled at Wakefield for another year.

C. F. Swander has just closed meetings of three weeks at Murray, and two weeks at Kenosha. Four baptisms and one by statement at Murray, two baptisms at Kenosha. He returns to his work at North Platte.

Three confessions reported from Belvidere by W. T. Hacker, pastor. The Bible-school there will observe boys' and girls' rally day.

Edgar Price, minister at Beatrice, held a ten night's meeting three miles east of that city with seven baptisms, two otherwise. Will hold a meeting in West Beatrice. Lawrence Wright and Louis Smith will hold a meeting at Beatrice in January.

Harry G. Hill has resigned at Omaha First Church, and will take the secretaryship of the American Christian Educational Society with headquarters at Indianapolis. We are sorry indeed that Brother Hill leaves the state at this time.

G. J. Chapman has resigned at York, closing his work on Nov. 1. He will hold a meeting in Cherokee, Okla., in that month. Brother Chapman has had a very successful ministry at York, building up the congregation to more than double its size, and erecting a fine new house. We hope Brother Chapman will not find it necessary to leave the state. Bro. Thos. Maxwell has been given a call to the pastorate at York. Brother Maxwell preached there as a student, and was the moving factor in getting the church house moved into the center of the city. He supplies there on the 8th ult.

A. L. Ogden, state evangelist is now at Douglas. Has six added to this writing, and will continue this week if not longer. Chas. D. Richards is the pastor there, but has resigned to take effect Jan. 1. Brother Ogden will hold his next meetings in Boyd Co.

DeForest Austin supplied at Geneva on Oct. 25. The church there is busily engaged in raising the amount necessary to pay off its mortgage indebtedness. They are succeeding very well, but will need some outside help. This is a case where the needs are great and the location important. I shall make a brief canvas in the interests of this work, and pray for voluntary gifts on the basis of paying the whole debt in full. Send me pledges on that basis, payable on demand as soon as the whole amount is pledged. It must be done soon. Brethren, I am slow to make such appeals, and would not do so if the case were not especially urgent. Let us rally to the help of this distressed church.

The secretary attended the Detroit Convention. On the way home preached in the morning at Omaha Northside. Will spend Nov. 1 at Hastings in the interest of the state apportionment.

We are mailing this week information folders for the use of the preachers and congregations on Nebraska day for state missions. It was in the mind of the projectors of this

matter, that a good way would be to put the folders in the hands of the congregation at the session when the offering was taken, and go over the matter together with them. However, let each one receiving a package of the literature, use it as he shall deem wisest. Only do not let it lie around unused. With a thorough understanding of the needs of the field, the brethren will be willing to give liberally to the support of the work. We believe there is a great work to be done, and that we are able to do it. Thus we speak. We need funds promptly just now. Let the month of November be given unreservedly to this work. Forty-two churches, twenty Bible-schools and twelve Christian Endeavor societies reported in November and December last year. Can we not largely increase this number this year? Send to me for pledge cards if you can use them.

G. C. Johnson has moved to Wray, Col. H. B. Hollingsworth will spend a month in California, and possibly locate there. E. W. Yocum and W. E. Gray have gone to Missouri. There are other changes brewing. J. B. White takes the North Bend work.

Phone B. 1469.

W. A. BALDWIN.

Indiana.

The district conventions were unusually well attended for the fall series, the spring series, after winter revivals, being marked by greater enthusiasm and larger attendance. The Indiana delegation to the Detroit convention numbered about 300. The Pennsylvania road furnished a special going, and the Wabash a special returning, without change of cars between Detroit and Indianapolis. The convention will certainly have a marked effect upon the activities of the church throughout the state.

The evangelistic season is already on, and splendid meetings are in progress all over the state. Unless all signs fail, Indiana will make a new record this winter in evangelistic work. Reports last week gave 330 additions against 126 for corresponding week of 1902. This is a good start for the first week after the national convention, and augurs well for the winter campaign.

The number of churches increased last year, from October to October, from 914 to 942. The state board assisted in 63 weak churches last year, adding 1,131 members. Many of our churches that had no preaching at all, now have fourth or half time preaching. Others have gone from fourth to half time, and still others from half to full time. This, with the addition of 28 new churches and the loss of some good preachers by removal to other states, makes a shortage of preachers. We now have 10 full time vacancies and a larger number of half and quarter time places, and nearly all of them want resident pastors.

I should be glad to put some good preachers in correspondence with these churches. But we want good, clean, all-round men, and men who are missionary through and through—state missions as well as general missions.

Within the last three years the Indiana state board has helped weak churches so that they could have preaching; then within the next year, the preachers of these same churches have come to me and said: "We have given \$— to foreign, \$— to home, \$— Children's Day, etc., and see, you have got your money back with interest!" The fact is, they remembered about everything else but the source from which they received their help. There is no business or spiritual sanity in such a course as this. The Lord knows that we have not given enough to any of our enterprises, but churches that expect the cause to be extended throughout the state, must contribute to the state missionary enterprise that has for its work the helping of weak churches and the establishment of new churches within the state. With an offering for state missions, such as we give to foreign missions every year, we shall in five years be able to double our giving, both to home and foreign missions.

Indiana needs some preachers, but she needs preachers who can show a record in

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support of state missions before they come. I say this in behalf of the preachers all over the state who have supported state missions regularly. They are entitled to help, and since we must have more preachers they ought to come with records that would guarantee fellowship with our preachers who are pushing Indiana missions to the front. Brethren, Indiana wants preachers, but we cannot, very well, use those that other states cannot use. See?

There will be a few ministerial changes the first of the year, but most of the churches are showing their appreciation by increasing salaries and calling their pastors for another year.

The November offering in Indiana will be generally taken. Cheering words from all along the line give promise of offerings from \$170 down, and the prospect is far brighter for state missions than ever before. Of course some of the churches whose pastors only visit them once or twice per month will not take the offering Nov. 1, but will wait till the pastors come; but a largely increased number will take it. It ought to be liberal, and commensurate to the 300 unanswered calls on our books.



Los Angeles.

On September 25 the writer and his wife returned from a four months' trip abroad. During that time we visited portions of Italy, Austria, Germany, Switzerland, Holland, Belgium, France, England, Ireland and Scotland. It was a most delightful trip and we returned to our work greatly refreshed in mind and body. The writer recently delivered a lecture on "Under Eight Flags" to a \$150 house in Blanchard's Hall, this city.

The second Lord's day in September I began the fourteenth year of my ministry in the First Church. This is the longest pastorate held by any man in Los Angeles, and so far as I can learn, the longest among the Disciples on the Pacific Coast. The work is greatly prosperous. Twelve persons have been added to our membership in October.

I am proclaiming a series of Sunday evening sermons upon "Christianity a Reasonable Religion." Thus far three have been preached, showing that the "Biblical Doctrine of God" is reasonable; also the biblical doctrine of Jesus and the church. I shall pursue the course through a long series in which I shall lay especial stress upon the reasonableness of all the distinctive doctrinal teaching of the Disciples of Christ. Preachers would find this a marvelously fertile field for sermon material. After thirteen years in the same pulpit I find the sermon material growing all the while. What wonderful avenues of study and investigation are open to the industrious student of God's word! Nearly 1,100 sermons in the same pulpit have convinced me that a preacher's resources are infinite if

he only be industrious enough to discover and utilize them.

Two enterprises press upon the First Church for this year—a mission church to be erected upon our church lot in the southwestern part of the city, and a pipe organ in harmony with our magnificent church auditorium. It is believed that we can accomplish both in this year's campaign.

Early in June, Eugene Burr, after a successful ministry at Anaheim, was called to the ministry of the East Side Church in this city. He is engaged with them in a most successful work. Some discordant elements have withdrawn from the church, and the brethren there are rejoicing in a most blessed growth. That congregation took the church extension offering, and henceforth will stand with our other churches in all kinds of co-operative work. The world moves.

Dr. F. M. Kirkham has succeeded T. D. Garvin, who has passed to his eternal reward, in the pastorate of the Vernon Church. Only good reports come from his work.

M. J. Furguson, who for some months has been serving the Central Church of this city, is in the east, engaged in some revival meetings. In his absence D. A. Wagner is supplying the pulpit.

The Eight Street Church, for which H. Elliott Ward labored so successfully for four years, is now pastorless. It is expected that a pastor will be secured before this appears in print. That is an important church, and it is to be hoped that the head of the church will send a faithful under shepherd to carry on the work in that important field.

Los Angeles grows with marvelous rapidity. It was never growing with such leaps and bounds as characterize it to-day. We are striving to gather into our churches a proportionate share of the new comers. It is often a most difficult task. We find many eastern Disciples hard to affiliate with our churches.

Los Angeles, Cal.

A. C. SMITHER.



Michigan.

The Detroit convention has passed into history, but its influence will live for many days in the lives of Michigan Disciples.

The work at Adrian continues to prosper. B. W. Huntsman, the pastor, began a series of revival meetings, Oct. 25, with favorable prospects.

E. E. Cowperthwait closed his work with the Saginaw Church, Oct. 11. Brother Roum preached at Saginaw, Oct. 25.

One baptism at Durand, Oct. 11.

J. W. Church preached at Hart, Oct. 25.

Bro. I. Konkle has closed his work at Bloomington and removed to Canada.

A. L. Martin has accepted a call to the Fifth Avenue Church, Grand Rapids. We are glad to welcome Brother Martin to Michigan.

H. L. Maltman has closed his work at Shepherd.

F. T. Porter has just closed a successful meeting at Blaine.

L. O. Drew is in a fine meeting at Pine Run. Michigan needs more preachers.

Cascade, Mich.

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The Sunday-School.

Nov. 15.

DAVID'S TRUST IN GOD.—

Psalms 23.

Memorize the whole psalm.

GOLDEN TEXT.—The Lord is my shepherd, I shall not want.—Ps. 23:1.

The Shepherd Psalm.

Among those portions of the Bible which have, by common consent, been considered the choicest treasures of the Christian world, is this psalm of trust. Perhaps no other passage has appealed more universally in all ages to the learned and the unlearned, the old and the young, the sorrowful and the rejoicing. The picture which it presents, of a careful, competent and tender shepherd, and of his sheep trusting themselves absolutely to his care, is so simple that all can understand it. The meaning of the figure is so transparent that explanations rather obscure than reveal its teaching, and comments are but a pale reflection of the luminous original.

A Spiritual Biography.

We like to think of this psalm as genuinely Davidic in its authorship. If David was the father and founder of the whole psalm-literature (though by no means the author of our Book of Psalms), who but he should have written the greatest of all the psalms? The words of the psalm acquire a clearer meaning when we think of David as their author. "My shepherd" is a reminiscence of his own shepherd days. The "green pastures" and "still waters" are the hills and water-courses about Bethlehem, where as a boy he led his flocks and tended them with loving care. He remembers that his sheep often went in devout ways, and thanks Jehovah for leading him back into "paths of righteousness" after his wanderings. The "rod and staff" were familiar instruments of his craft. "The valley of the shadow" may have been suggested by the day when the lion and the bear came out of their caves and seized a lamb from the flock. But later in life David had other valleys to pass through, deeper and darker than this, and the Lord had been with him. "My enemies"—David had had plenty of them: first Goliath, then Saul, then foes outside of his kingdom, then enemies in his own household, even his son. He had been delivered from them all. "Goodness and mercy shall follow me"—a thanksgiving for past blessings and a prayer that his old age might be crowned with peace. The psalm is a spiritual biography of the shepherd-king of Israel.

A Universal Psalm.

But, though this psalm grows so directly out of David's own experiences from youth to age, its appeal is to all men in all times. Perhaps it is because it is so personal and intimate that it comes home so unerringly to the hearts of men everywhere. Men are always moved more readily by particulars than by generalities, and a great truth comes home more surely if it is clothed in a garment of simple and concrete experience.

Only a small proportion of those who have loved the shepherd psalm have ever been shepherds, yet this allusion to the shepherd's loving care, to the dangers and the delights of the simple life under the clear skies of Judea, comes very close to us all, because in one way or another we have had experiences which are parallel to it.

The Experience of Faith.

David knew how tenderly he, as a shepherd, had watched over the lambs committed to his care. He had fought their battles for them, had found them food and water and led them into pleasant places of rest, asking of them only that they obey his voice and trust his guidance. And in this experience he figured to himself God's watchcare over him. He felt himself justified in trusting God because he knew how amply his sheep were justified in trusting him. His faith in Jehovah might

be, in a sense, blind. But faith itself, trust as a principle of life, was to him a tested reality. He could not believe that God would be less true to him than he was to his sheep.

Faith and Faithfulness.

As only the pure in heart can see God, so only the faithful can have this convincing experience of faith. The argument from man's fidelity toward the helpless beings which are dependent upon him, to God's fidelity toward us, his creatures, can have no force with a man who is conscious of being faithless to his obligations. "The Lord is my shepherd, I shall not want," could never have been written by a shepherd who knew that he had allowed his own sheep to suffer want. It can not be read with appreciation, and its argument cannot be received with conviction, by one who neglects his children, or abuses his horse, or maltreats his dog. Everyone of these relations may be so transfigured by the the spirit of gentleness and faithfulness that it shall become a testimony to God's love for us and an incentive to fuller trust in Him. So may the Shepherd Psalm be translated from the Hebrew of three thousand years ago into the vernacular of daily life in our own days.

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Christian Endeavor.

Nov. 15.

THE SINFUL SALOON.

Eph. 6:10-13.

All sin is more or less contagious. It not only injures the person who commits it, but tends to corrupt others. But the meanest kind of sins are those which deliberately and intentionally aim at the corruption of men. Prominent among these sins is the sin of the liquor business. It is more dangerous than theft and meaner than murder. While the thief tries to get gain by another's financial loss, and the murderer satisfies his passion at the cost of his victim's life, the maker of drunkards aims to make money by the assassination of character.

A man may barter away his own soul, if he will, for the pleasures of sin or for gold. It is an awful mistake, a sin against God and against himself. The tragic story of Faust is the story of a man who sold his soul to the devil for certain temporal rewards and benefits. The story has been lived over again and again in every age. It is always a sad tale of spiritual blindness and folly and degradation. But the course of such a man is not to be compared, for meanness, for black iniquity, for sheer devilishness, to the course of a man who snares and sells the souls of others for his own gain.

The characteristic of the saloon is that it does just this thing. It attacks manhood and womanhood, corrupts virtue, debauches innocence, weakens intellect, debases moral sense, woos the soul away from God, makes the highest life impossible and the lowest inevitable. And it does all this for gain. Under the protection of a government based upon virtue and honor, it makes its assault upon virtue and honor.

It is this fact—the fact that the saloon is an aggressive enemy to all good men and all pure women—that makes it a social problem and not merely an individual problem. It is not a matter of private right, but of public wrong; not an institution toward which each individual should adopt the attitude which pleases him, but an institution toward which the state should adopt the attitude of uncompromising hostility.

Christian Endeavor teaches good citizenship. Whatever makes a man a good Christian makes him a better citizen. The especial need of our time is for *active* good citizens. Most good citizenship is passive. Christian Endeavor should foster the other sort, the sort that will work as diligently and patiently and shrewdly to secure good government for Christ's sake and men's sake, as the corruptionists work for bad government for the sake of boodle. When that time comes, the Christian nation will be ready to take the saloon by the throat, and "regulate" it as it regulates every other criminal institution—by effective prohibition.

DAILY READINGS.

- | | |
|------------------------------|------------------|
| M. The Woes of Intemperance. | Isa. 5:11-23. |
| T. The Sorrow of the Cup. | Prov. 23:29-35. |
| W. The Sin of Appetite. | Gen. 3:1-8. |
| T. The Evils of Appetite. | Matt. 24:37-51. |
| F. The Lord's Freeman. | 1 Cor. 8:1-13. |
| S. Sobriety Commanded. | 1 Thess. 5:5-23. |
| S. Erring Through Drink. | Isa. 28:1-10. |

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Midweek Prayer-Meeting

By Frank G. Tyrrell,
Nov. 11.

TWO GATES, TWO WAYS, TWO ENDS.

Matt. 7:13-20; 25:31-33, 46.

Will hell be crowded and heaven sparsely populated? Is that the teaching of this passage, the meaning of the "many" and the "few"? What about the "many" of that other passage, who shall "come from the east and the west and the north and the south"? At first reading it may seem to be a mournful view of human life and of the kingdom of heaven. But it is rather a strong statement of a recognized and inevitable principle. One statement we have in the wide gate and the broad way; it is easy to go down hill, easy to retrograde. And then the opposite principle is as strongly put—it is hard to advance, to rise, to conquer.

Test this teaching elsewhere. Do you desire to enter into the kingdom of power and influence? It is a hard way. No one now enters in, or did ever enter in, who was not willing to toil terribly. There is no one without influence of some sort. But walk among the leaders, the kings of men; they are few. Trace their paths to eminence, and you will find them winding along precipitous and dangerous ways. Commune with artists and musicians. There is a group in every generation who enter into these kingdoms; but it is a small group, if you limit your count to those who hold the sceptre and wear the crown.

There is no kingdom worth entering into which is not fenced with high walls and narrow gates. According to the value of the kingdom, so is the way thither difficult, and the possessors thereof, in its plenitude, few. Said a great writer, in presenting a copy of one of his books to a dear friend, "You will read it in a few minutes; but I assure you it has cost me such labor that it has whitened my hair." Some years ago I heard a famous lecturer. Night after night he spoke to great audiences, lifting them into the heavens of thought and emotion. I ventured to ask him, "How do you prepare your lectures?" and with look and accent that lent emphasis to his words, he replied, "I agonize them! 'Strive to enter in!'"

Now on the other hand, is it not all true of the way to destruction? The gate is wide and the way is broad. Going that way is simply yielding to the soft and continuous pressure of base desire. It is giving rein to passion. And there are many, sad to say, that do it. When the strait gate is pointed out, like the young man who had great possessions, they go away sorrowful. They are the Hamlets of the religious life. They repeat the great refusal.

Truth gleams in every line of this teaching. The end of this way is destruction, literally, perdition. It is a cutting off, a banishment, a punishment, ageless. But are we not told that ageless means not eternal, but simply of indefinite duration? That therefore this punishment must come to an end? Would that this were the teaching. Who would not fill hell up with doubts, if he could? If that would do away with the fact of it or the necessity for it? But the same reasoning applies to "ageless life," and the logic that gets the lost out of hell expels the saved from heaven. This language depicts awful, appalling fact. In every other field, we know there is such a thing as destruction; why not here? Contrast success and failure; knowledge and ignorance; health and death; life and perdition.

And the end finally must be one of two. There is no middle ground; everlasting punishment, or everlasting life. The Master cries out to-day, as of old, "Enter ye in by the narrow gate;" it leads to life. There is an incitement to patient effort in these words. Suppose you do not at first succeed, try again. As it is given in another gospel, "Strive!" Again and again we are urged and encouraged to importunity, to persistence. "Fight the good fight," and at last you will lay hold on eternal life. Which gate do you en-

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Thousands of Women Have Kidney Trouble and Never Suspect It.



MRS. SCOTT.

An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

Vinton, Iowa, July 15th, 1902.

In the summer of 1893, I was taken violently ill. My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. *None of them suspected that the cause of my trouble was kidney disease.* They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and weigh 148 pounds, and am keeping house for my husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gratefully yours,

Gertrude Warner Scott

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

ter? which way do you travel? which end do you anticipate?

PRAYER.

Be merciful unto us, O God, with infinite mercy. We are helpless and undone. Do thou pluck us as brands from the burning. Transform our stubborn wills. The heavenly gateman beckons; forbid that we should refuse, and walking in the broad way, be lost. Fill our hearts with a passion for purity and righteousness, through Christ. Amen.

(Topic for Nov. 18, "The Wise and Foolish Builders."—Matt. 7:21-29; Luke 6:47-49.)

Our Budget

—The offering for state missions is in order until attended to.

—No one of our national conventions has been better reported than the one at Detroit. All the papers we have seen have done well.

—The Detroit convention is likely to grow larger in the perspective of history. It had in it the seeds of things to be. Business men's organization, Sunday-school workers' organization, the Evangelistic Board, the Educational day and secretary, the St. Louis World's Fair Exhibit—all these were steps forward.

—It will be a most significant prophecy of a great year, if our state secretaries are able to report, by the first of December, the largest offering in the history of their respective states. As this is the first duty of the new missionary year, let us perform it faithfully.

—"Which do you think were the greatest speeches of the convention?" We think that of Brother — and Sister — were, all things considered, about the best. The blanks in the above may be filled out by each one who attended the convention, to suit himself. Many different names would be written in these blanks, and they would probably all deserve the vote which they would receive.

—The Detroit convention voted to go to the Pacific Coast in 1905. In 1906 it ought to swing back somewhere near the center, and then in 1907 go to New York, Boston, Washington or Baltimore, or somewhere near the eastern coast. It might venture toward the south in 1908, and of course in 1909 we go to Pittsburg, Pa., for our centennial. Alternate meetings of our national conventions may well be used for missionary invasions into regions where we are not strong or well known, dropping back toward the center of the country for larger mass meetings the next year.

—There is a general feeling that state missions, which are so important a part of home missions, and which are so essential to foreign missions, have been neglected, and the expectation is no less general that we are going to make a better record this year than ever before. Last Lord's day was an unfavorable day in a large part of the country, but no offering ought to depend upon the weather on any given day. The offering is not taken rightly until all the members have an opportunity and are urged to give. If this is not accomplished in one Lord's day, let it be continued until it is accomplished.

—Prof. J. W. Jones, of Liberty, Mo. has recently been elected to the department of elocution and oratory in Kentucky University.

—Charles Richard Vawter, pastor at Elizabethtown, Ky., made us a hasty call en route to Pattonsburg, Mo., where he is to hold a meeting.

—Victor L. Johnson reports that he is getting the work well in hand at Clinton, Ia. The church there paid his expenses to the Detroit Convention.

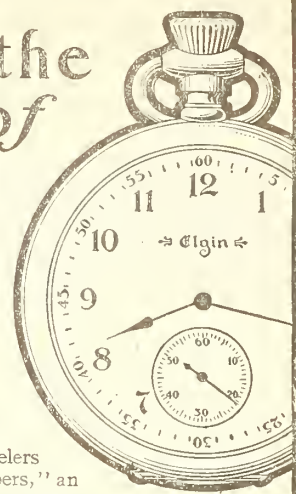
—A preacher writes that he has been moved to resign his pastorate because the congregation thought he preached missions too much. What that congregation evidently needs is not less missions but more.

—B. S. Ferrell has taken charge of the Jefferson Street Church, Buffalo, N. Y., to which he was recently called. He spent seven years at his last pastorate in Watseka, Ill., during which time there were over 400 additions to the church.

—Delegates to the Detroit Convention who had occasion to use the typewriter service provided gratis at headquarters by the Kensington Typewriter Company, make grateful acknowledgment to the company for this courtesy.

—O. W. Wilkinson, pastor of the church at Cisne, Ill., and his wife were given a surprise by the church on October 26, at which time many useful articles were presented to them in token of the appreciation of the work they have done this summer.

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right side of
a question
of time—the
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WATCH



Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timemakers and Timekeepers," an illustrated history of the watch, sent free upon request to
ELGIN NATIONAL WATCH CO., ELGIN, ILLINOIS.

—Mr. J. Frank Merryman will deliver two lectures on the "Life of Alexander Campbell" at the Hamilton Avenue Christian Church on Sunday evening, Nov. 8, and Sunday evening, Nov. 15. Admission free. All are invited.

—The congregation organized by E. E. Moorman at Byron, Ind., has commenced the erection of a house of worship to cost about \$1,200. They expect to dedicate it about Thanksgiving. Any help from the brotherhood at large will be gladly received. Address W. M. Livengood.

—J. N. Jessup sends us his fifth annual statement as pastor of the First Church at Little Rock, Ark. During the year there have been 101 persons received—33 by baptism—and the present resident membership is 383. The church raised \$558.50 for missions, and \$4,608.62 for all purposes during the past year.

—B. F. Hill, who has served the church at Plattsburg, Mo., two years as pastor, has resigned in order that he may devote himself to evangelistic work. He is ready to make engagements for meetings in January, February or March. We can commend Brother Hill as an earnest and faithful evangelist, who has proved successful in evangelistic work. Address him at Plattsburg, Mo.

—E. R. Black has been called to continue indefinitely in the pastorate of the church at New Castle, Ind. One remarkable feature of the church under his pastorate has been the "overflowing treasury." There have been thirty-one additions during the year, about \$500 has been given to missions and there is a midweek Bible class of eighty, besides all the regular societies and departments of church work.

—James W. Zachary sends us tidings of one J. K. Bosdoyannes, an educated Presbyterian minister residing at Canea, in the island of Crete, who has espoused the position of the Disciples of Christ and is now doing independent missionary work in that island. He has published a little book on "The Baptism of Infants" in the Greek language. A copy of it will be sent to any one for 15 cents. Address as above.

—Our home board reports that two editions of the Boys, and Girls' Rally Day exercise have been exhausted, and the third edition is now on the press. All supplies are sent free of cost. If your school has not ordered, do so at once, addressing Benjamin L. Smith, Y. M. C. A. Building, Cincinnati, O. Give number of scholars in your school aside from the primary department. The date of Rally Day is the Lord's day before Thanksgiving.

—We call special attention to the report of the committee on the World's Fair Exhibit, to be found elsewhere in this issue, together with an appeal from the committee appointed at Detroit to take charge of the matter of erecting a building and preparing an exhibit for additional subscriptions to this fund. Let all who will help in this worthy enterprise

send their subscriptions through this office or direct to J. H. Allen, 104 South Main St., St. Louis.

—Mrs. M. M. Purdy, of Bristow, I. T., writes that they have a Christian church there consisting of 84 members, but that they are in need of a vigorous, energetic young minister, whom they can employ for half his time at a fair salary. No doubt the other part of his time can be employed in the region round about. Young preachers who desire to go into this rich and promising field may write to Sister Purdy, clerk of the church, giving proper reference or testimonials.

—P. W. Harding, of Mexico, Mo., writes from Jacksonville, Ill., that the church at the latter place under the pastorate of Russell F. Thrapp is in splendid condition. The church has a membership of about 1,200 and is thoroughly organized for effective work. The large and flourishing Bible-school is ably superintended by Brother C. L. Depew. Brother Thrapp is a vigorous preacher as well as an energetic worker and has been preaching some ringing sermons against the prevalent evils of our day—intemperance and gambling.

—A very delightful conference of Pastoral Helpers and other workers was held during the Detroit Convention, in which a national organization was formed with Mrs. Nettie McCorkle, Cleveland, O., president, and Miss Mary Johnson, Warren, O., secretary. M. L. Bates, of Warren, O., and P. H. Welshimer, of Canton, O., both made strong talks in favor of the Helpers, having had such workers in their churches for the past eighteen months. Other pastors and laymen spoke in the highest terms of the work done by the school. The next term of work opens Jan. 5, 1904. For information write A. M. Harvout, Cincinnati, O.

—"The Y. P. S. C. E. of the First Church at Quincy, Ill., have been enjoying a most prosperous year. Our meetings are attended by about one hundred persons usually, and the prayer-meeting committee is ever alert to make the meetings interesting. On Oct. 18 we had a "gospel song service" at which the whole hour was taken up with singing and anecdotal accounts of how some of the famous hymns came to be written. On last Sunday evening, Oct. 25, we presented Bro. W. W. Burks with a fine teacher's Bible, and his wife with a bouquet of roses. We sincerely regret their departure for Mason City, Iowa.—J. J. WILLIAMS."

—"On Thursday evening, Oct. 29, there was organized in New York an association to be known as "The Disciples Club of Columbia University." There were a score or more attending the university this year and the organization was intended to bring them into social and religious fellowship. It was found in the first meeting that there were representatives from the following colleges: Eureka, Oskaloosa, Drake, Kentucky University, Texas Christian University and Hiram.

Meetings will be held from time to time during the year for the discussion of topics of special interest among the Disciples. The next meeting will be held Nov. 24, and the topic, "Do Disciples Need a Great National University," will be discussed. The club promises to be a very attractive and interesting feature of university life in old Columbia for the Disciples in attendance.—J. P. LICHTENBERGER."

—Jesse P. McKnight has resigned from the church at Oskaloosa, Ia., on account of the serious condition of his wife's health and will take her to southern California as soon as arrangements can be made. Several months ago Mrs. McKnight was taken to Texas, but the change was not as beneficial as could be desired. Brother McKnight has been pastor at Oskaloosa nearly four years, and during that time has built up the church both numerically and spiritually, and has greatly endeared himself to the hearts of the people. We speak from a close personal acquaintance with him when we say that it would be impossible for him to remain that long anywhere without doing great good and making a host of friends. Under the circumstances the congregation could not protest against the resignation, but the loss will be deeply felt. His resignation takes effect Nov. 15. Brother McKnight will settle at some point in southern California and will probably do evangelistic work for a time before accepting a pastorate.

An Exhibit at the World's Fair.

The committee appointed to report to the Detroit Convention on an exhibit at the World's Fair at St. Louis next year, submitted the following report, which was unanimously approved:

REPORT OF THE COMMITTEE ON EXHIBITS AT THE LOUISIANA PURCHASE EXPOSITION.

We, your Committee on the Louisiana Purchase Exposition Exhibit, submit the following report:

We believe it to be the duty of the church to avail itself of every opportunity afforded it in the providence of God for disseminating the light and the saving power of the gospel. It is not only the duty, but it is the part of wisdom for any religious movement, holding a dispensation of truth which the world needs, to utilize every great historical event which may be made the occasion for impressing its message on mankind.

The celebration of the one hundredth anniversary of the Louisiana Purchase by a World's Fair, in the city of St. Louis, April 30, to Nov. 30, 1904, which is to excel in its magnitude and scope any previous Exposition in the world's history, is an event that is attracting the attention and interest of all nations. It is destined to draw thither millions of people from all the peoples and countries of earth, and to record the highest mark yet reached in the world's material and intellectual progress. Why should it not exhibit also the highest and best conception of Christianity—the most perfect revelation of God, and the only universal religion? Since Christianity is the basis and inspiration of all that is best in our civilization, it would seem self-evident that it ought to have a prominent place in any Exposition which purports to be an exhibit of the world's progress. And yet in all that magnificent group of buildings which constitute the "Ivory City," some of which cover fourteen acres of space, there is not one dedicated to the religion of Him whose advent into the world has made all this progress possible. Nor is there any room in any one of these mammoth structures for an exhibit of tracts, pamphlets, books, etc., setting forth the teaching of Him for whom there was no room in the inn at Bethlehem when he was born. For this fact the Exposition authorities are not wholly, perhaps not chiefly, to blame, but it is the fact itself with which we have to reckon.

In view of this fact, it seems to your committee that a positive and aggressive type of Christianity, such as that represented by this convention, ought to act independently, since cannot have the co-operation of others, in erecting on the Fair Grounds a unique but inexpensive building that would serve the

double purpose of affording room for such an exhibit as we may be able to make, and serving as a sort of headquarters and bureau of information for brethren visiting the Fair. A reproduction of some historic building, such as Alexander Campbell's Study or the Cane Ridge Church, would attract attention because of its historical character, and need not be costly. Such a building, properly labeled and equipped with maps, charts, pictures of college and church buildings, and of the great historic leaders who under God inaugurated the movement and gave it its original impulse, together with tracts, leaflets, books, papers, etc., setting forth the history, principles and achievements of our Restoration Movement, would, we believe, prove to be a most profitable investment.

We, therefore, recommend that a committee of five be appointed by this convention to plan for the erection of such a building, and to arrange such an exhibit, provided a sufficient amount of money be subscribed to warrant such an undertaking. And in no case are the expenditures for this purpose to create any debt against this or any other of our missionary societies. We think it would be wise to begin this subscription at this convention.

J. H. GARRISON, } Committee.
GEORGE DARSIE, }
C. B. NEWMAN, }

At the closing session of the convention the chairman of the committee made a brief appeal for subscriptions for the erection of a suitable building and the preparation of the kind of exhibit mentioned in the report. The following subscriptions were taken in a few minutes, indicating the deep interest which the brethren feel in this matter:

S. H. Bartlett, Cleveland, O., (responsible for).....	\$ 200.00
F. H. Main, Detroit, Mich.....	100.00
Chicago Social Union (per C. G. Kindred).....	100.00
Hiram College, Hiram, O.....	100.00
Texas Christian University (per A. E. Ewell, Bonham, Tex).....	100.00
A McLean, Cincinnati, O.....	100.00
Mrs. B. L. Ford, Detroit, Mich.....	100.00
Standard Pub. Co., Cincinnati, O.....	100.00
Christian Pub. Co., St. Louis, Mo.....	100.00
W. S. Dickinson, Cincinnati, O., (conditioned on raising \$5,000).....	100.00
Portland Ave. Church, Minneapolis, (S. Potts).....	50.00
Hamilton College, Lexington, Ky., (Mrs. St. Claire).....	50.00
Christian College, Columbia, Mo., (Mrs. Moore).....	50.00
New England Christian Missionary Society (J. H. Hardin).....	50.00
Mary A. Lyons, Hiram, O., (responsible for).....	50.00
David Wolf, Lanark, Ill.....	25.00
B. A. Jenkins, Lexington, Ky.....	25.00
Christian University, Canton, Mo., (Carl Johann).....	25.00
Mrs. W. H. Graham, Allegheny, Pa.....	25.00
Miss Stella Ford, Detroit, Mich.....	25.00
Chas. B. Sala, Minerva, O.....	10.00
B. Williamson, Buffalo, N. Y.....	10.00
B. M. Blount, Irvington, Ind., (paid)....	10.00
C. E. Smith, Pine Flats, Pa.....	10.00
B. S. McNamee, Woodstock, O.....	10.00
B. F. Waggoner, Milton Center, O.....	10.00
C. L. Loos, Lexington, Ky.....	5.00
C. A. Freer, Collinwood, O.....	5.00
W. G. Loucks, Lockland, O.....	5.00
Dr. Wm. Moore, Lisbon, O.....	5.00
Total.....	\$1,555.00

A Special Inducement

TO NEW SUBSCRIBERS

SEND \$1.50, MENTION THIS ANNOUNCEMENT
AND YOU WILL RECEIVE

THE CHRISTIAN-EVANGELIST

UNTIL JANUARY 1, 1905.

CHRISTIAN PUBLISHING COMPANY

1522 Locust St., St. Louis, Mo.

Of course, there are hundreds of people throughout the country who will wish to have a hand in this exhibit. There should be tracts in all the principal languages of earth for free distribution during the seven months of the Fair. There should be files of all our religious journals, pictures of our colleges and leading men of the past and present. And then what a delightful meeting-place of friend with friend, through all these months! It is the greatest advertising opportunity, too, we have ever had.

The persons whose names are undersigned were appointed a committee to take charge of this matter, in pursuance of the report adopted. J. H. Allen, 104 South Main Street, St. Louis, of the Allen-West Commission Co., has consented to act as treasurer, and will receive and credit all pledges sent to him. But just now additional subscriptions are needed, and these also may be sent direct to the treasurer, or to any of our religious papers, in order that the amounts may be published and the brethren may know how the enterprise progresses.

The pledges should be made as promptly as possible that the committee may know how to plan its work.

J. H. GARRISON, St. Louis,
S. M. COOPER, Cincinnati,
J. H. ALLEN, 104 S. Main, St. Louis,
Z. T. SWEENEY, Columbus, Ind.
W. F. RICHARDSON, Kansas City, Mo.

Resolution of Appreciation Concerning the Christian-Evangelist.

Whereas, the CHRISTIAN-EVANGELIST has given much valuable space in its columns to the publication of the reports of Berkeley Bible Seminary in its defense against the unwarranted and unjustifiable attacks which have been made against it; and

Whereas, in addition to the foregoing, Brother Garrison has ably defended the seminary in the editorial columns of the CHRISTIAN-EVANGELIST, and has, at all times, stood manfully and unflinchingly for the cause of truth, justice and righteousness;

Therefore, be it resolved, that we, the board of trustees of said seminary, do hereby acknowledge with deep gratitude, the valuable service that the CHRISTIAN-EVANGELIST has rendered to the seminary, as well as to the cause of Christ on the Pacific Coast.

Resolved, further, that the foregoing preamble and resolution be spread upon the records of the seminary, and a copy thereof be sent to the CHRISTIAN-EVANGELIST for publication.

CHRISTMAS MUSIC.

Christmas Joy-Bells. New concert exercise. By Hewitt and Post. 5 cents.
Merry Christmas Time. New concert exercise. By Hartsough and Fillmore. 5 cents.
Santa Claus' Greeting. A new cantata. By Chas. H. Gabriel. 30 cents.
The Real Santa Claus. A new cantata, By Pounds and Fillmore. 30 cents.
Write for special Christmas catalogue of new Choir music, sacred solos, Santa Claus cantatas, concert exercises, Sunday School books, etc.

THE FILLMORE BROS. CO.

419 Elm St., Cincinnati, O. 41 Bible House, New York.

Correspondence

When the Plague Comes to Town.

In the three years that I have been in India, I have heard a great deal and read a great deal about plagues, but it has only been recently that the missionaries of Harda have had opportunity to see the disease at close quarters. We are now having an epidemic of the terrible malady, and the sufferings and afflictions of the people are terrible to witness. Lord Lytton, in one of his books, *Rienzi*, I believe it is, describes the plague as it was in Italy while it was on its devastating course in Europe. As he was not an eye-witness of the things concerning which he wrote, he had to draw on old writings and his imagination for the materials for his description. The picture he presents is terrible. And were it not that, thanks to the British government, we have a strong government here in this country, the condition here would be as bad as anything he pictures.

The first case occurred here about seven weeks ago. For some days the disease seized upon but few others, so that people had ample time to flee, and many of them took advantage of the opportunity, so that to-day, out of a population of 16,000, it is doubtful whether more than 2,500 remain. In the time mentioned, we have not had less than 600 deaths in the town, according to the official figures while probably not less than another hundred have contracted the disease and died outside of the municipal limits after running away from here. Practically all the people who remain are those who are dependent for employment, either directly or indirectly, on the government or the railroad. Among them the proportion of seizures is now about one per cent daily.

Of course, the schools and all missionary work except relieving the sick had to be closed—in fact, closed itself. And at first the people would have nothing to do with medical aid. Plague is a new thing in India. Cholera and small-pox have been with them for many years, and they understand something about them. But as their ancestors knew nothing about plague, it was easy to make the people believe that the government, by the spreading of powders, was spreading the diseases in order to decrease the population. This belief unscrupulous people did not hesitate to spread among the ignorant. Hence the people not only violently opposed all preventive measures, but also would not go to the dispensaries for medicine. At first there was a rule that when a person was seized in a house, he must be taken to the hospital, and his house thoroughly disinfected. Care was taken that no one should suffer any loss on this account, or be put to any unnecessary inconvenience. But the very disinfectants were said to be medi-spread to produce more plague, and such a storm of opposition was raised, amounting to real riots in some places, that the government has in many parts of India abandoned strict plague measures, unless the people ask for aid. Such a method of course allows the disease to spread at will, about the only precaution which can be taken being the exercise of local quarantine against persons known to come from infected areas.

Such was the condition of things when the plague began to spread in Harda. People at once began to leave. The local governor desired to take effective measures against the disease, but was not permitted to do so. We were soon having four or five deaths every day. Then came ten days of very heavy rain, in which everything was flooded and people could not leave town. Damp and wet weather are ideal for the spread of plague. The death rate mounted up. Soon we were having fifteen or twenty deaths a day. As soon as the weather began to clear people began to leave in larger numbers. Soon it was reported that there were not more than 600 people in the main town. But still the death rate kept climbing. Twenty-five, thirty, and even forty-four were reported in one day,

nearly all of them, out of the population of 600. Meantime two remaining sections of the town, containing about 3,000, which, owing to their isolation from the rest of the town, and their refusal to allow the town people to enter, had so far kept free from the disease, now became infected. But as the number to take the disease had become so much less, and there had been a marked improvement in the weather, the death rate has again begun to go down, so that there are now fifteen or twenty deaths a day, not including those of people who are dying in their poor, little, hastily constructed huts just outside of the town.

Dr. Drummond was not in town when the plague first broke out. On his return he immediately began the treatment of plague cases. At first he had but few calls, as the people were very much afraid of all doctors and all medicines. But now he is treating nearly or quite fifty plague patients daily. There is a government doctor here too, but he finds very little to do, and doubtless is glad of it, for all Hindus—and many Europeans as well—are very much afraid of the disease.

The condition of the few people who remain about the town, and especially that of the European and Eurasian employees of the railroad, is most unpleasant, and in some cases quite pitiful. Many of the natives have moved outside the town and are living in little huts which consist of some bamboo matting or a few pieces of cloth thrown over a pole. Water is at a distance, and food is hard to obtain. The bazaar is closed. The grain dealers have fled, and the little grain that is obtainable is probably plague infected, and is being sold at high prices. As the rains are not quite over, the people in the huts suffer much from showers. The railway people who have remained in town suffer much from the running away of their servants, and still more from the scarcity of milk, which has caused much suffering to the small children.

But it is, of course, in the houses and in the families where the disease has been worst that there is the most distress and the most dreadful sights. In some cases whole families have been taken away. And in some cases unnatural scenes have been enacted. One man's mother was taken sick. He shut her up in the house and left her. But the magistrate heard of his action and compelled him to take care of her. Dr. Drummond was attending a sick man who was being cared for by his mother. One day the doctor went to see his patient, who was showing signs of improvement, and as he did not see the woman, asked where she was. The sick man, who was only partly in his right mind, answered that he had not seen her. But he asked the doctor to open the door into the next room, as the place was dark. He found the woman lying there dead. She had been seized with plague in the night, and died. The death was reported to the municipal authorities, that the body might be removed. But when the doctor went the next day the two were still in the house, the living man alone in one room, and the dead woman in another. There have been other similar cases. This morning three dead bodies were found in as many different houses. The people had gone in and locked the doors at night, but had been seized and died before morning. When they failed to put in their appearance, the police first knocked, and then broke the doors in and found the corpses. A man fled from an infected part of the town and put up a tiny hut about 200 yards from our bungalow. The next day three of his children—all he had—died there. In some cases wood for burning the corpses can not be obtained, and the bodies are merely thrown into the river. The homeless and the wanderers, too, are affected, and two have died on the verandas of the mission schools. The whole scene is one of death, death, death.

But for civilized peoples the plague can never again have terrors. Even with the disease all around them in this country, thousands dying on every side, the mortality among the European, and even the Eurasian, population is quite low. Their very servants

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

perish, yet somehow they escape. And in a country where sanitary measures are understood and enforced by public sentiment, where quarantine, hospitals and disinfection do not produce riot, there is no doubt but the disease could never spread.

GEO. W. BROWN.

Harda, India, Sept. 25, 1903.



The Old Camper

has for forty-five years had one article in his supply—Borden's Eagle Brand Condensed Milk. It gives to soldiers, sailors, hunters, campers and miners a daily comfort, "like the old home." Delicious in coffee, tea and chocolate.



The World's Fair Work Progresses

And we are still able to furnish a Bird's Eye View (size 31x42) of the beautiful Ivory City on receipt of name and address with ten cents, in silver or stamps, to prepay postage. Send for one. Address

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Box 911

Honor to Whom Honor is Due.

One of the common faults of the present generation is to forget the achievements of the preceding generations. There comes ever and anon the "king that knew not Joseph." It seems to me that our brethren have forgotten—in fact some of them never knew—the long and difficult labors of Bro. Thomas Munnell along the line of educating and organizing our brethren in church and missionary work. I was very intimately associated with him when he was corresponding secretary of the American Christian Missionary Society. His efforts to solidify our missionary work and enkindle the enthusiasm and develop the generosity that would crown it with success, were simply heroic. The elements necessary to the highest and best success were well-known to him.

Take up his reports and you will find the fundamental things, such as the well-organized church with its God-fearing elders and deacons and well-trained pastor; the indispensable Sunday-school; a financial system that provides for local maintenance, and liberal missionary offerings, systematic co-operation in support of home and foreign missions; generous support and patronage of our colleges; special funds for building houses of worship, and schools for educating a colored ministry. In fact, everything we have to-day was in the fertile brain of the indefatigable Munnell. We had not reached a period of development when all these elements of power could be organized, harmonized and vitalized. He was working to establish unity and strength—an organization in which the men and women of the church would work together and avoid the necessity of separate organizations for men and women, and for the different ends to be accomplished. "Our plan of co-operation," said he, "so simple and yet so comprehensive, is admired by others for the oneness of its operations—the one organization, capable of working our missions, Sunday-schools, colportage, church edifice building, locating unemployed preachers, supplying destitute churches, and whatever else we might do as a people without having the machinery of a separate society for every good work."

"This is why he did not advocate the organization of the Foreign Society, nor the Christian Woman's Board of Missions. And yet he fell in heartily with both, hoping they would enkindle a missionary spirit that would, in the end, lead to this very unity."

In 1872 he recommended, and the convention adopted, the recommendation, that to an organized band of sisters in Indiana be committed the Jamaica mission. "He said, 'Under the circumstances, our treasury being empty, we have canvassed this matter, both privately and in the Indiana State Convention, and are satisfied, from the spirit manifested there, that these sisters would undertake the work as their special care.'"

Three years afterward, in the report of 1875, touching the C. W. B. M., he said: "We thank God without ceasing for the enterprise of our sisters in the common faith, whose present undertaking we so earnestly recommended in our report three years ago." That Secretary Munnell canvassed this subject before the sisters time and again for more than three years, is well-known. Indeed, many times, as far back as 1870, he called attention to the great work being done by the sisters of other religious bodies. Long before the C. W. B. M. was organized, Brother Challen called attention to the "noble example" set for our sisters "by the woman's boards of certain denominations, one of which is supporting thirty-two missions in Asia."

So the C. W. B. M. was not only suggested in Brother Munnell's reports, but was helped into being by the "noble example" of other sisters not of "our fold." The fact is, for a long time in our history we were so afraid of becoming a sect that we would not follow any of even the good practices of the sectarian bodies. We thought "nothing good could come out of Nazareth." The Board of Managers of the A. C. M. S., in 1882—the first year of my services as corresponding secretary—is

frequently credited with inaugurating the Church Extension Board. Ten years before this, the society took steps to build up a "Church Edifice Fund." Why was it not done? Simply because Brother Munnell had on hand the stupendous, and now believed to have been at that time the impossible task of unifying and solidifying all our missionary work. He was not well supported, it is true. But how could he be when the indispensable missionary spirit in half of our churches and preachers was lacking? It was like an effort to push a heavy train up the grade by attaching an engine without a good head of steam. Nevertheless his heart and head wearing labors were not in vain. Evolution is a thing of time. The missionary spirit is a thing of growth. Brother Munnell's sermons, reports and pointed articles ministered to this development. We were often impatient and wrote over these struggles, "failure," when really these efforts were not in vain. As well might the pioneer cry "failure" after one hard year's toil in clearing, grubbing, plowing and building. He has only been laying the foundation for a hundred harvests.

In 1887, before reading the annual report of the board, I remarked: "The very fact that I am expected to read this report is a sign of great weakness. The time will come, and that I trust not far in the future, when our work will be so great that we shall have to confine ourselves to circulating it in printed form, and even then in abbreviated form." That prophecy has been fulfilled, and the present published reports of all our boards are themselves a prophecy of greater things to come. But let no one say that Campbell, Pendleton, Errett, Johnson, Shackelford, Rogers, Munnell, and a host of others have not ministered nobly to bring the Disciples to this high plane of success and rejoicing.

R. MOFFETT.

As Another Saw Us.

[During the Detroit Convention the Free Press of that city contained an opinion of a local minister concerning the religious body meeting in the city. The local minister remarked on the absence of that "enthusiasm" and "aggressiveness" which marked similar gatherings of Baptists, Methodists and other Protestant bodies. These Christians also lacked "martial spirit." They might sing, "My faith looks up to Thee," but not "Onward Christian Soldiers." The local minister accounted for this "languid" characteristic from the fact that we came largely from the south and southwestern states. He had noticed, too, at our communion service "a cheerful solemnity" which he thought resulted from a too frequent observance of the institution. They were not a bad people, at all, and their preachers could really preach very well. Such was the patronizing air of the criticisms. The following reply appeared in the next issue of the Detroit Free Press.—EDITOR.]

TO THE EDITOR OF THE FREE PRESS.—As a member of the missionary convention now in session in this city, I was naturally interested in your local minister's sizing up of the religious body which the convention represents. He will pardon me for saying that his sweeping characterizations based on so limited an observation as he has evidently been able to make, reminds one of some of the wholesale criticisms on the American people by some occasional visitor from the Old World who does not get further into the interior than Boston or New York.

A peculiarity of the observations—not to call them criticisms—of your local minister, is that what he points out as our weak points are what are conceded very generally to be our strong points. "Aggressiveness" is surely one of our strong points, and as to the "martial spirit" which he does not find in our conventions, it is one of the standing criticisms that we possess too much rather than too little of it. Delegates from the stirring, hustling western states have been smiling audibly at the inference that they represent a "languid" type of civilization or of Christianity. If your observer would observe a little more critically, he would find that the bulk of

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Deafness is the direct result, in 95 out of every hundred cases, of chronic catarrh of the throat and middle ear. The effect of catarrh is to fill up and clog the air passages with deposits, these in a short time stopping the action of the vibratory bones. Deafness ensues, and the hearing cannot be restored until these deposits are removed. It is impossible to reach the inner ear by probing or spraying, and that is the reason why the greatest aurists and physicians find their skill baffled. But science has discovered a way to reach these heretofore inaccessible portions of the head. This discovery has been named "Actina." It is a vapor current which, passing through the Eustachian tubes, attacks and dissolves the clogging catarrhal deposits, so that they pass away, and at the same time loosens up the bones (hammer, anvil and stirrup) in the inner ear, so that they immediately respond to the slightest sound vibration. Ringing noises in the head are also caused by catarrh, and are the premonitory signs of deafness. "Actina" never fails to cure this distressing affliction; we have known cases of years' standing to be cured in three weeks. "Actina" is also a certain specific for asthma, bronchitis, sore throat, weak lungs, colds and headaches, all of which are either directly or indirectly caused by catarrh. "Actina" is sent on trial postpaid. Write us about your case; we give advice free, and positive proof of cures. Prof. Wilson's 100 page Dictionary of Disease also sent free. Address New York & London Electric Ass'n, Dept. 203D, 929 Walnut Street, Kansas City, Mo.

our membership is in the great central west—among a people representing the most enterprising and aggressive type of our American civilization. He would find, too, that our evangelists are pushing north and east as well as south and west, and everywhere meet with success.

Your observer discovers in our communion service what he terms a "cheerful solemnity" and he thinks that this has resulted from a too frequent observance of the institution of the Lord's Supper. It is to be inferred that our friendly critic believes in a doleful "solemnity!" We do not. To us the institution is a sweet and tender memorial of Christ's death and the pledge of his coming again in triumph. It is therefore a solemn, but not a sad service. If any one who witnessed the observance on Lord's day by the large audiences of people in three large churches was not impressed with the solemnity and significance of this service it probably results from a too infrequent observance of the institution. The early church observed this ordinance, not weekly only, but daily, and it did so with "gladness"—a sort of "cheerful solemnity," no doubt.

Our religious brethren in the other churches in your city have treated us with great courtesy and kindness, which are very highly appreciated, and the good-natured criticisms, if they may be so-called, to which we have referred, do not diminish our gratitude.

Detroit, Oct. 19.

J. H. GARRISON.

Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. D. M. Bye for his Balmy Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent, telling what they say of the treatment. Address DR. D. M. BYE, Co., Drawer 505, Indianapolis, Ind. [If not afflicted, cut this out and send it to some suffering one.]

Successful Methods of Collecting Missionary Money.

Almost every successful method of collecting money for missions is based on a system of definite pledges, payable once a week or once a month. The reason for this lies in the fact though small sums frequently contributed amount in the end to a surprising total, they are much more easily secured than larger sums paid at one time. Thus two cents a week is more readily promised than \$1 a year, yet in reality it amounts to four cents more. And ten cents a week seems a trifling sum compared with \$5 a year. Many will cheerfully give the former sum to whom the latter would seem an impossibility.

Two cents a week. The simplest of all pledge systems is known as the two-cents-a-week plan. It has been widely and successfully used as a starting point in systematic giving by women's organizations and young people's societies, and its vindication lies in the enormous sums that have been paid into the treasury as a result of its use. The giving of a penny a week—two cents in our money—was first proposed by William Carey in his famous Enquiry, published in 1792. It is a pitifully small sum, yet largely in excess of the average amount given for missions. "The churches, whether by themselves or by societies," says Dr. George Smith, "have yet to organize themselves up to the level of Carey's penny a week."

Five times two is ten. An enlargement of the two-cents-a-week plan, devised by Mr. W. L. Amerman, and successfully used by many Christian Endeavor societies, is known as the five-times-two-is-ten plan. It is based on the principle that the best way to interest people in missions is to put them to work for it, and that the best results in giving come from the collection of small contributions regularly from many people. In the five-times-two-is-ten plan each person takes a pledge to give two cents a week himself, and collect a like amount from four other persons, preferably those who are not already giving to missions. Ten collectors constitute a division, and are assigned to a division treasurer, who thus becomes responsible for ten times ten cents—a dollar a week. "The first year we tried it," says Mr. Amerman, "we had fifty members of our Christian Endeavor Society and fifty outsiders working on it—one hundred in all. At the end of the year the receipts amounted to about \$500. Here were one hundred workers influencing four hundred people—a total of five hundred doing something for missions."

Proportion pledges. Societies that have already taken the first steps in learning to give, should introduce a system of pledges in which the amounts promised are proportionate to the ability of the giver. The usual method is to circulate pledge-cards with blank spaces for the name, address and amount contributed. When these are signed and returned, the subscriber is furnished with a series of envelopes, or a mite-box, in which to deposit his offerings.

Taking shares. Where the support of a missionary is assumed or other special work undertaken, it is a good plan to divide the amount needed into shares and issue certificates of stock. The value of this plan was demonstrated half a century ago, when the Congregational Sunday-school children built the Morning Star, contributing the entire cost in ten-cent shares. There are many still living who attribute their first interest in missions to part-ownership in the little vessel, and still cherish the worn and faded certificates issued to subscribers years ago. That the share plan is still workable is proved by the experience of the Thirteenth Street Presbyterian Church of New York City. A few years ago, being in need of \$850 for the support of a missionary, a blackboard was divided into one hundred and seventy squares, each one representing ten cents a week, or \$5 a year. This was displayed at the church prayer-meeting, and the members asked to take the shares. As each share was taken an X was placed in a square. In less than an hour every square was filled, the whole

amount having been quickly and enthusiastically promised. In another church where the share plan was used, the unique idea was conceived of making the shares equivalent to the salary of the missionary for one day.

The treasurer. The success of every system of collecting funds depends largely upon the committee in charge. The treasurer, especially, must thoroughly understand his business. Upon him devolves the duty of keeping strict accounts, making clear and accurate reports, and preventing payments from becoming irregular. Reminding people of their obligations and keeping them up to their promise, is the most difficult part of the task. This, however, can be easily accomplished by issuing a report in which numbers appear instead of names. This plan was successfully tried in the Christian Endeavor Society of the First Presbyterian Church, Springfield, Ohio. When the pledge-cards were signed they were handed at once to the treasurer, who entered them on his books and assigned a special number to each. Sets of envelopes were then given out, bearing these numbers instead of the names. At the end of the term (the pledges called for six monthly payments) the treasurer mimeographed a report, showing what each number had pledged and paid in, and sent a copy to each member of the society. As no one knew the identity of the numbers save the treasurer and the individuals to whom they had been assigned, no exception was taken to the publicity of the published report; but those who were in arrears promptly paid what they owed.—*Belle M. Brain, in Missionary Review of the World.*

C. W. B. M. in Missouri.

Sisters, large plans are laid by all the states for the coming year. We, too, have large hopes, but we must first get right ourselves. If every woman will, by prayer and obedience to God, get her heart in harmony with His will, this will be a banner year for Missouri. Our new state motto is a long but an ideal one. Listen: "The heart given to our Father, the hand given to our brother, the life given to both, will win the world for Christ." Will you take this for your motto, incorporate it unto your life for one year? You have given your heart to God—have you? have I? Our hands—are they truly our brothers? Our lives—are they consecrated, as Christ asks them to be? No woman should feel she has begun to be a true auxiliary member until she has won a new member; not merely her name, but her interest and help. If each will do this, we can report 7,000 members for old Missouri. Shall we not do so? Will each Tidings' subscriber win one other and still retain her own?

Now is the time to prepare for C. W. B. M. day. The first or second Sunday in December is ours. We can then have an opportunity to tell our churches about our work, our plans and our great needs—and takes offerings for the general fund. Speak to your pastors early, so he may make all needed arrangements. Our pastors are usually glad to be asked to preach a C. W. B. M. sermon. Why not ask this service of them. Put into their hands plenty of information as to late details of work. We can't expect they can be acquainted with all the works of the different boards, as to details; nor can they with ours. Appoint committees to canvass all the congregation for new members, Tidings and gifts of money, to be given on C. W. B. M. day. Let the call for new won members be made that same day, and the newly won ones give their names then.

Prepare by study, prepare by prayer.

St. Louis.

MRS. L. G. BANTZ.

Shoe Stock for Sale.

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Magic Foot Drafts are worn on the soles of the feet and cure by absorbing the poisonous acids in the blood through the large pores. They cure rheumatism in every part of the body. It must be evident to you that we couldn't afford to send the drafts on approval if they didn't cure. Write today to the Magic Foot Draft Co., SI 7 Oliver Bldg., Jackson, Mich., for a trial pair of drafts on approval. We send also a valuable booklet on Rheumatism.

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All Three will be sent for \$1.50.

Address, CHRISTIAN PUBLISHING CO.,
St. Louis, Mo.

A Business-like Church Business Meeting.

(Continued from page 589.)

and never can refer without tedious search to any past action. Blessed indeed is the church whose clerk at the business meetings is acute in the head and swift in the hand, who makes a good index to former records, who always has them with him at the meeting, who knows what is worth recording and what is to be omitted, and who does his work quietly in a corner.

Fun is an essential of the best business meeting, that "joy in the Lord" and in his work which bubbles over in an irresistible merriment now and then, and lightens the heaviest task with beautiful laughter.

Eloquence is another essential—not grandiloquence—but that true oratory of earnestness which moves others because itself is deeply moved, and persuades hearts because its own heart has been touched by the Holy Spirit.

Appreciation is a third essential. Work done should be reported by committees, officers and pastor, and praise should be freely bestowed. The most fruitful criticism is praise. Every church member should go away from the meeting full of pride in his church and zeal for her service.

And finally, the chief essential is unselfishness. Even church work may easily look in rather than out. Let us never forget that our Father's business is the saving of lost men, and that must be the main business of the business meetings of his church. If what is done at the meeting has some vital relation to the winning of men to Christ, either abroad or at home, and if it is so done as actually to lead to the salvation of even a single soul, then, and then alone, is the church business meeting truly business-like.

Boston, Mass.

The Faith of the Evangelical Lutheran Church.

(Continued from page 590.)

a holy mystery. We believe it and denominate it a supernatural, spiritual, sacramental Presence of the living Christ. The true believer feeds on Christ in holy communion. The words of the apostle are significant, "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" 1 Cor. 10:16.

We attach no magical power to the ordinance itself. It is only efficacious because joined to the word of God, and when partaken by faith. It is this view of the Sacrament that leads the Lutheran to attach great importance to suitable preparation in private and by an appointed public service observed in all of our churches, and as well to find in it the most blessed pledge of the Master's presence and love.

We teach that "The church is the

congregation of the saints in which the gospel is correctly taught and the sacraments are properly administered." It is not a society, but a divine institution, essential alike to the salvation of men, the culture of believers and the propagation of the gospel throughout the world. The whole scheme of our Lutheran faith rests on the person of Christ and offers the gospel as the free gift of God to all men. In common with evangelical Christendom, we accept "the apostles, the Nicene and the Athanasian creeds." We lay no claim to infallibility, but we do contend that we hold the pure truth as it is in Jesus. We recognize and love to fraternize with all who acknowledge Him in sincerity and in truth.

We rejoice in the legacy God has committed to us, and we are striving to fulfill our mission.

Marriages.

ROWLISON-KIRTLEY.—October 14, 1903, Ella Kirtley to J. P. Rowlison, at Smith's Grove, Kentucky. Mr. Rowlison is pastor of the Christian Church at Macon, Georgia, and was married by his brother, C. C. Rowlison, of Kenton, Ohio.

SMITHART-BRAGG.—Married, Oct. 21, 1903, in Sigourney, Iowa, C. H. Strawn officiating, Mr. Orla T. Smithart to Miss Sadie Bragg, both of near Ollie, Iowa.

KNUTSON-WILSON.—Married, in the parlors of the Union Hotel, Cando, North Dakota, Oct. 10, Theodore Knutson and Miss Maggie May Wilson, both of Hyland, N. D., K. W. White officiating.

COONS-COULTAS.—Married, at Winchester, Ill., John M. Coons and Mrs. Alice A. Coultas, Oct. 18. The ceremony was performed by the pastor, W. W. Wharton.

WADLEY-HAYES.—Married, at St. Joseph, Mo., on Sept. 9, 1903, Mr. Thomas Lee Wadley, of Maryville, Mo., and Miss Mayme Grace Hayes, of St. Joseph, Mo., N. Rollo Davis, officiating.

MEERES-JONES.—Married, at the bride's home in St. Joseph, Mo., on Sept. 30, 1903, Mr. Charles Meeres and Miss Addie L. S. Jones, both of St. Joseph, Mo., N. Rollo Davis, officiating minister.

WELLS-HADEN.—Married, Thaddeus N. Wells, of Oklahoma City, O. T., and Miss Laura Lee Haden, of Oklahoma City, Oct. 14, 1903. S. D. Dutcher officiating.

BROUN-DENHAM.—Married, at the residence of the bride's parents, Sept. 24, 1903, Dr. J. Hinton Broun, of Columbia, Mo., and Miss Mary L. Denham, of Boone Co., Mo., by Frank W. Allen.

TRIGG-EWENS.—Married, at the home of the bride, Oct. 18, 1903, by Frank W. Allen, of Columbia, Mo., Virgil H. Trigg and Miss Anna Lou, Ewens, both of Mokane, Mo.

PAYNE-LYNES.—Married, on Oct. 28, 1903, at the residence of the bride's parents, Mr. and Mrs. A. J. Lynes, of Hams Prairie, Mo., Mr. D. P. Payne and Miss Alfa Lynes, both of Hams Prairie, Mo., Frank J. Nichols officiating.

Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

GORDON.

Mrs. Margaret V. Gordon was a daughter of the late Colonel Lewis Green. She was born in Sumner Co., Tenn., October 27, 1826, and died in Lexington, Lafayette Co., Mo., October 1, 1903. She was married to Dr. William A. Gordon May 10, 1849. To them were born ten children, five of whom, with her husband, preceded her to the spirit world. After an acquaintance of eight years as her pastor, my judgment is that her equal would be hard to find.

G M GOODE.

Normal, Ill.

FRAZER.

Arthur C. Frazer was born February 28, 1868 at Byers, Jackson Co., O., died Oct. 12, 1903, at Chicago, Ill. Was married to Miss Effie Cummings at Harrisonville, Mo., in 1889. To this union two children were born, one of whom died in infancy. Became a Christian when sixteen years of age. Was successively a member of our churches at Byers, Harrisonville, New Orleans and Chicago. As a member of the First Church he was faithful, devoted, efficient and Christlike. He was universally respected and esteemed by the congregation. Having lived a Christian, he died in the triumphant faith of the gospel. Funeral services were conducted in this city by the writer and at Harrisonville, Mo., where interment was made by Bro. F. G. Tyrrell, of St. Louis, who was an intimate friend of the deceased.

Chicago.

GUY HOOVER.

CATTERTON.

Miss Sarah A. Organ was born near Vincennes, Ind., Sept. 28, 1830; died at her home in Elba Township, Knox Co., Ill., Oct. 17, 1903. In early life she united with the M. E. Church, but after her marriage to James R. Catterton, Feb. 18, 1849, she and her husband joined the Christian Church of which church she remained a true member until her death. She was a member of the Eureka C. W. B. M., also a member of the Illinois Christian Educational Association. The funeral services were conducted from her home by Rev. J. T. Killip, a former pastor, and the interment was at the family cemetery, where she awaits the resurrection of the just.

DUTT.

Bessie, wife of Meade E. Dutt, the beloved pastor of the church at Girard, Ill., passed into the Father's house on Sept. 12, 1903, from Jacksonville, Ill. She had come here for treatment, but the severity of the case forbade recovery. In the twilight of a beautiful autumn evening she peacefully fell asleep. Funeral services were conducted by the writer in the church at Girard in the presence of a large company of people, among whom she had lived during the past two years. They all loved her because of her beauty of character. Useful in every department of the church, she has now been called to enjoy the fruitage of her labors. Brother Dutt has the promises of the Gospel to comfort him in his loneliness. His faith is strong, though his grief is intense. May the Lord sustain him.

Jacksonville, Ill.

RUSSELL F. THRAPP.

RICHARDSON.

John Richardson, was born January 2, 1825, in Claibourn county, Tennessee, and died September 20, 1903, at Martinton, Illinois, aged 78 years, 8 months and 18 days. He emigrated with his parents to Darke county, Ohio, in the fall of the year of his birth, where he resided all his life, except the last eleven months of his life he lived with his son, Rev. T. F. Richardson, pastor of the church at Martinton, Illinois, who had taken him to his home to care for him in his declining years. The deceased was united in marriage with Mary Jones on the 22nd day of October, 1846. To this union there were born seven children, four sons and three daughters. His three daughters and two sons preceded him to the Spirit Land some years since. His wife preceded him to the Great Beyond about eleven years ago. He was a kind father, a good husband and neighbor. I was personally acquainted with Father Richardson and was called with Brother George F. Wright to officiate at the funeral services.

WM. BEAUCHAMP.

BRONAUGH.

Elizabeth Jane Hill was born in Macoupin Co., Ill., March 17, 1841. In this county she spent her girlhood. Her father died when she was a small child. At an early age she united with her mother and other members of the family in earning daily bread. March 7, 1858 she became the wife of William Bronaugh in McClean Co., Ill. This was her home until she came to Colorado in 1894 to live with her daughter—the wife of Leonard G. Thompson, our Colorado corresponding secretary and state evangelist. In her home she fell asleep in Christ after a protracted and painful illness, Friday, Oct. 23, 1903. Mother Bronaugh was a member of the South Broadway Church. In early life she became a Christian. She adorned the doctrine of Christ by an upright life and godly conversation. Three children, two sons and a daughter, survive to illustrate in their lives the Christian intelligence and devotion of their mother. One son lives in the state of Washington, the other members of the family are with us in the South Broadway Church. Mother Bronaugh loved the house of God and enjoyed the fellowship of the saints. Her end was peace. She has passed through the portiere into the other room.

Denver, Colo.

B. B. TYLER.

CURED TO STAY CURED.

Mrs. S. T. Roberts, Clinton, La., sent a postal card request for a trial bottle of Drake's Palmetto Wine to Drake Formula Company, Drake Block, Chicago, Ill., and received it promptly by return mail without expense to her. Mrs. Roberts writes that the trial bottle of this wonderful Palmetto Medicine proved quite sufficient to completely cure her. She says: "One trial bottle of Drake's Palmetto Wine has cured me after months of intense suffering. My trouble was Inflammation of Bladder and serious condition of Urinary organs. Drake's Palmetto Wine gave me quick and entire relief, and I have had no trouble since using the one trial bottle."

Drake's Palmetto Wine cures every such case to stay cured. It is a true, unfailing specific for Liver, Kidney, Bladder and Prostate Troubles caused by Inflammation, Congestion or Catarrh. When there is Constipation, Drake's Palmetto Wine produces a gentle and natural action of the bowels and cures Constipation immediately, to stay cured. One small dose a day does all this splendid work, and any reader of the CHRISTIAN-EVANGELIST may prove it by writing to Drake Formula Company, Drake Block, Lake and Dearborn Streets, Chicago, Ill., for a trial bottle of Drake's Palmetto Wine. It is free, and cures. A letter or postal card is your only expense.

Evangelistic

Additions Reported Last Week.

Baptisms.....1,613
Letters, statements and reclamations.....532
Denominations.....152

Total.....2,297
Dedications.....1
Preachers.....1

M. L. BUCKLEY.

Harrison, O., Oct. 27, 1903.

Special dispatch to the CHRISTIAN-EVANGELIST.

JOPLIN, MO., Nov. 1.—Harlow Ridenour meeting fifth Sunday passed three hundred seventy-five additions; continuing.—W. F. TURNER.

ALABAMA.—Mobile, Oct. 31.—Five additions to the church here since last report, and work doing splendidly. On Nov. 16 I go to New Orleans to assist Bro. O. P. Spugle in a meeting. We are expecting a good meeting.—CLAUDE HILL.

CALIFORNIA.—Santa Rosa, Oct. 26.—Closed a glorious meeting in this city last night with Peter Colvin, with 44 accessions and a splendid spiritual uplift. The meeting should have continued two weeks longer. Am now in Healdsburg in a meeting with T. D. Butler.—ROBERT L. McHATTON.

Madison, Oct. 26.—I have cast my lot in the golden state. I have accepted the work here, and began on Oct. 11. So far I am very favorably impressed with the conditions and the people of the Pacific Coast.—WM. C. THOMPSON.

Vacaville, Oct. 26.—California is all right for meetings. Three confessions Friday (no meeting Saturday), nine Sunday, four Monday, and we look for others to-morrow.—F. HEY LEMON, PROF. D. W. HOUN.

Dos Palos, Oct. 24.—Judge Durham is assisting Brother Middlekauff in a few days meeting here, which is the only church we have in Merced Co. Two had been added at date of letter, Oct. 26.

ILLINOIS.—Pleasant Plains, Oct. 26.—We have recently moved into our parsonage. Our ladies' aid society, with the assistance of the church, is responsible. The house is one block from the church. It is a neat cottage of six rooms, and cost \$1,600. Other lines of work moving as usual.—J. H. HENDERSON, writer.

Worden, Oct. 28.—Church here, Will J. Slater, pastor, is in a meeting with 36 accessions to date. I. N. Jett, pastor at New Douglas and Staunton, Ill., is doing the preaching.

Granite City, Nov. 2.—Four more additions the last two Sundays, one from the Baptists, one by statement and two by confession yesterday, a husband and wife.—M. McFARLAND, pastor.

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Atlanta, Oct. 28.—Reports read at our annual membership meeting held recently, show the following results of the year's work just closed: Conversions, 27; total increase, 35; total of moneys raised, \$2,128; total for missions, \$300; present resident membership, 260. There is harmony and prosperity in all lines of work, and the church is going on to better things. S. S. Lappin, our pastor, has had tempting calls to other fields, but has decided to stay with us indefinitely.—W. H. MASON, clerk.

Pana, Oct. 19.—Bro. J. Fred Jones, our state secretary, was with us yesterday and preached both morning and evening. After the morning service a Christian mission, for the purpose of keeping the ordinances of the Lord's house and the fostering of a Sunday-school, was organized. This mission is to co-operate with the Illinois Christian Missionary Society in establishing a Christian church to stand identified with the people known as Disciples of Christ or Christians. These meetings were held in the Congregational Church, which place is also secured for next Sunday. M. R. Corbett and M. C. Linthicum were appointed a committee to look after this work. Sunday-school will convene next Sunday at 9:45 A. M., after which Brother Stanley, of Champaign, Ill., will preach and conduct our communion service. This is not the first attempt to organize a church in Pana, and we realize that difficulties will have to be encountered, so we solicit the prayers of the church and any other help it can lend for the success of this undertaking for the Lord. We know the Lord and feel that we know ourselves so you may look for a church in Pana as a result of this beginning.—M. C. LINTHICUM.

Pontiac, Oct. 26.—Am in a good meeting at Boston Chapel, Macoupin Co. Membership at beginning 25. There have been 12 added, 3 by letter. Christian Endeavor organized last night. Church wants minister half time. We have purchased a \$3,000 lot and will build when it is paid for.—W. G. McCOLBY, pastor.

INDIANA.—Elwood, Oct. 30.—My meeting with the church at Macedonia is ten days' old, with 22 additions, all by confession and baptism but one.—T. A. COOPER.

Cambridge City, Oct. 28.—Bro. J. W. Moody held a meeting here with 9 added by letter and the church greatly revived.

Attica, Oct. 26.—On my way home from Detroit I stopped at Wallace, Fountain county, Ind., and visited relatives and friends of my boyhood days. Here father and mother were born and grew up. I preached yesterday morning and evening. One made the good confession. I expect to re-visit them and hold a meeting some time.—W. T. McLAIN, Wichita, Kan.

Gas City, Oct. 26.—Two added to church of Christ at this place yesterday—man and wife who were members of Baptist Church here.—SHELLEY D. WATTS, Pastor.

Manville, Oct. 28.—Began meeting here Monday night. Bro. J. W. Lanham, the pastor, has been here for fifty years. I am going to report the national convention here when I get all the members present. I will take offering for state missions on second Lord's day. Our work at Madison is in fine condition.—J. MURRAY TAYLOR.

Logansport, Oct. 28.—I close my work here Dec. 15. Have several meetings to hold, also several calls; no decision as yet. Prof. G. N. Berry, of the church here, will receive all letters from applicants for this pulpit.—A. M. HOOTMAN.

Marion, Oct. 26.—We commenced a meeting at the tabernacle, Oct. 25. S. M. Martin is our evangelist. The people more than filled the large auditorium at the second service. We have great expectations.—E. L. FRAZIER.

INDIAN TERRITORY.—Vinita, Oct. 29.—Just returned from Pryor Creek, where I assisted the pastor, F. H. Groom, in an 18 days' meeting. Much good was done. There were 24 added to the church. Brother Groom is a fine pastor, and is greatly loved by the people.—RANDOLPH COOK.

IOWA.—Sac City, Oct. 26.—There was one added here yesterday, and one a week ago.—W. N. TUCKER, pastor.

Norwalk, Oct. 27.—We are now in a splendid meeting with Bro. B. F. Shoemaker at Lehigh Ia. Meeting ten days old with five confessions. Many turned away both Lord's day evenings. Interest is splendid. Attendance all that could be expected, and we look for a great meeting. Brother and Sister Shoemaker are splendid workers. Pray for us.—W. S. LEMMON, evangelist.

Blockton, Oct. 30.—We have had a very prosperous year notwithstanding the change of pastors and storms which have played their part in the year's work. The following will show what has been done: Number of addi-

tions under my preaching, 14; revival meetings, 13; dismissed by letter, 2; removed by death, 2; sermons and addresses, 102; calls made, 300; marriages, 3; funerals conducted, 4. Amount of money raised for all purposes, \$1,137.46; raised on church debt, \$285; minister's salary, \$657; incidentals, \$100.36; protracted meetings, \$123.50; improvements, \$69; missions, \$40.—S. R. REYNOLDS.

KANSAS.—Morrowville, Oct. 29.—Revival meeting at this place is growing in interest. Brother Atwood and wife are the evangelists, and we count them among the best. Fourteen additions, and we expect many more before we close.—EDWARD CLUTTER, minister.

Kansas City, Oct. 30.—For more than three years I have been minister of the South Side Christian Church, (Armourdale) this city. During this time we improved the property and held three meetings in which I conducted the song service and did the preaching. More than 180 were added. But our recent flood brought this work to a sudden close. Am open for a few meetings. I can lead the singing, do the preaching, run the query box and will risk the financial part.—T. L. NOBLITT, A. M. M. D.

MINNESOTA.—St. Paul, Oct. 27.—We had two added by letter at Central Church Sunday morning, making eight in October. Our Sunday-school reached the highest attendance by 20 per cent than ever before. Mrs. Hattie Rose is acting as pastor's assistant till Jan. 1. The outlook for this new work is most hopeful. A year ago they had no property and met in a hall. Now they have a beautiful \$8,000 house, a good Sunday-school and a thriving work. I never knew a nobler band of Disciples.—C. C. DAVIS, pastor, 89 Leech St.

MISSOURI.—St. Louis, Oct. 19.—The meetings at Maplewood closed Wednesday night, Oct. 14. O. E. Hamilton, evangelist and Frank A. Wilkinson, singer, did the church great good and kept up until the close. There were three added the last night and 71 in all. Quite a large number of these were men and women of mature minds and approaching middle life. The church will be greatly strengthened and built up by these additions. On the last night quite a liberal sum was pledged toward building a house of worship and the foundation is now being built for a new church. The congregation was delighted

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with the work of the evangelists and will ever hold them in the highest esteem.—G. H. HOFFMAN.

Patosi, Oct. 31.—I am in a meeting here with the pastor, I. B. Dodson. Meeting four days old with good interest. Our two weeks' meeting at Brunot closed last Sunday night with 15 additions to the church. Three from the Baptist and one from the Congregationalist; we also organized Young People's Society of Christian Endeavor, with 30 members. Our heart is made glad by the good news from Joplin, of W. A. Moore's great meeting, in which 117 precious souls were added to the church. He is now at Centralia, with 65 additions in two weeks. The state board has done the right thing in sending Joseph Gaylor to southeast Missouri to help take this field for Christ. Brother Gaylor is a grand, good man, and one of our successful evangelists. I have had over 200 additions this year. T. J. HEAD, Bible-school evangelist.

Rushville, Oct. 26.—Brother Joseph Lowe, of Los Angeles, Cal., is visiting among his many old friends in Missouri and will spend several months in holding meetings and supplying vacant pulpits until a regular pastor can be employed. He is in a great meeting here. There have been 51 additions to date; 39 confessions, four from other churches, five reclaimed and three by letter and statement. Brother Lowe's address, is 307 Cottawataine St., Leavenworth, Kan.—W. A. GARDNER, elder.

Jacksonville, Oct. 23.—One addition at Brush Creek Church last Sunday.—GEORGE E. GOODELL.

Billings, Oct. 26.—Our meeting closed at Wyandotte, I. T., with 14 additions. Meeting closed at Miami, I. T., with 24 additions. We are now in a meeting with the Bethany Church with two additions.—W. S. DEATHERAGE.

Paris, Oct. 26.—I assisted J. B. Briney in a meeting at Madison, continuing nineteen days. There were 44 additions, 36 by baptism.—W. N. BRINEY.

Kirkville, Oct. 23.—There were four additions here last Sunday.—H. A. NORTHCUTT.

St. Louis, Oct. 26.—Three additions at Huntsville, last Lord's day.—W. H. KERN.

Platte City, Oct. 25.—The Hamilton-Wilkinson meeting here one week old to-day and 15 added; six confessions. We continue indefinitely.—LOUIS S. CUPP, Pastor.

Mountain Grove, Oct. 27.—I preached at Hartsville, Sunday. There were two additions. I find a nice congregation and some very earnest workers. We are just getting settled and ready for work. I will preach at Hartsville one-fourth of the time the remainder of this year. Pray for us.—E. W. YOCUM.

Appleton City, Oct. 27.—Two additions Sunday by letter. I begin a meeting at La Duc this evening.—FRANK JALAGEAS.

St. Louis, Oct. 26.—Meeting at Fourth Church began last Sunday, Oct. 25. E. T. McFarland, pastor, will do the preaching until Monday, Nov. 2, when Chas. Reign Scoville will arrive.

Braymer, Oct. 27.—We are having a splendid meeting. Brother J. D. Pontius, our pastor, is holding the meeting. We have had 11 additions and the church has been benefitted.—MRS. C. E. SURFACE.

Louisiana, Oct. 30.—Just returned from Mason City, Ia. Delivered the anniversary sermon Sunday. Attended the anniversary celebration Monday evening, and banquet Tuesday evening. The fellowship was glorious. Never expect to be happier this side of the pearly gates. The success of that church has been phenomenal. It is the Lord's doing and it is marvelous in our eyes. The CHRISTIAN-EVANGELIST is read and loved by many. Brother Burks takes charge Nov. 1.—M. S. JOHNSON.

MONTANA.—Central Park, Oct. 16.—Five additions recently. We have held two festivals since June, at a profit of \$112.50. I go to the eastern part of the state the third Sunday in November to take charge of a work with this place.—G. F. BOOTH.

NEVADA.—Matkins, Oct. 26.—At my regular appointment yesterday we had seven additions: three baptisms and four by relations. This was at Mt. Olive No. 2, Harrison Co., Mo.—ENOS OATMAN.

NEW MEXICO.—Carlsbad, Oct. 29.—Mrs. Brickert and I have just closed a very blessed meeting here in one of the most beautiful little cities in the world. We were the first to preach the simple apostolic gospel here. We were there about 20 days and organized a strong church of 57 members. Also a Sunday-school of about 50; a Christian Endeavor Society of 18 members and a C. W. B. M. of about 12 members. Bro. D. B. Titus, a graduate of Drake University, a good man and an excellent pastor, was chosen pastor and is in

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charge of the little flock. The church selected two elders, four deacons and two deaconesses. They will soon build the best house of worship in the city. A church can be built any where there are people, if there is one man there like W. R. Allison, and some one to preach the word. Mrs. Brickert and I could do a little work in many places if we had a support. Would to God that we would send to Bro. B. L. Smith this year at least \$200,000. The United States is the ripest missionary field in the world. Before leaving Carlsbad we placed a copy of the Standard and the CHRISTIAN-EVANGELIST in every home. There will be a club for each in a short time. Carlsbad is an Eden. It is the consumptives' paradise. If you desire any information about this delightful country you may write Eld. W. R. Allison.—E. W. BRICKERT, Houston, Texas.

OHIO.—Newark, Oct. 26.—Two confessions yesterday.—H. NEWTON MILLER.

Bellaire, Oct. 26.—Two baptized last Sunday and one by letter, and one confessed Christ yesterday. We are in the midst of preparations for the offering for state missions next Sunday. I go this morning to Cameron, W. Va., to assist in a revival meeting.—SUMNER T. MARTIN.

OKLAHOMA TERRITORY.—Oklahoma City, Oct. 27.—I will close my work here soon and am ready to engage as assistant to pastor and leader of music; or for protracted meetings beginning the first of January. I might aid in one meeting before close of the year. Address me as above, Box 636.—C. M. HUGHES, gospel singer.

SOUTH DAKOTA.—Miller, Oct. 24.—Oct. 1 we began work on the remodeling of our church building, which will cost \$1,000 or \$1,200. Miller is the county-seat of Hand county and a growing town of 1,000 inhabitants, located in a good country and on the C. N. R. R. It is destined to become quite a city, and this building will make the work of the Disciples on a solid footing. We want to follow the dedication with a meeting. One added from the Evangelicals since our last report. Bro. Lou Tompkins has taken the work at Highmore. Bro. M. B. Ainsworth has resigned the work of state evangelist and goes to the Aberdeen Church as its pastor.—A. O. SWARTWOOD.

Changes.

W. O. Breeden, Ada to Hartshorne, I. T.
F. D. Fillmore, Litchfield to 843 East St. Louis, Ill.
J. S. Lamar, Sparta to Warrenton, Ga.
B. S. Ferrell, Watseka, Ill., to 175 Laurel St., Buffalo, N. Y.

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Current Literature

Literary and Vocal Interpretation of the Bible. By S. S. Curry, Ph. D. Introduction by Francis G. Peabody, D. D. (The Macmillan Co., New York. \$1.50.)

Too long has the public reading of the scriptures been relegated to the ignoble category of "introductory exercises." There are three distinct elements in public worship, aside from the music. There is man's speaking to God, or prayer; God's speaking to man, or scripture-reading; and man's speaking to man, or the sermon. It would seem that the first two ought to be the most important instead of merely "introductory" to the sermon. The decadence of public scripture-reading is largely due to the fact that most ministers do not know how, or will not take the pains, to read the Bible intelligently to their people. Occasionally a preacher is found who considers it a sort of sacrilege to read the Bible intelligently, and, as a matter of principle, applies the same monotonous "holy tone" to history, prophecy, poetry and parable. Dr. Curry has probably had more experience as a teacher of elocution to young preachers than any other living man. He has served acceptably in this capacity in the divinity schools of Yale, Harvard, Boston University and Newton. He has written this book as a practical guide to the study of the Bible with a view to reading it aloud. Throughout the book runs the thought that the intelligent public reading of the Bible demands first a religious appreciation, and second a literary appreciation of it. One cannot read the Bible properly to a congregation unless he feels that it is, religiously, a unique book. Neither can one read any part of the Bible properly unless he distinguishes between the lyric and the dramatic spirit, between the oratorical and the didactic, between simple narrative and epic recital. This is perhaps enough to convince anyone that the author handles his subject sanely as a scholar and a Christian teacher, and not as a faddist. If a further guarantee is asked that he does not call upon us to elocutionize in our scripture-reading, find it this illustration: "Imagine that you are called upon to read a letter from a mother to a son who is blind. Will you endeavor to exhibit your elocutionary powers, your fine pronunciation, your superior understanding? Will you endeavor to charm and fascinate one who is thinking, not of you, but of his mother, or seek to gain his attention by peculiar technical inflections, so as to project into the words of the mother meanings peculiar to yourself?" A man who takes this view of scripture-reading can be relied upon not to treat the subject in any superficial or unworthy manner.

The Hidden-Fortune. An Educational Story. By Colin McKenzie Pinkerton. (Shissler-Chase Co., Des Moines.)

A plain and kindly story with a wholesome atmosphere and a group of characters with whom anyone can associate without contamination. The plot is ingenious and the style in keeping with the theme.

Witnesses of the Light: The William Bellden Noble Lectures at Harvard University for 1903. By Washington Gladden. (Houghton, Mifflin and Co., Boston, illustrated, pp. 285. \$1.25 net.)

The founder of this lectureship stated as his purpose to promote "the perfection of the spiritual man and the consecration by the spirit of Jesus of every department of human character, thought and activity." Within such broad limits the lecturer was amply justified in choosing to inculcate some lessons through biography. Six great men are selected who stood forth, each in his own generation and in his own sphere, as an exponent of eternal truth as he saw it. They were not all orthodox in their theology. None of them had *all* truth, but each had *some* truth of which he was a pre-eminent exponent. The secret of profitable study of biography is to learn how to learn from men in spite of their im-

perfections and errors. The characters whom Dr. Gladden selects as, in their several ways, witnesses of the light that lighteth every man coming into the world, are Dante the poet, Michelangelo the artist, Fichte the philosopher, Victor Hugo the man of letters, Wagner the musician, and Ruskin the preacher.

Savonarola, or The Reformation of a City, and other addresses. By E. L. Powell, LL. D. (Sheltman & Co., Louisville. \$1.)

This volume contains sixteen papers and addresses, four or five of which, including the one which gives its title to the book, were originally published in the *CHRISTIAN-EVANGELIST*. Some of the others are patriotic addresses delivered during the Spanish American war. They are all well worthy of being preserved in permanent form. The first paper on "The Province of the Preacher" gives the keynote for the whole collection. The preacher is to be a man with a message, and that message must concern the most vital things. He is to deal in concrete realities, not in vague abstractions or super-subtle generalities. "Every day is his day of opportunity; every realm is his field of service and duty." With this large view of his calling, the author, as a preacher, feels justified in dealing with questions of patriotism and civic righteousness. The effectiveness with which he does it is, after all, the best justification that this course could have. Christian citizenship will be strengthened, and uplifted by such addresses as these.

The Christian Science Delusion. By Rev. A. C. Dixon, D. D. (W. H. Smith, 25 Stanhope St., Boston. Paper, pp. 52. 10 cents.)

Dr. Dixon's little book, which is a recent issue in the series of "Dixon's Sermons" which are being published monthly, is a hard hit at Christian Science. It can be read and studied with profit by those who have leanings in that direction or have to deal with those so afflicted.

A Missionary's Book Review.

DEAR BROTHER GARRISON: I am afraid I have shown scant courtesy in the matter of acknowledging the receipt of "The Fundamental Error of Christendom." I do not have much time for reading, and have to take books in turn. I have now had time to read this, in part, three or four times, and the "Moral and Spiritual Aspects of Baptism," also.

As to the latter, I am well pleased. I have not imagination enough to appreciate all the author's subtleties of presentation, some of which seem to me a trifle fanciful. But the whole attitude, the tone, the treatment seem to bring an element into the baptismal question which it has sadly needed. I should be glad to feel that the spirit which pervades the book was to any considerable extent representative of "us." I am sorry to offer a single criticism. I wish the one mention of ourselves could have been left out. I wish the book were strictly catholic. I wish my neighbor might read it without a hint of local color. Take the argument for what it is worth in itself.

Now as to Dr. Moore's book. In reading it through more or less carefully three or four times, I have found no place where it seemed to trip, or where the argument seemed inadequate. If there was need of a convincing and overwhelming argument, it is surely found here. I might not fully agree with some of the doctor's exegesis, but I don't fancy he would be much disturbed by that. Exegesis is a wide field in which youth seems to add to one's certainty.

I have the feeling, however, that this presentation is too overwhelming. It seems too convincing. One cannot but feel that there is no room for escape from his conclusions. What, then, of those who do escape? Are they incompetent to grasp the truth? Or are they not honest enough to act up to their intellectual convictions? I do not like either horn of the dilemma. I do not get the impression of a judicial spirit in the book. Perhaps it was not written with that in view. Now, being fully convinced on all the points at issue, I

want to know what is the mental and spiritual attitude of all those scholarly and godly men who do not see at all as the doctor does. By what process do they persuade themselves to go on, for example, sprinkling babies? If this book is really as convincing as it seems to me to be, why are not honest scholars outside our own people impressed by it? In short, it seems to me that the most one can say is that it is a very strong, compact contribution to the controversy, in an age when men more and more refuse to be won by a partisan argument. As a popular presentation of the truth for our own use, I can only commend most highly. As a dispassionate discussion of the subject, based on all the evidence, from the standpoint of the student of Christianity, it seems too unanswerable to convince. I am afraid you will see that my criticism is more a statement of what I would like than an opinion of what Dr. Moore has written! I am sending the book to a friend who is an immersionist closely affiliated to the Anglicans. If he gives an opinion I will send it to you.

I want to thank you again for the *CHRISTIAN-EVANGELIST*. If ever we needed the grace of quietness and large-heartedness, it is now, and aside from the *CHRISTIAN-EVANGELIST*, I am afraid our people get little enough in that line.

Sincerely yours,

JOHN GRAFTON MCGAVRAN,

Damoh, C. P., India.

[The question which this criticism raises—if the baptismal question is so clear to us, why does not our argument carry conviction to all honest, intelligent people who wish to know the will of the Lord?—is one which often arises with fair-minded people. Perhaps the solution is to be found in the fact that we do not all occupy the same point of view. With us, if the evidence is clear that immersion is what Jesus Christ commanded, and what was practiced in New Testament times, that settles the question as to what we ought to practice. Not so, with many able religious leaders. This does not at all follow according to their logic. They claim the Church has the right to make any change as respects the action or subject of baptism, which it may deem advisable. Until we can reach common ground as to how far Christ's authority binds us in reference to the ordinances, we are not likely to settle the baptismal question. But there are many Pedobaptists who claim that their practice is sustained by New Testament teaching, and who could not otherwise continue their practice. These may be benefited by such books as those mentioned above.—EDITOR.]

November Magazines.

The *Century* opens with a descriptive article on the New York Stock Exchange as seen from within. What promises to be an exceptionally attractive group of articles and pictures is Edith Wharton's series on "Italian Villas and their gardens," with superb colored illustrations by Maxfield Parrish. The current installment of Andrew D. White's "Chapters from my Diplomatic Life," recounts his recollections of Bismarck.

The *World's Work* this month gives a more than usually interesting survey of the past month's events—perhaps because it has been a month full of events worth thinking about. The post-office scandal, the Macedonian trouble, the financial situation, the labor question, are all treated in excellent articles.

Country Life in America takes up, in its leading article, the very practical theme of "How to Make a Living Out-of-doors." An article on dairy-farming is the first in a series under this general head. Particularly seasonable is an article, which tells how to raise chrysanthemums.

Everybody's has an article on a theme which ought to be carefully pondered in this generation: "Successful Men Who are not Rich." What! Can a man be successful and not rich? A startling suggestion, but a very pregnant one.

People's Forum

"Inspired Scripture."

EDITOR OF THE CHRISTIAN-EVANGELIST:—In the number of your paper June 11, containing Sunday-school lesson for June 21, is Paul's Charge to Timothy. In 2 Tim. 3:16, 17 is some explanation I do not understand. To begin with, what is Scripture? Secondly, what authority have you for saying that King James' translation is a perversion and that the revised version is correct? You say that all Scripture is not inspired. What authority for that? To me that which is not inspired is not Scripture. I have always considered King James' translation on this quite good enough and plain, as I know of nothing I call Scripture except the inspired kind. Paul says all Scripture is given by inspiration. You say it is not, but there is an uninspired kind as well as an inspired. By this you confuse my mind, for I begin to ask what is inspired and what not? How am I to know?

Watson, Ill., Oct. 10.

A READER.

[The above misrepresents Paul and it misrepresents us. Paul did not say "all Scripture is given by inspiration of God," and we did not say that some Scripture is uninspired. The reason for preferring the rendering of the Revised Version in this passage is that it is simply a question of translating Greek into English and the Revised Version represents the best scholarship. Paul wrote certain words in Greek. The question is, What do those Greek words mean, and what English words will express the same idea? The answer must be given by those who know Greek. It is not a matter of our private likes and dislikes, but of honest and accurate translation. The Revised Version represents, beyond a doubt, the very best scholarship. As between two translations of a passage giving essentially different meanings, no one has a moral right to choose the one which best fits his own notions without inquiring which best represents the author's meaning. We may be very sure that all Scripture (i. e. all the Bible) is inspired; but we have no right to put that sentiment into the mouth of Paul when, as a matter of fact, he was discussing quite another point. To determine what is inspired and what is not, is a problem which has indeed given the church much trouble, but it is not to be settled off-hand by forging Paul's name to any statement which he never made. The word "scriptures" means writings. In these verses in the letter to Timothy, Paul assumes the undisputed fact that some writings are inspired by God, he passes over for the present the question as to what writings are inspired, and proceeds to a positive statement of the usefulness of the inspired writings. If Paul were asked his opinion of the inspiration of the Holy Scriptures (including the canonical books of the Old and New Testaments) we have no doubt but that he would say all these Scriptures are given by inspiration of God. But that is not what he does say in 2 Tim. 3:16, 17, and whoever bases his argument for the inspiration of the whole Bible upon this passage is leaning upon a very weak prop.—EDITOR.]

After protracted deliberation I have determined to resume the ministry and labor among the Disciples of Christ. You are acquainted with the fact that I once labored among your people and afterward united with the Congregational Church. It seems to me not necessary to enter in detail into the reasons for that change. In a general way I may say that I was not satisfied with the stress then placed on the organ question, and did not sympathize with the anti-progressive spirit that was then so much in evidence. I found a pleasant home among the Congregationalists, and think my association with them was most profitable to me.

After watching the drift of criticism "higher" and lower I think I see a distinct tendency toward more particularly Biblical

preaching in the last few years, and a pronounced emphasis on Jesus of Nazareth as the all-sufficient Savior and sole authority in matters of faith and obedience.

I recognize the vantage ground occupied by the Disciples, as well as a growing tendency among the leading minds to deepen the spirituality of their membership. With this growing tendency is seen an enlargement of educational and missionary enterprises without which there could be little hope of progress.

The battle between belief and unbelief has been settled in the field of scholarship as I think in favor of belief. After we accept the book that contains the revelation from God the most important quest is the key or explanation of that Book. The whole Protestant world is becoming pronounced every year in the conviction that Jesus, the Christ is the preacher's only message.

As the scrapping spirit has subsided the spirit of affiliation has grown among the different religious bodies, and "Jesus only" remains after the other prophets have taken their departure.

The spirit of unity among the people of God was never so apparent as now, and it seems to me that the Disciples of Christ stand to-day at the open door of a wider influence than they have known since the opening days of Alexander Campbell's splendid triumphs.

We are just entering the third step toward religious liberty. Persecution the first, toleration the second, appreciation the third, these three, but the greatest of these is appreciation.

Instead of hunting for differences to wrangle over the Christian world is looking for agreements in which to join hands and heart for service. It is because I think the consecrated workers of the Christian Church offer me my busy field for Christian service as a minister of the gospel that I am coming back to the church of my father and mother.

If any brother anywhere has any grievance against me for things either said or done, I stand ready to explain or amend any wrong if I can see any ground for it.

Dallas, Tex.

CHAS. H. CATON.

THERE IS GREAT DANGER IN CATARRH.

If Left to Run its Course Unchecked, it Often Causes Death.

Catarrh scatters its poisons throughout the entire system. The stomach and Lungs are affected by the droppings that fall into the throat and are swallowed during sleep. Dyspepsia, inflammation of the stomach, bronchitis and consumption are the results. The blood also becomes contaminated and carries the poisons to all parts of the system. Frequently in the more advanced stages, the bones of the head become decayed and the air passages are a putrid mass and create a stench so foul and offensive as to be unbearable. The expression, "rotten with catarrh," is not overdrawn or exaggerated.

Stuart's Catarrh Tablets strike at the root of this terrible odious disease and eradicate it from the system. They are a constitutional remedy that cleanses the system thoroughly of all poisons and purifies the blood. Under their influence the head becomes clear, the discharges at the nose and droppings into the throat cease, the lost sense of smell is restored, the eye brightens, the foul breath becomes pure and sweet and the odious, disgusting disease is thoroughly expelled from the system.

A Cincinnati man says: "I suffered the misery and humiliation of catarrh for twelve years. My case became so aggravated that it seriously interfered with all my business relations. The disease became so offensive that I would not venture into any one's presence unless it were absolutely necessary. I tried every remedy that I could get hold of. Some helped me temporarily, but as soon as I ceased taking them, I would relapse into the old condition.

"Finally a friend told me of Stuart's Catarrh Tablets and insisted that I try them. I had about despaired of ever finding help, but bought a box anyway. I began to notice the improvement within twenty-four hours after I began taking them. Before the first box was gone I felt like another man. I kept up the treatment till I had taken three boxes and was entirely cured. I have never had a recurrence of the trouble from that day to this. My head is clear and well and none of the offensive symptoms of the disease ever trouble me. It has been two years since I stopped taking them."

Stuart's Catarrh Tablets are for sale by all druggists at 50 cts. a box.

The Quiet Hour

As the hart panteth after the water brooks, So panteth my soul after thee, O God.

When one reaches this stage of religious experience, in which the soul thirsts for the living God and finds its highest satisfaction in him, then it is far easier to be religious than otherwise.

The practical error from which we need to warn the inquirer, is that coming to Christ is getting up an impetuous feeling. Faith in Christ is not a process of forcing one's self up to a certain pitch of feeling and excitement, and then, having accomplished that, to be done with the whole business ever after; no more than marriage is a thing to have done, and then to be done with it. Coming to Christ is coming into loving, eternal union with the "chiefest among ten thousand."—John Hall.

God is ever with me, ever before me. I know he cannot but oversee me always, though my eyes be held, that I see him not; neither is there any minute that I can live without God. Why do I not, therefore, always live with him? Why do I not account all hours lost wherein I enjoy him not?—Joseph Hall.

There is such a thing as hidden power. It is a quiet, yet moving force. It is the result of communion with God. It lies back of speech and actions. It has a calming and sustaining virtue. It is the grace of God in the soul, which overspreads and vitalizes the entire being. It has an eloquence more potent than words. It makes itself felt. Men who come in contact with those in whom it resides, more or less recognize it. There is something about them which says they have been with Jesus and have learned of him. The possessors of it may not be conscious of its effect, as they go to and fro through life and mingle among their acquaintances, but it is none the less influential on this account.—Presbyterian.

Let our temper be under the rule of the love of Jesus. He cannot alone curb it—he can make us gentle and patient. Let the vow, that not an unkind word to others shall ever be heard from our lips, be laid trustfully at his feet. Let the gentleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By his grace, the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.—Andrew Murray.

Grant unto us, Almighty God, in all time of sore distress, the comfort of the forgiveness of our sins. In time of darkness give us blessed hope, in time of sickness of body give us quiet courage; and when the heart is bowed down, and the soul is very heavy, and life is a burden, and pleasure a weariness, and the sun is too bright, and life too mirthful, then may that Spirit, the spirit of the Comforter, come upon us, and after our darkness may there be the clear shining of the heavenly light; that so, being uplifted again by thy mercy, we may pass on through this our mortal life with quiet courage, patient hope and unshaken trust, hoping through thy loving kindness and tender mercy to be delivered from death into the large life of the eternal years. Hear us of thy mercy, through Jesus Christ our Lord Amen.

Family Circle

Tell Her So.

Amid the cares of married life,
In spite of toil and business strife,
If you value your sweet wife,
Tell her so!

Prove to her you don't forget
The bond to which the seal is set:
She's of life's sweets the sweetest yet—
Tell her so!

When days are dark and deeply blue,
She has her troubles, same as you;
Show her that your love is true—
Tell her so!

There was a time you thought it bliss
To get the favor of one kiss;
A dozen now won't come amiss—
Tell her so!

Your love for her is no mistake—
You feel it, dreaming or awake—
Don't conceal it! For her sake,
Tell her so!

Don't act, if she has passed her prime,
As though to please her were a crime;
If e'er you loved her, now's the time—
Tell her so!

She'll return, for each caress,
An hundred-fold of tenderness!
Hearts like hers were made to bless!
Tell her so!

You are hers and hers alone;
Well you know she's all your own;
Don't wait to "carve it on a stone"—
Tell her so!

Never let her heart grow cold—
Richer beauties will unfold;
She is worth her weight in gold!
Tell her so!
—Selected.

The Winning of Jim.

By Miss May Everett Glover.

"I just think it is too mean!" Ethel Cameron exclaimed, coming hastily into her brother's office and leaning against the desk where he was writing.

"Why, Pussy, what is wrong?" he asked looking up. "Did the taffy burn, or have the people not gotten through with the last lot of all-day suckers?" he asked teasingly.

The Sunshine Society had been working hard for two months to raise money to send little crippled Bessie Haines away to a great doctor who it was thought could cure her. It was a large sum of money for them to attempt to earn; but as Frank Lane said, when they had decided to undertake it, "that all they needed was, Git up elbow grease," they had gone to work. Frank had set the example by starting the next day to peddling vegetables, out of school hours, with a book tucked down in the corner of the cart so that he could peep at his lesson in odd moments. Some of the boys had regular customers for whom they cut kindling, carried water and ran errands. The girls tended babies, made fancy work and anything they could get to do, and at each meeting they were delighted to find how the money was growing. Ethel and Susie Winters, had been making taffy and sugar candy and selling, and the twelve dollars they had, represented a good many arm aches and burnt fingers.

"Come, Pussy, don't worry. I will see that you do not have any left on your hands," her brother said, after

waiting a few moments for Ethel to tell the cause of her trouble. He liked to tease, but he always helped her all he could, even to taking a lot of the taffy and selling to every one who came into his office.

"We don't have any to sell," Ethel said at last; "Susie and I had the finest taffy that we have ever made, and we had more than we usually do. We wrapped it in tissue paper and set it out on the big stones to get real cold, just as we always do before selling it, and when we went to get it, basket and all was gone. That Jim Fargo and his breaker gang had slipped in and stolen it. It was too late to make more; and we haven't as much money as we had this morning, for we spent for the materials. We wouldn't have had a bit of trouble to have sold every bit of it to-day. We had over two dollars' worth."

"Are you sure that Jim Fargo took it? Might it not have been someone else? I never knew Jim to steal?"

Her brother had a class in the Sunday-school composed of boys who picked slate at the mines, and he had considerable trouble to get Jim Fargo to attend; he was interested in the boy, as he was much brighter than the usual breaker boys, and was the recognized leader among them.

"Oh, he took it! We went down street to see if we could find out anything about it; and there was Jim and several others sitting on the grass outside of old Mr. Gordon's eating it. They denied taking it, even when they had their mouths so full that they could scarcely talk. I wish they had choked so badly that they would never want to steal any more taffy. They said that they thought that taffy must be growing on trees, and that it was time for it to be ripe, as theirs had fallen to them, and a lot more of such nonsense. Then I got cross and told them what I thought of them. Jim Fargo got up, he had his mouth empty by that time, and straightened himself up, and brushed the dust from his old ragged coat sleeve—you know he says he is going to be a lawyer like you, that is his whole aim—well, he straightened himself up and said in what he thought was a very dignified tone:

"I will admit, Miss Cameron, that the evidence against us is rather strong." Ethel's tone was such a good imitation of Jim's, that her brother leaned back and laughed. "But every one is entitled to a doubt, and is not guilty until proven so. We did not steal your taffy; and as it seemed to be growing on the trees and falling to the ground, we saw no harm in eating it, as we do not often get a chance to



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taste things of this kind. Allow me to congratulate you on your ability to make excellent taffy. And if what we have been receiving is a sample of the sunshine your society scatter around—why—beg pardon, Miss Cameron, I don't think that I would want any of your thunder storms. You may tell your brother that I will not be at Sunday-school to-morrow."

"He tipped his old ragged hat and turned down the street as if he had been president of the United States, instead of ragged Jim Fargo. Then the rest of his gang got up, tipped their hats just like him and followed him down the street, looking the picture of injured innocence. I couldn't help getting cross after the way we had worked and all the money we lost."

Ethel looked in her brother's face. "Oh, Rob, do you really think he will stop Sunday-school? It will just about break up your class, for the others do just as he says. I am so sorry, and you have worked so hard to get those boys," she said anxiously.

"I think that I can get them back. It does look suspicious, but I never caught Jim in an untruth. Don't worry, Pussy, it can't be helped." Ethel knew that he cared more than he wanted her to know.

It was quite late that evening that Ethel was startled by a long ring at the bell, and she heard someone inquiring for Miss Ethel Cameron, and a very large old man came bustling into the room. It was old Mr. Gordon, who lived in a fine old place with his house-keeper, and a very largemonkey, which seemed to be the only thing he cared for, and it was known that he did not like children or young people.

"Miss Ethel Cameron," he said gruffly, stopping in the center of the room, "I want to know what you put into that trash that you made this afternoon. I believe you call it taffy; it ain't fit for anyone to eat, let alone

a monkey; but I didn't come to discuss that."

"Your monkey!" Ethel exclaimed, "Did he steal our taffy? Then Jim Fargo didn't take it after all."

"Excuse me, Miss Cameron, my monkey does not steal. I presume that he saw the taffy as he got loose this afternoon, and being of an inquisitive turn of mind, wanted to investigate it; and so took the basket that you had carelessly left out of doors, as I learnt from some boys, as he threw a lot of the taffy to them, and seeing them eating it, got to eating it himself, and now he is very sick, as he ate too much, or there may be something poisonous in it."

"Oh, there is nothing in it to hurt him! It is just sugar, a little vinegar and soda. There was over two dollars worth in the basket, and we thought the boys took it."

"Two dollars! Hump! It would be worth ten dollars to me if he was not sick. Made of sugar,—a little vinegar and soda. I'll tell the doctor; no wonder he is sick after such a mess," and the old man hobbled out of the room, muttering half aloud, "Sugar, a little vinegar and soda. Trash—trash!"

Half an hour afterward Ethel stood in the poorly furnished little house which Jim Fargo called home; for she had declared to her brother that she could not sleep a wink until she had told Jim Fargo that she was mistaken. Jim was surprised when she entered; he listened quietly to her apology, for her angry accusations had hurt him more than she ever dreamed, then he suddenly looked up, the tears were in his eyes, and his voice trembled for a moment, then he was his old self again.

"Of course I do not blame you, Miss Ethel, it is all right now. I know that it did look as if we had taken it, and I should have told you where we had gotten it, but—you must excuse me, but you took it so for granted that we had stolen it, that it made me angry, and I thought it did not matter what you did believe. I am sorry now, and I hope you will forgive me for speaking to you the way I did. It was not a gentlemanly thing to do, and not many would have bothered to come and—and explained it to me as you have. I will never forget it," and he took the hand extended to him in a warm, boyish clasp.

"You will see me to-morrow at Sunday-school, and I will have the other boys there," he said, meeting Rob's eyes with a new expression in his own. "You can depend on me now, Mr. Cameron."—*New York Observer.*

The Young Teacher.

An inspector visiting a Canadian school was annoyed by the noise of the scholars in the next room. Unable to bear the noise any longer, he opened the door and burst in upon the class.

Seeing one boy rather taller than the others talking a great deal, he caught him by the collar, carried him to his own room, and banged him into a chair, saying:

"Now sit there and be quiet!"

A quarter of an hour later a small head appeared round the door, and a meek little voice said:

"Please, sir, you've got our teacher."
—*Selected.*

The Legend of the Dipper.

There is a story which tells how the seven stars came to form a dipper.

Once in a country far away, the people were dying of thirst. There had been no rain for months. The rivers and springs and brooks had all dried up. The plants and flowers had withered and died. The birds were so hoarse they could not sing. The whole land was sad and mournful. One night after the stars had come out, a little girl with a dipper in her hand crept quietly out of the house and went into a wood near by. Kneeling down under a tree, she folded her hands and prayed that God would send rain, if it were only enough to fill her little dipper. She prayed so long that at last she fell asleep. When she awoke she was overjoyed to find her dipper full of clear, cool water.

Remembering her dear mother was ill and dying of thirst, she did not even wait to moisten her parched lips, but, taking up her dipper, she hurried home. In her haste she stumbled, and alas! she dropped her precious cup. Just then she felt something move in the grass beside her. It was a dog who, like herself, had almost fainted for want of water. She lifted her dipper, and what was her surprise to find that not a drop had been spilled. Pouring out a few drops in her hand she held it for the dog to lick. He did so, and seemed much revived; but as she poured the water out the tin dipper had changed to one of beautiful silver.

Hurrying to her home as soon as possible, she handed the water to the servant to give it to her mother.

"Oh," said her mother. "I will not take it. I shall not live anyhow. You are younger and stronger than I."

As she gave the servant the dipper, it changed to shining gold. The servant was just about to give each person in the house a spoonful of precious water when she saw a stranger at the door. He looked sad and weary, and she handed him the dipper of water. He took it, saying:

"Blessed is he who gives a cup of cold water in His name."

A radiance shone all about him, and immediately the golden dipper became studded with seven sparkling diamonds. Then it burst forth into a fountain, which supplied a thirsty land with water. The seven diamonds rose higher and higher until they reached the sky, and there changed into bright stars, forming the "Great Dipper."

And so while we recognize that this is only a parable, yet it shall give us a sweet association with that constellation in the sky, and when we look up at the "dipper" as it points us to the north pole, this sweet story will point us to a pole star of usefulness.—*Unidentified.*

"I thought you were going to sell that mule?"

"I done change my mind sence I done read de papers. Ev'y time I looks at him I gits thankful 'cause I knows dat even ef he do git disagreeable, he ain' gwinter 'splode like he might ef he was a automobile."—*Washington Star.*



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Water.

"I'll organize a trust," he said;
" 'Tis my financial dream,
Of course, some water I must have
To float my little scheme."

"The earth is two-thirds water,
As scientist agree.
What's good enough for this old earth
Is good enough for me.

"Water, water everywhere!"
He murmured, "All is well.
Everybody wants to buy,
And no one wants to sell."

But when the boom had vanished,
He murmured with a sigh,
"Everybody wants to sell,
And no one wants to buy.

"I'm sorry for the people
Who sadly watch and wait.
But that's a way that water has—
It will evaporate."
—From *The Washington Star*.

Contempt of Court.

Perhaps the Irishman in this anecdote was really guilty of contempt of court, but he was certainly very quick-witted, and it is not strange that the onlookers enjoyed the joke on the judge.

An Irish witness was being examined as to his knowledge of a shooting affair.

"Did you see the shot fired?" the magistrate asked.

"No, sorr, I only heard it," was the evasive reply.

"That evidence is not satisfactory," replied the magistrate, sternly. "Stand down!"

The witness proceeded to leave the box, and directly his back was turned he laughed derisively.

The magistrate, indignant at this contempt of court, called him back, and asked him how he dared to laugh in court.

"Did you see me laugh, your honor?" queried the offender.

"No, sir, but I heard you," was the irate reply.

"That evidence is not satisfactory," said Pat, quietly, but with a twinkle in his eye.

And this time everybody laughed except the magistrate.—*Selected*.

Forgetful of God's Blessings.

Think and thank. And when we stop to think, how much occasion we all have for thanksgiving. We have read of a father who, one winter's night, was walking along, hurrying toward home, with his little daughter at his side. Suddenly she said to him: "Father, I am going to count the stars." "Very well," he said, "go on." By and by he heard her counting—"Two hundred and twenty-three, two hundred and twenty-four, two hundred and twenty-five. O, dear," she said, "I had no idea there were so many!" Just so, fellow Christian, have you never said within your soul: "Now, Master, I am going to count thy benefits," and soon found your heart sighing not with sorrow, but burdened with goodness, and you saying to yourself, "I had no idea there were so many!" We are all too much prone to forget God's benefits. We have ex-

cellent memories for all our trials and sorrows and losses, but fail to recall our blessings. It seems that the very abundance of God's favors and their ever unbroken flow tend to make us more forgetful of the giver of them all.—*Ex.*

He Had not Thought of That.

Our position in life depends upon what we do, not on what we can do. A shabbily dressed young man discovered that when he applied to the manager of a large department store for employment.

"What can you do?" asked the manager abruptly.

"Most anything," answered the applicant.

"Can you dust?"

"Yes indeed."

"Then why not begin on your hat?"

The young man had not thought of that.

"Can you clean leather goods?"

"O, yes."

"Then it's carelessness on your part that your shoes are not clean."

The young man had not thought of that, either.

"Well, can you scrub?"

"Yes, indeed," was the reply.

"Then I can give you something to do. Go out and try your strength on that collar you have on. But don't come back."—*Sel.*

Promised Never to Pray.

One Sunday morning the Rev. Henry Higginson was passing along a road which was divided from some gardens by a hedge. Being a tall man—six feet four inches—he looked over the hedge and saw a man digging in his garden. Calling to the man, he shouted: "Eh, sirrah, come here!"

The man walked up to the hedge, when Mr. Higginson asked him if he ever prayed. The man after a little consideration, said no, he never did. "Well, then," said Mr. Higginson, "I will give you five shillings if you promise me you never will." The man promised and took the five shillings, and Mr. Higginson went his way.

The contract he had entered into soon began to make the man feel uncomfortable, so much so that he had to leave off digging, and went into the house and sat down. Noticing his gloomy look, his wife asked him what was the matter. He told her what the man had said and done, saying he thought it must be the devil. His wife asked him what kind of a man he was, he described him as a big, tall man all in black.

"Why," she replied, "I have no doubt it will be that Methodist preacher, and he is going to preach at the little chapel down the road. If you like, we will go and see."

So it was agreed, and they went. Being a little late they sat on the benches near the door; but they had not been in the room long when the man nudged his wife, saying: "That's him! that's him!"

They stayed till the close of the

meeting, when the man went up to the minister and gave him back his five shillings, saying that he would not have it. "Then you mean to pray?" asked the preacher. The result being that the man became a changed character.

Too Greedy.

Carnegie saw a poor peasant thatching his roof.

"Why do you not put on a slate roof?" he asked,

"I haven't the money," the peasant replied.

"How much will it cost you to put on a slate roof?"

"Forty dollars," said the peasant.

"Here's a check for \$40. Now put on a slate roof."

The peasant told his wife of the good news, and the wife replied:

"You should have told him that a slate roof would cost \$60. You might just as well have had \$60 as \$40."

The simple-minded peasant then went back to Carnegie, saying:

"I have discovered that the roof will cost me \$60, and not \$40, as I first said."

"Let me see the check I gave you," said Carnegie.

The peasant handed Carnegie the check, which the rich man tore up, telling the poor peasant that he would give him nothing. Thus do the greedy oftentimes lose everything.—*The Lutheran*.

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With the Children

By J. Breckenridge Ellis

Simpson Ely, Clearfield, Iowa: We are all delighted with the work of the Advance Society, but the suggestion about supporting an orphan is the best of all. We leave to you who the orphan shall be, and how the matter shall be arranged. A man who can originate the Advance Society and keep it going, has sense enough to manage this orphan business. Lois A. Ely incloses with her second quarterly report, 40 cents. We would be glad to send more, but the calls upon our pocket-book are multitudinous. If you should lack, however, let me know, and I will see what more can be done." (As yet, I cannot tell how the plan will be received by the children. It seems to me when they realize that by their contributions, they are giving a home and happiness to a little orphan, and that in a sense the orphan is theirs, and depends upon them, they will send me their money. If the plan does succeed, how sorry those will be who do not have their names on the list of the founders of the Advance Society Orphan Fund! Now is your chance by paying ever so little, to be one of the organizers. Haven't you a *nickel* to spare? Have you more for our purpose? I am going to give you a little more time in this matter. At first I thought I would end it at once, but the fate of some homeless child is such a serious consideration, I can't give up our hope of caring for one of such, even if the matter drags somewhat. Anyway, here's forty cents, and kind words from my dear friend, Bro. Ely.)

Clarence Per Lee, Grand Rapids, Mich.: "Inclosed, find \$1.50 from my brother Carl and me, for the Advance Society Orphan Fund. As for me, I prefer paying this amount for such a purpose, to spending it for a pin or badge." (Clarence and Carl, you will remember, were in the Newsboys' picnic, described on this page some time ago.) "I have just been selling the 'Saturday Evening Post' and have sent in my order for 30 papers. I am going to try for 100 customers. I expect to make more money that way than by selling the *Evening Press*, and possibly will have to give up my route on the *Press*. I wish you the greatest success in your undertaking." To this letter there is the following postscript from A. Per Lee; "Being an orphan myself, and knowing how to sympathize with other orphans, I will add 50 cents to the amount sent by Carl and Clarence, making it \$2." (So here we have \$2.40, and as I write this, I haven't heard from the rest of the society. If you will go into the matter like these newsboys, how we should flourish! Can you not do as well as they? Is it as hard for you to get your money? Do you work for it as faithfully and as ceaselessly? Do you not spend more for candy and peanuts or for something else which is just as perishable? But if you will spend some of your change for our orphan, every cent spent will be saved for you, and your happiness will be greater from a consciousness of the good you are doing. What about those peanuts you bought

last summer? Doing you mighty little good now, aren't they? Suppose you had used that nickel and other nickels just like it, in preparing a home for an orphan. It is true your money would be gone, but its blessing would be still with you.)

Melvin Ledden, Osprey, Ill.: "I will write about our vacation. In August we had a Chautauqua in a park called Weldon Springs. There are 40 acres in the park with a lake covering 16 acres. There are many springs and forest trees. There were 250 tents. We were among the tenters. It was great fun besides the speeches." (I tented at a Chautauqua three years ago.) "It rained a good deal." (Yes, so it did on me.) "Among the best speakers were Rev. Anna Shaw, Sam P. Jones, John B. Gordon, the confederate general, Madame Tsilka, the Macedonian lady who was taken prisoner with Miss Stone by the Turks, A. W. Hawks, called 'the laughing philosopher,' and Dr. Eaton, the astronomer—I got to look through his telescope. W. J. Bryan came to our county fair in September. His subject was the 'Value of an Ideal.' He said he was tired of making political speeches, and was glad to stand before the people in his true life as a farmer. He said he had always wanted to be a farmer, and by the unanimous consent of the American people, he had been allowed to become one. He spoke an hour and a half. It rained most of the time, but who cared for that?" (As I was not there, I cannot answer this inquiry.) "Since school has begun I do not have much fun except on Saturdays to go nutting. Not long ago mamma invited about a dozen of my cousins to come up and go nutting. We went in two buggies, and had fun picking nuts and fording the creek. Tell Mary Rice I took the Central examinations and passed with an average of 83. I am working hard for the Final, so I can go into high school. If I was Grace Read, I could use the raspberries while I was picking them, but I don't know about the dishes. I am glad old gold and blue won. Did you tie your blue ribbon around Felix? If you have a Felix." (There is something in the skeptical half of that sentence that simply appals me. If I have a Felix! After all I have written about him! If you fed him, you would think you had him!) "I have no pets." (That's no sign I haven't. I have one. His name is Felix.) "I have had many dogs." (I have had three dogs at different times; Shep, Jack and Jim. Each was poisoned by eating meat which he found in somebody's yard. They were strays, and once a stray always a stray; it was their straying that put an end to their lives.)

Maco Chasteen, Pawnee, Okla.: "It has been a good while since I wrote, and I am almost ashamed to, now. I kept the rules about two weeks, then something happened and I forgot them, but I am going to try again. The Pawnees had a big dance not long ago. Now don't you say anything against Oklahoma! Don't you dare! You talk about Missouri girls climbing fences. I don't like that either, as my mother was a Missouri girl, and, I know that she didn't climb so many fences." (It is strange what ideas

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people have about mammas! Even the mammas get to believing these ideas themselves. Don't you know mammas are nothing but little girls in long dresses? Mammas used to be spanked for making too much noise, and scolded for not getting their lessons, and for playing in the dirt; and they climbed every fence they had a chance to. They needn't look at me, cold and correct, with a grown-up air and a reserved expression of wisdom and experience, as if they would like to be a copybook, with everybody sitting around with pen and ink, copying! But if she's forgotten when she used to seesaw, and ride stick horses, and scratch with her slate-pencil till your nerves crawled up to your ears, I haven't.) "I am not related to the Chastain spoken about not long ago. I had a fine time at the Old Soldiers' Reunion, and nearly *lived* on the merry-go-round. I have one of the dearest school-teachers in the world; she is so kind about everything that she makes us love her. Put this in so she'll see it. It's the only way we have to let her know, except telling her right out, and we don't want to do that. (May you never be too old to express your affection for your teacher.) "Papa has just returned from being out among the Indians. They won't hurt you, little boy, don't be afraid." (Strange way to talk to your papa! Maco inclosed a little present to me; it was a rubber fastened on a wire, and in the rubber was twisted a little square pasteboard, so when you open the package it rattles and jumps and unwinds, and you think it may bite you. I understand it is called "a kissing-bug." Maco wanted to scare me, and did. I do not think it was very good to me to make me jump that way; it was an unkind trick. I have tried it on a lot of people since it came and it is amusing to watch them jump. The mail has just come, bringing more money for our orphan fund, and a letter from a little boy in Japan, and another telling of a little girl we might adopt. I'll explain next week. Do send on your money!)

Publishers' Notes.

"A Chinese Story Teller or The Changed Story," is a new book just from our press, written by Wm. Remfry Hunt. The author of this book has been a representative of the Foreign Christian Missionary Society for several years. The book will give the reader a pen picture of the Chinaman in his every day life. The book is made attractive by 16 illustrations made from photographs taken on the ground. It is a book of 167 pages, handsome cloth binding, price, \$.75.

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The Chinese Story-Teller, or the Changed Story, by Wm. Remfry Hunt (Foreign Christian Missionary Society). Author of "Facts About China," with a foreword by W. P. Bentley, M. A. This is a handsome cloth bound volume with seventeen illustrations, and contains 167 pages. The price is 75 cents.

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Vol. XL. No. 46. November 12, 1903. \$1.50 A Year.

THE BETTER GIFTS.

By Thomas Curtis Clark.

I ASK not, Lord, to bring the light
To eyes by darkness sealed;
I ask not power to open ears
And bid them music yield;
I ask Thee but to make me strong
To give the light of love,
To bring to hearts in discord bound
The music from above!

I seek not, Lord, to know the cure
For wasting leper's spot;
I seek not power to raise the dead
In triumph from his cot;
I care for knowledge but to save
The weak from spot of sin;
I ask but power to open hearts
And let thy love-life in!

Nor care I for the gift to speak
In tongues of mystery,
Nor sight to see the future years
Unfold their history;
Give me but strength to speak the word
Of tender sympathy;
Give but the power to see My Lord
Crowned in Eternity!

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For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

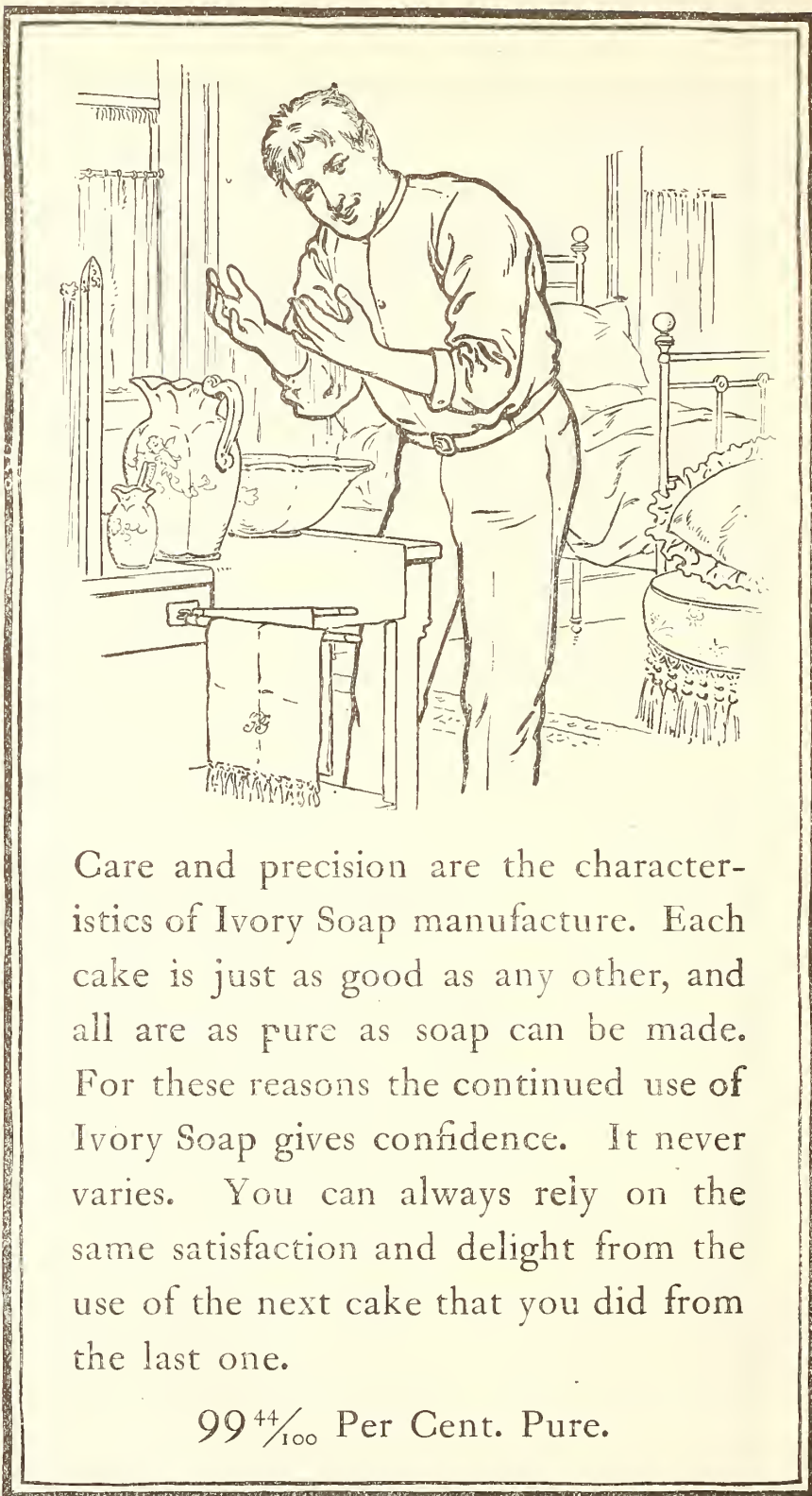
For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	615
EDITORIAL:	
Zeal According to Knowledge	617
Our Next Educational Tasks in Missouri.....	617
"Baptismophobia".....	618
Questions and Answers.....	618
Editor's Easy Chair.....	619
CONTRIBUTED ARTICLES:	
Spiritual Invention. N. J. Aylsworth..	620
A Call to a Deeper Spiritual Life. W. C. Bower.....	621
Washington Letter. F. D. Power	622
Methodism and Church Federation. L. H. Dorchester.....	623
China's Mediævalism. W. P. Bentley	624
The Divine Trinity. C. H. Weatherbe.	624
"Going, But Can't Tell Where." (poem) J. H. Wright.....	624
The American Man's Religion. Olive A. Smith	625
NEWS FROM MANY FIELDS:	
Indiana	626
Ohio.....	626
Ohio's Capital.....	626
Maryland, Delaware and District of Columbia	626
Missouri.....	626
Indian Territory.....	627
Kentucky	627
Chicago.....	627
C. W. B. M. in Missouri.....	627
THE SUNDAY-SCHOOL.....	628
CHRISTIAN ENDEAVOR	628
MIDWEEK PRAYER-MEETING	629
OUR BUDGET	630
CORRESPONDENCE:	
New Church at Champaign, Ill.....	632
Boys' and Girls' Rally Day.....	632
Dedication at St. Elmo, Ill.....	633
Missouri Bible-school Notes	633
The Jamaica Relief Fund	633
A Day in the Presence of Royalty	633
Organization of Pastoral Helpers	634
National Evangelism.....	634
The Invasion of the Mountains.....	634
The Situation at Hot Springs	634
EVANGELISTIC.....	636
OBITUARIES	637
THE PULPIT.....	638
THE QUIET HOUR.....	639
FAMILY CIRCLE.....	640
WITH THE CHILDREN	643



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Why She Left New York.

"I am going to leave New York for good and all, next week," said a well-known woman the other day. "There is no place for me here to live my life. I'm not stout enough to stand against the stampede to the lee side of the deck. If I stay here I shall conform more, and feel that I must have more and more money to spend for new things.

"So I'm going away to some isolated place where I can live with my books, and with my ideas, and with the friendly trees. And I shall bring up my babies with a sense of the resources that may be inside of them. I don't know a young man of thirty who has saved his spring and vivacity. Business and rich men's sports have eaten up his soul. He rushes about in his automobile; he rides his horse; he allots so much time to his yacht; he does his dinners and his dances—but I fail to find the strenuous young business-man who has any real spontaneity. He has already lost something, a kind of glory, an open vision.

He is rich and clever all in one line, but he is awfully incomplete as a man, and I call that poverty. So I'm going."—From "Successful Men Who Are Not Rich" in *Everybody's Magazine* for November.



About the Bible.

The Bible is a library, and where it enters into the fabric of a man's character it makes him truly cultured.—F. B. Meyer.

Do not put mere snatches of time on the Bible, when your mind is dull, and then ask why it is not interesting. Give it a fair chance with other books; give it even the time you spend on your newspaper and see what it will yield.—Wilbert W. White.

Though assailed by camp, by battery, and by mine, the Holy Scriptures are nevertheless a house built upon a rock, and that rock impregnable; the weapon of offense which shall impair their efficiency for aiding in the redemption of mankind, has not yet been forged.—William E. Gladstone.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XL.

November 12, 1903

No. 46

Current Events

Tammany wins again in New York. Two years is apparently longer than the metropolitan mind and conscience can keep its indignation screwed up to the voting point. In 1901, Low defeated Shepard by 30,000. This year McClellan defeated Low by nearly 64,000. The circumstances which we cited last week as lending great uncertainty to the outcome of the election, nearly all proved to be favorable to Tammany. Devery took practically nothing from the Tammany vote. Many Republicans for personal reasons refused to support the Fusion candidate. The falling out of Grout with the Citizens' Union was chiefly injurious to the latter, for Grout was not only elected, but ran well ahead of his colleagues on the Tammany ticket. Thousands of Democrats who supported Low two years ago, lapsed back into the support of the straight party ticket, not because they approved the political morals of Tammany, but because, after shivering for two years in the clear, cold atmosphere of non-partisanship, they longed to warm up again at the party camp-fire. The feeling that a Democratic defeat in New York would drive the last nail in the coffin of Democratic hopes for next year's presidential campaign, won many good Democrats to the support of Tammany's ticket, and the hitherto good record of the Tammany candidate made it easier for good men to support him in spite of his vicious backing. The fight was a great personal victory for Murphy, the leader of Tammany Hall.

The newly elected mayor of New York, George B. McClellan, is the son of the general who bore the same name. He was born in Dresden, Germany, is a graduate of Princeton, has the culture of a cosmopolitan and speaks four languages—besides the political dialect of Tammany. He has been an energetic and hard-working member of Tammany Hall ever since he attained his majority, has held public office continuously for the past thirteen years, during nine of which he has been, as he is now, a member of Congress. Not many men acquire so much political experience before they are thirty-nine. It is to be most fer-

vently hoped that he will develop both the will and the strength to keep his record as clean as it has been in the past. But it is easier for a camel to go through the eye of a needle than for a candidate elected by Tammany votes to disown the power that made him and act according to his own convictions of right. Van Wyck was mayor of New York, but Croker ruled. Now who is to be really the next mayor of New York—McClellan or Murphy?

One interesting result of the McClellan victory is that it suggests a new and unhackneyed name for a possible Democratic presidential nominee in 1904. Several papers have already hailed this suggestion with glad acclaim. But then, Mr. McClellan had the misfortune to be born in Germany.

Eleven states held elections last Tuesday, some for governors and legislatures, some for minor state officers. In Ohio, Tom L. Johnson's gubernatorial hopes went down before a 125,000 majority for Myron T. Herrick (Rep.), and a legislature was elected so strongly Republican that Mr. Johnson's senatorial expectations are equally frost-bitten. The election of Warfield (Dem.) in Maryland is counted a victory for Senator Gorman, who lead the campaign and made "white supremacy" the prominent issue. Governor Beckham (Dem.) was re-elected in Kentucky by 15,000. Governor Bates (Rep.) of Massachusetts was re-elected, a notable feature of the returns being a falling off of about twenty-five per cent in the Socialist vote, although a very large increase had been expected. Iowa re-elected Governor Cummins (Rep.) by an undiminished majority, showing that the "Iowa tariff idea" has ceased to disturb the harmony of the party in that state. Mississippi went Democratic *en masse* and re-elected Governor Vardeman. By a narrow margin Governor Garvin (Rep.) of Rhode Island was re-elected. New Jersey elected a Republican legislature. The proposition to widen and deepen the canals of the state so that 1,000-ton barges can traverse them, was submitted to the voters of New York and was approved by a majority of 200,000. The scheme involves an expenditure of over \$100,000,000. The Fusionists gained ground in Nebraska, but Barnes (Rep.) was elected Justice of the Supreme Court over Judge Sullivan. Schmitz, the Union Labor mayor of San Francisco, was re-elected. Colorado elected

Judge Campbell (Rep.) Justice of the Supreme Court by 7,000 majority on a very light vote. The election in Denver was characterized by frauds even more outrageous than those perpetrated at the charter-amendment election a week earlier. The police force was used as a tool by a corrupt political ring. Ballot-stuffing was practiced wholesale with police protection. A prominent citizen of Denver, a lawyer, who belongs to the political party whose local ring is responsible for these conditions, says: "We seem to have no remedy. The courts turn a deaf ear. Our officials are nearly all active participants in the fraud." As a sample of the methods of conducting an election in Denver, two ministers of the gospel (one of them a grandson of Samuel Rogers of Kentucky) were hustled by roughs and arrested by the police for no other offense than standing across the street from the polling-place in one notoriously crooked precinct and watching.

Mr. Gorman's success in leading the Democratic forces in Maryland through a doubtful campaign to victory on the issue of "white supremacy," entitles him and his chosen issue to increased consideration in national politics. Mr. Gorman is never a negligible factor in any situation in which he pleases to play a part, and in next year's presidential campaign he pleases to play as large a part as possible. He is shrewd to the last degree, bold to the point of rashness, and unembarrassed by any of those encumbering prejudices touching the rightness and wrongness of political conduct, which sometimes hinder good men from the realization of their ambitions. But we are inclined to think that, with all his shrewdness, Mr. Gorman overestimates the availability and desirability of the race issue as a paramount issue for a national campaign. We will concede everything he says about the necessity of maintaining "white supremacy." But that problem is too grave and difficult to be settled in the heated atmosphere of a political campaign. A solid South might be rallied about that issue, but a solid South, solidified on a question which is predominately sectional, means also a solid North; and on such a division the North wins by sheer weight of population and electoral votes. Moreover, we doubt whether either party alone has wisdom enough to handle this question alone. The

Republican party tried it after the war and made anything but a success of it. In the improbable event of a Democratic victory on the race issue, that party would be in little better condition to handle the problem adequately than the Republican party was in early reconstruction days. The more persistently the negro question is kept out of politics, the more surely will the negro himself drop out of politics in so far as he is a menace to white supremacy.



The provinces of Panama and Chauca have, by a bloodless revolution, severed their relation with Colombia and declared their independence. The movement differed from most South American revolutions in being swift, successful and without violence. The *coup d'état* had been carefully organized. The plans were kept secret until the movement assumed such proportions that secrecy was no longer possible. The arrival of a few hundred Colombian troops at Colon precipitated the revolution, which would otherwise have been delayed a few days longer. Three thousand armed revolutionists took peaceful possession of Colon. The troops offered no resistance but seemed to be rather sympathetic toward the movement. The Colombian gunboat "Bogota," bombarded Panama without serious results. The U. S. gunboat "Nashville," landed marines at Colon and three ships of the Pacific Squadron were ordered at once to Panama. The immediate and ostensible object of any action taken by our government will be the preservation of peace on the isthmus so that traffic between the oceans may not be interfered with. To this end the transportation of troops on the isthmian railway has been prohibited and the "Bogota" has been warned to suspend its futile but annoying bombardment. But inasmuch as the revolutionists are now actually in possession, the strict preservation of order will be equivalent to protecting them against any efforts which the Colombian government may hereafter make toward putting down the rebellion. The Colombian officials have all left the isthmus, and the only existing government there is the provisional government which the revolutionists have organized. The United States and Italy have recognized the de facto government, and it is believed that all the leading European powers will soon do likewise.



Has our government acted correctly and honorably toward Colombia in this matter? That is a question which cannot yet be confidently answered except by those who are willing to answer before the data are all in. How much our government may have had to do with this revolution is not yet known. As we have said be-

fore, it would certainly be an act of bad faith and a most censurable procedure for our government to foster and encourage a revolution with the intention of getting from the new government a canal concession which it could not get from the old. On the other hand it is not clear that we are obliged to go out of our way to help Colombia to put down a rebellion, the success of which would doubtless be a real advantage to the world by making possible the construction of an isthmian canal. The New York Times says we have reached "the point where we must either withdraw at once from the miserable business, or, shutting our ears to the voice of conscience and to the reproaches of civilized mankind, plunge on in the path of scandal, disgrace and dishonor." But this is only the prelude to an argument for dropping the Panama route and taking up Nicaragua again. The people who favor the Nicaragua route are certain to consider the government's attitude in this matter very objectionable. The London Times says that the course of the United States government has been "studiously correct" and that Colombia has been guilty of "wanton procrastination" quite sufficient to justify Panama in seceding so that it may take the canal business into its own hands. If the revolution results in the permanent establishment of an independent Republic of Panama, it will probably be easy to negotiate a treaty with the new government for the people of Panama are eager to have the canal built. It is possible, however that further legislation by our Congress may be necessary to empower the President to treat with this new republic. The bill passed by the last Congress authorizes him only "to acquire from the Republic of Colombia" the necessary canal rights, or if that were impossible to take the Nicaragua route.



The Fifty-Eighth Congress met on Monday, Nov. 9, for its opening session, in accordance with the President's call. Joseph G. Cannon, of Illinois, was elected speaker of the House, as already decided months ago by the Republican caucus. The special session was called to consider the Cuban reciprocity treaty, but many other important topics will claim attention. A resolution has already been introduced calling on the President for full information as to the relation of our government to the Panama revolution. The first bill introduced in the House was a statehood bill for New Mexico. The second was a bill for the restoration of the army canteen, introduced by Mr. Bartholdt, of Missouri, who, backed by the brewers and distillers and other like-minded exponents of temperance, and opposed by such hardened enemies of righteousness as the W. C. T. U., the International Reform Bureau and the Christian people

of the country generally, wants to elevate the morals of the soldiers by making it easy for them to get liquor. The new committees in the Senate and House have not yet been announced, but it is said that Senator Morgan is to be succeeded by Senator Hanna as chairman of the committee on isthmian canal. If we are going on with the Panama project, it will be just as well not to have the Senate committee headed by a man who is thoroughly and unalterably committed to the Nicaragua route, as the Senator from Alabama is. The President's message is to be presented to Congress on Tuesday.



The American Anti-Saloon League is bringing pressure to bear to secure the passage of the Hepburn bill at the present session of Congress. This bill, which was before the last Congress but failed to pass on account of the filibustering at the close of the session, is designed to make prohibition effective in those states which have adopted it. To this end it gives the state law full jurisdiction over all liquors shipped into the state both before and after its delivery to the consignee. Hitherto the law has been evaded in many cases by a transparent device which gives to what is practically retail liquor trade a semblance of interstate commerce, and thus demands for it the protection of the federal laws. The bill should pass both the Senate and the House at this session.



Brevities.

The Czar of Russia visited the Kaiser at Wiesbaden last week.

A fire in the Vatican last week threatened to consume a great quantity of the accumulated treasures of the popes.

The Indiana Manufacturers' Association has decided to make contracts directly with the employees hereafter, and not with the unions. No discrimination is to be practiced against members of unions.

Commenting on the stirring words of the President's Thanksgiving proclamation, the Congregationalist says that, while Emperor William is sometimes called a minor poet, President Roosevelt is a major prophet.

The court has decided, in the Bryan-Bennett will case, that the charge of undue influence is not proved. It is also held that the "sealed letter," containing the provision for giving \$50,000 to Mr. Bryan and his family, cannot be admitted to probate as a part of the will.

The trial of State Senator Farris, of Missouri, charged with accepting a bribe in the interest of baking powder legislation, resulted in a hung jury. The prosecution depended chiefly on the testimony of former Lieut.-Gov. Lee, and the defense put forth its strongest efforts to impeach his testimony.

Zeal According to Knowledge.

Paul bore witness that his Jewish brethren had "a zeal for God," but its serious and fatal defect was that it was "not according to knowledge." Zeal and knowledge are both excellent qualities, but they need to be conjoined in order to be profitable. Many a good cause has failed for the lack of the union of these two essential qualities in its advocates. It does not suffice for some to have zeal without knowledge, and others to have knowledge without zeal, for these two classes do not readily coalesce, but tend toward division rather than to unity.

As we try to look into the future of our own religious movement and calculate its chances for accomplishing successfully its mission, two conditions seem to us to stand out prominently as essential to the highest success of the work which we feel that God has committed to our hands. One of these conditions is that we shall have a true and worthy conception of the nature and purpose, the principles and aims, of the movement inaugurated by our fathers and committed to our hands. The other is that we shall appreciate, at their true value, these principles and purposes, so as to give ourselves with undying devotion and unflagging energy to their promulgation. Or, uniting these two conditions into one, we may put in it Paul's phrase and say, the essential thing is zeal according to knowledge. For the purpose, however, of a clear understanding of what the phrase imports, we may consider the two elements separately.

First in order, it seems to us, is knowledge, a right understanding of the spirit, principles and objects of our religious movement. It is only as we have a correct knowledge of these principles that we can have an intelligent zeal for their propagation. Ours is a religious movement conceived in the broadest and most catholic spirit, as any movement must be that looks to the unification of Christendom. It must be as broad and irenic in its temper and teaching as the New Testament itself, if it is to prove a useful factor in promoting the unity of a divided church. It was in such an atmosphere and in such a spirit that the current reformation was conceived and born. He who thinks worthily and truly concerning it, therefore, must conceive of it as a unifying and not as a divisive force in the religious world. Its exaltation of Christ to the supreme place of authority in the church and in religion; its central and unifying creed affirming his Messiahship and divinity; its repudiation of the binding authority of all human creeds and confessions of faith, and its affirmation of the right of each individual, who is in Christ by virtue of his faith in and obedience to Him, to accept or reject any doctrinal opinion or dogma, so long as he maintains a Christian character; its emphasis of the evils of divisions among Christians and the

need of unity; its reproclamation of the conditions of salvation as taught in the New Testament and illustrated in the Acts of the Apostles; the equality of all believers in Christ, and the manifestation of the life of Christ in purity of conduct, nobility of character and unselfish service to our fellow-men in all the relationships of life,—these are truths for this age and for every age until Christ's prayer for the unity of his followers has been realized. No one can thoughtfully consider the features enumerated above without feeling their importance and seeing their adaptation to the needs of our times.

But it is not enough to see clearly, and be able to state convincingly, the great cardinal features of our religious movement. If this vision of the fair outlines of a great religious commission which has been given to us, does not beget an earnest zeal for the defense and propagation of these principles, we shall not be obedient to the heavenly vision. In other words we will not, without such zeal, make the necessary sacrifices for carrying forward this restoration movement to ultimate success. This is what we mean by the necessity of knowledge and zeal—a clear conception of the principles and objects of our movement, and a corresponding zeal for their promulgation and their ultimate triumph in the religious world.

This zeal according to knowledge, applies to the methods of our propaganda as well as to the matter. A zeal untempered by knowledge often resorts to methods that are injurious, and that stop the ears of the people and prevent the acceptance of the truth which is sought to be conveyed. It often follows the line of greatest resistance, instead of least resistance, thereby making needless enemies for the truth. A knowledge of the truth as it is in Jesus, a knowledge of human nature and of the motives which influence men, will not only prevent the use of false and injurious methods of promoting a good cause, but will assuredly lead to the adoption of methods commensurate in character and magnitude with the cause which they are designed to advance. The truth will never gain the triumphs that it ought to gain until we can bring the same liberality, daring enterprise, business sagacity and largeness of plan to its propagation, that we see in the commercial world.

Given this true and worthy conception of the spirit and principles of our religious movement and of the proper methods for propagating them, and a corresponding zeal or devotion to these principles, and the future of our religious movement will be one of increasing triumph and blessing to the world.

There is need that the younger generation of our members be thoroughly instructed in the things for which we stand, that their zeal for this cause may be equal to the demands that will be made upon them.

Our Next Educational Tasks in Missouri.

There are two things which stand out clearly and distinctly in the line of our duty to Christian education in Missouri, and they are both pressing and urgent obligations on the Missouri brotherhood. We should help Christian University, at Canton, to pay for its new building, replacing the old one which was burned, and then give it sufficient additional endowment to insure an income that will meet the pay roll of its teachers. We should also erect a suitable building for the Missouri Bible College at Columbia, which is already partially provided for, and increase its endowment to \$100,000.

We do not say there are not other educational needs in the state, for there are, but those mentioned are the most pressing because they have been most neglected, and we must look to them to supply our educated ministers in this state. No one acquainted with our cause in the state needs to be told that more than anything else our churches need a larger supply of educated and consecrated men who have been specially trained for the work of the ministry and set apart to it. The Missouri brotherhood is too large, numerically and in its financial resources and, we trust, in public spirit, to be dependent upon other states to educate and train ministers for her pulpits. We are able to help ourselves. We have men at Canton and Columbia who, by age, experience, ability and education, are well fitted to train young men for the ministry. What they need and what they must have, if we are longer to hold up our heads with other states, is a sufficient endowment and adequate equipment in the way of buildings, libraries, etc., to enable them to do their work successfully.

There is no division of sentiment, so far as we know, worth mentioning, as to our educational interests in Missouri. When the building of Christian University burned down, it was our opinion, as stated at the time, that it would have been wiser to have removed the school to a more central place in the state, where it would receive a larger patronage, or perhaps to unite with the Bible College at Columbia. But for what seemed good and sufficient reasons, it was decided to rebuild at Canton. From the date of that decision we have had only words of encouragement for the enterprise and best wishes for its success. We do not know of a friend of the Bible College at Columbia who does not wish success to Christian University and to the able and self-sacrificing men who constitute its faculty. On the other hand, we do not believe there are any true friends of Christian University who cherish any feeling of opposition to the Bible College at Columbia. There is plenty of work for these two institutions to do, and there

is no occasion for any rivalry or any friction between them or their friends. They are both engaged in doing the very work which needs to be done in the state of Missouri. For ourselves, we shall rejoice in every success attained by either of these institutions, and our columns are at the service of both of them alike, as well as to every worthy institution among us.

We have before us then, in Missouri, a simple educational duty—to help put these two institutions on a solid basis and equip them for doing a noble work. We are united, we believe, as never before, on that program. Let us then proceed to do something worthy of the Missouri brotherhood in behalf of Christian education.

We need not say that we are deeply interested in, and proud of, the success of our noble female institutions such as Christian College at Columbia, William Woods College at Fulton, and the Female Orphan School at Camden Point. These are doing well, and they have additional claims on the brotherhood which we have no doubt will be duly recognized. We have simply aimed to present our most pressing educational needs in the state.



Downfall of Public Men.

Whatever skepticism people may have about the fall of Adam and Eve, no one questions the awful reality of the fall of public men in our own time. We have had some notable examples in our own state and city, of late, which may well cause sober-minded people to pause and ponder the meaning of such events. A man standing high in political and social position and respected and honored as a citizen, or as a public official of probity and uprightness of character, suddenly falls from his high pedestal, until there is none so poor as to do him reverence. What is the meaning of such a phenomenon?

We have spoken of these downfalls as sudden and appalling to the public mind; so they are in appearance and to public knowledge. But as a matter of fact it transpires in every such case that there has been a secret undermining of the foundations of character, going on, in some cases, many years. No man plunges suddenly from a position of honor and responsibility into dishonor and shame. The transition has been gradual within himself, however it may appear to the public. He has tampered with his conscience; he has stultified his moral sense, little by little; he has been untrue to the light which he possessed; he has stifled the protests of conscience by his greed for gain and position; he has sinned against his moral judgment within the forms of law, until at last he becomes so morally hardened that he dares to violate the law, in the hope that it may not be found out. When it does come to light then the public is astonished, and looks upon it as a sudden collapse,

whereas the man has only reached the culmination of wickedness which has been going on for years.

Of course the lesson from all this is that every man, and especially those in places of public trust and responsibility, should watch closely the motives which influence their action, and be on their guard against any tendencies to moral laxity. The man who fails to bring, not only his outward acts, but his inward motives, to the bar of his own conscience for scrutiny, is already on the down grade and is in danger of moral shipwreck. These startling disclosures of corruption and dishonesty in public men, who have been honored and trusted, ought to serve to quicken the public conscience, and to stir up every man to look more carefully into the moral character of his own acts, and of his private and public life. It should also stir up the press, the pulpit and the teachers of religion and morals, to probe the conscience, and to emphasize the necessity of purity of heart and loyalty to one's convictions of duty in order to safeguard character against the stealthy encroachments of sin. At the bottom of all these defalcations, embezzlements, forgeries and bribes, there is a false estimate of the things which make up human life and character. Positions of profit and responsibility, wealth and the luxuries it secures, are vastly over-estimated, while a good conscience, peace of mind, self-respect, truth and righteousness, are greatly under-estimated. By all the agencies possible, and especially from the press and pulpit, must we accentuate spiritual values, until we make men understand that a man's life consisteth not in the abundance of the things which he possesseth, nor in a vain show or display, but in a character conformed to the highest ideal.



"Baptismophobia."

Under the above title Rev. W. H. Berry contributes an article to the Cumberland Presbyterian, in which he says that the above manufactured word "indicates that strong dislike that many Presbyterian preachers have to the subject of baptism." The writer goes on to say that "many of our people and some of our preachers are shamefully ignorant of Bible teaching concerning this ordinance. The commission under which these preachers profess to preach, not only requires baptism, but also enjoins 'teaching them to observe all things whatsoever I have commanded you,' and yet from year to year these preachers do not open their mouths relative to this command of Christ."

That is a rather strange fact, if it be a fact, among a religious people so evangelical in their faith as our Cumberland Presbyterian brethren. Experience has taught us, however, that people who are very intelligent concerning the Bible teaching on many

subjects, know very little about its teaching on some other subjects. The matter of baptism is one of the things about which a great many people are ignorant, because they think it too unimportant to be worthy of any careful study. That the correspondent from which we have quoted above, has himself studied the subject of baptism to but little purpose, is evidenced by his reference to "the superstitious, man-made practice of immersion," which he declares "is a practice proclaimed in every community as a truth of God, and the minds of our people are unsettled."

How would it do for our esteemed contemporary, the Cumberland Presbyterian, to print in its columns all the New Testament passages bearing on this subject, and leave its readers to draw their own inferences as to the meaning of these passages? This question will never be settled until it is settled in a way that harmonizes with the simple teaching of the New Testament. To charge baptism with being too unimportant to be seriously and conscientiously investigated, is to charge Jesus with commanding and his apostles and other New Testament writers with the folly of giving large space to a matter of no importance. We hope Brother Berry will succeed in stirring up his brethren to study this subject in the light of New Testament teaching.



Questions and Answers.

Please tell me through the CHRISTIAN-EVANGELIST where information can be obtained about the Bay View Reading Course for literary clubs.

MARGARET R. MOFFETT.

Kansas City, Mo.

Referred to our readers for answer.



I have an anti-brother in the church for which I preach. He is a good man in most respects, but is dead set against missionary societies, Christian Endeavor, etc., believing them to be sinful innovations. What can I do with him? E.

Be patient with him. Give him good things to read—things that will cultivate breadth of vision and spiritual life. Men are seldom argued out of such moods; they must grow out of them. Here is a letter just at hand from a brother who writes: "I started in the work a confirmed *anti* and the process of my emancipation has been slow and painful, and but for the CHRISTIAN-EVANGELIST I suppose I never would have learned the way more perfectly." But he probably would have learned it from some other source if he had not had access to the CHRISTIAN-EVANGELIST, though the paper has no doubt helped him. A good man is apt to outgrow false and narrow views. Kindness is better than logic with such men.



Will you allow a preacher's wife to ask if it would not be better for the churches, the preachers, and those outside the church, if preachers were permitted to remain longer in

one place. To me it seems a sinful waste of time, energy, money and influence, for a preacher to spend so much of his time looking for a new location, and the church for a new preacher. How does it seem to the editor?

(MRS.) LULU BURNER.

Just as it seems to you, sister. If the Lord is going to hold us responsible for the wisest use of our time, means and energies, we do not know how churches and preachers will vindicate their course, who are responsible for these frequent changes of pastors. We are glad to say the tendency is toward longer pastorates, but there is much to be desired yet in this direction. Fidelity and adaptation to the field on the part of the preacher, and patience, piety and more practical wisdom on the part of the churches, will do much to remedy the evil. Meanwhile preachers' wives have our sympathy.

CHRISTIAN-EVANGELIST—Sixty years ago all the sermons I heard were full of allusions to everlasting and eternal punishment of the wicked. Texts were taken and arguments made to justify eternal punishment. Sermons always closed with pictures vivid with the horrors of hell. Now no allusion is made to it, either in religious journals, or the sermons of any Protestant denominations. Is this because your and other denominations have changed your belief? If you yet believe in it why not say so—and quote the passages of Scripture to justify it, and, if on the other hand, your views have undergone a change why not so state; a full and complete reply would gratify an old

OUTSIDER.

No doubt there has been a change in the degree of emphasis placed upon the subject of future punishment within the time mentioned by our querist. This is the result, however, of that general change in point of view which has come over most of the religious world. It is only one of many changes which have occurred in the matter of emphasis. When God's sovereignty and kingship were the chief attributes emphasized, it was natural that punishment for disobedience would be relatively prominent. The fatherhood of God, while it has by no means abolished the essential relation that exists between sin and punishment, has changed the aspect of the whole question. Future punishment is now regarded more in the light of a result—an inevitable result—of sin, and not as a penalty arbitrarily inflicted by the offended deity. God's chief characteristic to-day is love, but love does not abrogate justice, but justice is now seen to be only an aspect of love. It is better for the whole universe that sin should be followed by disastrous consequences. It is a part of the gospel message to point out what these consequences are, and to show that in the nature of things they must be as lasting as the cause which produces them. We cannot get away from the idea of retribution for sin as long as we accept Christ and the New Testament, or even the facts of our own experience and observation. The truth of this proposition is too apparent, we should think, to justify any one in continuing, even in old age, to be an "outsider."

Editor's Easy Chair.

There is only one thing better than a day in the woods during such glorious autumn weather as we have had of late, and that is *two* days in the woods. That is what the Easy Chair enjoyed last week. It is like leaping from slavery to freedom to throw off the editorial harness and hie away to the land of the Ozarks, to climb its hills, breathe its intoxicating atmosphere, drink of its crystal springs and float down one of its winding waterways. A clear, bright day, save as the sun's beams are softened by the haze of Indian summer; the breeze which is blowing out of the west is almost balmy, but there is a touch of the autumn in it; a flat bottom boat, not easily turned over, and two stout oars; a fishing-rod and a shot-gun within easy reach, and we float lazily, leisurely, down the blue, winding Meramec. Majestic bluffs rise, now on this side, now on that, and on the hills and along the shores, the brown leaves are falling, loosened by last night's frost. They float down through the air, some of them lighting upon the stream to be borne far from the place of their birth. The red-bird in the thicket along the banks, sings the same sweet song it sang in the spring-time, and far over head the crow wings his leisurely flight through the air, uttering his solitary, unmusical note, Caw! Caw! as he goes to join his fellows in some pow-wow, perhaps, relating to the oncoming winter.

Alone, amid such scenes and under such circumstances, one feels the very presence of the invisible Spirit, and instinctively lifts up his soul in adoring homage. As he gazes meditatively into the depths of the azure, as the sky is outlined above the distant hills, he feels that he is in the temple of the Infinite, and that just beyond the limits of the human vision there lie the plains of peace, where are encamped the invisible hosts of God. The oars lie idle for the most part, save as one is used ever and anon to guide the boat, the matter of speed being left to the current to determine. From time immemorial, poets and moralists have likened human life to a stream down which we mortals are floating to the sea of eternity. And surely there is much to suggest the simile. All rivers run into the sea; all human life runs its measured course and passes on into that immeasurable duration which we call eternity. There is change of scenery, and in the current and depth of the stream; but if we float upon it, we must take these as they come. Life has its deeps and its shallows, its rapids and its whirlpools. Some days the stream of life leads through majestic scenery, with bending trees and singing birds. On other days it winds through dismal lowlands or monotonous deserts. But the main thing is not what scenery skirts

the stream which bears us on its bosom, but whither does it bear us? What of the destination?

The other day was spent on the hills and in the hollows with gun and dogs. These make a good accompaniment for a long stroll through the wild and rugged woodlands, whether one bags any game or not. They help to furnish motive for the tramp. One does not enjoy nature less because he has an eye open for the squirrel, the rabbit, the wild turkey or the covey of quails. A dog never appears to so much advantage or so essential to man as on a hunt. A trained dog is a marvel of intelligence, skill, industry and fidelity. He has as keen a scent for game as certain scribes have for heresy, howbeit, like his prototype he sometimes makes more noise than the size of the game, or the probability of bagging it, would seem to justify. But, as a rule, he is a faithful guide and his bark means business. When "Zip" said, in his canine language, that he had a squirrel up a tree for us, we learned to rely on his word. "Tim," who is "Zip's" master, would as soon think of doubting the word of his wife, if he had one, as to doubt Zip's report of what he had found. But the game was incidental. How glorious are these forests! How majestic these everlasting hills of the Ozarks! From some of the highest of them we had commanding views of wide-stretching landscapes, including the green wheat-fields in the valleys, the graceful curves of the Meramec, whose serpentine course is marked by the white-armed sycamore, and far-away ranges of hills that rim the distant horizon.

Few of the poets have succeeded so well in catching the spirit of autumn as James Whitcomb Riley, the Hoosier poet, in his "A Dream of Autumn:"

"Mellow hazes, lowly trailing
Over wood and meadow, veiling
Somber skies, with wild fowl sailing
Sailor-like to foreign lands;
And the north wind over-leaping
Summer's brink, and flood-like sweeping
Wrecks of roses where the weeping
Willows wring their helpless hands.

Flared like Titan torches flinging
Flakes of flame and embers, springing
From the vale the trees stand swinging
In the moaning atmosphere;
While in dead'ning lands the lowing
Of the cattle, sadder growing,
Fills the sense to overflowing
With the sorrow of the year."

And yet it is a sweet "sorrow," half peace, that steals upon our senses with healing power, reconciling us to a world of change and decay, as a prelude to that fairer realm where flowers do not fade, and where there are joys forevermore. Therefore the poets will poetize, the moralists will moralize, and the musers will muse, on Autumn, as long as the seasons roll and as often as leaves fade and fall, and Nature heaves her melancholy sighs.

Spiritual Invention

By N. J. Aylsworth

In a recent editorial, the New York Independent argues for a cultivation of the *inventive* spirit in the church of to-day. "One of the functions of the church," it says, "is to discover new duties, to develop new and startling extensions of old ethical principles, to apply them and to teach them to the world as a whole. In business circles the man who fills this office is called the promoter. What the promoter is to the business world the church is to the ethical world." Of work of this kind which the church has done it instances: the inauguration of the many humane and charitable reforms, such as the care of the sick and permanently disabled; buildings for the blind and deaf, and asylums for the insane; hospitals, reformatories and humane prisons; numerous fraternal and benevolent societies, whose idea and inspiration were first derived from the church; also, the work of the church in preserving the old literatures through the dark ages, and the fostering of learning.

All this is true and suggestive, but it fails to notice the large opportunity and need for invention in the direct line of the church's work. The church has two great objects—the conversion of the world, and the spiritual education of its membership. In both these there is ample opportunity for spiritual invention.

John Wesley was a preacher of much power, but far more than this, he possessed spiritual genius of a high order, and what he left to the world was worth much more than what he did during his life. He inaugurated a great pietistic movement, and, whatever may be thought of the circuit system, there can be no doubt of its effectiveness for the time, and long after. The Methodist "class" was a skillfully designed piece of spiritual invention, adapted to the age and time, to develop and keep alive spirituality in its membership, and has probably been the forerunner of the modern social meeting. John Wesley's greatest work was devising and leaving in the world methods adapted to the age, for evoking and sustaining spiritual life.

The Sunday-school, although so simple a supply of a manifest need as to lay no great tax on inventive genius, nevertheless stands forth as an individuality—a spiritual contrivance for reaching and schooling the young in religious truth.

Beyond his faith and great earnestness, Mr. Moody possessed enough of spiritual genius to give us a new method of evangelism, which during the last generation was attended with remarkable success; and, although evangelistic work is now generally much less prosperous than it was then, the decline is due to quite other causes and the gospel singer is still in demand as one of the most effective

forces in revival work. This method has been worth much more to the church than all Mr. Moody did individually.

One of the most notable examples of spiritual invention in modern times is that which originated the Christian Endeavor movement. Mr. Clark saw clearly the situation—the vast resources of spirituality latent in the young people of the church, which were not being adequately reached and developed by any method yet discovered, and he addressed himself to the solution of the difficult problem. What he brought forth was a spiritual contrivance no less happy in its kind than such inventions as the steam engine and electric telegraph. It was a triumph of spiritual genius, and its workings have been almost magical. It looks like a very simple thing, but not more so than printing, one of the greatest inventions of all time. The movement is a young giant of tremendous uplift, and is the most powerful ally of Christian union.

To ask what the church would do without the Sunday-school and Christian Endeavor, is to ask what she would do without spiritual inventors.

The inventions that have so wonderfully augmented the power of the church, are not all of the distant past. Christian Endeavor is younger than the electric light and the telephone, and there is every reason to believe that other spiritual inventions are to follow. These are pressing questions that have not yet been solved. The evangelization of the cities is a problem that has already called forth the institutional church and the social settlement,—both valuable inventions—but the master stroke of spiritual genius is yet to come, which shall take this mountain of difficulty and cast it into the sea. There is no more reason to believe that there will be triumphs of physical invention in the future than that there will be similar triumphs of inventive genius in the spiritual realm. An invention is a wonderful thing, second only to the miracle in its wonder-working; and if we keep our faith and earnestness, we have a right to put this in our future. But we must remember that there can be no spiritual genius when there is no spiritual life.

We have thus far spoken of those distinct inventions that have added to the power and effectiveness of the whole church, but there is also large room for *inventiveness* in the conduct of local church work. There are conditions in the individual congregation and community that are peculiar, and the preacher who only does what it is usual to do, will fail to reach these peculiar conditions. The routine man cannot be an efficient man. An important difference between the master workman and the journeyman trades-

man, is that the former is resourceful (inventive), while the other does what he has been taught. Moreover, each preacher brings to his work a particular kind and degree of ability, and with *this* he must do what is to be done. Both the work and the working force thus conspire to make the problem a new one, not to be solved satisfactorily by routine methods. The question becomes, What can I do with *this* situation? And the appeal is to inventiveness. A young minister found that he could not have good prayer-meetings. He learned all he could from others, but, as David could not wear Saul's armor, he could not use their methods with success. He finally grappled with the question independently, making experiments and studying conditions carefully, with the result that the prayer-meeting eventually became one of his most satisfactory services. In another case a minister who had been happily successful in one place, moved to another, where his formerly successful methods flatly failed. The field was confessedly a hard one, and his friends shook their heads. He studied and experimented for a whole year, and then devised his plan of work, which proved entirely successful. Strange to say, this plan proved inapplicable to any subsequent field of work. His success in this difficult field was due to inventiveness.

There is no quality in the minister's equipment of more value than inventiveness. The great preachers of the world have been inventive (resourceful) men. There is no more reason why we should continue to plod in the old ways, feeling ourselves helpless to do anything out of the beaten track, than why our fathers should have continued to cart their grain to market with oxen. This paralyzing conservatism is withholding us from many successes. We need a new daring of faith that shall believe in great possibilities and drive toward them with the freshness of originality. That wicked man who has long resisted the gospel, can be converted. Do it. That poor prayer-meeting can be rejuvenated. Undertake it. Necessity is the mother of invention. Make these things necessities, and you will find a way to do them. Dare to undertake great things and they will come to pass, for invention is twin-brother to miracle.



Look Beyond.

By Albert E. Vassar.

Is the sky before you threat'ning?

Then look beyond.

Back of those fearful clouds gath'ring,

Doth shine the sun.

Those clouds which look so dark and gray,

Will gather soon and roll away,

Then a bright and glorious day,

Is sure to come.

A Call to a Deeper Spiritual Life

By W. C. Bower

The call to a deeper spiritual life is as old as the messages of the prophets of Israel.

Though calculated to beget and foster the highest spiritual ideas, the worship under the Jewish order of necessity devoted much attention to the forms in which it was embodied. On this account there was early manifested a tendency to exalt the outward form, which soon reduced the elaborate worship to mere formalism. It was only by the most strenuous efforts on the part of the prophets that the spirituality of the worship was preserved among the nobler spirits in Israel. Some of their most trenchant passages deal with the formalism of their times. In turn Amos, Isaiah and Malachi seek with words of burning eloquence to restore the spiritual element of their religion, without which no worship can be acceptable to God.

The last utterance of prophecy was a call to deeper spiritual life, in the burning message of John the Baptizer, who proclaimed in the spirit and power of Israel's first great Reformer that a renewed spiritual life was the absolute condition of fellowship with God, and an adequate preparation for the reception of the coming King. He laid the axe at the root of national hypocrisy, and proclaimed the advent of a new kingdom, which should stand in spiritual power.

The call to a deeper spiritual life was next heard from the lips of our Lord. He found the leaders of the nation confirmed in their heartless formalism, having superadded to the Mosaic law the traditions of the Rabbinic schools. As to the externals of religion, they were like to beautiful whited sepulchers, but within they were full of the decaying bones of loathsome spiritual death. Against the spiritual declension of his times Jesus hurled the most scathing philippics that ever fell from the lips of man. In those incisive rebukes of the Sermon on the Mount and the 23rd of Matthew, Jesus not only rebuked the lack of spirituality of his day, but set up the standard for his church for all time to come.

Ever since the days of our Lord, that call has been needed, and at intervals in the history of the church has been heard with prophetic clearness. The kingdom has always suffered at the hands of those who either failed to apprehend its spiritual nature or to maintain its purity. A multitude have followed him for the loaves and fishes. Many since Simon Magnus have sought to traffic with its benefits. In the first century Paul had to stoutly contend with those who would bring it under the fleshly ordinances of the Jewish covenant. It was the mistake of Constantine, when he unsheathed his sword and sought thus to bring the kingdom of God in the hearts of men.

The failure to rightly apprehend and maintain its spiritual character was the error of Romanism. Gradually the body of the church lapsed into the fatal error of the leaders in Christ's time. More and more of importance began to be attached to the external forms of worship. The spirit of true religion had all but failed. In those dark days, when the light of the Renaissance was dawning upon the world, that prophetic voice awoke all Europe from its sleep of spiritual death. Again the axe was laid at the root of a lifeless, external religion, and salvation through a living, spiritual gospel proclaimed. The essence of the Lutheran Reformation was the restoration of the spiritual element to a decadent Christianity.

That voice was heard a second time in Europe when the church was lapsing from its spiritual power, and John Wesley called it to a renewal of its spiritual life.

Yet again that voice was heard in its prophetic clearness on this continent when the church had fallen prey to countless divisions, subversive to vital spiritual power. Protestant America was startled by the cry, "To the law and the testimony!" The current reformation, instituted by the Campbells and their coadjutors, was yet another appeal for the restoration of the vital and spiritual element in Christianity.

In the present days, the call can be heard with no greater profit by any people than by those pleading for the restoration of New Testament Christianity. As pleaders for the restoration of the apostolic faith and practices as against many errors that had crept into the church through departure from simple New Testament teaching, the first work of the Disciples was that of the iconoclast. These errors were, in the judgment of the reformers, insuperable barriers to unity. The plea necessitated the trial of all practices and doctrines by the teaching and practice of the New Testament church. On this account, controversy came prominently into view. It is not to be wondered at that for a time the emphasis must be placed upon doctrinal correctness. This must needs be the first step in the development of the plea for unity and restoration.

For several years, however, the center of gravity among the Disciples has been seeking a point midway between doctrinal correctness and a sound spiritual life. This is the natural and logical program. Now that the propositions advocated by the fathers have been established, emphasis is rightly coming to be placed more and more upon the culture of the highest type of spiritual life. To be doctrinally cor-

rect satisfies only a part of the requirement of religion, though this is an absolute condition. With it must go a spiritual life as deep and sound as the doctrine. Acceptable worship must be in "spirit" as well as in "truth."

From this central position we may command a view of the two essential phases of religion, lacking either of which, only a partial view of Christianity can be had. Lacking doctrinal soundness, religion becomes a prey to all manner of error, and may descend into the worst fanaticism; but lacking spirituality, it may descend into the most offensive forms of pharisaism. Safety and power, then, will lie in that middle course which will not be content with anything short of absolute truth and the highest type of spiritual culture.

Nor will anything short of the soundest spiritual life satisfy the demands of our plea. It calls for the restoration, in regard to faith, ordinances and life, of the Apostolic Church. A restoration of the doctrine and ordinances of that church without its spiritual power, would only be a partial restoration. There is a "spiritual side" to our plea which will not be satisfied until it has witnessed the depth and the power of the spiritual life of the New Testament Church. This must occupy a large part, as it doubtless will, of the attention of the Disciples in the future.

This call has its message to the going, working church. The Lord's commission to his church embraces two distinct fields of labor. The first consists in evangelism; the second in spiritual culture—"making disciples," then, "teaching them." The first has to do with the extension of the kingdom; the second with the deepening and broadening of its communion with God and its possession of his life. The commission is both extensive and intensive. Acts and the Epistles give a view of the apostolic conception of the commission. The apostles established churches in as wide a territory as time permitted; but upon these churches they bestowed a vast amount of labor, that they might be perfect and entire, thoroughly furnished unto every good word and work. When Paul had established the churches in Asia Minor and Europe he thought it wise that he should confirm them with many visits and letters. Having entered the church, they were now taught to leave the first principles of repentance, faith, baptism and eternal judgment, and go on to perfection, learning the mysteries of godliness and possessing the fulness of God's life in their own. There is but one document giving the history of their evangelization; but there are twenty-one giving the history of their spiritual training.

And such should be the program of
(Continued on page 639.)

Washington Letter

By F. D. Power

The national capital has been in the hands of the Episcopalians, Universalists and Spiritualists. All three of these bodies have been simultaneously in convention here. The first were having their Pan-American Congress of bishops, and the others were in their national conventions. Of course the first had the advantage in point of ecclesiastical dignity and ceremony with its bishops and lord bishops, the second dealt chiefly with the practical matters of religion, and the third introduced the spooks.

The most prominent question with the Episcopal Congress was that of divorce. Many are in favor of incorporating in the canons of the church a section which shall forbid the clergy uniting in wedlock any party who has already been married. They would have the absolute prohibition of divorces. Another party is unfavorable to such action for a number of reasons including ethics, policy, and methods. The conservative wing seemed to have largest representation on the program. Bishop Doane, of Albany, N. Y., read a vigorous paper of which the following is a summary:

First. That the marriage relation, being at the foundation of the family, which is the foundation of the state, is the fundamental principle of all civilized and national life.

Secondly. That the alarming increase of divorce has become a serious threat to morality, decency, and social stability in this country and this age.

Thirdly. That the canons of this church today set a higher standard than is set by the civil law of the states, or by the law and practice of any religious body except the Church of England.

Fourthly. That, judged either by its effect or by the authority on which it rests, it is not stringent enough.

Fifthly. That there is no doubt in this church as to this point, viz.: That divorce with remarriage can possibly be allowed only in the one instance of what is called the innocent party in a divorce suit for adultery.

Sixthly. That it is impossible for any one to affirm that the language in the nineteenth chapter of the gospel, according to St. Matthew, on which this sole exception is founded, is absolutely certain either in its authority or in its interpretation.

Seventhly. That this record is not only different from, but seems at variance with other statements of our Lord upon this same subject as recorded in the other evangelists, especially with our Lord's acceptance of the original law of this primeval institution, viz.: That "the twain are of one flesh," and that "man may not put asunder what God hath joined together."

Eighthly. That St. Paul's statement, both in the epistle to the Corinthians and the epistle to the Romans, clearly shows the position of the Apostolic Church and his own definite teaching learned from our Lord himself that only death dissolves the marriage vow.

Ninthly. That for the first 300 years of the primitive church no such thing was known as remarriage after divorce.

Tenthly. That the Church of England, from the time of the Norman conquest to the present day, forbids such remarriages by her canon law.

Eleventhly. That the whole spirit of the marriage service of this church maintains and presupposes the indissoluble sanctity of the marriage bond.

Twelfthly. That to call this a hardship

does not prove that it is not right; and it is no greater hardship than the prohibition of divorce with right to remarry for insanity or life-long imprisonment.

Lastly. That where there is any least doubt upon a question of this vital importance, moral, religious and social, the act of mercy is to safeguard the sanctity of marriage against any possible desecration, to keep man or woman from the possibility of the sin of a marriage otherwise than as God's word doth allow, and to leave the door open for penitence even after this gravest sin, to find pardon and reconciliation.

As illustrative of the extreme dignity of this body, one of the pages, a bright lad, who approached the secretary to ask: "Where this man is?" was rebuked for alluding to these personages as "men," and not speaking of them by their titles. The page remembered the lecture, and the next time he came with a card, which happened to be for Bishop Kinsolving, of Texas, he enquired of the secretary: "Where is the king of Texas, please?"

Missions were discussed, family worship, Lord's day observance, adaptation of the church to twentieth century intellectual difficulties, education, political and commercial morality, and kindred themes. There was no deliverance on the temperance question, but the brethren felt it necessary to set forth the attitude of the church toward "churches subject to Roman obedience," and also toward other Protestant "communions." It is of interest to read these expressions from the highest authority of a religious body whose claims to apostolicity are so close akin to those of Rome.

The bishops of the Anglican communion in America, who are assembled in the all-American conference of bishops at Washington, have considered, among many important matters, the subject of its relation and attitude toward the churches of the Roman obedience.

Assured of our rights and responsibilities as a true and a living part of the holy Catholic church, with unbroken succession and authority from our head through his first apostles, we feel that our attitude should be that of clear and outspoken consciousness of our Catholicity alike in the maintenance of the ancient creeds and in our possession of apostolic order.

That, while no witness can be borne for truth without antagonizing error, whether of excess or defect, this earnest contention for the faith once delivered to the saints should be with unlimited charity to the Roman Catholic clergy and people, rather in the spirit of maintenance, defense and proof, than of controversy and attack.

That the right of this church to enter countries where there are churches subject to the Roman obedience, such as the Philippines, Porto Rico and Honolulu, Cuba, Mexico and Brazil, rests partly on the necessity of ministering to its own people in these countries, and partly on the duty to give the privileges of the church to Christian people deprived of them unless they submit to unlawful terms of communion.

That we should be more ready and outspoken than we have been in teaching our young people in our congregations as to the important matters on which there is difference between the Roman church and ourselves, and in guarding them against being misled.

That we most earnestly urge that, in the case of marriages between members of our

own church and those of the Roman church, our own members should be warned by no means to promise, as they will be asked to do, that their children shall be brought up in the faith and worship of the Roman church."

This seems quite clear. "In the spirit of maintenance, defense, and proof" means, we will stand our ground. The present attitude shall continue. As to the "Protestant communions," the position taken is somewhat vague.

Resolved, the bishops present in the all-American conference held in the city of Washington, having had under discussion the attitude of the church to which they belong toward the Protestant communions around them have been aroused anew to the manifold evils of that unhappy condition of disunion within the church of Christ with which we are everywhere confronted to-day.

We would also affectionately commend this whole most grave subject anew to the consideration of these Protestant communions, and ask them to consider it seriously with a view to arriving at inter-communion and possible union of them and us, through the compromise of some of the differences and the recognition that others do not constitute sufficient reasons for creating or continuing a rupture of that visible unity of the church for which our Lord Jesus Christ prayed.

We are very thankful to believe that, notwithstanding differences between Christians, yet because of the wide acceptance of the underlying basic principle of baptismal unity there is good hope of the fulfillment of our blessed Lord's high priestly prayer, which calls for constant thought and prayer and conscientious effort on part of his disciples for the accomplishment of reunion throughout Christendom.

It is a hopeful sign when so conservative and exclusive a brotherhood will even go so far as to discuss the question of union and hint at its possibility. It would be far more encouraging if in their practice these brethren would show a more irenic and co-operative spirit. If any people earnestly desire the unity of Christians, they will surely be ready to recognize the parity of believers and to lead in the manifestation of the spirit of unity. We may condemn divisions and preach the great need of a closer fellowship among the people of God, but unless we practice the things that make for peace, and enter as far as may be into actual and vital union with the disciples of our common Lord, our professions must appear very hollow and meaningless. Cardinal Gibbons, in giving his views on the reunion of Christendom said: "In separation from the see of St. Peter, the center of Catholic unity, I can see only discord. In all this broad land, there is no one who longs for truly Christian union more than I do; no one would labor more earnestly to bring about such a happy result." This is the idea of all narrow sectarians—the plan is for everybody to join the sect to which they belong. Such sectarianism is the greatest barrier to union. Longing for union will avail but little. Loving our brethren, living up to our professions in this matter will mean vastly more.

Methodism and Church Federation

By L. H. Dorchester

Pastor Lindell Avenue M. E. Church,
St. Louis.

Any Methodist who will not unite in reasonable federative church movements betrays a lamentable lapse from the example of our illustrious founder. We could easily fill several pages of the CHRISTIAN-EVANGELIST with utterances from John Wesley showing that he inculcated and incarnated the spirit of Christian Catholicity and unity.

Wesley's Desire for Federation.

It is little short of marvelous, considering the religious bigotry and coffin-like narrowness of the eighteenth century, that one should express such a sentiment as this from Wesley, "I desire to have a league offensive and defensive with every soldier of Christ. We have not only one faith, one hope, one Lord, but are directly engaged in one warfare. . . . Come then, ye that love him, to the help of the Lord, to the help of the Lord against the mighty." What better summons could be uttered calling us to Christian co-operation and church federation!

Opinion and Fellowship.

Wesley's definition of a Methodist leaves no room for uncertainty regarding our propriety in joining in federative movements. Respecting opinion and fellowship he says, "The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, . . . his espousing the judgment of one man or of another, are all quite wide of the point. . . . And I beseech you, brethren, by the mercies of God, that we be in nowise divided among ourselves. Is thy heart right, as my heart is with thine? I ask no farther question. If it be, give me thy hand. . . . Dost thou love and serve God? It is enough. I give thee the right hand of fellowship." Consistent with these sentiments Mr. Wesley, though an ardent Arminian, joined heart and hand with Whitefield, an avowed Calvinist, in all aggressive Christian work. He allowed no differences of theological opinion to divide them in the great cause of Christian evangelism.

Christian Catholicity.

John Wesley was particularly anxious to guard his followers against all narrowness, and showed surprising breadth when he proclaimed these terms of admission to the Methodist societies. "Let them hold particular or general redemption, absolute or conditional decrees; let them be Churchmen or Dissenters, Presbyterians or Independents, it is no obstacle. Let them choose one mode of baptism or another, it is no bar to their admission. The Presbyterian may be a Presbyterian still; the Independent or Anti-Baptist use his own mode of worship. So may the Quaker; and none will contend with him about it. They think and let think. One condition

and one only is required—A real desire to save their soul. Where this is, it is enough; they desire no more; they ask only, "Is thy heart herein as my heart? If it be give me thy hand."

Accentuating this remarkable sentiment is the no less remarkable fact that John Wesley, himself, notwithstanding all his Methodist activity remained a member of the Church of England to the hour of his death. While it is true that he was not so cordially treated by the established church in the eighteenth century as he is to-day, nevertheless he was so Catholic and Christian that he could join with all sincere Christian people to advance the Redeemer's kingdom. He seemed to have understood, what we have been slow to comprehend, that the church is subordinate to the kingdom. Indeed, he anticipated the great doctrine of the kingdom, so ably unfolded in Josiah Strong's book, "The Next Great Awakening," the essential principle underlying all federative church movements.

Now, as to the attitude of twentieth century Methodists upon this matter, so far as our church creed and law are concerned, there has been no departure from Wesley's rule, for his writings are our standards of doctrine. To be sure we have not always lived up to that rule, but we have not renounced it. Furthermore, in this year of bi-century observance of Wesley's birth, some of the things we point to with greatest pride are these broad fundamental principles of the kingdom which Wesley taught. Indeed, Christian Catholicity is one of the distinctive messages of John Wesley to all church people of the twentieth century.

Christianity Simplified and Intensified.

Another message, however, has come to us from Wesley, to which we have been loyal, and which bears directly upon the subject in hand. It is not enough that Christians be charitable and tolerant toward one another. Much modern liberalism is as shallow as the waters of a salt water marsh, never deep enough for navigation, its principle yield being coarse grass and mosquitoes. Depth as well as breadth is required to be truly Christian. If Mr. Wesley simplified the terms of religion he likewise intensified upon the essentials. He placed tremendous emphasis upon the vitalities of Christianity. He said, "What I want is holiness of heart and life;" and again, he "attempted a reformation not of opinions, but of men's tempers and lives, of vice in every kind; of everything contrary to justice, mercy or truth."

He made much of the doctrine of Christian perfection, summed up in "the loving the Lord our God with all our heart, and serving him with all our strength."

Perhaps the most notable utterance of Wesley's in this connection is the following:

"I will not quarrel with you about your opinions. Only see that your heart is right toward God, that you know and love the Lord Jesus Christ, that you love your neighbor and walk as your Master walked, and I desire no more. I am sick of opinions, I am weary to hear them. Give me solid and substantial religion, give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister

The Methodist Position and Disposition.

So far as formulated statements go, Wesley's words constitute the Methodist position upon federation; all that remains to be considered is our disposition. Perhaps this phase could be treated more fairly and with greater propriety by others than by us. As with the brother who was asked if he had become sanctified, who answered, *(Continued on page 639.)*



COULDN'T FOOL HIM

Doctor Was Firm and Was Right.

Many doctors forbid their patients to drink coffee, but the patients still drink it on the sly and thus spoil all the doctor's efforts and keep themselves sick. Sometimes the doctor makes sure that the patient is not drinking coffee, and there was a case of that kind in St. Paul, where a business man said:

"After a very severe illness last winter which almost caused my death, the doctor said Postum Food Coffee was the only thing that I could drink, and he just made me quit coffee and drink Postum. My illness was caused by indigestion from the use of tea and coffee.

"The state of my stomach was so bad that it became terribly inflamed and finally resulted in a rupture. I had not drank Postum very long before my lost blood was restored and my stomach was well and strong, and I have now been using Postum for almost a year. When I got up from bed after my illness I weighed 98 pounds, and now my weight is 120.

"There is no doubt that Postum was the reason for this wonderful improvement, and I shall never go back to tea or coffee, but shall always stick to the food drink that brought me back to health and strength." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

China's Mediaevalism.

By W. P. Bentley.

The China of to-day greatly resembles the Europe of the Middle Ages. We often think of her as being 'behind the times,' but we had not realized that her lagging in the rear amounted to many hundreds of years. As a matter of fact, we must go back to the eleventh and twelfth centuries to find a parallel.

Residents have heard of the exorbitant rates of interest charged in China—something like two per cent a month. And the Classics set forth an elaborate defense of this, claiming that it keeps the people on the land, because as land only produces a moderate return, no one with money would think of investing in land, therefore land is cheap. So we find that in the thirteenth century in Europe the rate of interest was from twelve to twenty per cent per annum.

Then we have all observed with what deliberation one Chinese village will wage war against another. There is an endless succession of these clan and neighborhood quarrels in China. This corresponds largely to the 'law of reprisals' in vogue in Europe during the reign of Edward I. and Edward II. During that time it is said that the Cinque Ports were in a state of constant hostility with their opposite neighbors. In France, if a man was plundered by the inhabitants of another town, his own magistrate gave him authority to seize the property of any other person belonging to it, until the loss was compensated.

Chinese official corruption has become a proverb. All writers agree that judicial perjury was almost universal in Europe during the Middle Ages. While at the same time they practiced proofs by ordeal and trial by combat, and various kinds of torture were used. Growth in humanitarianism and benevolence has forever banished these from the west, while the magistrates of the Celestial Kingdom still declare various forms of torture to be indispensable in their courts.

Again we see in what low esteem the Buddhist and Taoist priests of China are held, for on account of their vices and ignorance every term of contempt is heaped upon them. So history informs us that the licentiousness of the monks of the Dark Ages was hardly concealed by their cowls of sanctity.

China lies under the curse of age-long superstitions. The days of her children are full of apprehension, and their nights of terror, from fear of the dreaded unseen. So it was with us a few hundred years ago, when in the shadows of universal ignorance a thousand superstitions were propagated and nourished.

The parallel might be drawn out indefinitely; but our chief purpose is to indicate that, as Europe had her Revival of Learning and with it social and moral rejuvenation, so must we believe China is to have her Renais-

sance when, largely by the aid of extraneous helps, she will be launched upon a career of advancement corresponding to that of modern Europe. And if we at times should get impatient, let us remember that our own progress is counted by centuries and not by years.

And as purified Christianity made modern Europe possible, so to-day the ambassadors of the Cross would transform China's mediaevalism into a Christianized modernity.

The Divine Trinity.

By C. H. Wetherbe.

It is difficult for me to understand how anyone who accepts the Bible as an authentic revelation from God, and who is familiar with the contents of the Bible, can deny that it clearly sets forth the great truth that there is a divine Trinity. I accept this truth, not because I was taught it by the ministers whom I heard preach during my early life, nor because some theological teacher stated the truth to me, but simply because, even during my boyhood days, I very plainly saw that truth in the Bible. Plainly enough the Bible speaks of the Father, and Christ spoke of him as "my Father." Of course, it need not be said that Christ was and is a divine being, the Son of God, on an equality with the Father. Equally plain is the truth that the Holy Spirit is a distinct divine personality, for Christ often spoke of him as a person, as when he said, "When he, the Spirit of truth, is come, he shall guide you into all the truth." Human language could not more plainly declare the personality of the Holy Spirit and also that of the Father and Son.

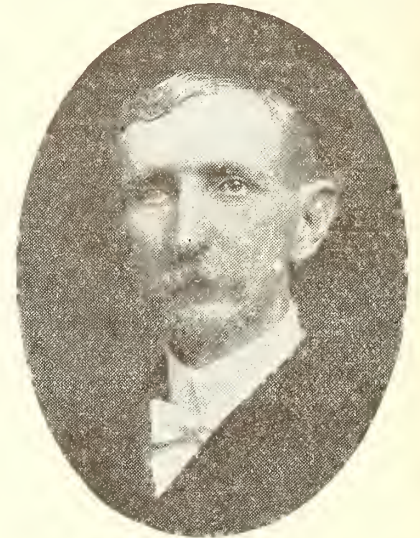
And yet, right in the face of such exceedingly plain truths as these, there are those who, though having read the Bible for years and professing to have studied it thoughtfully, say that they do not believe in a divine Trinity. Even professed ministers of the gospel make such a declaration. This is astounding, and I can account for it on no other ground than a perversity of sheer unbelief.

Some tell us that the doctrine of the Trinity is a "theory." If this were true, then it is perfectly proper to say that the Bible statement that Christ is the Son of God, co-equal with the Father, is a theory. Is it a mere theory that the Holy Spirit descended from heaven to earth on Pentecost day? By no means. Now the statement is made that one can deny the truth that there are three persons in the Godhead and still be true to the Bible. I unqualifiedly assert that such is not the case. Christ spoke of the Father as a person, and he also as distinctly spoke of the Holy Spirit as a person, and for anyone to deny that there are such persons is to deny Christ, because, to deny Christ's words, is to deny him. One cannot impeach Christ's statements without

impeaching him. This is by no means a matter of theological speculation; it is a question which vitally relates to the fundamentals of divine revelation.

✠

"Going, But Can't Tell Where!"



By J. H. Wright.

(A wealthy man of Putnam, Conn., has had his tomb and a marble bust erected in the local cemetery. Beneath the bust is the inscription, "Going, but can't tell where!"—*N. Y. Tribune.*)

**Going to the grave with steady tread;
Going swift as day and night are
sped:**

**Going out from toil and care,
"Going—but I can't tell where!"**

**Leaving life, its mingled joy and woe;
Leaving earth and all I love and
know;**

**Leaving wealth that goes not there;
Leaving for—"I can't tell where!"**

**Sinking sun, for me to rise no more?
Sinking sands, and tread no farther
shore?**

**Sinking hope, no Christ o'er there?
Sinking soul, "I can't tell where!"**

**Silent tomb! Dread thought in mar-
ble told!**

**Silent bust, with seal-ed lips and
cold!**

**Silent guardian, watching there,
Silent to the soul's "somewhere!"**

**Sad there's nothing better thou canst
say;**

**Sad there shines no light upon thy
way.**

**Sad, when One thy load would
share;—**

Sad to go, not knowing where!

**Christian faith beholds a home on
high;**

**Christian hope grows bright as years
go by:**

**Christian love breathes trusting
prayer;**

**"Going HOME, and Christ tells
where!"**

The American Man's Religion

What has become of the American man's religion? Is it lost or has it simply changed its form and become independent of church relationship? Has he become a mere moralist, or is he content to struggle with the world year after year, without a thought of the time when the lights must be rudely extinguished and the curtain drop on the whole scene?

He seems, indeed, to be so busy trying to provide the proper food and raiment and social conditions for his family that he has no time or attention to give to anything else. So he attends strictly to business and tells his friends that his wife keeps up the "social and religious end" of their family affairs. It seems like a very fair division of labor, after all, and we have come to accept it as quite the proper arrangement.

Women More Religious than Men.

We have always been told so, and we have accepted the idea which is apparently sustained by the fact that the church and all charitable and missionary organizations find their support and their membership among women. In regard to the membership there can be no doubt, but in regard to the support, the real, substantial support of these things, if an accurate investigation could be made, we might find that the average American man is not only generous, but that his support of these institutions has in it as much of personal responsibility, as much of unselfishness and self-sacrifice, as could be found among their feminine membership.

We cannot wonder that church membership is common among women. We know that it is to them an easy and acceptable matter. A woman's sympathies are ever active and easily aroused. She has a religious sentiment, if we may call it so, peculiar to her mental constitution. She pledges allegiance to any cause more quickly and more lightly than does her brother. Her reason gives her less trouble than does his. The poetic, sentimental, æsthetic element of Christianity appeals strongly to her, and she is in danger of allowing it to take precedence of the sturdy virtues of sincerity, honesty of purpose and action, and a conscientious discharge of her duty to herself and the world, not as a church member only, but as a Christian woman.

The ideas of charity and philanthropy are rightly attractive to her, but she is prone to forget that "Justice is the foundation of the temple of charity; you cannot have the top without the bottom." If she is unjust to her own better nature, and to those nearest her, in order that she may be active in organized church and charitable work, she makes the greatest of mistakes.

By Olive A. Smith

The American Man is Practical.

He is so extremely practical in his religious ideas that he is sometimes cynical. He has concluded, perhaps, that church membership, with all its apparent duties, is, after all, "only a matter of business." He "used to think there was something in it," but he has learned better. He knows, perhaps, that his wife is gaining constantly in church prominence, and he also knows that she is losing proportionately in every true quality of womanhood. This undercurrent of thought is one of which he is hardly conscious, but it has its effect upon his ideas and his life.

I think the poets and their co-workers, the preachers, are somewhat responsible for the idea that a man instinctively looks to women for spiritual qualities superior to his own. If he does, is it not time that he cease that search in which he seems frequently to be disappointed, and turn his attention to the development of those qualities in himself?

He Should Explain His Position.

The American man does not clear up the question of his own personal, religious life as it is his privilege to do.

If he ignores the church, but believes that there is a spiritual kingdom and a spiritual life which must be the only *real* life—the life which is to endure after our change comes to us; if he is satisfied that this life may exist independent of church or creed, organization or form of any kind, then he ought to make his position understood. If he believes that it is necessary to be a citizen of the spiritual kingdom, he ought to know whether he is a citizen or not. Positivism has ever been the curse of religions as it is the curse of everything else. The truly reverent soul is slow to say that he *knows* anything, but will rather say with the poet:

"Behold we know not anything;
I can but trust that good may fall
At last—far off—at last, to all,
And every winter change to spring."

Yet there are things which we may know as far as our limited, earth-bound vision will permit us to know anything. There is a knowledge which we may gain from the world of revelation, the world of nature, and from a world within us, which we cannot describe, but which is none the less real; nay, it is more real, for it is the unseen things which are eternal. The only reason that the spiritual world is not as real to us as the material world is because we have not conquered its mysteries, learned its laws, lived its life. Little by little we are

learning to do these things, and if a man's feet are on the rock in a spiritual sense, he ought to learn to know it, even as he knows it in a material sense. He knows that he lives and breathes, and he ought to know if he lives and breathes the air of the spiritual world.

If he feels that the thoughts and desires of his heart place him in communion with the heart of love which rules the universe, he knows that he is a son of God in the true sense. This feeling of communion and nearness, this heart knowledge of God, is not a vague fancy; it is prayer; the privilege and joy of the Christian life.

These are tests of life, and they may be applied to the heart and the mind.

It is time for the American man to assume more of his rightful power in the spiritual realm; time for him to put to flight this old idea that from the beginning heaven has been dedicated to femininity.



AN OLD TIMER

Has Had Experiences.

A woman who has used Postum Food Coffee since it came upon the market 8 years ago, knows from experience the necessity of using Postum in place of coffee if one values health and a steady brain.

She says: "At the time Postum was first put on the market I was suffering from nervous dyspepsia and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum and got a sample and had it carefully prepared, finding it delicious to the taste. So I continued its use, and very soon its beneficial effects convinced me of its value, for I got well of my nervousness and dyspepsia.

"My husband had been drinking coffee all his life until it had affected his nerves terribly. I persuaded him to shift to Postum, and it was easy to get him to make the change for the Postum is so delicious. It certainly worked wonders for him.

"We soon learned that Postum does not exhilarate or depress, and does not stimulate but steadily and honestly strengthens the nerves and the stomach. To make a long story short our entire family have now used Postum for eight years with completely satisfying results as shown in our fine condition of health and we have noticed a rather unexpected improvement in brain and nerve power." Name given by Postum Co., Battle Creek, Mich.

Increased brain and nerve power always follow the use of Postum in place of coffee, sometimes in a very marked manner.

Look in each package for a copy of the famous little book, "The Road to Wellville."

News From Many Fields

Indiana.

News from the November offering throughout the state, for the first week, is very encouraging. Nearly all of our representative preachers and churches are pushing the matter. Some completed a very generous offering. Others began and will complete later. The offerings so far, run from \$170 down. Let every preacher and church that loves old Indiana lend a generous hand in this offering, and let it be worthy of this great brotherhood.

I will send a revised copy of the Indiana preachers list to the Central Passenger Association Dec. 1. Let every preacher who has changed his address during the past year, or who will change before Jan. 1, send the new address to T. J. Legg, field sec., 1402 Pleasant St., Indianapolis, at once, so as not to be delayed in receiving your railroad clergy certificate for 1904. This regardless of any previous notice. Important.

Indiana Sunday-schools, 379 in number, gave to foreign missions in June, children's day, \$5,268.37. This was glorious, but it will be more glorious still, if we can give as much to home and state missions on boy's and girl's rally day. So far but 80 schools have ordered supplies. This is not as creditable as it should be. Let every school in the state—not alone those who have helped in foreign missions—but every school send at once to B. L. Smith, Y. M. C. A. Bld'g, for supplies free, to whom also send all remittances from rally day. Remember Brother Smith sends back half the money you send from rally day, to help the weak Sunday-schools and churches in Indiana, and to establish new ones. The schools of all the other states are coming up grandly on rally day. Indiana must not lag behind. T. J. LEGG.

Ohio.

The Ohio letter tries to tell the truth. In the last letter, however, there was an item that was not true. D. O. Cunningham will *not* go to Deerfield. He has gone to the Central Church, Findlay. This is a church of comparatively recent organization. They have leased the unused Congregational house located in the exact center of the town and feel that the outlook for the new congregation is most excellent.

Ohio has again "gone Republican." It is too early to tell the temperance complexion of the next legislature. The ward option bill will be the fight next January.

The returns from the Ohio Day offering are most flattering. It was the best day Ohio churches ever had. It is not too late to get on our band wagon. Take the offering yet, if you have not done so.

G. W. Moore, of Akron, is holding a meeting for the Glenville church. This will be an exchange affair between Moore and Ryan. The outlook at Glenville for a good meeting is excellent.

John Mullen has assumed the pastoral responsibilities at Hubbard. This is a young and flourishing church and has a good, godly man at its head. State Evangelist Geo. A. Ragan is at North Baltimore in a meeting. This is one of our state missions that is hopeful and promising.

The new synagogue at Millersburg is under roof. W. T. Barnes is leading in the enterprise and will hold a meeting as soon as the house is completed.

R. H. Dodson, of Georgetown, is preaching for some days at Hamersville. J. E. Lynn is at Hiram in a meeting with good interest at last report.

At Crestline, Ohio, Sunday night, Nov. 1, at 8:03 o'clock a cut of freight cars on the Pennsylvania railroad struck two cars loaded with dynamite. The explosion was something terrific. Fifty cars were so completely destroyed that no trace of them can be found. Every plate glass in the little city was shattered. Buildings were moved from their foundations. A hole 60 feet in diameter and 15 feet deep was made in the ground. At Galion four miles away

window glass was shattered. Mansfield, 14 miles off thought there was an earthquake. What of it? The gospel is God's dynamite unto salvation! Fellow preacher, did you realize the power of the message you are called to deliver. O forsake not the preaching of the old, old story!

The Disciples at Newark are building. They will spend \$12,000 on a new and enlarged building. The foundation is in. It will all be provided for before dedication day.

William Kraft is having good success in a meeting at the German mission in Cleveland. At last report 19 had been added.

Let every Ohio church arrange for a good, rousing evangelistic meeting this fall. In 1900, we had 45,000 Disciples in Ohio. In this year of grace 83,000 are reported.

This increase is mostly due to evangelistic effort. The 83,000 ought to win 10,000 by next May. That would be about 20 to the church. Will your church do it? We are planning for that and more in our bishopric.

Let the pure gospel be sounded forth, let the Christ be uplifted and he will draw all men unto himself. A. FREER.

Collinwood, Ohio.

Ohio's Capital.

Ohio Day was observed in our four churches and the mission at Linden Heights in this city last Lord's day and every church will go beyond its apportionment. On Tuesday evening, Oct. 27, we had a rousing union meeting at the Central and Brother I. J. Cahill, of Dayton, and Brother Geo. A. Ragan, state evangelist, delivered two very excellent addresses. Their presence and sermons counted no little in the results of Ohio Day.

Yesterday our pastors in the city met in the study of the Central and organized an alliance which is to hold regular meetings on the second and fourth Mondays in each month at three o'clock at the Central Church. The writer was named as the chairman and Bro. Wesley Hatcher, pastor of the Chicago Avenue Church, secretary. With the coming of Bro. J. H. Dodd to the Franklin Avenue Church, to succeed Brother Freer, who did such a splendid work in that part of the city, our churches are again supplied with regular preaching. Brother Freer went to Collinwood, Cleveland, to the regret of us all, but to Collinwood's gain.

Brother Miller who is doing such valiant service in Newark, dropped into the study this morning and reports the enlargement of their building well under way. The writer remembers well when we had no organization in Newark and now with a church of between five and six hundred, a large Bible-school, a liberal, consecrated and growing membership and a most efficient preacher, the change is most wonderful.

The writer has been with the Central Church about eight weeks, and the welcome accorded him and his family has been most cordial.

The audiences have been very good and additions have been made to the church every Lord's day except one. Brother Abberley, who preceded me, labored very successfully here for more than five years and is lovingly remembered by the whole church. It is a delight to follow such a man in the ministry.

The Central has one of the liveliest Endeavor societies I ever saw. At the recent meeting of the Franklin county union, held in the Broad Street Presbyterian church, our society captured the banner for having the largest delegation present. Bro. Wesley Hatcher, pastor of Chicago Avenue, delivered the address of the evening, a very fine one. Bro. Charles Perry, of the W. Fourth Avenue Church, one of the enthusiastic young men of that congregation, was elected vice-president; Miss Keckley, of Franklin Ave., was elected secretary—so that each one of our four churches had some honor from that meeting.

With the wonderful growth of Columbus during the past few years, estimated now as having a population of more than 175,000, we

should be planning to establish more churches in the suburban districts. We hope Linden Heights will so grow into a church and then the south side ought to be looked after. We ought to have a dozen organizations in the city now. We have a fine body of business men in all our churches and we are sure they will heartily second any movement looking to the increasing of our forces in the Capital City. WALTER SCOTT PRIEST.

Columbus, O.

Maryland, Delaware and District of Columbia.

The Sunday-school at Ninth Street, Washington, held a rally day on Oct. 25, with 608 present. Brother Bagby reported two added at prayer-meeting.

F. D. Power reported the interest in Christian Endeavor reviving at Vermont Avenue, and W. L. Harris reported one baptism and one by letter at Whitney Avenue.

The Sunday-school at Boonsboro closed a four month's Sunday-school revival on Oct. 25. The enrollment increased from 47 to 137. A treat was held on Oct. 24 for the school at which there was music and feasting. We will follow it with a protracted meeting.

Assisted Bro. J. R. Gaff in a meeting at Joppa in Harford Co. for four evenings. Had one confession. He will continue the meeting awhile.

Spent one day while at Joppa calling on Avondale brethren. We hope to arrange for preaching there half the time. Some of our churches observed state day. Let it go on.

J. A. HOPKINS.

Missouri.

We were in hopes, from the number and the power of the influences working in favor of the state mission collection Lord's day, Nov. 1, prominent among which was the great state mission number of the CHRISTIAN-EVANGELIST, that we would be able to report a great inrush of funds to the treasury the very first week. But the weather, Oh, my! how it did rain and rain and kept on raining till the poor day was soaked from one end of the state to the other and our expectations were all washed away. Little, very little money has come in, so little in fact that it is practically none and your board finds itself in the severest straits. Beginning the year as we did with only \$7.77 in the treasury we were cramped right from the start. We wanted to plan our work in a manner worthy of our great people and the greatest cause on earth, but determined to wait for the results of the state offering.

We are not in despair—never think it for a moment—we have confidence in the great brotherhood of the state. We have asked you for \$10,000 for state missions this year and we have faith that you will give it, but we need a great, big generous slice of it now. Our plans wait your actions, it is your move, a great big generous response on the part of the churches means the greatest year's work our state has ever done. Now will you not take up the matter immediately and raise the very biggest offering for state missions your churches have ever given.

The work of last year should be an inspiration for this. Bro. A. B. Jones, former corresponding secretary after reading the reports carefully says, "I have just read the 'Missouri Message' proceedings of the state convention, your board's report etc. Allow me to congratulate you on the enlargement of the work. It is time now to place first emphasis on state missions." We thank Brother Jones for his good word. Coming from one who has been in intimate association with the work in the past it is all the more appreciated. "It is time to place first emphasis on state missions." Never were truer words spoken and we must listen and heed it. Other states are realizing it and rolling in great offerings making it possible for the state boards to do

magnificent work. Missouri must not be lag-gard. We have a great, grand, magnificent field for work, the harvest was never riper or more ready, let us have an immediate "long pull, strong pull, and a pull all together."

Our men are all at work, great results are coming from their work. More men are needed, greater work can be done, "Awake O Zion put on thy strength." If you did not take the offering last Sunday take it next.

T. A. ABBOTT.

311 Century Bldg., Kansas City, Mo.



Indian Territory.

The last sixty days has seen a great growth of the church in the Indian Territory, the greatest in the same time that I have known since I have been in the territory. Over 60 at Chickasha, John A. Stevens pastor, Brother Boon evangelist. Miami, Joe and Will Deatherage evangelists, 25 added. Pryor Creek, Brother Groome pastor, Brother Cook evangelist, 24 added. Purcell, Brother Chambers pastor, Bro. D. D. Boyles evangelist, 11 additions. South McAlester, home forces, Bro. I. N. Teel pastor, 16 added, and good congregations organized at Alluwe and Okema, Brother Robertson evangelist. We are at this time at Wister, a small town in the east part of the territory. We have in this community some good people, and we hope to have a church, or I should say a congregation, for many people in this country would not know what I meant if I said church, for in the territory only one in three of our congregations have houses. There is in the town a building owned by the Presbyterian people, and it has with it a good parsonage. The house is a good one for the place. All can be had for less than \$500. We are hoping the church extension board can let us have \$300 of this amount, and the rest can be raised in the community. Now is the time to take this country. Go from here to Poteau eight miles east. Brethren, you that have the money, make it possible for our home boards to put the money in this country, that will enable us to stand beside the great churches at work here. Have men to preach the gospel, and then build a house for every church. Give us \$10,000 with which to preach the gospel and build houses for the next ten years each year, and then the Indian Territory will be able and I believe willing to build one house a week after that, and place a pastor in them as fast as they are built. What a sad thing it can't be done. This is a great country, and the people are coming. Help us to take care of them.

G. T. BLACK, Cor. Sec.

Ardmore, I. T.



Kentucky.

J. J. Haley, of Cynthiana, is assisting H. D. C. Machlachlan in a good meeting with the church at Shelbyville.

The meeting at the Broadway Church, Lexington, is still in progress at this writing with 25 additions to date. The regular pastor, Mark Collis, is doing the preaching.

J. T. Hawkins, of Lexington, will divide his time equally next year with the churches at Leesburg and Sadieville.

E. L. Powell, of the First Church, Louisville, is in a meeting at Eureka, Ill.

Clarence H. Poage has resigned at Princeton, to accept a call to the church at Montgomery, W. Va., where he will begin work about Dec. 1.

Editor Jno. T. Brown has announced a special "Cane Ridge Centennial" number of the Christian Companion in January, containing all the addresses delivered upon that occasion, photos of the speakers, the old church and cemetery, etc.

The Fourth District Christian Endeavor convention was held at Carlisle on Nov. 6-8.

The church at North Middleton has just called their faithful pastor, C. W. Dick, for another year. He has done a splendid work for this congregation.

A. K. H. Brooks, of Lexington, has been secured for half his time at Jackson for the coming year. This faithful little band hope to be able to build a house of worship soon.

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

E. C. Wells is assisting T. P. Degman in a meeting at Siloam, Greenup Co. The latter has been the regular preacher for this church for eleven years.

J. A. Jayne, of Allegheny, Pa., is assisting the minister, W. C. Gibbs, in a meeting at Ludlow.

The indications are that the two congregations at Newport will shortly unite.

J. W. Gant, of Elkton, is assisting J. F. Story in a meeting at Grape Vine, Hopkins county.

Burris A. Jenkins, of Lexington, and R. M. Hopkins, of Louisville, are the Kentucky members of the National Bible-school Committee of twenty-one.

The new house of worship at Chatham was dedicated by H. C. Bowen, on Sunday, Oct. 25.

We are glad to report four more confessions at our regular service last Sunday morning, Nov. 1. GEO. W. KEMPER.

Midway, Ky.



Chicago.

The summer is over and the fall campaign is on. Most of the churches are in prosperous condition. J. V. Coombs has been assisting Marion Stevenson in a meeting at Irving Park. There were several additions. The Ashland church is in a meeting conducted by the pastor. The new church recently organized at South Chicago is pushing vigorously forward. That is a very important center, and is greatly in need of a church.

The regular annual meeting of the Chicago Christian Missionary Society will occur next Monday evening, Nov. 2. At which time officers for the ensuing year will take place, and steps taken to shape the policy to be pursued. It is evident that few changes will take place as the policy adopted during the past year has worked well, and while not all that could have been wished has been accomplished yet it is the feeling of all who have been active in the work that the results are quite well up to expectations.

On Thursday evening Oct. 22 at the Jackson Boulevard Church occurred the regular quarterly banquet of the Disciples Social Union of Chicago. About 200 sat down together, made up of the earnest church workers of the city. Ed. A. Ott, pastor of the Monroe Street Church acted as toastmaster. Characteristic speeches were made by C. R. Scoville, Lloyd Darsie and H. L. Willett. W. F. Richardson, of Kansas City, came by on his way home from Detroit and made the gathering glad by his genial presence and a splendid after dinner speech. A number of visitors were present prominent among whom were: Geo. W. Buckner, of Macomb, Ill., and Will Shaw, of Charleston. The Social Union has come to be a permanent feature as well as most helpful in extending acquaintanceship in our Chicago work.

The minister's meeting was greeted by the presence of the editor of the CHRISTIAN-EVANGELIST recently. He read a most carefully prepared paper on, "The Message for the Minister of To-day." Luncheon was then taken together and a conference held that extended well into the afternoon. It was delightful to thus be favored by the presence of one whose grasp on the great religious problems of the day is so thorough and whose life is so earnest. It was an opportunity to make use of and it was done.

ROBERT L. WILSON.



C. W. B. M. in Missouri.

One thing I want to impress upon every auxiliary at this time. It is C. W. B. M. day. In less than three weeks December will be here. The first Lord's day is ours (if local conditions make the second more acceptable, it is all right). If this opportunity is lost, the chance to present our work is lost for a year—twelve long months. Opportunities lost, are gone forever.

If, for any reason, your plans were not perfected at the November meeting, I beg that each president will immediately call her executive committee and spend a whole afternoon in planning and praying for C. W. B. M. day's success.

1. Arrange with your pastor for a C. W. B. M. sermon, for make such a program as will best fit your locality. Have it telling and not too long. Let it end with a strong appeal for members, Tidings and a money offering from every person present.

2. Appoint such committees as will, without fail, interview every woman in the church before C. W. B. M. day, personally soliciting her name for membership and pledging her to remain a member for at least a year, also asking her for an offering. Every woman should make an offering according to her ability. Upon her who refuses to become a member of the auxiliary, this duty of giving is placed doubly strong, by the Master himself, not by us. The duty of seeing that every woman has opportunity to give is laid just as heavily upon auxiliary members by the same pierced hand. Oh, sisters, we must not stand before Him, self-accused of neglect of this duty.

3. Life members should also be solicited from brothers and sisters able to give them.

4. Tidings should be distributed and subscriptions solicited.

5. All C. W. B. M. day offerings should be sent to a general fund, undesignated, not applied to any special work. Plans for special offerings will be submitted later. Life membership taken should go undesignated, also to a general fund.

6. The year's new rally cry and aim, "Faithfulness, fruitfulness, fullness, and 5,000 women, 20,000 Tidings subscriptions and \$175,000 for missions," should be rung again and again, until every Christian knows it and loves it.

7. Plans and prayers, pushed to perfection, should be marching orders for November and December.

St. Louis.

MRS. L. G. BANTZ.



CONSTIPATION.

Its Cause and Cure.

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the Skin.

If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system.

You can immediately relieve and permanently cure yourself of stubborn constipation or distressing stomach trouble and perfectly regulate your kidneys and liver by taking one dose a day of DRAKE'S PALMETTO WINE. Any reader of THE CHRISTIAN-EVANGELIST can secure absolutely free a bottle by writing to Drake Formula Co., 300 Drake Bldg., 100 Lake Street, Chicago.

A FREE trial bottle alone has brought health and vigor to many, so you owe it to yourself to prove what it will do in your case.

Write the company this very day.

The Sunday-School.

Nov. 22.

THE CURSE OF STRONG DRINK.—
Prov. 23:29-35.

Memory Verses: 29:32.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20:1.

The Saloon.

Last week the Christian Endeavor topic was "The Sinful Saloon." That subject represents one phase of the matter. Liquor-selling is a sin, and the permitting of liquor-selling is a sin. Both ought to be stopped by positive law rigorously enforced. People object to the prohibition of the liquor traffic on the ground that "you can't make men virtuous by law." No, you can't. But prohibition does not propose to make anybody virtuous by law. It proposes only that the law shall remove this great stumbling-block from the way of those who are trying to make themselves virtuous. Law cannot make men good, but it can stop some of the forces which are at work making men bad. It is on this principle that the prohibition of the saloon can reasonably be demanded.

Drink and the Drunkard.

The standing argument against drink is the drunkard. Judged by its fruits, it is hopelessly bad. It is a wonder that the liquor-business does not die of its own villainess, with so many walking advertisements of the woes which it causes. Look at the drunkard—not in scorn or in self-righteousness, but in pity and love, for you do not know how the temptation waylaid him or by what subtlety the cords of habit were first bound upon him. But look at him as the product of an institution, the saloon; a graduate from the college of intemperance; a prophecy of the end that awaits the reckless drinker. The sage of Israel described the phenomena of intemperance as vividly and as truly as it could be done to-day. The marks are the same in all ages:

"Who hath woe? Who hath sorrow? Who hath contentions?

Who hath complainings? Who hath wounds without cause?

Who hath redness of eyes?

They that tarry long at the wine;

They that go to seek out mixed wine."

The Uses of Strong Drink.

We hear much of the beneficent uses and of the joys of drink. There is a sort of literature, both classic and contemporary, which glorifies alcohol and sings the praises of wine. We are told that it warms the hearts of men and encourages good fellowship; but nine-tenths of the quarrels and half of the murders are inspired directly by drink. A recent grand jury report in St. Louis declared that nine-tenths of the crimes of violence committed in this city are directly traceable to the saloons. They say it facilitates conversation; so it does, by dulling the power of discretion and loosening the tongue, till one talks like a befuddled fool about things concerning which one would be silent in his sober senses. They say it braces a man up and summons all his faculties to his service. Sometimes it does, if taken in small quantities, but this access of strength is only borrowed from the store of energy which belongs to the future, and borrowed at usurious interest. It gives a man courage—but the unreliable "clutch courage" of bravado and senseless indiscretion. It is so valuable as a medicinal agent—but it kills more than it ever cures and puts more into the hospital than it ever takes out, not to mention those whom it puts into the jail, the penitentiary, the poor-house, the work-house and the insane asylum. Alcohol, like arsenic, has its medicinal uses, but the man who uses it under the doctor's orders ought to reduce his temptation to a minimum by rehearsing, every time he takes his medicine, the total abstinence pledge—never to use it as a beverage.

Christian Endeavor.

Nov. 22.

THANKSGIVING DAY.—Ps. 33:1-22.

Most people are naturally inclined to ingratitude—not by reason of positive refusal to acknowledge their obligations, but on account of forgetfulness. We need constant reminders to help us to recall our indebtedness to those who have made us what we are. Thanksgiving Day has this value, that its annual recurrence is a reminder to us, as individuals and as a nation, that our prosperity is from God and to Him must be the praise.

How much we sacrifice, both of joy and of gratitude, by taking things for granted! The things to which we are accustomed seem to be ours by natural right. We feel no special joy in their possession and no special reason for giving thanks for them. As our fortunes rise above this accustomed level, we feel that we have reason for gratitude. But the new level soon takes the place of the old standard, and there must be another rise, and another or we cease to remember our blessing. With most of us it is only the new blessings that we think of with gratitude, and the loss of one old blessing quite overshadows all the blessings that remain and plunges us into misery and rebellion.

This is all wrong. We can never be thoroughly happy and can never gain that peace which is the heritage of the grateful soul, until we keep our blessings, both new and old, vividly before our minds.

You remember how happy you were when you just found your Savior and how, in the first days of your new Christian life, your heart overflowed with joy as you thanked God for His goodness to you. Have you kept Do you still thank Him as fervently as you did then? Surely the blessing has not grown less precious as it has grown old.

You, young man, do you remember the time when your mother was near the gates of death, and how you waited outside her door one night while the doctor watched his patient through the crisis in that hour when the scales wavered between life and death? And when he came out with a glad light in his eyes and whispered, "She will live," you wrung his hand and fell on your knees and thanked God for giving you such a mother and for giving her back in the hour of peril. Do you forget to thank Him for her still, now that she is well and strong again?

Young woman, perhaps you recall the day when your little brother met that awful accident. You forgot then how troublesome he had been to you and you prayed that he might come safely through. He did, and your heart was full of gratitude. But sometimes, when household cares lie heavy upon you and those little brothers and sisters seem a great nuisance, it is hard to be as thankful for them as you were.

And you, middle-aged man, engrossed as you are with business, surely you have not quite forgotten that sweet and far-off day when she whom your soul adored said "yes," and you thought yourself beyond comparison the luckiest fellow in the world. So you were, but very likely it is a long time since it occurred to you to think about it that way. Have you allowed that priceless joy, which you held as God's best gift to you, to sink into the dull gray of common things?

Let us make this Thanksgiving Day a time of gratitude for the blessings of every day. The new blessings will take care of themselves. We are in no danger of forgetting them. But these old gifts that should be perennially precious to us—these we must guard against indifference and forgetfulness.

DAILY READINGS.

M. Thank God for Life.	Deut. 30:19, 20.
T. Thank God for Health.	Psa. 18:32, 33.
W. Thank God for Friends.	Prov. 27:9.
T. Thank God for Home.	1 Kings 11:21, 22.
F. Thank God for Food.	2 Kings 6:24-29.
S. Thank God for Light.	John 9:1-7.
S. Thank God for Salvation.	Titus 3:4-6.

**— THE —
YOUNG EVANGELIST**

The Best Paper for the Boys and Girls.

W. W. DOWLING, Editor.

METTA A. DOWLING, Associate.

The Evangelist is a weekly designed for the Boys and Girls in the Intermediate and Junior Departments of the Sunday-school, and for the Home Circle, and should be in every Christian School and Family wherever the English Language is spoken.

Special Features.

1. **Stories and Poems.**—These make up a considerable portion of the paper and are always the very best to be obtained.

2. **Talks and Observations.**—These are on a variety of subjects in which the Boys and Girls are interested, and impart much valuable information, and give good advice.

3. **Bible Studies.**—Each weekly issue contains the Sunday-school Lesson for the following Sunday. The Scripture Text is printed in full with a Lesson Story, Lesson Questions, Lesson Pictures and other helps for home study.

4. **Illustrations.**—Pictures are used profusely, and are always the finest that are to be obtained, and such as help to fasten upon the mind the lessons aimed to be taught in the text.

5. **The Letter-Box.**—The Letter-Box finds a place in every issue, and is filled with bright, short letters written by the Boys and Girls from all sections of the country.

Form and Price.

THE EVANGELIST is a large **Four-Page Weekly** printed from electrotypes on fine paper and is sent postpaid at the extremely low price of **30 cents** a copy per year, in clubs of not less than 10 to one address. No single subscribers are received for the Weekly, but a monthly edition, make up of the current numbers of the weekly bound in a handsome cover, is furnished at **50 cents** a copy per year.

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Midweek Prayer-MeetingBy Frank G. Tyrrell.
Nov. 18.**X. THE WISE AND FOOLISH BUILDERS.**
—Matt. 7:21-29; Luke 6:47-49.

The Sermon on the Mount reaches a wonderful climax. No other preacher ever dared to make such claims for his sermon. Jesus of Nazareth stands forth and boldly declares that His sayings are vital; they are fundamental. He has laid foundations, on which men may build for eternity.

1. *Practice, not profession.*—It is not enough to call Him Lord. Many a man has what he considers a very complimentary opinion of Christ—as if such a thing were possible—he patronizes the church, and is quite urbane when he greets a minister of the gospel, but he is as far as Satan himself from making "these sayings" the law of his life. And it is easily possible for men with good intentions to get bewildered and become members of the church, and yet live according to the low standards of worldly prudence.

God's will must be done. If it is not, then He is not sovereign. The kingdom of God is nothing more or less than the reign of God. How can you be a citizen of that kingdom unless you obey implicitly the laws of the King? Tolstoy's bald literalism is safer far than the gilded hypocrisy which makes religion a mere matter of Sunday and the sanctuary; which says with a satisfied smirk, "Business is business and religion is religion!" and then ranges itself in the market on the side of covetous conspirators against the common weal.

2. *Self-deluded.*—There is no doubt whatever that a man can deceive himself. There is an entire cult now in vogue in some sections which requires of its votaries voluntary derangement of their mental faculties. And whether voluntarily or not, men deceive themselves in the commerce of spiritual things. They are full of good intentions; they yield a ready homage to religion; they even teach its truths and engage in its benevolences; they feel sure that they are approved of the Lord. But the time is coming when they will be aroused with an infinite amazement. The King will say, "I never knew you! depart, ye cursed!"

3. *A sure foundation.*—A foundation must bear the whole weight of the superstructure. If you are going to erect a building, look well to the foundation. Better leave off the filigree, the carved chapters and art glass, than to slight the foundation. Now Jesus affirms that these sayings of His are fundamental; that they lie at the foundation of enduring character. We are puzzled over the problems of labor and capital, of government, of finance, of a thousand things, the solution of which for our own age and for every age lies in *these sayings*. They deal with great principles; they reveal the hand of the Master-builder. Here is the material upon which to rest everlasting hope.

4. *The testing time.*—It came; it comes; it reveals every man's work, of what sort it is. Christians encounter sorrow and trouble; of course: when were they ever promised exemption from the trials of the common lot? Not exemption from trial, but victory in trial is the promise. The storms of affliction beat upon them, as upon others; the fiery hail and the engulfing flood are upon them. But they stand like some mighty light-house, at whose base the billows rage and break, so the Christian stands, immovable, a beacon of hope to the storm-driven.

"The foundations of my hope are swept away!" murmured a man of the world, remorsefully, as he lay at death's door. "Oh, strange delusion, that has destroyed my soul!" The rain and the wind beat upon that house, and it fell, and great was the fall of it. Upon what are you building?

PRAYER.

Help us, O God, to cry mightily unto thee for succor. We are confused; we are ignorant; we do not understand thy ways. Forbid

DO YOU GET UP WITH A LAME BACK?**Have You Uric Acid, Rheumatism or Bladder Trouble?**

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Swamp-Root Entirely Cured Me.

Among the many famous cures of Swamp-Root investigated by the CHRISTIAN-EVANGELIST, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

GENTLEMEN:—I know you do not need this from me as you are daily receiving hundreds of testimonials. However, I want to say that I think you have the greatest remedy on earth for kidney, bladder and liver trouble. I had been troubled for years, was operated on several times and spent a large amount of money and received no benefit whatever. I suffered everything and it was necessary for me to get up as many as twenty times during the night.

I gave Swamp-Root a thorough trial and it completely cured me.
J. W. ARMANTRAUT,
Sept. 12, '03. Greentown, Ind.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, less of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What Swamp-Root, the Great Kidney, Liver and Bladder Remedy, Will Do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle sent Absolutely Free by Mail.

If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



that we should blunder into fatal error, and rest our hopes on things perishable. May we build with the wise of all ages, on the rock Christ Jesus. Amen.

(Topic for Nov. 25, "Thanksgiving and a personal God."—Ps. 107:1-15; 148:1-14.)

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108 pages of music, bound in board binding.
Former price \$2.00 per dozen.
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Sample copy sent postpaid for 15 cents.

Christian Publishing Co., St. Louis, Mo.

Our Budget

—November has been a splendid month for that state mission offering. Have you attended to it?

—The Boys' and Girls' Rally Day is now attracting the attention of the Sunday-schools and we expect to see home missions take a long stride to the front when the schools have all made their report.

—This is going to be, from all indications, a great year for evangelism among us. Here are some telegrams that show the direction and momentum of the current:

Warrensburg, Mo., Nov. 8.

CHRISTIAN-EVANGELIST: There have been 67 additions to date—45 of them to-day; 32 by confession. There were 1,600 people packed into the church to-night. The interest is intense. Brother Denton is a splendid yoke-fellow. WILSON & McVEY, evangelists.

The above is first class for a start. The following comes from an older meeting:

Joplin, Mo., Nov. 8.

CHRISTIAN-EVANGELIST: The Harlow and Ridenour meeting is now 36 days old. There have been 448 additions; 55 of these to-day. W. F. TURNER.

Joplin is getting a thorough stirring up. Bro. W. A. Moore had only recently closed a meeting on the south side with over 100 additions. It will be a great task to shepherd this large ingathering of converts, but Brothers Turner, Baker, and other consecrated workers there, may be relied upon to do their best.

—Arthur N. Lindsey is in the midst of a fine meeting with the church at Higbee, Mo.

—The church at Rocky Ford, Colo., is now occupying its handsome and commodious new building.

Jas. Connoran, Keokuk, Ia., announces that the church at that place has employed J. W. Kilburn, of Washburn, Ill., as pastor.

—The offerings to the American Christian Missionary Society for October, 1903, show a gain of \$1,323.68, as compared with the same period last year.

—Nothing should prevent our Sunday-schools from participating in the fall festival of Boys' and Girls' Rally Day. It will train the children in Christian patriotism.

—If Mrs. Olive Thompson, whose question was published in Questions and Answers of Sept. 3, will write Mrs. H. Matley, of Lodi, Cal., she will greatly oblige. Or kindly send her address to this office.

—The annual meeting of the Georgia Christian Missionary Convention will be held at Macon, Ga., Nov. 16-19. They have a good program and we hope to hear of a most interesting and profitable meeting.

—Edgar S. Potter, of Quincy, Ill., writes: "Your 'As Others Saw Us' in last week's CHRISTIAN-EVANGELIST is a gem. We are not 'languidly' singing 'Onward Christian Soldiers;' we are marching."

—Our offering for state missions is \$55, the largest in the history of the church. We are enjoying the work. This is a fertile field.

D. ERRETT.

Salem, Or.

—The CHRISTIAN-EVANGELIST is always good, but the issue of Oct. 29, is, I believe, the best of all. It is a superb number.

B. B. TYLER.

Denver, Col., Nov. 4, 158 S Penn Ave.

—The Ladies' Aid Society of the Central Christian Church, Moberly, gave a supper on the 10th inst., after which Bro. F. G. Tyrrell, of this city, lectured on "Sleepy Heads." This was designed, perhaps, to aid the pastor in keeping his auditors awake!

—The Home Board has had to print the third edition of the exercise for Boys' and Girls' Rally Day. We believe it is going to be more largely observed than ever before. No live superintendent will deprive his school of the privilege and inspiration of this day.

MACBETH, on a lamp- chimney, stays there.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money,

I send it free; am glad to.

MACBETH, Pittsburgh.

—The Missouri Sunday-school Association, being the interdenominational organization for Sunday-school work, holds its annual convention in St. Louis, Dec., 4-6. D. R. Wolfe, of this city, is president and is hoping for a large and profitable convention.

—If you have not yet ordered your exercises for Boys' and Girls' Rally Day, do so at once. Do not neglect this home and state missionary training of the school. The future church should love and support home missions far more than we do now.

—We are asked to announce a debate on the music question at Henderson, Tenn., between J. Carroll Stark, of Illinois, and James Warlick, of Texas, beginning on the 24th inst. This is not an announcement of something that transpired twenty-five years ago, but of an actual, impending event.

—Frank J. Nichols, pastor of the West End Church, this city, asks us to announce that, owing to business engagements, it became impossible for Bro. J. F. Merryman to deliver his lectures at that church during this month as had been arranged. New dates will be announced later.

—A letter from Meade E. Dutt, who has charge of the church at Girard, Ill., brings us the sad intelligence of the departure from this life of his beloved wife, Oct. 12, in Jacksonville, Ill. Her death was the immediate result from a surgical operation. Brother Dutt has our sincere sympathies in his sad bereavement.

—W. A. Moore, writes: "I have just closed a three weeks' meeting at Centralia, Mo., with 114 additions. Have never labored with a more excellent congregation and have seldom if ever known of a man held in higher regard by all than E. M. Smith, the pastor. Will spend a couple of weeks in Putnam county and may be addressed at Lucerne."

—Let us carry the enthusiasm of the National Convention home with us. At Detroit, every one who heard the address of H. D. C. MacLachlan on "The Lion, the Lamb and the Child," resolved that hereafter we would certainly observe the proper training of our children in home missions. Let us do so by the proper observance of Boys' and Girls' Rally Day.

—F. O. Fannon recently closed a meeting at Stanford, Ky., with 28 additions. While Brother Fannon's work is especially adapted to cultivating the religious life of the membership, he never fails to have a good ingathering from without. In a personal note he says: "I feel more and still more the great need there is for meetings of this kind. When the church is better acquainted with Christ, and more thoroughly indwelt by Him, men and women in great numbers will be born into the kingdom daily." This is the true idea of New Testament evangelism. Brother Fannon has begun a meeting at Clinton, Mo., where Brother S. P. Hillman is pastor.

—Dr. Lowber has just completed his 16th annual course of lectures in T. C. U. His subjects were Luther, Calvin, Wesley, Campbell and their reformatory movements. Students and teachers were all highly pleased. He stated that he had never before seen such a large and mature body of students at T. C. U. The University is preparing for some large developments in the near future.

FRANK MARSHALL.

—As an indication of the readiness of churches to entertain our National Conventions the following responses to a paragraph in last week's CHRISTIAN-EVANGELIST are published: "We note what you say about the movements of the National Convention and this is to notify all concerned that Little Rock, Ark., is in the field for the convention when it turns southward, say in 1906 or 1907."

J. N. JESSUP.

Little Rock, Ark., Nov. 6, 1903.

As to your statement in the "Our Budget" in this week's CHRISTIAN-EVANGELIST that the National Convention "ought to swing back somewhere near the center in 1906," I think Columbus will be a candidate for that year. Before that time we will have a magnificent auditorium on Broad Street, we have plenty of hotel and restaurant accommodations. Columbus is the capital of that state which raises large sums for all our missionary enterprises. Do you say "Columbus 1906?"

WALTER SCOTT PRIEST, Central Church.

Columbus, O., Nov. 7.

—Prof. D. R. Dungan, of the Bible department of Christian University, has placed at the disposal of Drake University, his old homestead in Des Moines, consisting of eleven acres, which is to be platted into lots and sold at public auction Nov. 10, 1903. One-third of the proceeds of this sale goes to Drake University. Here is a good opportunity for making a good investment, helping a good institution and incidentally benefitting a good man, all in one.

—The quarterly report of the First Christian Church at Sedalia, Mo., shows that the church, under the leadership of Bro. J. M. Rudy, is moving along successfully in all its lines of work. We notice that in a membership of from 550 to 600 the number contributing to current expenses during the quarter covered by this report, was 149. This is about the proportion, we think, that obtains in a large number of our churches, and indicates a great defect somewhere in the financial training of our membership.

—J. Murray Taylor has resigned his work at Madison, Ind., after a ministry of three years. The resignation to take effect on the last Lord's day in December. During his ministry more than 200 have been received in the church, most all by baptism, and nearly all at the regular services. The church has completed its house of worship and has paid every dollar of its indebtedness. It has advanced along all missionary lines, and the church and minister worked together harmoniously. He writes: "My successor, who is not yet chosen, will find a delightful field in which to labor, and a better set of men and women will be hard to find than compose the membership of this church. An able man wanting a good field may address W. A. Barber, clerk."

—Comparative statement of receipts for October, 1902 and 1903:

	1902	1903	Gain
Contributing churches	472	403	31
Am. rec'd from " "	\$4,776.11	\$5,474.10	\$697.99
Individuals	2,128.68	1,358.13	770.55x
Totals	\$6,904.79	\$6,832.23	\$72.56x
Note.	x less than the same month last year.		

It will be noticed there is a falling off of \$72.56 this year as compared with October, 1902. There is a healthy gain from the churches, but a falling behind in individual receipts, due to the fact that \$500 was received on the Annuity Plan last year in the month of October and no similar gift this year. Churches that have promised to take the offering should not fail to remit early in November, and there are many other churches that have not yet had fellowship in this work who should send an offering before the close of 1903. Remit to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—Thinking perhaps there are many of our readers who are unacquainted with the Old People's Home and its needs, we take this means of assuring them we would greatly appreciate contributions from individuals or congregations. In packing your boxes put in anything you could make use of in your own homes; wearing apparel, especially underwear, for our old ladies, bed clothing, towels, table linen, dishes and eatables. Fruit is better packed in barrels. Send all articles, freight or express prepaid, to Old People's Home, Grave Street, Jacksonville, Ill. Be sure to mark plainly and send name and address of donor to Ethel D. Hayden, corresponding secretary, 344 W. College Avenue, Jacksonville, Ill.

—John A. Stevens has changed his address from Chickasha, I. T., to 315 Main St., Dallas, Tex. He writes: "I am engaged in city evangelism in the southwest. We have bought a lot in East Dallas for \$2,100 and have erected our tabernacle, which, when completed, will cost us \$1,000. Within six weeks from beginning we will have bought lot, built tabernacle, organized church and Sunday-school, Ladies' Aid Society, etc. Such is the work we are doing under the direction of the American Christian Missionary Society. When this work is safely on its feet, we will go to another city and help them to do likewise." That is certainly doing the Lord's business, and in a very apostolic fashion. This is the kind of work you are helping when you are contributing to home missions.

—Elsewhere will be found a communication from the secretary of the new Board of Evangelism, to which we call attention as the beginning of a work which promises large results. All the unusual steps will be noted with interest. In a personal letter from the chairman of the board, Bro. H. O. Breeden, he speaks most hopefully of the outlook. The plan for the present, at least, and we think it is a wise one, is to rely on personal contributions from men of means and of liberal hearts for the support of the evangelists who are to be sent into needy and promising fields to hold meetings and organize churches. This would be an important department of our home mission work. A sort of "flying-wedge" for our church militant. We trust our business men will put themselves in touch with this board and give it means of accomplishing great work the coming year.

—Elmer Ward Cole has tendered his resignation as pastor of the church at Falls City, Neb., which he has served a whole year. His resignation is to take effect Jan. 31, 1904. He resigns to accept a call from the church at Hutchinson, Kan. In his letter of resignation, published in the Falls City News, he expresses the highest appreciation of the kindness he has received from the church and his deep concern for their future welfare. The condition of the church is entirely satisfactory, and he hopes it will succeed in securing his successor before he leaves. The local paper, referring to his resignation, says: "That this gifted young man will leave Falls City, will be regretted by every man, woman and child in town. Mrs. Cole, who has contributed much to her husband's success, often filling the pulpit in his absence, is a tireless worker and a most popular lady."

—I. N. McCash, pastor of the University Place Church at Des Moines, has resigned his pastorate there on account of declining health to take effect Dec. 1, provided satisfactory arrangements can be made for supplying the pulpit by that time. In his own letter to the official board and members of the University Place Church, he speaks tenderly of the harmonious relations that have existed between himself and the church during the more than ten years he has been with them. "No inharmonious chord has been struck, no fractious spirit bred, and only good will and brotherly love have blossomed and borne fruit during these happy years. Declining health, perceptible for almost a year, and for the past month sufficient to incapacitate me, compels me to take this step. Upon thorough examination of physicians, assurance is given that the recent attack of bronchitis and pleurisy, renders change of climate or change of posi-

tion imperative." The Des Moines paper containing the pastor's letter, of which the above is a brief extract, adds that Brother McCash may enter the service of the anti-saloon league in the state for time being, in the hope that a change of occupation and rest from pastoral labor will bring needed restoration. Brother McCash's numerous friends will join us in the sincere wish and prayer that his health may soon be restored, and that he may be able to resume the work of the ministry in which he has been so greatly blessed.

—We invite attention to Dr. Dorchester's interesting article on Methodism and Federation. It is a noteworthy fact that every great reformatory movement in the church has had its birth in a broad, Catholic spirit, and a generous openmindedness to truth. The movement may, and probably always does, undergo a change in that respect, and become narrower, gradually hardening, in some cases into a sect; but in the beginning it was not so. As every true reformation has for its object a return to original Christianity, so every attempt to "reform the reformation" must seek to revive the spirit and aim of its originators. Methodists are, most of them at least, ready for federation with other churches in promoting the general interests of the kingdom, but they, no less than the Disciples, would refuse to enter into any sort of federation that would bind them to any course of action that would be contrary to their convictions of duty. But nobody proposes any such federation.

—The American Institute of Sacred Literature desires to announce the publication, Nov. 15, of an address by President William Rainey Harper, of the University of Chicago, on "Bible Study and Personal Experience." The address was delivered in October, 1903, before the Young Men's Christian Association of Chicago and the Illinois Association of Baptist Young People. The institute wishes to make this address, which embodies the strongest possible plea for Bible study as a factor in the growth and development of the personal religious life, accessible to as large a number of persons as possible. It therefore offers the pamphlet at the actual cost of publication to all ministers, Bible teachers and others interested in the theme which it presents. The distribution of copies of this pamphlet in any church or community ought to increase the number of Bible students and deepen the desire for growth in the religious life by the eminently practical process of the word of God. Address, The American Institute of Sacred Literature, Hyde Park, Chicago, Ill.

—On Oct. 4 M. L. Bates, pastor of the Warren Church of Disciples of Christ preached his second anniversary sermon upon "Our One Hundredth Year." On Sept. 3, 1803, the Concord Baptist Church was organized. A few years later, it passed without change in organization into a church of the Disciples. The year's report was encouraging in growth in numbers, in offerings and in spiritual life. The additions for the year were 263, the net gain being 190. The roll of active resident members is about 960. The average attendance in Bible-school for the year was 394. A mission Bible-school has been organized in the south part of the city. The total amount of money raised for all religious and philanthropic work was about \$7,850. The missionary offerings included in the above amount were almost 2,000, enabling the church to assume the support of three missionaries, one each under the foreign, American and state boards. A lot has been purchased for a new church on the west side of the city. An assistant for the pastor has been kept all the year. The new year has begun with promise of greater blessings from God upon his work in that city.

—J. H. Mohorter has severed his relations with the church at Boston to accept the pastorate at Pueblo, Colo. This step has been necessitated by the serious condition of his wife's health, and greatly to the regret of both pastor and people. It was one of these happy unions which might well last a lifetime, but for such unforeseen facts as we have mentioned. Brother Mohorter has not only won the esteem of the church to which

he ministered, but has made for himself a large place in the social and civic life of Boston. A few days ago the Good Citizenship Movement, in which he has been an active worker, gave him a farewell reception. A large company assembled to do him honor, among whom were several distinguished men of Boston, who not only bore cheerful testimony to his work among them, but presented him with a fine dress-suit case in behalf of the Reform people of Boston. We sincerely trust that the church at Boston may succeed in securing a pastor who will carry on the work which has been so greatly prospered under Brother Mohorter's administration. The church at Pueblo is certainly to be congratulated on securing a pastor who is so able to lead them in larger usefulness. We sincerely trust that Sister Mohorter may regain her health as the result of this removal and change of climate.

Baltimore, Md., Notes.

Harlon Avenue will have a week of rally. The idea will be to get the local pastors to assist in the rally. It is a fine idea; it has a two-fold meaning. 1. It will revive the church. 2. It brings the churches closer together.

Peter Ainslie is now hustling his new church building. Peter makes things go around him. In a short time he will have a fine new building, and at the same time he is going to keep the old building in service.

We are having good times at the Riverside Park Church. Money is coming in on nearly every mail. Come now, brethren, and help us raise the one thousand by Thanksgiving Day. I take pleasure in reporting the following amounts: Gov. F. M. Drake, \$25; Miss Mary Pryor, \$5; Mrs. Weillip, \$1; Mrs. Emig, \$5; a friend, \$1; Mr. McMillian, \$1. I also have a letter from a gentleman, who is not even a member of the Christian Church, who says: "Go on and raise as much as you can, and I will give you ten per cent of all you raise. This man lives right here in the city, and gives because this is a good work. I pray that our brethren will send in the amount. One thousand by thanksgiving is the watchword. This means that the church is well established.

Send all money to J. O. Shelburne, 1531 Belt Ave., Baltimore, Md., P. S.

Have just received a letter from Miss Ada Gorman, saying she will give us a contribution on this work. Miss Gorman, the daughter of Senator A. P. Gorman, has given considerable before. Keep coming.

We commenced our meeting yesterday (Sunday, Nov. 1). I am doing my own preaching. We had two confessions in the morning service and three at the night service, all of them heads of families. We will continue the meeting over three Sundays, perhaps longer. We are expecting great results. This is the third meeting I have held in the church with home forces. We had about 100 confessions in the first two. We hope for better results in this meeting.

J. O. SHELburne.
Baltimore.

We take pleasure in calling the attention of our readers to the announcement of Wilfred Smith & Co., American Tract Building, New York, in this issue, offering to supply church societies with souvenir paper weights containing pictures of their church building or pastor or both at 12 1/2 cents each in gross lots. They can readily be sold at 25 cents each, leaving the handsome sum of \$18 profit to help pay running expenses or the interest on your mortgage. It furnishes the members with a much desired opportunity of securing a most acceptable souvenir in lasting form of their church and pastor. Business men readily contribute to your work in this way by buying a dozen or more of the weights, as it gives them a souvenir that is both attractive and useful. Many of our churches having tried this plan have found it so popular that they have ordered a second and third gross in order to supply the demand. We heartily recommend this proposition to our readers and believe it would be well to write for their handsome booklet, giving full description of their plan for supplying the souvenirs.

Pentecostal Hymns No. 3

150 writers. 343 pieces. 288 pages. Cloth binding. Red edges. Sample copy, 25c., postpaid. Hope Pub. Co., Chicago.

Correspondence

New Church at Champaign, Ill.

The University Place Christian Church, Champaign, Ill., was dedicated on October 11, 1903, J. H. Gilliland, of Bloomington, officiating. Of the sermons it may be said that when Brother Gilliland was through the people knew that the Disciples have a message, and they also understood its nature and object.

The new house is modern and up to date in its location, structure, and equipment, having been planned and builded with strict reference to business Christianity. The accompanying cut gives a correct external view of the Springfield Avenue and Wright Street sides. It is with pleasure that we report the building dedicated free of debt, and with an overplus of between two and three thousand dollars, so that no money was asked for on dedication day, other than a free will thank offering; the surplus funds are to be devoted to the placing of a new organ.

Besides the main audience and Sunday-school rooms, the house is provided with minister's study, parlors, committee rooms, kitchen and dining room. When all bills shall have been settled, the total cost will not be far from \$25,000.

Too much praise can not be given the building committee, Messrs Vennum, Robeson and White, for so successfully carrying to completion the work committed to it. It is no more than simple justice to mention the names of recent ministers whose faithful labors have led up to, and have made this success possible. E. C. Stark, Dr. Ross, and W. P. Shamhart each did excellent and necessary work preceding J. W. Knight, under whose ministry the building was commenced and continued until his death in early summer in Redlands, California, to which place he had gone in the hope of regaining his health. Under the labor of the present pastor, Stephen E. Fisher, the house has been brought to its completion, and the congregation now feels that, equipped as it is, a great work can and must be done for the Master.

At the communion service in the afternoon both the congregation and many friends from neighboring churches participated; it was indeed an inspiring service; a new communion service, a gift from former pastor Shamhart and family, was used for the first time in this service.

At 3:30 in the afternoon a fellowship service was held in which almost all of the ministers of the Protestant churches of Champaign and

Urbana participated; kindly words were spoken of the work done and of the outlook; these were not only complimentary, but truly encouraging. With gratitude for God's blessings in the past and with hope in His leadership for the future, we press onward, and for whatever success may come, His shall be the praise.

E. J. STANLEY.



Boys' and Girls' Rally Day.

It is frequently the case that in communities where there is no resident preacher, there are many good Christians who would like to have Thanksgiving services upon the national observance day. We would suggest to such communities that the exercise for Boys' and Girls' Rally Day could be used upon that day with great enjoyment and profit.

The Boys' and Girls' Rally Day exercise would make a fine program for the observance of Thanksgiving Day where there is to be no preaching service. It may be had free by writing to the corresponding secretary of the American Christian Missionary Society at Cincinnati, O. We advise our churches and schools so situated to write for it.

The money received from Boys' and Girls' Rally Day is used in establishing new churches, strengthening the weak points and building up the cause generally in America. One-half the proceeds is returned pro rata to the states contributing, to be used in the state work. So the children are being trained for large usefulness in state and national home work and the Sunday-schools are playing an important part in making this Immanuel's land. We hope every school in our state will observe Boys' and Girls' Rally Day in November.

Fifteen thousand dollars could easily be raised by the Sunday-schools of the Disciples for home missions this year. We are glad to see the home board asking this much, at least. There is no doubt about it, the missions of the future must be supported by the boys and girls of to-day. Plans for the future are more than doubled every year. The proper enlistment of our children is the wise movement for to-day.

More Sundays-schools have enlisted in the home mission campaign by ordering supplies for Boys' and Girls' Rally Day than ever known before. This is a healthy sign that the establishment of the Master's kingdom in our own land is esteemed of first importance. Certainly our unprecedented growth as a people presses upon us the necessity of taking rank with the most liberal givers in the Lord's work. It is coming to be known as a truism that the live schools are the mission-

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is in Preserving Health and Beauty.

Nearly every body knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but, simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

ary schools, and equal stress is laid upon all branches of the missionary work as never before. We would advise all our schools to order supplies for Boys' and Girls' Rally Day at an early day.

The office of the American Christian Missionary Society is busy filling orders for Boys' and Girls' Rally Day, the children's fall festival for home missions. It is a matter of congratulation that our Bible-schools are becoming stronger supporters of home missions every year.

The exercise for Boys' and Girls' Rally Day is simpler than usual this year, though quite as attractive as any previous issue. This celebration is annually becoming more popular and is becoming as much an event in the life of the Bible-schools as Children's Day in June.

We feel like urging our Bible-school workers to take up the observance of Boys' and Girls' Rally Day this year. Our schools gave nearly \$7,000 to home missions last year. We ought to raise \$15,000 for that arm of the service for next year. This year's observance, it should be remembered, is counted in 1904, because the fiscal year closes Sept. 30.



Wanted.

1. The names of all liberal Christians whom the reader has known, who have failed financially, whose losses were less than nine times their offerings to Christ's work.

2. The names of Christians whose liberal offerings to the cause of Christ were near a tenth of his income, who failed to grow in spirituality and devotion.

3. The names of the churches whose offerings to local and general work approached a tenth of the income of its members, which have been seriously disturbed by contentions, or that failed to grow and prosper. Address
Eureka, Ill. J. G. WAGGONER.



Christian Church, Champaign, Ill.

Dedication at St. Elmo, Ill.

It was a very brave undertaking for a little band of only thirty-six Disciples, none of them very wealthy, at St. Elmo, Ill., to undertake to build a fine, commodious and modern house of worship. But great as the undertaking was, that is just what they not only undertook to do, but what they have actually accomplished.

The house is of brick, stone and slate. It is modern in all of its appointments. In addition to a large, beautiful auditorium, it has a lecture room, Sunday-school room, baptistry, robing rooms, etc. The windows are stained glass; it is lighted with electric lights and heated with a furnace. There is a tower and corner entrance, and is seated with circular seats. It is neatly furnished; and in every respect it is a comfortable and pleasant house of worship.

Bro. E. S. Thompson is the hard working and successful pastor of the church. He was to continue with a protracted meeting following the dedication, and we shall expect to hear of a large ingathering into the church.

Lord's day, Nov. 1, was the time selected for its formal opening and dedication. The weather was unfavorable, as it rained both morning and night just at the time of going to meeting.

There was an indebtedness of \$4,000 to provide for. This looked like a large sum for the little band of thirty-six to raise. We asked for that amount. The Ladies' Aid Society led out with a pledge of \$500, then a good brother with another \$500, then five others with \$250 each, then \$100, then \$75, then \$50, etc., until more than \$3,000 was raised, when the morning session closed. At night we asked for the remainder. The ladies gave \$200 more, and other pledges followed rapidly until the whole \$4,000 was raised, and with songs of rejoicing and solemn prayer the house was given to Almighty God. It was a day of great prayer, of great giving and of great rejoicing. God greatly bless the church at St. Elmo.

Wabash, Ind.

L. L. CARPENTER.

Missouri Bible-school Notes.

What steps are you taking toward boys and girl's rally day, the Sunday before Thanksgiving, or any other Sunday for that matter. The material is all ready and will be sent you free by B. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio.

The Bible-schools gave nearly seven thousand dollars to home missions last year and ought to easily make it fifteen this year. The exercise is splendid, the children are willing, the brethren will come, now will you not see that the preparation is made for a great day in this great cause of Christ.

The decision of J. C. Todd to accept the call to Monroe City is right hard on the work and workers at Boonville, faithful and devoted as they are, and it is to be hoped that some good man will do the work for them that J. C. Todd and his good wife were doing. D. L. Davis and the Judge are a team in church work.

R. B. Havener reports bright outlook for a new congregation and new church house and new Bible school at Climax where he is now working day and night for Christ and the salvation of souls, and most successfully too.

W. A. Moore has closed at Centralia with 117 additions, and as usual, many of them are from the Bible-school, encouraging such workers that much the more. W. A. Moore has had 250 additions in the last two months, but is all the time putting in good strokes for the cause of childhood, the cause he loves so strong.

Remember, fifty per cent of the offering on boy's and girl's rally day goes to state Bible-school work and fifty per cent to general home missions, so that every school in Missouri should keep the day and take the offering.

M. J. Nicoson's great meeting at Memphis; 42 additions, closed with nearly all of the Bible-school in the fellowship, just such good work as this man and those workers do. G. H.

Hendrickson closed at Crawford with 37 additions.

Leonard is one of the schools in Shelby, out of the way, but in a fine community, that never fails in supporting this cause, this year nearly doubling their apportionment. J. H. Wood preaches for them, J. B. Garnett superintends.

Dadeville this year made their first offering to any mission, giving a good offering to benevolence and foreign missions. Church is thirty years old.

Dade county meeting was good, interest fine, but churches poorly represented. Greenfield entertained handsomely and gives to all good work, the only school in the county that does, while one school superintendent admitted they never gave to anything. Poor prospects ahead for that sort of a school.

Shelbyville is one of the growing schools and one hearty in all good works. Will Mitchell as a superintendent is first class, while the co-operation of the workers is what makes it all successful in Christ.

Berea is one of the country schools that does its best for Christ and the children, but needs so much the help of the parents. Havener will help them.

Do not forget to help us, brethren, we need it, we deserve it, you should give it.

Mention Year Book when you write to one of our advertisers. Write them too.

H. F. DAVIS.

117 Locust St., St. Louis.

The Jamaica Relief Fund.

Four thousand dollars has been received to date, to relieve the suffering among our brethren in the island of Jamaica. This is a fine offering, but only about half enough to meet demands. Churches not represented in the above will surely fall into line now, for the need still continues.

The latest word from the island is under date of Oct. 13. It is an amended statement from the Relief Committee sent out by the English government. In this two things are made prominent. First, in the suffering districts all food supplies are exhausted and there is no hope of relief from the ground for five months. Second, that in the distribution of relief it is found extremely difficult to reach the really deserving ones.

These statements but confirm what has already been written. Our people are suffering for food, and none will reach them unless we send it. Arrangements are already on foot by which the chapels are to be rebuilt and work, and hence food, given to our suffering brethren. Will not these facts induce every church and multitudes of individuals to send help at once? Address Helen E. Moses, Sec., 152 East Market St., Indianapolis, Ind.

C. C. SMITH.

NO PERSON SHOULD DIE.

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will he sent free and prepaid to any reader of the CHRISTIAN-EVANGELIST who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be freed from catarrh, rheumatism and backache; if you desire full supply of pure rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy, and prove for yourself, without expense to you that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

The original and genuine Palmetto Berry Wine is made only by the Vernal Remedy Co., 19 Seneca Bldg., Buffalo, N. Y.

For sale by all leading druggists.

IT IS A JOY TO BE CURED.

**Painful Piles Become Painless at Once
and are Cured in Short Time.**

It almost pays to have the piles so great is the feeling of relief when Pyramid Pile Cure is applied. They are in the form of suppositories and reach the affected parts at once, and the pain ceases and a mild feeling of ease and comfort takes its place. The healing process begins immediately and continues as long as the cure is administered until the sufferer is perfectly and completely well.

How much more sensible is this method than the barbarous torture inflicted by the knife and instruments? How much more satisfactory to be able to administer a simple, effective remedy in the privacy of the home than to submit to the humiliation of an examination and operation in the physician's chair!

Pyramid Pile Cure cures piles to stay cured. Thousands and thousands of sufferers the country over have found this out through the testimony of their friends and others, and the sale of this remedy is increasing enormously every week and month. It is certainly a glorious thing to be able to make great numbers of people happy, and nothing will cause happiness so much or do it so quickly as relief from pain and a cure of a dreadful disease. The proprietors of Pyramid Pile Cure, therefore, have a great feeling of gratification and happiness themselves when the letters from former sufferers come pouring in on them telling of the wonderful cures and rejoicing and giving thanks for their deliverance from this terrible disease.

Pyramid Pile Cure is for sale by all druggists at 50 cents a package, or will be sent at once in plain wrapper on receipt of price by Pyramid Drug Co., Marshall, Mich.

Write for free booklet on the nature, treatment and cure of piles.

A Day in the Presence of Royalty.

I have been spending a day or two among royalty. Have you? I was at the time in the royal presence enjoying a vacation in the foot-hills of the Rocky Mountains, the guest of a rancher, king of all his possessions, a lord of creation, monarch of all he surveyed. Hospitality was a habit in this great stone house in the canon, where dwelt father, mother, one daughter and two sons.

This lord of creation when riding among his numerous flocks was accompanied by two large stag hounds, royal beasts, protector of the flocks and herds against the coyote and wolves. His herds lead by royally bred animals, the creations of the great king. While we dwelt in the valley still we could and did lift up our eyes unto the "everlasting hills." They began by gently undulating, rising higher one on another till they reached the climax in Long's Peak, king of Colorado mountains, while Mt. Meeker, his consort, lifted its head almost as high.

The sun was just setting, casting long shadows across the valleys, while on the peaks it casts silvery rays, or they were darkly silhouetted against the sun. To the north of Long's Peak floated a cloud lit by all the rays of a setting sun, fiery sometimes, subdued and softened in color at others as it hung around the jagged peak. To the south rose in their columns, the smoke of a forest fire, an evening incense to the Most High. Could any man stand and thus see nature at her devotions and say "There is no God." They do. It would be a radical change to be taken from the busy walks of life to meet the King, but to be taken from such a scene as this would be a slight transition. Thus may we be in his royal presence, and feel his power by seeing his handiworks and be led to a state of feeling him always near, the King, our Father in heaven, who loves us and cares for us and has "made us kings and priests unto his own Father and our God."

BRYANT M. C. BEGGERSTAFF.

Longmont, Col.

Organization of Pastoral Helpers.

During the National Convention at Detroit a conference in the interests of pastoral helpers was held, after which a permanent organization was formed. At the conference Geo. T. Campbell, of Chicago, John Pounds, Cleveland, P. H. Welshimer, Canton, M. L. Bates, Warren, and A. M. Harvuot, Cincinnati, spoke upon different phases of the needs and advantages of helpers. The work of the School of Pastoral Helpers was explained by A. M. Harvuot and Geo. A. Miller. The testimony of several helpers as to the needs of special training for such work was added. It was voted to ask for thirty minutes on the national program next year at St. Louis to present the claims of this work. A brief constitution was adopted and officers elected. About forty helpers were enrolled as charter members. All ladies engaged in this work are earnestly requested to send their names and addresses to the secretary and to write her about every three months concerning their whereabouts and desires. In this way, pastors desiring helpers may be put in communication with those available. Do not neglect to do this. Miss Virginia Hearne, Lexington, Ky., was appointed to be a press committee to keep this work before the people in our church publications.

The value of the training received at the School of Pastoral Helpers was attested by many who had taken the work there. The president, A. M. Harvuot, will gladly give information to all about it. The winter term, beginning Jan. 5, 1904, is a good time to enter.

The annual meetings of the Pastoral Helpers' Association will be held in connection with the National Christian Missionary Convention, at which time officers will be elected for the ensuing year. The following are the officers for 1903-1904. President, Mrs. N. H. McCorkle, 345 Orange St., Cleveland, O.; 1st. vice-president, Miss Lottie Nichol, 617 Richmond St., Cincinnati, O.; 2nd vice-president, Miss Nancy Gordon, Lexington, Mo.; secretary and treasurer, Mary A. Johnson, 315 Porter Ave., Warren, O.

National Evangelism.

To-day a quorum of the members appointed by the Detroit Convention met at the Central Church, Des Moines, Ia., and organized the Board of National Evangelism.

The idea of a committee or separate board to promote general evangelistic effort among all the churches, support capable evangelists in new fields, and establish a bureau of information for churches and preachers has been mooted several years; but Brother Breeden has secured its recognition and the appointment of a board. The following officers were elected: H. O. Breeden, President; D. F. Givens, recording secretary; E. A. Nye, treasurer, with headquarters at Des Moines.

A national secretary will be announced soon. The board has begun to enroll our evangelists, and will give information to churches seeking help. It will strive to arouse pastors to hold protracted meetings in their own or other congregations and to encourage churches to allow their pastor to further the cause of Christ in this way.

There can be, and ought to be, five thousand gospel meetings held by our people in America this fall and winter. Such a movement will then enlist but half of the churches and our pulpit force. As a people, the Disciples of Christ are evangelistic, and to lose the spirit of propaganda or smother the desire to save the world, is to forfeit our claim to be loyal to the head of the church who said, "Go disciple all nations, baptizing them into the name of the Father, and the Son, and the Holy Spirit."

This movement is one of supreme importance, for upon successful evangelism depends all our missionary and benevolent enterprises. Ingatherings multiply churches, increase in the (3) number of churches, swells the offerings to all the funds of the societies.

Address all inquiries to H. O. Breeden or D. F. Givens, Des Moines, Ia.

I. N. McCASH, Temporary Sec.

The Invasion of the Mountains.

The students of the Volunteer Band of the College of the Bible of K. U. who preached in the mountains of eastern Kentucky during the vacation, held a rally in Broadway Christian Church Wednesday night, Oct. 7th. Bro. Barclay Meador, president of the Y. M. C. A. of College of the Bible, where the plan originated, presided over the meeting. Addresses were made by Brothers C. A. Van Winkle, C. M. Summers, Walter Carter, John Lord and Gayle Spencer. Bro. H. W. Elliott, secretary of State Board of Missions, and Bro. H. J. Derthick, of Berea, also delivered addresses.

Most of the twenty-seven young men who joined this Volunteer Band and preached in the mountains were present. This band of young men, during the summer, baptized 180 persons and received into the church 95 persons who had previously been baptized, making a total of 275 additions. They made about 600 visits to the homes of the mountain people, preached, in the aggregate, 400 sermons, and spent 400 days in the field.

The work was carried on under the auspices of the A. C. M. S. and the Kentucky State Board. The traveling expenses were paid by these boards, which were about \$200.

Bro. R. B. Neal, of Grayson, superintended the work in the field. The success of the movement has fired the young men of the university with a desire to go to that field, and we expect a much larger band next year and very much larger results.

But it must be remembered that this does not by any means represent all the work done by students of the university during the summer. The students of the university in different sections of Kentucky, and in other states, received into the church 1,245 persons; 1,159 of these were by primary obedience and 86 from the denominations, or restored to fellowship.

CHAS. W. BARNES.

Lexington, Ky., Oct. 12.

The Situation at Hot Springs.

On my return home a number of inquiries awaited me. For the benefit of those who are interested in the effort to build a centrally located church house here, I will say we have purchased the lot; we pay \$1,000 down, \$1,000 in one and two years, and the balance the third year. That the "Clark Fund" at Cincinnati, O., carries the pastor's salary on condition that a like amount is put in the building fund. This arrangement insures success, and we feel that the administrators of the "Clark Fund" have saved Hot Springs to the whole brotherhood, for which they deserve the thanks of all our people. Many have asked about sending money. Yes, by all means, if you wish part in this work. We have yet \$1,000 on the lot unprovided for; besides, there is the house to build when the lot is paid for, and we ought to have a house large enough to meet the full need of the location in protracted meeting work.

Send in your offering now, and the money will be paid on the lot. It is so arranged that we can pay for the lot sooner if we so desire. Let none who have been here and seen the situation and determined to give a large amount hesitate; send it right on at once and a receipt will be sent. Address Thomas Bleasoe, treasurer, or myself. We will try and keep you posted from time to time as to the progress of the work. T. N. KINCAID.

A COMBINATION OFFER.

- 1.—**Success**, the great monthly magazine of New York, known everywhere and esteemed for its superior excellence. Price per year, \$1.00.
- 2.—**Our Young Folks**, which needs no commendation from those who will read this. A sixteen-page weekly. Price per year, 75 cents.
- 3.—**Junior Endeavor World**, the best paper of its class in the wide world. A sixteen-page monthly. Price per year, 35 cents.

Regular price for the three, one year, \$2.10.

All Three will be sent for \$1.50.

CHRISTIAN PUBLISHING CO., St. Louis, Mo.

THE "1900" FAMILY WASHER FREE.

Greatest Invention of the Age.
Labor and Expense of Washing
Clothes Cut in Two.

No More Stooping, Rubbing or Boiling of Clothes.

Every Household Needs One.



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Enclosed please find P. O. order. My wife is very much pleased with the washer. This speaks volumes for it, owing to her being prejudiced against all washers. All who have seen it think it the best and easiest washing machine they have ever seen.

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Notwithstanding the astounding bargains in Bibles offered by us in previous seasons and for which we have received thousands of unsolicited letters of commendation from pleased purchasers, we take pleasure in announcing that we have this year made arrangements with the publishers to furnish readers of this paper during the holiday season, a Bible far superior to any offered heretofore, which is the famous

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Evangelistic

Additions Reported Last Week.

Baptisms.....	1,948
Letters, statements and reclaimations.....	527
Denominations.....	179

Total.....2,654

M. L. BUCKLEY.

Harrison, O., Nov. 4, 1903.

CALIFORNIA.—Vacaville, Nov. 3.—F. H. Lemon, of Lake City, Ia., evangelist, and D. W. Honn, Visalia, Cal., singer, have just closed a three weeks' meeting with J. E. Denton, pastor, at Vacaville, resulting in 22 accessions: 19 confessions, 2 by commendation and one from 1st Day Adventists. Three others made the confession in our meetings and were baptized into the Baptist Church.

COLORADO.—Fort Collins, Nov. 3.—There have been nine additions here recently. We celebrate our freedom from debt next Sunday evening by burning the mortgage. The church has granted the pastor and his wife a month's leave of absence. I go to Albany, Oregon, for a meeting. F. O. Fannon will assist us in a meeting here in January.—WM. J. LOCKHART.

ILLINOIS.—West Salem, Nov. 3.—Just closed a short meeting at Falmouth with 3 additions: baptized 2, one from the United Brethren. I will begin a meeting at Marion Church next Saturday.—G. W. TATE.

Centralia, Oct. 31.—Our meeting here moves along nicely with additions almost every service.—H. C. PATTERSON.

Harristown, Nov. 5.—Have just closed a short meeting with 17 additions, 14 by baptism.—W. H. HARDING.

Blue Mound—Recently closed a four weeks' meeting here with 14 additions, principally young men. Miss Margaret B. Windsor, of Muncie, Ind., assisted as singing evangelist. She is a splendid leader of songs, and her solo work is excellent. The church has secured the most desirable lots and will erect a new church building in the spring. I have been called for a second year.—H. J. HOSTETLER.

Eureka, Nov. 6.—Baptized 10 young men last Wednesday night. E. T. Powell begins with us Monday night. Out of 33 baptisms in the past year, 20 were young men.—A. W. TAYLOR.

Lawrenceville, Nov. 7.—Wm. Oeschger, pastor of the Christian Church, Vincennes, is conducting a fine meeting for us.—L. H. STINE.

Centralia, Nov. 2.—Great audiences—fine interest and 13 added the first week, 11 baptisms. Monday night audiences the largest ever seen in and about the church.—H. C. PATTERSON.

—**INDIANA.**—Indianapolis, Nov. 2.—During my visit at Queensville on the first Lord's day in November; a Christian Endeavor So-

ciety of 16 active and five associate members was organized.—WILLIS M. CUNNINGHAM.

Waveland, Nov. 5.—I recently closed a two weeks' meeting at Browns Valley, Ind., with three additions; one by confession, one from the Baptist, one by letter. The church is united and hopeful.—E. E. MOORMAN.

Knox, Nov. 2.—Closed a good meeting at New Washington, Ind., Oct. 25., which resulted in 8 additions, three by baptism, two from Methodists, one reclaimed, two by statement. Great interest prevailed throughout the entire meeting and the brethren say the church is in better condition than for 17 years. Began here Oct. 29.—J. J. TAYLOR, Evangelist.

Markle, Nov. 6.—One addition by letter on Oct. 11, and one by confession on Oct. 25. All departments of the church moving along nicely. Began our meeting here on Nov. 1 with home forces. Outlook good.—MARSHALL G. LONG, minister.

INDIAN TERRITORY.—Pryor Creek, Nov. 2.—We have just closed an eighteen days' meeting at this place, with Brother Randolph Cook, of Vinita, as evangelist. Twenty-four were added to the church, 14 of whom came by confession and baptism. The cause has been greatly strengthened. The secret of Brother Cook's good work among us is that he sticks close to the Book and preaches the gospel with earnestness and power. One of the chief benefits of the meeting is that our plea for union is better understood by all, and seed has been sown that will bring results in later years.—F. HOOKER GROOM.

Kingfisher, Nov. 3.—Sunday, Oct. 18, was a great day with us. A debt of \$500 was standing against the church; \$410 was raised Sunday, and the greater part of the remainder the next day. Last month the C. E.'s and Juniors put in \$50 electric lights, and the Ladies' Aid spent \$75 on improvements on the interior of the church. Three additions since last report.—ISOM ROBERTS.

IOWA.—Knoxville, Nov. 2.—My four months' work with the First Church shows the following results: 12 additions to the church; Endeavor Society organized with 36 members; Sunday-school increased from 19 to 89 pupils. The church painted and improved and all bills met in full.—A. R. ADAMS.

Batavia, Nov. 5.—Have just closed a meeting at Mt. Auburn, Iowa. Results: twenty-two accessions to the church, 21 by confession and baptism.—C. L. WALKER.

Cleghorn, Nov. 6.—William Baier recently closed an eight days' meeting at Cleghorn with 6 additions—4 by baptism and 2 by letter. The work is in a prosperous condition and ready for better aggressive work.—ELLA H. FULTON.

KANSAS.—South Haven, Oct. 31.—Five additions at Hunnewell last Lord's day. Two by letter—the principal of the school and his wife—and three young men by confession.—J. M. MORRIS.

MICHIGAN.—Adrian, Nov. 7.—We have been holding special evangelistic services here during the past two weeks, doing the preaching myself assisted by home forces and C. A. Whaley, singing evangelist. We have had so far by baptism 10, by statement one. Five of those baptized were young women from the State Industrial Home for girls. Some of them are brought to our meetings occasionally. We continue the meeting next week, God willing.—B. W. HUNTSMAN.

MISSOURI.—Braymer, Nov. 4.—We have just closed a good meeting of two weeks and a half with Bro. J. D. Pontius, of Galt, Mo., our regular pastor doing the preaching. There were 11 additions: 4 by confession. We were very much encouraged indeed. We organize a Christian Endeavor Sunday evening next.—MRS. CHAS. E. SURFACE.

Richmond, Nov. 3.—I closed a ten days' meeting with the church at Friendship, near this city, Oct. 31. The visible results were 12 additions, all by confession and baptism. Among the number was a man 65 years of age and his wife only a few years younger. Have had one addition here recently by baptism.—C. C. HILL.

Kidder, Nov. 2.—We closed a meeting at Taggart, Oct. 29, with 48 additions: 12 by baptism, 10 by relation, 1 from the Baptists and 25 reclaimed. We organized the church and Bible-school, raised money for preaching and sent for the preacher. They already had a house, so they are ready to go to work. We are now in a meeting here. It is rainy and muddy, but we are having good attendance.—C. E. HUNT AND WIFE, evangelists.

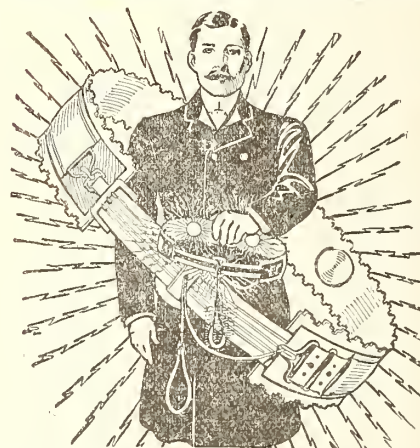
Platte City, Nov. 3.—Twenty-two additions to date. Am called for my third year here, beginning Jan. 1.—LOUIS S. CUPP.

Wellsville, Nov. 2.—Am in a meeting here with home forces. Up to date there have been 5 accessions, with the meeting to run

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some ten more days. I baptized two converts recently also for the Prices Branch Church.—G. F. ASSITER.

Warrensburg, Nov. 2.—I closed a two weeks' meeting at Lee's Summit last night. Had 10 additions. L. D. Sprague, of California, Mo., had charge of the music. I commend him to any pastor or evangelist needing a singer. I will close a three years' pastorate with the Lee's Summit Church, Dec. 6. Working with home forces, there have been 112 additions to the membership.—KING STARK.

Lexington, Nov. 3.—L. J. Marshe'll, of Independence, held a meeting of two weeks for us here at Lexington. Results, 16 added and church very much edified.—R. B. BRINEY.

Centralia, Nov. 2.—Our meeting closed with 114 additions, and two more were added yesterday. Bro. W. A. Moore was with us three weeks. His faith in the simple gospel, plain preaching and large sympathy make him a strong man in evangelistic work. Our state Bible-school work is fortunate in having such a man in the field. Notable features of the meeting were, having baptisms 15 nights in succession and the large number of families made whole in the Lord.—E. M. SMITH.

Bowling Green, Nov. 3.—I closed a 12 day's meeting in this place Friday night, Oct. 30, with six additions, four baptisms, one of them a Jew. Bro. J. D. Powell did the preaching, except on Lord's day. Brother Powell has just begun work with Clarksville Church. He

SCOTT'S EMULSION

makes pale, thin children fat and chubby. Overcomes wasting tendencies and brings back rosy cheeks and bright eyes.

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is a young man of much promise. Devoted, humble and very competent for one of his age. We greatly enjoyed his preaching and companionship.—E. J. LAMPTON.

Pattonsburg, Nov. 2.—Meeting five days old, and rain every night but one. Only fair attendance so far. Four added; since the weather is so much better to-day we hope for better attendance and results.—CHARLES RICHARD LAWTER.

Mound City, Nov. 6.—Closed meeting at Fairfax, Mo., Nov. 3, Tuesday evening, with 10 additions; five confessions and five by letter also three added by letter in September and two in October, making 15 added since last Lord's day in August, when we began work there. One from the Baptist at Elmo, Mo., in October.—J. N. COLE, Pastor.

Joplin, Nov. 5.—Our great meeting with Harlow and Ridenour is nearing a close. It is now 33 days old with 358 added. It is the talk of the city and surrounding country. There has not been an invitation without from one to twenty to respond. More about it later. South Joplin next.—W. F. TURNER.

Salisbury Nov. 3.—I held a good short meeting recently at Sturgeon, where I preach one-half of the time, in which there were 13 accessions. At Salisbury we are going to put in the foundation this fall for a new house and build the house in the spring. Began my third years' work last Sunday.—W. D. McCULLY.

Russellville, Nov. 6.—One years' work was as follows: Sermons, 75; additions, 18; money raised for all purposes, \$2,000 organized or federated the churches against the liquor traffic, the result is a happy church a splendid house and clean town.—JOSEPH GAYLOR, Springfield, Mo.

Nevada.—A meeting of 26 days has just been concluded here. The pastor, G. D. Edwards, was assisted by the writer and Albert Bellingham, of Mansfield, Ohio. Brother Bellingham gave exceptional satisfaction as a leader of song and as a soloist. He is deeply spiritual and his voice has a sympathetic quality of exceeding effectiveness in religious work. There were eighty-nine accessions to the church, principally by baptism and the cause in Nevada was greatly helped. The pastor, G. D. Edwards, has done a splendid work and is deservedly popular with his people.—CHAS. M. SHARPE.

NEBRASKA.—Cluster, Nov. 4.—Our revival meeting closed last Sunday night with 8 additions: 1 confession, 2 by letter, 3 by statement, 1 reclaimed and 1 from the Saints Church. Bro. R. A. Schell did the preaching and we listened to some strong gospel sermons. The membership has nearly doubled since we began the work, Jan. 1, 1902. We still look forward to a greater work this year than is before us.—D. G. WAGNER.

Avoca, Nov. 5.—I closed here with October and commenced at North Bend Nov. 1. We have a splendid people here at Avoca; the work is in splendid shape. They want to locate a good man at once. Any one wishing to can write J. O. Rowland, Avoca, Neb.—J. B. WHITE.

OHIO.—Dayton, Nov. 6.—The West Side Church will have revival services in January, following the week of prayer with home forces. A class in "Campaigning for Christ," will be conducted in connection with the week of prayer services for personal workers.—G. B. STEWART, pastor.

OKLAHOMA TERRITORY. — Lahoma, Oct. 28.—We have just closed a meeting here of three weeks which resulted in 27 additions: 20 by baptism, 6 by statement and 1 from the Congregationalists. This congregation was organized a year ago with 14 members, by David Martin, who is their pastor. Oct. 31 we begin a meeting at Glenella, five miles north of Lahoma, where Brother Martin has organized another congregation.—S. K. COATS, Washington, Ia.

Hobart, Nov. 2.—On last Sunday, Nov. 1, the beautiful \$5,000 church edifice was dedicated here. All the ministers of the city accepted the cordial invitation of the congregation, tendered through the pastor, Bro. D. D. Boyle, and helped in the dedicatory service. The church has been manfully striving against great odds for the past two years to erect a suitable building, and now their rude tabernacle of 18x30 has given place to the structure 38x64 feet. Brother Boyle is leading this people out into a great work, and our plea as never before is engaging the attention of our people.—H. W. DILL.

Oklahoma City, Nov. 4.—S. D. Dutcher, pastor at Oklahoma City, assisted by C. M. Hughes, of Lexington, Ky., recently closed a three weeks' meeting with the church here. This meeting was designed to be educational. Much personal work was done. No fewer than fifteen hundred calls were made by the per-

sonal workers. Much valuable information was gathered. On last Lord's day the collection amounted to over \$700. Twenty-six persons were added to the congregation. It is regarded as the most helpful meeting ever held in this city. Brother Dutcher is assisting J. T. Ogle, the faithful and successful pastor at Guthrie, in a meeting.

OREGON.—Salem, Oct. 31.—Nine added here during the month of October. Our work promises well, and we hope for good results.—D. ERRETT.

SOUTH CAROLINA.—Columbia, Nov. 4.—The First Church at Columbia, S. C., has been successful in securing the services of Bro. W. M. Taylor, who has been appointed general evangelist for the southern states by the American Christian Missionary Society to hold a protracted meeting of several weeks' duration, commencing on Lord's day, Nov. 8. This will be Brother Taylor's first meeting since his appointment, and the church at Columbia are congratulating themselves in their good fortune in securing such a valuable man at such an early date. We are making preparations for the success of the meeting in the way of advertising and sending out invitations by mail. We are also making preparation for the Boys' and Girls' Rally Day. We expect to get a large offering for home missions. This is one of the missionary churches, and we are training the boys and girls to give. We are without a pastor, Bro. M. B. Ingle having resigned, but we want a strong man here, one that is not afraid of work; but we have not the necessary amount of money to induce a man of this class to accept the pastorate. Columbia, S. C., is the garden spot of the southeast, with a population of 35,000, and increasing at the rate of 5,000 a year. The harvest is white and ready for our plea. Shall we have the man?—JOSEPH W. HELMS.

WASHINGTON.—Fairfield.—Bro. Smith and the writer closed a meeting at Mt. Hope, Wash., Nov. 1, with 26-17 by baptism, 14 gathered up, making 40 in all, organized and ready for work. The outlook is fine for a grand work this winter.—SMITH AND McCAULEY.

Changes.

Henry Mobley, Iona, S. D., to Panora, Ia.
Eli Fisher, Pacific Grove, to Ventura, Cal.
D. H. Johnston, Wichita, to Emporia, Kan.
E. E. Cowperthwait, Saginaw, Mich., to 375 Dickens, Chicago, Ill.

Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

GIST.

Died, on the 10th of October, 1903, Lewis Byrum Gist, of Beebe, Ark., aged 57. He became a member of the church when twenty-one years of age. Brother Gist was a faithful, and devout Christian. His life was principally spent in Arkansas. He had been a long, patient and constant sufferer. He leaves a Christian wife, two interesting daughters and one son all of whom are useful members of society.

The funeral was largely attended—sermon by the writer. E. C. BROWNING.

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The Round Table

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EDITORS {W. W. DOWLING, Editor *Our Young Folks*.
METTA A. DOWLING, Editor *The Young Evangelist*.

This New Paper is issued weekly and consists of eight pages of three columns each, printed on fine book paper, bran-new type, in the best style of the art, and as far as appearance is concerned, will not suffer in comparison with any similar paper in the land.

For Whom Intended. THE ROUND TABLE is a paper for wide-awake, bright-eyed Boys and Girls in their "early teens," who are a little too old for *The Young Evangelist* and not quite far enough along in years and in their tastes and acquirements to be greatly interested in the material which goes into the columns of *Our Young Folks*, which is intended for young men and women who are engaged in Bible Study and Christian Work, especially along Sunday-school and Endeavor lines.

Its Contents. THE ROUND TABLE is quite distinctly a "Story Paper," five of its eight pages will usually be occupied with Serial and Shorter Stories, always pure in tone and instructive in character, with fine illustrations. The remaining pages will be filled with Table Talks on a great variety of themes; Odds and Ends of useful information; Outlines of the Sunday-school Lessons and Endeavor Topics; A Puzzle Drawer full of Riddles, Charades and Problems, to exercise the wits of young readers, and in each issue a sufficient amount of Pepper and Spice to keep its readers awake and smooth out any wrinkles that may have a tendency to gather in their faces.

Subscription Price. One copy, one year, 50 cents; in clubs of five, to one address, 40 cents each; in clubs of ten or more to one address, 36 cents each. Quarterly subscriptions at proportional rates.

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The Pulpit

THE CURE OF SOULS.

By Leslie W. Morgan.



"On some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh." Jude 22, 23, R. V.

This may be called Jude's method of treatment for the cure of souls. It is not so much a prescription, as it is a method of treatment; not the medicine, but the manner of administering it, for both the disease and the medicine are universally the same, being a question of sin, as the disease, on the one hand, and of Christ, as the Savior, on the other—but the manner of administering it must differ according to the diagnosis of each individual case.

The gospel is God's prescription for the cure of souls, but he has left it in our hands to diagnose the special cases and apply the remedy.

Jude here specifies three cases and gives the treatment for each: The Doubter. The Indifferent. The Morally Perverse.

I. "On some have mercy, who are in doubt."

The attitude of the church in the past toward the doubter is not a matter for pride. Those especially who have doubted *some things* only have been subjected to great persecution. The attitude of Jesus is very different. Perhaps no one ever had more doubt to deal with than did he. At his coming practically no one believed on him. "Neither did his brethren believe on him." And yet he was always the most courteous and considerate. Once he said: "If any man hear my words and believe not, I judge him not." He would not perform miracles to satisfy idle curiosity, but as an answer to honest doubt he was always ready to do so. On one occasion when the best prayer a man could offer, because of the doubt which had been engendered in his mind by the failure of the disciples to heal his son, was, "Lord, I believe, help thou mine unbelief," Jesus at once met him on his own ground and healed his son. When Thomas doubted there was certainly room for rebuke, but instead Jesus gave him the evidence.

Our own treatment of doubt may well follow the example of Jesus and the suggestion of Jude: "On some have mercy." The best way to meet doubt is by the unanswerable argument of a life "full of mercy and good works."

II. "Some save, snatching them out of the fire."

This is the method of treatment for the *indifferent*. They must be treated as in immediate danger; and there is no one who is in greater danger than the indifferent—either the indifferent man of the world, or the indifferent, so called Christian. Their rescue requires intense earnestness on the part of the rescuer. A man does not announce a fire in a mild and unemotional manner; and if he did, no one would believe his statement. The indifference of the world will not be overcome until the actions of Christians indicate that they believe that there is immediate necessity of "snatching them out of the fire." Alas, it must too often be confessed, "I have no man like minded who will naturally care for your state."

"Look on my right hand and see;
For there is no man that knoweth me;
Refuge hath failed me;
No man careth for my soul."

This incident is related in "Out and Out." Charles Simeon was summoned to the bedside of a dying brother. Entering the room, his relative extended to him his hand, and with deep emotion said: "I am dying; and you never warned me of the state I was in, and of the danger to which I was exposing myself by neglecting the salvation of my soul!" Nay,

my brother," replied Mr. Simeon, "I took every reasonable opportunity of bringing the subject of religion before your mind, and frequently alluded to it in my letters." "Yes," exclaimed the dying man, "you did, but that was not enough. You never came to me, closed the door, and took me by the collar of my coat, and told me that I was unconverted, and that if I died in that state I should be lost. And now I am dying; and but for God's grace I might have been forever undone." If better authority for earnestness is needed than this, recall the admonition: "Go out into the highways and hedges and compel them to come in."

III. "On some have mercy, with fear; hating even the garment spotted by the flesh."

This is the method to be used for the *morally perverse*. There are some who mistake gentleness and kindness toward the sinful for indifference concerning their sin. The 20th century New Testament renders this clause, "There are others to whom you must shew pity, but with caution." Just as there are some people who cannot stand too much kindness and attention without being spoiled and flattered, so there are those who must be given plain language concerning their sin. There is a place in every age for the language of Nathan: "Thou art the man!" This is contingent, however, on there being some one with the moral authority of a Nathan. Not every one has the credentials for cleansing the temple. It should be understood by example as well as precept that you "hate even the garment spotted by the flesh." If Christians hated sin more, the world would love it less.

Jesus was most merciful toward the penitent, but upon the impenitent he pronounced his woes. The same is true of Paul. Note his earnest admonition in the first Corinthian letter for them to put from them the man who was a fornicator, and then contrast his equally earnest plea in the second Corinthian letter for them to forgive him the offense, in view of his repentance, "lest he be swallowed up with over much sorrow."

No one should be led to trust in a false security; let them know there is danger in sin; "snatch them out of the fire;" "save with fear." Some people will be eternally lost because they have been born in a day when the old preaching of hell-fire and brimstone is out of date. Fear is the primary motive in their lives. No desiring to return to the former days and to preach again such sermons as "Sinners in the hands of an angry God," what shall be done? This: Preach with the utmost assurance concerning the terrible consequences of sin, both in this life and the life to come. "Fire and brimstone" is now accepted as a figure of speech, yet what must the reality be to require such a figure to describe it!

It was sin which fixed the gulf between Dives and Lazarus; it is sin that is capable of turning the world into a veritable hell, and the human heart into a consuming fire; it is sin that is the great enemy of the home, the bane of the state, and the arch fiend that haunts the individual soul; it is sin that pollutes the life, hardens the heart, numbs the brain and damns the soul; it is sin that at first produces a restless conscience, and finally sears as with a hot iron; it is sin that shuts out happiness in this life, and God and eternal felicity in the life to come. Let us, therefore, "become all things to all men, that by all means we may save some," if need be, "with fear." "Knowing therefore the terror of the Lord, we persuade men."

Let us not forget to "make a difference" (A. V.), distinguishing between the "honest doubter," the "indifferent" and the "morally perverse," remembering that while there is but one gospel, there are diversities of application, and that while there is but one disease

LET YOUR STOMACH HAVE ITS OWN WAY.

Do Not Try to Drive and Force it to Work When it is Not Able or You Will Suffer All the More.

You cannot treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill treatment before it "balks," but when it does, you had better go slow with it and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

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—sin—there are many manifestations of the same.

"Let him know that he which converteth a sinner from the error of his way shall save a soul from death and shall cover a multitude of sins."

Southampton, England.



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Methodism and Church Federation.

(Continued from page 623.)

"Go ask my wife!" so we feel like saying in answer to the question, "Are the Methodists disposed to join in federative church work?" "Go ask the Disciples, the Baptists, or the Presbyterians!"

We hope we are within the limits of denominational modesty when we say that, in the main, the Methodists are disposed with Mr. Wesley, still to emphasize the great vitalities of Christianity, both as regards Christian experience and service. We still feel the importance of aggressive evangelism, and are endeavoring to cultivate the "world parish" as if Wesley's spirit was still with us. Like him, too, we seek fresh adaptations to reach the unchurched masses of our times. At this point possibly all churches could learn timely lessons from Wesley, who had phenomenal success in reaching people with the gospel.

Ecclesiastical Trusts.

Theological differences between churches, which have been so sharp and divisive in the past, are fast disappearing, making union easier and federative work more practicable. Perhaps nothing is needed to-day more than Christian directness. Realizing the great needs before us we should make more direct and united efforts to minister to those needs. Possibly the modern trust in the mercantile world affords a pattern, in the way of organization, of what we might do, with a Christian purpose, to ally all Christian forces in the Master's business, asking not, What will be the effect upon our particular church? but, How can we best advance Christ's kingdom.

Unity and Diversity.

A suggestive example in effective federation is afforded by the people of East St. Louis during the floods of a few months ago. The urgent need was felt by all, as the river rose, to protect property and life from the encroaching waters. All citizens regardless of race, sex, creed, or station co-operated in various ways to strengthen and heighten the dike-defences, either furnishing the sand, the bags, or the food to sustain those who labored. Helping to the same end the citizens of St. Louis raised funds, furnished boats, provisions and various supplies; that their unfortunate neighbors might be relieved and sustained. Here is a splendid example of federative efforts embracing all classes of people, stirred by a common sense of need and common feelings of humanity. If we are ever to check the inundation of corruption and irreverence, of worldliness and selfishness, threatening the very life of our cities and citizens there must be more united work on the part of all good people, more non-partisanship in politics, more Christian charity, more religious tolerance, more church federation, more direct Christ-like

service, bringing the gospel supplies to the needy world around us, each denomination and each Christian following more closely the Master's plan, "not to be ministered unto but to minister."

Christian Emulation.

Senator Beveridge in a speech last June voiced our sentiments when he said, Methodism says to every sister church: "Surpass us in zeal if you can; but we defy you to excel us in the cheers of approval with which we will be the first to greet your noblest effort." To every company of Christians, by whatever name it may be known—whether Catholic or Protestant—Methodism exclaims: "Come, brothers, we are with you; we are of you! Your glory is our glory; our triumph is your victory." To every member of every Christian Church Methodism exclaims, as to its own members: "Onward, Christian Soldier, Marching as to war, With the cross of Jesus going on before."

A Call to a Deeper Spiritual Life.

(Continued from page 621.)

the church to-day. Neither of these fields can be cultivated to the exclusion of the other without sad results. Numbers alone will not commend us to God; but a powerful evangelism backed by a corresponding depth of spiritual earnestness. Moreover, the Lord commanded his apostles to tarry at Jerusalem until they were endued with power from on high. Not until then were they ready for their tremendous undertaking. Their endowment, of course, was special and overwhelming, and for a special purpose. But is there not in this the universal truth that the church most powerful in evangelism will be the one that tarries longest to receive by communion and devotion the endowments of the spiritual life?

Still further, there is being sounded to-day an unmistakable note as to personal consecration. God will have his work done by those who are absolutely consecrated to him. A call for the absolute surrender of time, talent and self to the will and work of God is for this, as for all ages, needful. Nothing short of this will suffice.

The Word of God is to the spiritual life what the manna was to the bodies of the Israelites in the days of their wanderings. A Bible-reading people will be spiritual.

A devout prayer-life is essential to spirituality. Aside from the power of prayer, one of its chief benefits is soul-culture. A prayerless life can never have power either with God or men.

A call to a deeper spirituality is yet a call to the maintenance of a higher ethical standard. High living reacts powerfully upon spirituality. It still remains true that only the pure in heart shall see God.

The Quiet Hour

I must be about my Father's business.—*Jesus.*

I must work the works of him that sent me, while it is day, for the night cometh when no man can work.—*Jesus.*

In diligence, not slothful; fervent in spirit, serving the Lord.—*Paul.*

He that avoideth not small faults, by little and little falleth into greater.—*Thomas a Kempis.*

"We are to keep ourselves from opportunities to sin, and God will keep us from sin."

"God is better served in resisting a temptation to evil than in many formal prayers."

Some temptations come to the industrious, but all temptations attack the idle.—*Spurgeon.*

The poorest education that teaches self-control is better than the best that neglects it.—*Sterling.*

The fact is that sin is the most unmanly thing in God's world. You never were made for sin and selfishness. You were made for love and obedience.—*J. G. Holland.*

If you are idle, you are on the road to ruin; and there are few stopping places upon it. It is rather a precipice than a road.—*H. W. Beecher.*

If you would be healthy, be good; and if you would be good, be wise; and if you would be wise, be devout and reverent, for the fear of God is the beginning of wisdom.—*J. S. Blackie.*

Sin is to be overcome, not so much by maintaining a direct opposition to it, as by cultivating opposite principles. Would you kill the weeds in your garden, plant it with good seed; if the ground be well occupied, there will be less need of the labor of the hoe. If a man wished to quench fire, he might fight it with his hands till he was burnt to death; the only way is to apply an opposite element.—*Andrew Fuller.*

My soul, be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.
Ne'er think the victory won,
Nor lay thine armor down;
Thy arduous work will not be done
Till thou obtain thy crown.
—*Heath.*

Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, oh leave me not alone,
Still support and comfort me!
—*John Wesley.*

Eternal God, Fountain of all love, trusting in Thy love, I come before Thee, to speak to Thee, to ask Thee for Thy love. Thou knowest all I would ask Thee if I dared; Thou knowest how I would love Thee if I could; Thou knowest all I would hope of Thee, if mine own unworthiness did not keep me back. Yet Thou givest me the longing, Thou wilt give what I long for, even Thyself, whom I long for. Thou preparest the heart. Prepare my heart, O loving God, that I may long for Thee more, adore Thee more humbly, ask at least, with all the desires of my heart, all which Thou art ready to give me, which Thou hast prepared for me, if I love Thee. Make me to love Thee through all Thy love for me, through Thine own love in me. Amen.

Family Circle

Tolerance.

When? Abraham was young, there sought his tent,
Pitched on the plains of Ur among the herds,
A desert-farer, tremulous and bent
With years and travel, whom with simple words
The shepherd welcomed—bathed his wayworn feet,
Assuaged his thirst, before him deftly placed
Cool melons, honey and the sodden meat
Of late-weaned kids; but when in famished haste
The stranger reached to banquet, gently set
His hand upon his guest's, and murmured low,
"Thy pardon, brother. Dost thou not forget
To praise thy God from whom all blessings flow?"

The stranger answered, mocking, "Nay, good youth!
But much I fear thy wit is held in thrall
To lying, priest-spun legends. Know the truth!
There is no God! 'Tis nature gives us all."
First Abraham chid gently; but a fire
Lurks in the tongue; and lastly, taunted sore
With blasphemies, the shepherd rose in ire
And drove the gray-haired scoffer from his door.

To him, yet brooding wrathfully behind
His tent fold on that deed in anger done.
A Voice spake, grateful as the summer wind
Among the cedars: "Abraham, my son!"
The shepherd answered: "Father, here am I."
"Where is the stranger guest that hither came?"
It breathed again. The strong chief made reply.
"I cast him forth! He did deny thy name,
Almighty Lord!" Then spake the voice divine
In solemn blame: "My son, thou didst not well."

"Did I not frame his body e'en as thine?
Did I not cause the same red blood to swell
His pulsing veins? Have I not blessed ye both
With the same laughter, sorrows, joy and tears?
Though he reviled my name with mock or oath
Have I not borne with him these many years—
Three score and ten—still patient of the worst
In speech and deed? Yet hadst thou not the grace
The while he stayed his hunger and his thirst
Gently to bear with him that little space?"
—Arthur Guileman in the Youth's Companion.

What the Alarm Clock Said.

By Helen A. Hawley.

"You must certainly buy an alarm-clock, Ruth. I don't like to have you wait another night. You'd better get it this evening on your way to meeting; the stores will be closed when you come out. Get one of those little dollar clocks; you can wrap it in your scarf when you go into meeting, and no one will see it." Mrs. Trueman laid her hand tenderly on her daughter's cheek.

"I can't have you waking at all hours for fear it is time to get up. You're growing pale already," she added.

Mrs. Trueman and Ruth did their own housework, and had recently taken two mechanics as boarders. These men must have an early breakfast, and Ruth had the new experience of rising at half-past five. She insisted that it was her place to be the first one up, to start the kitchen fire and set going preliminaries of the

breakfast, which her mother, more skilled in cooking, completed. Ruth dropped to sleep soon after her head touched the pillow; but these new responsibilities wakened her easily, and she was lighting matches at all hours of the night to see whether it was time to get up. She said she never could tell whether she had slept one hour or six, when once aroused.

A protracted meeting was in progress, conducted by a devoted evangelist; but thus far the interest had not been such as usually resulted from his efforts. Night after night the church was filled with listeners; but, while Christians were somewhat revived, there was next to no response from the unconverted.

Ruth attended the meetings whenever she could. She was already one of the Lord's own, and very earnestly she prayed for one and another who were still strangers to his love.

On this night, in accordance with her mother's wish, she bought a clock on the way to service, and received careful instructions how to set it, the dealer assuring her that it was quite run down then. Concealing it under her coat, she went on to the meeting, which soon seemed to her more solemn than any which had preceded.

Then, just as the evangelist was pleading with all his heart, and the stillness of the audience was intense, that unlucky alarm-clock started! Whir-r! Whir-r! Whir-r! The speaker lost his hold. The solemn interest seemed at an end. Many faces turned toward the sound; some smiled broadly; the children tittered outright. In Ruth's confusion she tried to smother it, but to no avail. Would the thing never stop? At length, with flaming cheeks, she almost ran from the place, scarcely halting until she reached home.

"Oh, mother," she exclaimed, "this dreadful clock has spoiled the meeting! I was so ashamed—and the man said it wasn't wound. There were two or three just alike, and he must have put up a different one from what he showed me first."

By degrees Mrs. Trueman reduced Ruth's incoherent words to sense. "You are not to blame at all, girlie, and have no need to feel ashamed."

"But it was so ludicrous, mother; and they laughed—laughed!" Ruth repeated in a tragic manner.

"Naturally they did, and I am as sorry as you are. But it was only unfortunate."

Was it unfortunate, though? The evangelist deemed it so, certainly, when he tried to gather the scattered thoughts from so many brains back to his important theme. Sadly he realized that one brush of the ridiculous has power to sweep aside the most sacred impulses. It was some minutes before he could regain any hold, and at the close with sinking heart he gave the usual opportunity for any who wished for prayers to rise. No service of his should end without this offer, but the glance he sent over the audience that night was perfunctory. To his joyful surprise, to the surprise of every one present, a young man arose immediately, and not only stood for a long minute, but said in a distinct tone, "I ask your prayers." And then, after the general dismissal, a few



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faithful souls gathered about the young man, praying for him, helping him to find the One who has promised a welcome to all who come.

The next evening, both Ruth and her mother went to meeting.

"You must go to keep me in countenance," Ruth said. "I couldn't have the courage to face the people I know after last night;" and, though Mrs. Trueman answered, "Silly girl!" she quite understood her daughter's embarrassment.

There was a new feature that night. The leader, more sure of his ground, after a short exhortation, threw the service open for testimony; and the same young man rose again, with face illumined. At sight of him, Ruth found self-control was difficult. It was Jack—Jack Henderson! For him to testify in meeting meant a great deal to Ruth! This is what he said:

"When I was a little fellow in my home five hundred miles from here, because I liked to lie in bed late, my father gave me an alarm-clock to break the lazy habit. He told me when it went off it would always say, 'Now! Now!' and I was to jump up the instant I heard it. I came into the meeting last night with no motive other than curiosity and to pass the time. When that clock started off, it seemed funny to most of you; but, I'm telling you the

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truth, to me it said, 'Now! Now!' just as it used to; only in some way the words were linked with the speaker's message; both were from God. They repeated, 'Now is the accepted time,' 'Now is the accepted time.' I expected to be a Christian some day, but last night I couldn't get away from that 'Now!' I don't know who had the clock. I couldn't look around then, but I shall always be thankful it was here to speak to me. For"—he hesitated as if to make his declaration more emphatic—"for it made me arise and go to my Father, and He has received me for Jesus' sake. From now on, God helping me, I am a Christian."

No one smiled over the incident after that. There were tears of joy on many faces; there was conviction working in other hearts. It was the beginning of a harvest of souls.

As Ruth and her mother started for home, Jack Henderson joined them.

"Oh Jack," the girl said, "what a glad surprise!"

"You weren't here last night," he answered. "I looked for you at the close."

"And you didn't know! It was my clock went off; and, when it wouldn't stop, I simply had to run away."

"Your clock!" The young man's voice trembled as he said it. "So you helped in the great decision. The thought makes me happy."

"Oh, but Jack, I have been praying for you a long time." Ruth hardly realized what that admission meant, but the gentle pressure of her hand on his arm added force to the words; and Jack laid his other hand over hers in a caressing touch.

Mrs. Trueman, who was walking on the other side of Ruth, discreetly closed her ears, repeating the while to herself,

"God moves in a mysterious way,
His wonders to perform."

—*Christian Endeavor World*.

"Have you taken everything you need, Jim?" asked the mother of James Delaney Atherton, aged twelve, who was about to start for a week's trip. "You'd better let me look at your bag." "Everything's in it," said the boy, in a fever to be off. "Every single thing I need." "Brush and comb?" queried the mother. "Brush and comb!" cried James Delaney Atherton, indignantly. "Why, mother Atherton, I thought I was going on a vacation!"

George Gould once engaged a stenographer, but said nothing about the time he was to report in the morning. The man came in at ten o'clock, and found Mr. Gould hard at work. The next morning he came at nine. Mr. Gould was there. The third morning, the stenographer, willing to work and anxious to please, arrived at eight. Mr. Gould looked up from his desk, covered with papers, and remarked, "Young man, I should like to know what you do with your forenoons."

In the Pantry.

By L. M. Montgomery.

Johnny Wright was in the big pantry behind the stairs, eating a saucer of plum jam which Nora had left there for him. Ellis saw him there and, partly because he thought Johnny had no business to be eating the jam and partly because he was far too fond of teasing his small brother, he softly shut the door and slid the stout, old-fashioned iron bolt into place so noiselessly that Johnny never knew he was locked in until he had swallowed his last spoonful and tried to get out.

Ellis went off laughing. He meant to let Johnny out in about a quarter of an hour; but Stan Herbert from across the way called to him to go over and help him develop some photographs he had taken, and Ellis forgot all about the small boy bolted in the pantry. Goodness only knows how long Johnny would have had to stay there—for the only window in the pantry was a tiny one high up near the ceiling—had not Mamma Wright come home sooner than she expected and, hearing a rumour in the pantry, let the prisoner out.

Johnny was very cross and I can hardly blame him. It is not good for the temper to be locked into a hot pantry on a hot day when you are only eating the jam you were told you could eat. Johnny had been in the pantry only half an hour, but he was convinced that he had been there "for ages," and he had been there long enough to miss what he called "a very 'portant 'gagement."

He had promised to meet Elmer Herbert and Willie Grigson in the park at two o'clock. Willie's uncle was going to take them bathing. The time was long past, and of course they were gone and Johnny had no idea where to look for them, even if mamma had been willing to let him start off alone.

Johnny grimly resolved that he would "pay Ellis back." This was very wrong in Johnny, of course, but then you know even small, nine-year-old boys are human when they have missed a very 'portant 'gagement. Besides, Johnny had already endured a good deal at Ellis's hands.

He brooded over his wrongs all day, and went to bed still full of resentment. Ellis was not coming in until late. He had gone over to Westmouth to attend a baseball practice with the Westmouth nine.

About eleven o'clock Johnny woke up with a jump. He heard a noise below, and knew that Ellis had returned. The noise was in the pantry. The remembrance of his wrongs rushed over our small boy's soul. He crept out to the landing and peered through the banisters to the moonlit hall below. The house was so still that Johnny felt creepy, and the pantry door was shut, but he knew Ellis was inside, getting a snack before coming to bed.

Johnny made up his mind what he would do. He softly crept down the stairs, a little, white-clad figure. The stairs creaked until Johnny thought every soul in the house would be rush-

ing out to see what the noise was about. That is a habit stairs have at night, you know.

But Johnny got down without disturbing any one. Noiselessly he crept along the hall. He had not stalked Indians with Willie and Elmer times out of mind for nothing.

Outside the pantry door he halted. He could hear Ellis moving about inside and softly rattling the dishes. Johnny shot the bolt noiselessly into place and then crept back upstairs with a chuckle.

"We'll see how Master Ellis likes being locked in the pantry for hours at a stretch himself," said Johnny, vindictively, as he shut the door tight and scrambled into bed. "If he makes ever so much noise nobody'll hear him. Father and mother's room is too far away, and Nora sleeps like the dead. I've heard her say so."

He shut his eyes tight and resolved to go right to sleep. Then Johnny's conscience began to trouble him. He had never known he had a conscience before, and he didn't know now what it was. But he felt uncomfortable. Something worried him. He tried to think of all the tricks Ellis had played on him, but could only remember all the nice things that Ellis had done for him. He thought of the day he had cut his foot and couldn't go to the picnic and Ellis had stayed home, too, and read to him and made taffy for him.

Johnny rolled over on his pillow and groaned. If this was revenge he didn't see anything very sweet about it.

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He would count a thousand and see if that would put him to sleep. One—two—three—four—five—six—seven—Johnny sat up in bed suddenly. He was going down to let Ellis out.

Just then the door opened and Ellis, lamp in hand, walked unconcernedly in.

"Oh, so you got out yourself?" said Johnny.

"Hello, youngster, aren't you asleep yet?" said Ellis, patronizingly.

"How did you do it?" persisted Johnny.

"Do what, kid?"

"Why, get out of the pantry. I bolted you in—and I was just starting down to let you out. I don't know how you ever managed to open it yourself. I'm sure I bolted it good and tight."

"You've been dreaming, Johnny-kid. That's what's the matter. I wasn't near the pantry to-night. Didn't need to be. Ted Stavert's mother over at Westmouth gave us a dandy lunch. Ice cream and"—

"I wasn't dreaming," said Johnny, stubbornly. "I tell you I heard some one in the pantry and I went down and locked the door to pay you out for locking it on me. If it wasn't you, who was it?"

Ellis looked puzzled. Johnny certainly seemed to be wide-awake and in earnest. But if his story was correct, who or what was in the pantry?

Suddenly Ellis thought of a burglary that had been committed on their very street two weeks ago. A house had been entered and a good deal of plate stolen. The police had been unable to capture the thief or recover the booty. Ellis thought of all the silver in the pantry drawers and of Grandma Wright's spoons.

"You stay here, Johnny," he said. "I'm going to wake father up."

Mr. Wright listened to Ellis's story in amazement. Johnny was brought out into the hall and stoutly maintained his story under much cross-questioning. Finally Mr. Wright telephoned to the police station. Two men came down and they opened the pantry door.

There was a burglar and they captured him and took him off to the police station, having first relieved him of the Wright silver. He was a young fellow and seemed too frightened and bewildered to resist. The booty he had carried off in his former raid was found and returned to its owner later on.

Johnny Wright was the hero of the town for nine days. He did not enjoy it; somehow, Johnny had very little to say about his exploit. Although it had turned out well he was ashamed of it. Mamma Wright had talked a little talk to him about giving way to revengeful feelings. She said the fact that it had all turned out so fortunately was no excuse for the motive. Johnny hung his head and promised that he would never again try to pay people out.

Ellis got his talking to from his father. I do not know just what Mr. Wright said to him, but I know that Ellis never played any more tricks on his small brother. He went from his conference with his father straight to Johnny.

"Look here, sonny," he said, manfully, "I'm sorry for locking you into the pantry and putting ice down your back and knocking over your Indian ambush and hiding your air gun and all the rest. Forgive your penitent brother and he'll let you alone after this."

"G'way with you," said Johnny, very red in the face.

But he told Elmer and Willie that afternoon that Ellis was a splendid brother and he meant to be just like him when he got big.—*The Congregationalist and Christian World.*

Tommy's Dream.

Tommy had a curious dream one night. He had been kept in from play to help his father. But, instead of being proud to think that his father wanted his help, he was very cross about losing his play—so cross that his father quietly remarked he would not ask him to stay in again.

When he lay down to sleep that night, he dreamed that two angels were sent down to earth to make a record of all the nice loving things the boys and girls were doing. One angel was to take note of the big things that were done, and the other was to write down all the little, unnoticed deeds of life. They parted as they reached the earth, and, when they met again on their way back to heaven, they compared notes. One had scarcely filled two pages of his book.

"There are not many conspicuous things done after all," he said, in explanation.

"I have scarcely found time to write down all that I have seen," said the other angel, and he showed a little book filled from cover to cover with the record of loving little deeds.

Tommy's heart stood still, and he thought, "My name must be there, too, for it was a nice thing to stay in and help father."

Then he heard the angel explaining why there were some boys and girls he did not take any notice of at all. "They

did nice things," he said, "but they were so cross about it and so unwilling, that I could not write them down. For you know I was told only to record the loving deeds of life."

Then Tommy woke up, and as he lay still and thought about it, he knew that he could not possibly have been in the angel's book that day.—*Ram's Horn.*

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With the Children

By J. Breckenridge Ellis

M. J. O'Dell, Lebanon, Mo.: "Inclosed, you will find a letter from Brother Buckley, who sends one dollar for our Advance Society Orphan Fund. May the Lord put it in the hearts of many to help in this work. I am waiting, hoping, praying, and trying to be patient till we may know the result. I do not want to be disappointed in our society, and do so much want the enterprise to be successful, if it is the Lord's will. I send two dollars. I would have sent it sooner, but we live in the country, and sometimes it is inconvenient sending and getting the mail." (It is the Lord's will that we take and rear an orphan, if the members contribute; and it isn't his will if they don't. Now we have heard from the country, isn't it about time that we hear from the towns? The three dollars in this letter bring our sum total up to \$5.40.)

Harry Buckley, Lawrenceburg, Ky.: "I have just read the article in the children's department of the CHRISTIAN-EVANGELIST, asking the Av. S. to adopt an orphan, and I am much pleased with the idea. I send herewith one dollar for that purpose" (which is mentioned above.) "I hope you will get so many letters with dollars in them that you will not have time to read the letters if they are long." (I still have plenty of time to read all coming.) "I close with a silent prayer for the success of this most worthy project." (I think we too often underestimate the effect of such prayers. I believe they will bring us out of our trouble and lead us to success. Hurrah for Brother Buckley! He sends a dollar for our cause, and after he has done his part, he turns to God and asks him to help us. Well, I'll give a dollar, and my prayers. That brings us to \$6.40.)

Harry Asbury Stevens, Akita, Japan: "I am a little boy 6 years old. I have my lessons every morning. Mother told me about the Av. S., and I want to join. Mother wants to join, too." (The Av. S. is proud to have members in Japan, and especially proud to have a little boy of six, and a mother. I am glad you did not write to me in Japanese.) "We have been keeping the rules three days. I can read in the first reader and remember my Bible verses, but mother reads the history and poetry to me. I will tell you about my friends. The first is Black Beauty—she is a donkey. She is 6 years old, too, and tall enough to reach to father's vest." (Most feel like you are twins?) "I thought we fed her sawdust and straw, but they said it was mashed beans and straw. My next friend is Goo—she is a dog." (In our country, we say *he* is a dog.) "This summer I received a telegram from her, and this is what it said: 'Six puppies.'" (Yes, *she* was all right.) "They are so cunning. One's name is Baby; it's last name is Coal, because he is so black and his eyes just shine. I have chickens, pigeons, and two canary birds, Jack and Jill. My turtle hung himself the summer I was away." (Poor, faithful, loving old

turtle! How it must have pined for you before committing suicide!) "We are feeding a queer worm on apple-beans, because that was the kind of tree he was on when we got him. Pretty soon he will wrap himself up in his cradle and we can see what kind of a butterfly he will make. Now I am very busy making boxes for my collection of seeds. I want to be your little friend." (You must tell us about that worm when it changes. We are so interested in it. I am glad you didn't send it in your letter, however. Tell us something about Japan. Is it true that all the pans you buy in the stores have a great big letter "J" painted on them?)

Mrs. B. Hunt, Fry, I. T.: "Please find inclosed for the Advance Society Orphan Fund \$2, 50 cents of which my little 6 year old son sends in pennies and nickels. I pray for the success of this most noble work. I am a constant reader of the CHRISTIAN-EVANGELIST, and of 'With the Children.'" (The Av. S. loves your little boy for sending his pennies and nickels to help our orphan. May his heart always be touched by the needs and sorrows of others, for it is in giving that we draw nearest the life of Christ. Here we have \$8.40, for our orphan.)

Martin Henningsen, Dike, Ia.: "I submit report of my first quarter's work in the Av. S. If it meets the requirements, I would be pleased to have my name on the Honor List." (Very good report; average of 91 Bible verses per day, and 415 lines of poetry and 16 pages of history each week.) "I dare not say, 'I will meet you at the World's Fair,' for many things may happen before then. But if it pleases God, I will find you there."

Mary Huffaker, Lexington, Mo.: "I send my report for the 1st quarter. I am now beginning the 6th week on my 2nd. It is not so easy to keep the rules and go to school." (I select her report of the 12th week, though some of the others show more work done, as an example of this report: Two chapters of the Bible two days, and one the other days; 121 lines of poetry—Cowper's 'On the Receipt of My Mother's Picture'; 11 pages of Rader's history; quotation from Irving—"A tart temper never mellows with age, and a sharp tongue is the only edged tool that grows keener with constant use.")

Donnie Swift, Billings, Mo.: "Inclosed find 25 cents for the Av. S. Orphan. I think it is a good plan." (And proves she thinks it. As I said the other day, Donnie was our 393rd to join. This now makes a total of \$8.65 for the orphan.)

Edna Shriver, Nebo, Ill.: "I have nearly kept the Av. S. rules three quarters. Last night was prayer-meeting; Ethel and I went. We read the lesson to the audience. We had a fine meeting. I have learned to play a few little exercises on my new piano." (Do please learn to play them "off," so you won't have to say, "I can't play without my notes!" If the piece is just an inch long, I'd memorize it, if it burst my head. And you'd better know a piece just an inch long, and be able to play it, than not to know a piece of five pages and not be able to play it unless you go home and stick it up before your nose and play it there where nobody wants to hear it.) "Pa-

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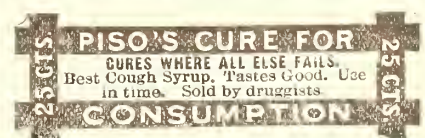


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pa's Christmas goods came in yesterday, and mamma and I went up to see them." (Any horns?) "I have read all the New Testament, and the old to Isaiah, the 20th chapter. I read every night in it. Grandpa sent it to me." (I know he will feel richly rewarded.) "Blue and old gold are pretty for our badges. I have a large book of the United States, I will try to read for my history. One night I read 666 lines of poetry in about half an hour." (This is certainly high speed. I only hope the poetry won't hold out. But remember you don't see the landscape so well, when you are going a mile a minute.) "I must close now and get my lessons."

Fannie Newman, Lexington, Mo.: "I hope by this time you have received something from all the young folks you have been so kindly entertaining for so long a time, for the Av. S. Orphan. I cannot imagine anything more beautiful than for the young people to carry on the grand and good work suggested in your department. I am not one of the young, but I am one who loves them." (And she sends 50 cents, which brings our amount to \$9.15. Twelve dollars will support an orphan for one year in India. Will any body else help, or must I return this \$9.15? I believe we will succeed. I hope next week to be able to tell you we have succeeded.)

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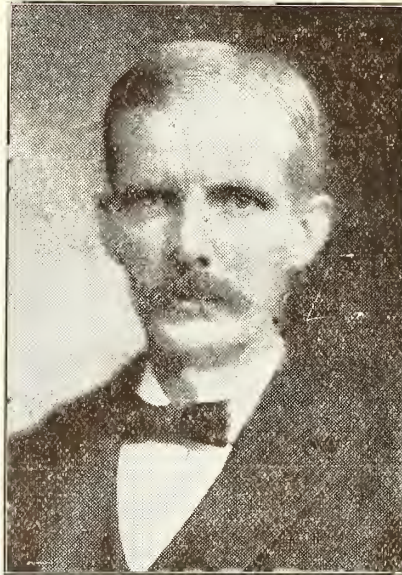
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Vol. XL.

November 19, 1903

No. 47

CONTENTS

Current Events.....	647
EDITORIAL:	
"The Good Will of Him that Dwelt in the Bush".....	649
A Jew's Rebuke of Christians.....	649
The Beginning Place.....	650
Editor's Easy Chair.....	650
Notes and Comments.....	651
CONTRIBUTED ARTICLES:	
Giving Thanks Always for All Things, F. D. Power.....	653
On Reading and Readers, W. D. Howe.....	652
The New Birth of John Storkins, Fremont Warren.....	654
Recent Literature of the Disciples.....	656
Thanksgiving, Josephine Wetherby.....	657
God's Kingdom (poem), Thomas Curtis Clark.....	657
NEWS FROM MANY FIELDS:	
Arkansas.....	658
Indiana.....	658
Iowa.....	658
Kentucky.....	658
Nebraska.....	658
Buffalo and Vicinity.....	659
Baltimore.....	659
Northern California.....	659
Michigan.....	659
THE SUNDAY-SCHOOL.....	660
CHRISTIAN ENDEAVOR.....	661
MIDWEEK PRAYER-MEETING.....	661
CURRENT LITERATURE.....	662
OUR BUDGET.....	666
CORRESPONDENCE:	
The Convention in Retrospect.....	668
Ministerial Exchange.....	668
Texas Mission.....	668
C. W. B. M. in Missouri.....	667
Calamity at the Southern Institute.....	669
Greetings from Dr. Rhijnhart.....	670
Dr. Willett's Lectures at Fayetteville, Arkansas.....	671
MARRIAGES.....	671
OBITUARIES.....	671
EVANGELISTIC.....	672
THE FORUM.....	674
THE QUIET HOUR.....	675
FAMILY CIRCLE.....	676
WITH THE CHILDREN.....	679

our own country in the opening years of the twentieth century. Failure would not only be a dreadful thing for us, but a dreadful thing for all mankind, because it would mean loss of hope for all who believe in the power and the righteousness of liberty.

Therefore, in thanking God for the mercies extended to us in the past, we beseech Him that He may not withhold them in the future, and that our hearts may be roused to war steadfastly for good and against all the forces of evil, public and private. We pray for strength and light, so that in the coming years we may with cleanliness, fearlessness and wisdom do our allotted work on the earth in such manner as to show that we are not altogether unworthy of the blessings we have received.

Now, therefore I, Theodore Roosevelt, President of the United States, do hereby designate as a day of general thanksgiving Thursday, the 26th of the coming November, and do recommend that throughout the land people cease from their wonted occupations, and in their several homes and places of worship render thanks unto Almighty God for His manifold mercies,

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington, this 31st day of October, in the year of our Lord one thousand nine hundred

and three, and of the independence of the United States the one hundred and twenty-eighth.

THEODORE ROOSEVELT.

By the President.

JOHN HAY, Secretary of State.

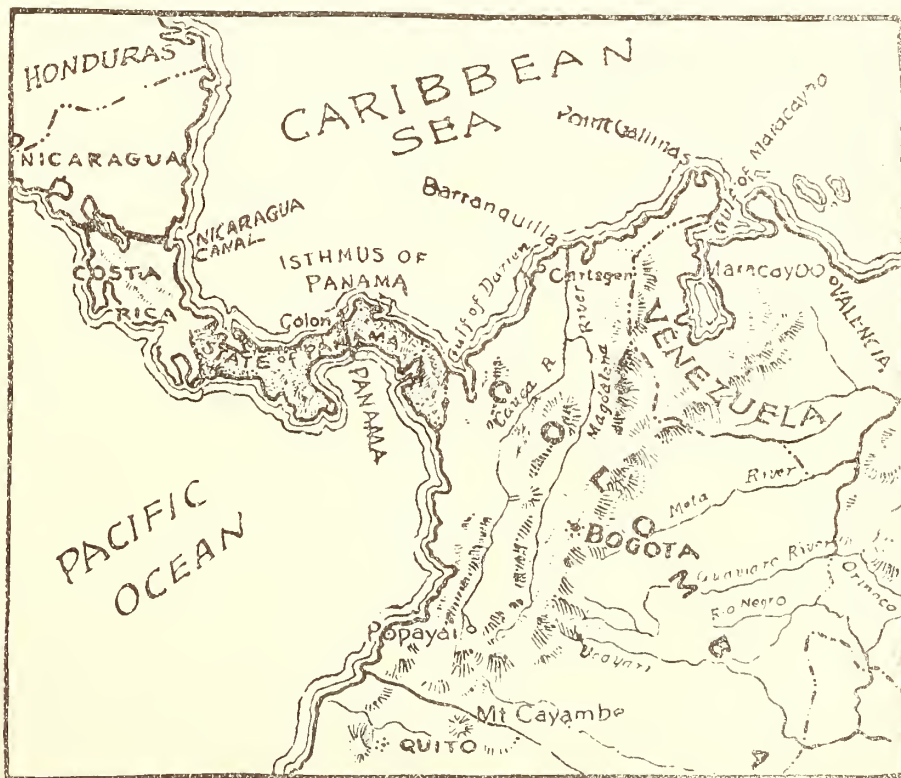
The new republic of Panama has come safely through the first week of its existence. It has been formally recognized by our state department by the reception of its diplomatic representative at Washington; France and Italy have given notice that they will take similar steps; the rumored appeal of Colombia to Germany for assistance in winning back the lost province met with no encouragement whatever; and it seems highly probable that the new government will be generally welcomed into the family of nations of which it is the latest born and feeblest member.

Peace commissioners from Bogota have gone to Panama to offer concessions to that province on condition that it will remain a part of Colombia. The United States has placed a gun-boat at the disposal of the Colombian commissioners so that they may meet there on neutral ground the representatives of Panama. Rear Admiral Walker has been dispatched to Panama to have charge of all matters connected with the negotiations for a new canal treaty. Colombia's threats to win back the lost province by force of arms are not taken seri-

Current Events

The season is at hand when, according to the custom of our people, it falls upon the President to appoint a day of praise and thanksgiving to God.

During the last year the Lord has dealt bountifully with us, giving us peace at home and abroad, and the chance for our citizens to work for their welfare unhindered by war, famine or plague. It behooves us not only to rejoice greatly because of what has been given us, but to accept it with a solemn sense of responsibility, realizing that under heaven it rests with us ourselves to show that we are worthy to use aright what has thus been entrusted to our care. In no other place and at no other time has the experiment of government of the people, by the people, for the people, been tried on so vast a scale as here in



ously. The Isthmus of Panama is cut off from Colombia by almost impassable mountain chains and morasses. The only practicable mode of access is by sea and the United States government has made it clear that its vessels are there to prevent the landing of hostile forces upon the Isthmus. The territory of the new republic and its geographical relation to the country from which it has seceded are shown in the accompanying map. In compliance with the request embodied in a recent resolution of the House of Representatives, the President has transmitted to that body the documents relating to the Panama resolution and showing the attitude of our government toward it. Most of these documents had already been made public. An incident most extraordinary from the diplomatic standpoint is a communication sent by President Marroquin of Colombia to our Senate, protesting against President Roosevelt's action in recognizing the government of Panama.



President Roosevelt's message to Congress at the beginning of its special session was a very brief document devoted solely to the Cuban reciprocity treaty. In brief and forcible phrases he urged Congress to adopt at once such legislation as will give effect to the commercial treaty which was approved by the senate at the last session and subsequently ratified by the Cuban government. He argues that such legislation is demanded both by our interests and by our honor. The Platt amendment committed us to the theory that our government occupies a unique attitude toward Cuba. If that attitude gave us the right to demand certain things from her, it gives her the right to expect from us certain special concessions. The concession which will do the most good to her and the least harm to us—which will, in fact, in the opinion of the most competent judges, be quite as beneficial to us as to her—is the adoption of a scheme of reciprocity which will come as near as possible to making Cuba commercially a part of the United States. The House has agreed upon a rule which will bring up the treaty for the final vote without amendment on Thursday of this week. The action of the Senate will be less prompt and it is doubtful whether any action will be secured in that body during the special session.



In addition to bribery in the municipal assembly, and frauds in the elections, St. Louis has been the scene of a series of daring naturalization frauds. A series of trials in the federal court has resulted in the conviction of three of the guilty parties: Thomas E. Barrett, Marshal of the St. Louis Court of Appeals and

Chairman of the State Democratic Committee; John P. Dolan, chairman of the St. Louis Democratic Committee, and Frank Garrett, a member of the police force. Other indictments are pending, including one against Al Morrow, Governor Dockery's private secretary. The naturalization frauds were committed to create voters for the election a year ago. The investigation of the baking powder scandal in the last session of the Missouri legislature continues to furnish frequent sensations, the latest of which is the indictment of W. F. Zeigler, the president of the \$20,000,000 baking powder trust and chief patron of the "Missouri Health Society," of which Senator W. J. Stone was the spokesman and representative. All the corruption is not in Missouri. United States Senator C. H. Dietrich, of Nebraska, and Postmaster Fisher, of Hastings, Neb., have been indicted for conspiracy and bribery. Evidence presented to the grand jury indicates that Fisher paid Senator Dietrich about \$1,300 for his appointment as postmaster.



The south side street car lines in Chicago have been for several days almost completely tied up by a strike. There has not been a great deal of violence—not more than is the almost inevitable accompaniment of a strike. The questions at issue cover almost the whole range of possible points of disagreement between employers and employees. The strikers demand an increase of wages which the company refuses to give on the ground that there has been no considerable increase in business since the advance in wages a year ago. The strikers demand that only union men shall be employed. The company refuses to accept this condition. In a statement to the governor, the president of the union says they wish only to prevent discrimination against members of the union. The strikers demand a working day of not more than eleven hours nor less than ten, and that some arrangement be made by which employes would not be compelled to lose time while waiting for their runs. The company has declared itself unable to make such an arrangement. We cannot from present information profess to judge of the merits of the controversy. But upon this last point it seems clear that the strikers have some ground for complaint. There are cases on record where men have been compelled to wait at the car sheds nearly all day ready for an assignment at any moment and then sent out for nearly all night. Such conditions, which ignore the fact that the human machine cannot give good service unless it is well cared for, not only invade the rights of the workman, but are a menace to the traveling public. A man who has not had opportunity to get a reasonable amount of sleep cannot be in proper condition to

take a swiftly moving car safely through a crowded city.



Russia and Japan are reported to have reached an agreement according to which Russia is to withdraw her troops from Korea, and Japan is to withdraw her protest against the Russian occupation of Manchuria. Such a compromise is a most natural one. Japan has no special interest in keeping Russia out of Manchuria except the general desire to prevent Russia from increasing her hold upon the far east. On the other hand, the maintenance of Korea's independence is a matter of vital importance to Japan, while Russia can afford to wait until digesting some of her new acquisitions before proceeding to swallow other territory in that direction. The Russo-Japanese agreement does not by any means indicate that Russia has ceased to covet Korea. It means only that she is willing to exercise patience, which is the chief element of Russian diplomacy. But while Japan has withdrawn her protest against the Russian occupation of Manchuria, and England has declined to interfere and all of the other powers are disposed to acquiesce, China herself is planning resistance. An army is being sent to occupy Manchuria and, if current reports are to be trusted, there is some prospect of war between China and Russia. If it should come to this, the result would only be an opportunity for Russia to tighten her grasp upon Manchuria and find a pretext for still further aggressions.



Brevities.

Circuit Attorney Folk, of St. Louis, has been invited to deliver the commencement address at Harvard next June.

In reporting the elections, we stated that the Republican candidate for governor of Rhode Island was elected by a narrow margin. The complete returns wiped out this margin and showed that the Democratic candidate was elected.

By the will of Gordon McKay, a millionaire inventor of shoe machinery, Harvard University is to receive almost his entire fortune, which is to be devoted to the establishment of a school of applied science. Four million dollars will be available at once, and it is expected that several millions more will be realized when the estate is entirely settled.

It has recently been stated by high authorities that liquor is responsible for most of the crimes of negroes which are cited by some as affording adequate provocation for lynching. In commenting upon this, Leslie's Weekly adds: "We believe that investigation would establish the fact that no lynching affair was ever lead by sober men or in a community where no saloons were allowed to exist."

"The Good Will of Him That Dwelt in the Bush."

In these Thanksgiving times we naturally turn our thoughts to the things for which we should be grateful and for which we should render thanks to Almighty God the Source of all our blessings. One of the greatest men in all the past, in enumerating the things for which he blessed God, said:

"Blessed of the Lord be his land:
For the precious things of heaven, for the dew,
And for the deep, which coucheth beneath,
And for the precious things of the fruits of the sun,
And for the precious things of the growth of the moons,
And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills,
And for the precious things of the earth, and the fulness thereof,
And the good will of him that dwelt in the bush."

It would be difficult to find in all literature a more comprehensive summary of the things for which we should be thankful than is embraced in these beautiful lines of the great Hebrew prophet and lawgiver. It is remarkable, too, how well they express the causes for gratitude in our own land and in our own time.

There are, first of all, "the precious things of heaven," only one of which is specified, "the dew." But that stood for much that was desirable in a land where the dew fulfilled so important a function in promoting and reviving all vegetable life and growth. No doubt this poet-prophet had in his thought, too, the blue skies which dropped benediction on the land, and all the starry hosts that came out on the plains of night to witness to the power and wisdom of God. There were the clouds, too, with the early and latter rain, and the sun to rule the day, and the moon the night.

"The deep which coucheth beneath"—the great wide sea, with all its wealth of life and beauty. It was a source then as now of health and of food for the sustenance of man. Today, far more than in the time of Moses, it is a source of wealth, both by the wide commerce which it floats, and by the treasures which are taken from its depths. A large amount of the world's population live upon the deep and gain their livelihood from pursuits connected with it. In giving thanks for the deep blue sea that couches beneath the blue heavens, we give thanks for all our commerce upon the ocean, for all the food and other treasures we gather from its storehouse, and for all the joy and health which it imparts to our race.

In "the precious things of the fruits of the sun," and "the precious things of the growth of the moons," are included vegetable life and growth, or the products of husbandry. How much have we to be thankful for in that respect in this favored land of ours! We have been blessed with abundant

harvests, and field and orchard have yielded generous returns for the labor of the husbandman.

Nor does this inspired writer forget "the chief things of the ancient mountains," and "the precious things of the everlasting hills," by which, we may suppose, he means all the precious metals which have been gathered from their ancient deposits in the hills and mountains thrown up in the great upheavals of nature. "The precious things of the earth, and the fulness thereof," may include all else not included in the foregoing list of material blessings, of which there might be an extensive catalogue made out.

But now the prophet and law-giver rises to a higher plane and mentions the chief source of gratitude and thanksgiving when he adds, "And the good-will of Him that dwelt in the bush." The aged seer is now looking back through the experiences of many years to the time when on Mt. Horeb he saw the burning bush, as a manifestation of God. He remembers that he was called to the great work of delivering Israel, and that this God who "dwelt in the bush" had never forsaken him through all the trials and bitter experiences which had come to him, subsequently, in the land of the Pharaohs and in the march through the wilderness. In looking back at the deliverances which had marked the course of Israel's history, he saw that it was due to "the good will of him that dwelt in the bush."

Moses had seen more marvelous displays of God's power and glory than the burning bush, aflame with God yet unconsumed, for his manifestations in Egypt, the Red Sea and at Sinai, to say nothing of the wilderness experiences, had all occurred since his call to be deliverer of Israel; but he loved to identify the God of these later revelations with Him who first made Himself known to him, and called him from being a shepherd to be the leader and lawgiver of Israel. Thus he unified history and God's revelation to him.

Happy will it be for us, as a nation, if, in reviewing our own national history, and in recounting the marvelous blessings which we have received, and the exalted place we occupy among the nations of the earth, we can be brought to realize that all this is due to the "good will" of the same God who manifested himself to Moses in the burning bush, but who, in these last times, has manifested himself in Jesus Christ, and through him in his growing kingdom and power in the world. Not to recognize the hand of God in our history, and not to attribute all our greatness and all blessings to the good will of him who was with our fathers in the founding of this republic, and whose mighty hand has been revealed in the crises of our national life and in the orderly ongoing of our government, is to be unworthy of such blessings and such distinction. May this Thanksgiving

time be marked by deepest contrition for our individual and public sins, and by profoundest gratitude to Him whose open hand has lavished upon our country so many gracious gifts.



A Jew's Rebuke of Christians.

Dr. Emil G. Hirsch, of Chicago, delights occasionally to lay the lash on the back of Christians, and sometimes of his own Jewish brethren. He is often extreme, though not always wholly wrong in his criticisms, as will be seen from the following extract from his last Sunday's sermon:

"I have known Jewish rabbis who seem to think that God has reserved Sunday for the Christians and that it is useless for a Jew to pray upon that day, just as if all the wires were busy. Religion becomes the merest superstition and paganism when it becomes a charm against mishap, a patent nostrum to cure everything from an earache to a toe-ache, and when it is considered only as a scheme to avoid death. Modern Christians have the same notions and incentives in their religious experiences as the rankest heathen. Both have the fear of death as the main religious impulse. Prayers have become too much like the society column of a gossiping social journal. Has a millionaire come home or been married or divorced, or has any one else in society done anything fortunate or unfortunate, God immediately is advised of the fact in a prayer in some fashionable church. Ministers allow themselves to become cheap advertising agents of social gossip, and use as their medium of expression insolent messages to the great Being. A prayer should no more be extemporized than an epic, for a prayer is the highest epic. It is the poetical expression of man to God."

When Dr. Hirsch affirms, without any exception, that "modern Christians have the same notions and incentives in their religious experiences as the rankest heathen," he speaks either without knowledge or without sufficient care. It is absurd to make such a charge against all modern Christians. Doubtless there may be found, here and there, those who treat religion as a charm against mishaps, and whose motives are largely selfish, but no one who knows the spirit and life of any large number of modern Christians would dare to affirm that such is the characteristic of all modern Christians.

There is probably need for the criticism which the rabbi makes concerning prayer, but of course it, too, is in a rather extravagant form. There is no doubt need of a reform in the matter of our public prayers. A deeper reverence, a more definite purpose in prayer and the spirit of profound humility, together with a better knowledge of the scriptural teaching on the subject of prayer, would render improbable any such tendencies as are referred to in the above criticism.

When Dr. Hirsch says that "prayer should no more be extemporized than an epic," he utters another extreme and erratic sentiment. Perhaps there is undue prejudice against studied forms of prayer, and we have long been convinced that such is the case, but to say that prayer should never be extemporized is to lose sight of the real nature and urgency of prayer, as

growing out of the exigencies of our spiritual life. When Peter cried, "Lord, save or I perish," his prayer was extemporized and very effective. When the publican smote his breast and said, "God be merciful to me a sinner!" he probably held no prayer book in his hand. We may well use approved forms of prayer, especially those contained in the Bible, in expressing our spiritual desires and aspirations, but there are many occasions in the life of devout souls when the desires of the heart take on such forms of speech as come at the moment, and we cannot believe they are less acceptable to God because they may be couched in less elegant literary form.



The Beginning Place.

When one looks upon the broad bosom of the Mississippi as it sweeps majestically onward toward the gulf, he is likely to ask himself, if he be inclined to trace effects to their causes, whence this great volume of water? On reflection or investigation he finds that it comes from innumerable streams and rivulets, that have their origin remote from each other, but which are drawn together by the law of gravitation into one common current. If, by some cause in nature, these several sources should be dried up, there would be no "Father of Waters." As a matter of fact, the Mississippi River, so far from being the "Father of Waters" is itself the product of all these smaller streams which contribute to its greatness and power.

Such is the relation existing between the influence issuing from the several homes of the nation, and that broad current of national and religious life which we call our civilization. The stream, in this case, as in others, is not likely to rise above its source. The American home is the unit of our national and our religious life. We cannot have a great nation, guided by lofty patriotism, by high ideals of statesmanship, filled with homes which neglect the moral and religious training of the young. Much less can we have a great spiritual church, fulfilling its distinct mission in the world, while the homes of its members are without the sanctifying influence of religion. In other words, the character of our homes must determine the character of our civilization.

We do not say these things because they are new or startling, but because they are so old and familiar as to have lost, in some degree, their great significance. As we view the matter, there is nothing of greater concern to us, as patriots and Christians, than to make our homes schools of virtue where the young are trained from infancy to reverence God, to love truth and righteousness, and to abhor that which is evil. This is impossible, as all experience has taught, with-

out the aid of religion, and that highest type of religion which has been revealed to men—the religion of Jesus Christ.

What the CHRISTIAN-EVANGELIST is seeking to accomplish by its agitation of this subject is to bring its readers to the realization of these familiar truths and to bring about a reform in the much neglected duty of maintaining religious worship and instruction in the home. We are gratified to find that our words on this subject have struck a responsive chord in the hearts of many. We have asked a few brethren to make some practical suggestions on this question, pointing out how this end may best be reached. We shall publish next week some of these answers to our questions, and others will follow in later issues of the paper. Meanwhile we hope it is understood that the subject is thrown open for suggestions from any who have given it careful thought.

There is one thing, we think is certain, and this finds confirmation in the answers from the brethren to which we have referred, and that is that any religious exercises to be maintained in the home and to be a source of blessing to the family, must be as natural and unartificial as possible. It cannot be denied that religion once wore an austere aspect, a sort of unnatural solemnity that made it unwelcome to young people especially, and, indeed, to most others. This is probably the reason which has led to its neglect in the home. We are coming to have a better view of the place which religion holds in our life. There is no reason why a few moments devoted to worship in the family should be regarded as a break in the regular order of family life, any more than the eating of the regular meals, the study of the lessons, by the children who attend school, or any other natural function of home life. The religious nature is there just as surely as the mental and the physical, and it has its needs and its rights just the same as the latter. Let those who conduct the family worship, therefore, do it in a natural, cheerful spirit, as if it were indeed a delight and privilege, instead of an unpleasant task.

The bed-rock fact which underlies this movement for a revival of family religion, is the fact that the home is the true beginning place. To this fountain of influence, the large majority of people trace the shaping of their lives and character. The world can never be made to believe in a religion whose advocates do not believe in it enough to introduce it in their homes and make it the very atmosphere of their daily lives.

At a time when we are giving thanks for our homes and our family blessings, let us also resolve to make our homes more worthy of God's blessing.

Are we willing to continue to receive the Father's bountiful blessings without acknowledging his goodness?

Editor's Easy Chair.

There are times when we seem to be above the mists and fogs that too often enshroud our earthly lives, when we get clearer visions both of things present and things to come. The Lord's day evening may well be such a time. The day has brought cessation from the routine of our daily tasks, and there has been a calm or hush in the din of the week. We have been in the Lord's house, with the Lord's people, and have sat at the Lord's table. We have lifted our hearts together in the worshiping multitude in prayer and in hymns of praise. We have listened to the earnest and forceful words of the preacher who has sought, and not in vain, to bring the light of eternity to shine upon our earthly paths and to make plain our duties and responsibilities. Under such surroundings and influences one's heart must be unresponsive, indeed, if he be not lifted up to a height where he may see our earthly relationships and duties in clearer light. How much we owe to the man of God who, by prayer, meditation and mental toil, through the week, prepares his message so as to meet the wants of his people and to allure them to holier living! What higher function can any mortal, or any angel, as for that matter, perform than to minister thus to the deepest and most abiding wants of humanity? And yet how seldom we are grateful for such service, and how often we fail to remember that what has been meat and drink to our souls has been wrought out in anxious, prayerful toil of brain and heart, into which a part of the very preacher's life has gone! Appreciation of this fact would lead us to substitute prayer for criticism, and better living for unprofitable hearing.



But now another day of holy memories and sacred associations has gone, and night, with her ebon pinions, is brooding over all the land. As we gaze through our study window into the sky, we see that older revelation of which the psalmist spoke, when he said:

"The heavens declare the glory of God
And the firmament sheweth his handiwork."

The voice of the pulpit has died away, but these voiceless preachers, from their midnight thrones, proclaim the same great message which they declared to David when he watched his flocks by night on the plains of Bethlehem. The preacher impressed upon us to-day the duty of bearing witness for Christ in our daily lives. Those stars that shine out of the vast expanse of heaven bear their ceaseless testimony from age to age,

"Forever singing as they shine,
The hand that made us is divine."

Their march through the heavens is accompanied by no noise or tumult.

"There is no speech nor language:
Their voice is not heard."

But they shine, and their light is

seen, and they become a guide to the mariner and a pilot to the lost wanderer, guiding them to haven and home. Would that our lives might shine with that steady light, throughout all the changing seasons, so that they would be beacon lights to guide wandering souls to home and heaven! The preacher was right: By the words we may speak, by the characters we may form, and by the sacrificial lives we may live, we may bear eloquent testimony to the redeeming love of Christ. Is not the lack of this sacrificial life the chief defect in our modern apologetic?

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How does the world look to us on this Sunday night, with the witnessing voice of sermon, prayer and hymn, yet sounding in our ears, and the witnessing stars of heaven raying down upon us their silent eloquence? If we must say the truth, this poor humanity that we see all about us, and that we love so much, seems altogether too much engrossed with the fleeting things of time that endure but for a little while and then vanish away, while it gives far too little concern to things of eternal moment. That is the message which the stars bring to us from their far-off abodes in the heavens, and this has been the witnessing note of the earthly sanctuary to-day! Why should men care most for that which is least important, and neglect that which is of priceless value? May kind Heaven pity us! This comes from our ignorance, from our blindness, from our dullness of vision. Within the past few days we stood by an open grave, and saw deposited therein the body of an aged saint, whose beautiful spirit through a long life had taken on, in a very large degree, those graces and virtues which Christianity inculcates as the chief things of life. As her children, and her children's children, with a large circle of friends, stood there under the grey and dreary autumn sky, to put away from sight forever the form of one whom they had loved so long and so dearly, what cared they for those things about which men are so anxious, in their relation to her future destiny? They are as naught. It was her faith, her hope, her love, her humility, her patience, her meekness, her unselfish service for others, which made them thank God for her life, and cherish bright hopes for her future.

✧

If it be the end that crowns the work, is there any better place at which to estimate human life than by the new-made grave? The things we could wish that the loved one whose life on earth is ended, should have lived and struggled for, these alone are worth living and struggling for. The things we would deprecate as having any place in the life of our friend or our loved one, at such an hour, these should be strenuously avoided in our lives. What avail

heaped-up piles of gold, a life of luxury, and all the glory and pride of this earthly life, when we stand fronting eternity and the judgment seat of Christ? But in such an hour the memory of deeds of kindness done to our fellowmen—the hungry ones we have fed, the naked whom we have clothed, the orphans and widows whom we have befriended, the wayward whom we have reclaimed, the discouraged whom we have taken by the hand and lifted up, the sorrowing ones whom we have comforted, the good and needy causes we have strengthened and helped, the time, the treasure, and thought we have given in unselfish service—all these are of incalculable worth, as we look upon them in the light that shines out from the eternal world. Thank God for the Lord's day with its witness for God and for spiritual things! Thank God for the eloquent testimony of saintly lives that borrow, even here, the luster of heaven, and teach us how beautiful and how sacred a thing is human life, and what possibilities of goodness and of spiritual beauty lie latent in the human soul!

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Notes and Comments.

Commenting on an article by Dr. Bradford, moderator of the Congregational Council, on the condition of the Congregational Churches, "The Congregationalist and Christian World" says:

It is a cause for congratulation that in our denomination the controversy between conservative and progressive thinkers is no longer carried on with virulence. Indeed, excepting sporadic outbreaks here and there, it is hardly carried on at all. The two wings of our ecclesiastical body, as they have been called, now so infold one another when they are closed that it is difficult to distinguish between them, and when spread out in activity they mutually support the whole body in forward and upward movement.

We think this may be said truthfully of the two elements in all the religious bodies. It was natural, perhaps, when these questions of criticism were new, that undue importance should have been attached to them, both by the friends and opponents of the newer views. But the lapse of time has brought a saner view to both extremes. As compared with the things unshaken by modern views, the results of the more recent criticism are as drops of water to the ocean, or grains of sand to the mountain. On the other hand the danger to faith resulting from modern historical investigation has been greatly exaggerated. The realization of these two facts is lessening the virulence of controversy, while the work of Bible scholars goes on apace.

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It will be gratifying to the brethren who have manifested so deep an interest in our exhibit at the World's Fair to know that the committee appointed at Detroit to take charge of this enterprise has succeeded in securing a most

eligible site for the proposed building. The location is on the hill, near the art building, on one of the great thoroughfares leading from the government building to the art building, and commands a fine view of the great panorama of buildings which make up the Ivory City. The authorities of the Exposition have been very courteous in allowing us this site, and in offering us every facility for preparing such an exhibit as we propose to make. It now remains for the brethren to carry forward this enterprise to a successful issue. A suitable building erected on such a location, with such an exhibit as we can make in the way of literature, charts, maps, pictures, statistics of progress in all our lines of work, will afford such an opportunity for missionary work, of a preliminary character at least, as we have never had before. Let us make the best possible use of it.

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In this time of large ingathering into our churches, in which we are "lengthening our cords" at a very rapid rate, it will not be out of place to remind the brethren of the importance of "strengthening the stakes." Otherwise the "curtains of our habitation" are liable to be blown down by the winds of doctrine, blowing hither and thither, or by the cyclones of worldliness which sweep many into destruction. See to it that the work of conversion is thorough, and that men and women are rooted and grounded in Christ as their only hope for time and for eternity. Of the first evangelistic service held under the Christian dispensation, it was said by the inspired historian: "And the Lord added to them day by day those that were being saved." Let this be true of all our evangelistic meetings, and we cannot have too many of them, nor add too many to the church.

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This is the way our Methodist brethren do it. A new presiding elder sends this word out to the preachers in his district: "Send to —— the name and address of your members able to take the ——, and ask them to send a sample copy of the paper to them. Then as soon as they have read it, call and secure their subscriptions. Go at it at once, for now is the time to do this work. If you don't do it, no one will. You are the man. Go at it to succeed."

Your brother,

———"

That presiding elder seems to understand the relation between the wide circulation of a good Methodist religious weekly in his district and the growth of Methodism in the same region. And yet there are some people among us who think we have no need of presiding elders! Perhaps our preachers know enough to attend to this work without being stirred up to it; but do they do it?

Giving Thanks Always For All Things

By F. D. Power

What is the meaning of Thanksgiving? The closing of the foot-ball season, or free dinners, or relaxation from business for a season with a visit to the old homestead and fellowship about a table groaning with its weight of turkey and pumpkin pie, or self congratulation over personal blessings, or a time to go to church and hear the minister descant on the glory of Old Glory, or a festival of gift-making to poor and needy? A little of each is all right, and yet more. Thanksgiving should be after the order of our mince pies—a mixture of many good things. No sane person will object to the "creature comforts," but the element of gratitude must be there. Such was the spirit of the fathers.

Bradford in his history of the Plymouth Plantation" says: "And besids water foule, ther was great store of wild Turkeys, of which they tooke many, besids venison, etc. Besids they had aboute a peck a meale a weeke to a person, or now since harvest, Indean corne to yt proportion. . . . And thus they found ye Lord to be with them in all their ways, and to blesse their outgoings and incomings, for which let his holy name have ye praise for ever, to all posteritie."

But Bradford and Standish and Brewster and the rest had in mind more than the fowling and the "deere" and the "Indean Corne." Above all they had the opportunity of great victories, the joy of conquest, the promise of a new world. To-day ours is the religious service of praise, the proclamation and observance by the state, and the dinner in honor of harvest abundance; ours the fellowship of beloved fellow pilgrims, and ours the assurance that the Lord is with us in all our ways to bless our outgoings and incomings; and ours also the opportunity to accomplish great things, and the vision of a glorious future for the nation and for the race.

It is well to be thankful for the smaller mercies. Sidney Smith said: "I once gave a lady two and twenty receipts against melancholy; one was a bright fire; another, is remember all the pleasant things said to her; another to keep a box of sugar-plums on the chimney-piece and a kettle simmering on the hob. I thought this mere trifling at the moment, but have in after life discovered how true it is that these little pleasures often banish melancholy better than higher and more exalted objects; and that no means ought to be thought too trifling which can oppose it either in ourselves or in others." I remember a prayer that impressed me when a college student by one of my mates, now the beloved head of Hiram, in which he thanked God for "the cloud and the storm." Thoreau saw men felling trees. "Thank God," he said, "man

can't cut down the clouds!" Like a true philosopher he found comfort in the clouds.

Here we are in the golden season of the year. Was nature ever so beautiful? How glad we are that we live! How thankful for our perfect autumn days! What peace comes to the mind, what kindness to the heart, if we but take a little walk out into the woods! What a charming world with its happy life all about us, with its music of thanksgiving borne on every breeze! We are in the midst of Indian summer of which Frank Stanton says:

A lulling song of locusts—the hum of golden bees,
And you seem to hear the sap flow through
the thrilled veins of the trees;
And the bazy, mazy, daisy, dreaming world
around you seems
Like a mystic land enchanted—like a paradise
of dreams!

Blue smoke from happy huts—
A rain of ripened nuts,
And far away, o'er meadows ringing,
Sweet sounds, as of a woman singing!
"Comin' through the rye—
Comin' through the rye!"

And the faint, uncertain, silver tenor of a bell
That summons all the winds to prayer in
many a cloistered dell;
And then a thrush's music from groves with
golden gleams,
The wild note of a mocking bird, and still the
dreams! the dreams!

Blue smoke from happy huts—
A rain of ripened nuts,
And far away, o'er meadows ringing,
Sweet songs, as of a woman singing!
"Comin' through the rye—
Comin' through the rye!"

If we had nothing else but the little blessings that crowd our pathway we might give thanks, but there is the larger civilization, the larger inheritance that is ours in the church and the nation. President Eliot of Harvard is our Cassandra. "Churches, courts, and legislatures command less respect and have less influence now than thirty years ago," says the seer of evil. "Education," he thinks, "is the one agency for promoting intelligence and righteousness which has gained strength in the last half century." What he says of the advance of education will not be questioned, but this in itself is due to the progress of the church. There is a decline in the warfare of creeds, but there has been corresponding gain in the power and influence of all religious agencies. Statistics of money given and work performed by the various religious bodies exhibit increasing, not declining interest in religion. Take our own showing at Detroit for example. No doubt we need in all the churches a trumpet call to greater consecration, and such an appeal as that of the United Society of Christian Endeavor for united and individual prayer on Tuesday, Dec. 1, for a revival of spiritual power, is well made. Worldliness and indifference are prevalent in the church;

commercialism and political corruption are wide-spread in the state; whole-hearted service and out-spoken devotion are lessons we need to learn to-day, but the gospel was never more gloriously preached, or more widely disseminated, or more abundantly effective, or more universally applied than in our time.

Optimism, when one gets it well, is incurable. Carlyle had been bored by Emerson's persistent habit in this respect and undertook to cure him. Taking him into the lowest parts of London, he showed him all that was going on there. "And, noo mon," said the gloomy dyspeptic, "d'ye believe in the deevil noo?" "Oh, no," replied Emerson, "all these people seem to me only parts of the great machine, and on the whole, I think they are doing their work very satisfactorily." Then taking him to the House of Commons: "There I showed him ane chiel getting up after anither and leeing and leeing. There I turned to him and said, 'And noo mon, d'ye believe in the deevil noo?' He made me, however, just the same answer as before, and then I gave him up in despair."

But that was the philosopher; the Christian has a better ground for his optimism. The Methodist minister was much annoyed at a dear brother's habit of frequently shouting "Glory!" "Praise the Lord!" Though often reproved, the happy soul persisted in expressing himself. One day the minister invited him to tea, and to take his mind from thoughts of praise, handed him a scientific book, full of dry facts and figures, to pass the time before supper was announced. Presently the preacher was startled by a sudden outburst of "Glory!" "Hallelujah!" "Praise the Lord!" "What's the matter?" asked the preacher. "Why this book says the sea is five miles deep!" "Well, what of that?" "Why the Bible says my sins have been cast into the depths of the sea, and if it is that deep, I need not be afraid of their ever coming up again. Glory! Glory!" The preacher gave up all hope of reforming him.

Yes, there is always a place for Thanksgiving. To quote again my favorite poet:

Back of the gloom—
The bloom!
Back of the strife—
Sweet life.

And flowering meadows that glow and gleam,
Where the winds sing joy and the daisies
dream,
And the sunbeams color the quickening clod,
And faith in the future, and trust in God.

Back of the gloom—
The bloom!

Fronting the night—
The light!
Under the snows—
The rose!

And the vales sing joy to the misty hills,
And the wild winds ripple it down the rills;
And the far stars answer the song that swells
With all the music of all the bells!
Fronting the night—
The light!

On Reading and Readers By W. D. Howe

"Reading maketh a full man."

In the line quoted, Francis Bacon gave expression to a sentiment which is as true to-day as in the sixteenth century. Much has been said about reading and the reader from Bacon's day to the present, so that there seems to be nothing new to be said. Yet it may not be amiss to ask in the hurry of the present, "Where is the reader?" "Have we forgotten how to read, what to read, and what is the spirit of the reader?"

To know how to read was once a mark of distinction. The first readers in English were enthusiasts. In England, as well as on the continent of Europe, the renaissance was a rebirth not only in the revival of the literatures of classic Greece and Rome after a long sleep in the middle ages, but also in the blossoming of a new spirit. *People began to read.* To satisfy this craving, Wiclif translated the Bible into the vernacular, Langland wrote an allegory on life and social conditions in his "Vision of Piers Plowman," and the great Chaucer told stories and drew pictures of the people who had risen from the lethargy of the middle ages, nor did the old romances cease to spin their well-worn stories of mediæval life. Then William Caxton set up about 1470 the first printing press at Westminster, a mere toy, many thought, little knowing that a new day had dawned for England and the world.

The reading public, however, first came into being in the eighteenth century. Addison and Steele in the "Tatler" and "Spectator" first showed their countrymen what a pleasure it was to have at their breakfast tables little papers containing the latest gossip, genial pleasantry, and exquisite sketches of city and country life. So the century which is marked by the rise of the magazine, the beginning of the novel and the development of the essay, is likewise to be remembered for the growth of the reading public.

With the increase in reading, there was a corresponding increase in the number of readers and of books, until to-day the last two have almost exceeded our power of counting. There are many favorable signs in this increase, for example, a proportionate decrease of illiteracy. Yet there are certain danger signals which we may see ahead. Some of us are lost in the world of books where all books seem the same, and those of to-day change places for those of to-morrow. Some of us read everything, but with little profit. Some, we hope many, keep to those books which have the truth of human life, and read with the spirit of the true reader.

As we study the lives of our great writers and scholars, we are constantly reminded how scanty were their libraries from which they drew their

inspiration for their great work. The Bible, Pilgrim's Progress, Homer, Shakespeare, Arabian Nights, Milton, and two or three others, have brought a new light to hosts of readers and writers. Have we something to take the place of these and others of the great works of the past?

This query must have occurred to many, for we find a recent book entitled, "The Last Art of Reading." This state of affairs suggests then that, perhaps, we are no longer reading the great old books which our fathers read, and again we may not be reading anything as they read.

The ideal of reading, then, is what? To enrich the mind and imagination from the store-houses of the past, to train the judgment, to make clear the vision, to fill the mind with noble sentiments, to show the true from the false, the permanent from the transitory, to please by the presentation of the beautiful or the little fables of human nature.

The true reader has learned that the classic literatures of Greece and Rome begin with a freshness of thought and of art, the middle ages abound in legends: superstitions and allegory; the modern era thrills with an enthusiastic endeavor to rediscover the world and to give all life a new meaning. Is it not strange then that we should even consider such a question as "who of all the hosts of readers knows Homer, Dante, or even Shakespeare?" Is it not because we are so encompassed about by novels, stories, books of criticism, essays, magazines, newspapers—books in the shop windows, books in the trolley cars, packs of magazines when we leave for our vacation, or "the latest books for summer reading," newspapers at the clubs or over the cup of coffee? No wonder then that it is with apology that we withdraw to a secluded spot to pore over the "Essays of Elia," or "Pendennis," or "David Copperfield," or a volume of an old poet! That we should speak in a whisper. "Sentimental you must be," or "How do you find time to read anything of those old writers. I can't keep up with new ones, let alone going back to Milton, Wordsworth, Cowper. Besides I find something modern in the new things which I don't see in the old."

It is true, of course, that not all the good died with our fathers. We live in the present and must get sustenance from the world about us, and yet we are in many senses "the heirs of all the ages," and with the poet must try to know that "one increasing purpose" which runs through all time. The true reader, then, must not forget those great books which have survived till the present.

Again there is the light reader. He fills his mind with the story dropped

yesterday from the press, he reads it on the trolley car, or at the club after luncheon. The new novels, the magazines and the newspapers are his literary meat and drink. At first he says he has not the time for "heavy" reading. It is not long until he can't and there's the pity, for we know how ready a pupil the mind is. Feed it with substantial fare and it is soon able to digest the heaviest, feed it continuously with the light and the heavy clogs, so that the machine refuses to work. So-called light reading is so nearly of the same level that it soon produces a mediocre mind. The mind is like a field. If put under proper cultivation it yields thirty, sixty or an hundred fold; if improperly tilled it soon shows the result in the harvest.

In this day of hurry, we are constantly met with the statement, "I have not the time for reading." In his recently published reminiscences, "My Own Story," Mr. J. T. Trowbridge tells how, as a boy working whole days on the farm he was still able to economize his time and spend it in reading until he became a well-read man, a great story-writer and a constant companion of all the great literary men of the time. Ruskin urges them to spend some of the time, which we spend with our coachmen at the stable, in the communion with those great minds in the study. It is a pity that those volumes rest all the time upon our shelves and are not taken down for a moment's glance. A moment's glance will often give us something for a day or for a life-time.

More than the enrichment of the mind by reading of the past, more than the training that comes from close and serious thinking of what we read, is the individuality which is developed by careful and discriminate reading. There are many sides to human nature, there are many points of contact between ourselves and our fellows, and so we go to the novel, the drama, the essay, or the lyric poem to learn a bit more about human life. By the impressions from these pictures, our life is moulded into a new personality, filled with warm sympathy, brightened by a kindly view; inspired by a noble motive, strengthened in a fine resolve, and trained to a richer pleasure.

Our lives are passed in moving among our fellow-creatures and in reading. As we choose with care our associates among men, so we shall not the less wisely make our choice of the latter. For every one of us is prepared a happy old age if we have by our sides those books which have thrilled us in our youth, opened up life as we grew into manhood, helped us to understand more of life as we grew older, and comforted us as we refined into old age.

The New Birth of John Storkins

By Fremont Warriner

It was a cold, dank, dismal night in late Autumn. A belated car was threading its way through the crowded streets on its last up-town trip. Its seats were filled with grumbling men, whose toes were being trodden on by others standing in the crowded aisle, the drippings from whose umbrellas added to the general discomfort.

Still, it is not true that all were grumblers in the car. There was a group of hearty looking young fellows, clerks, perhaps, from the down-town offices, who, in the midst of the general gloom, were making merry jests and laughing heartily.

"So old Storkins is really dead?" said one.

"There is said to be no question about it," said another, "one of the surgeons who arrived first at the wreck is reported to have positively identified the body."

"Well," said a third, "if he is really dead he'll not grind out the spirits of any more over-worked clerks nor turn any more poor tenants out into the street."

"Very true," said the first speaker, "and of course there will be a funeral; but there'll be no tears shed there, not even by his nephew, who, I understand, is his only heir. To-morrow will be his first real Thanksgiving day if it brings him a fortune."

At this point the car stopped. An elderly man of medium stature, who had been crowded into a corner, began making vigorous efforts to arise. By using his elbows and the handle of his umbrella with vigor and emphasis upon those standing near he managed to clear his way to the door, when he alighted and took his way along the street until he came to his lodging. Arrived at his room, he lighted the gas and stood revealed, a man of rather harsh countenance and threadbare clothing. There was a look about him now of haggardness, seemingly born of unusual fear, such as may be noted in men who receive unexpected news of disaster. This man, throwing off his coat, heavy with the dampness of the storm, sat himself in an easy chair before the open grate. With his elbows on the arms of his chair, his chin resting on his hands, he gazed steadily into the fire for an hour or more, without moving a muscle. There was no account taken of the passing of time. Later, as the iron-throated bells in the city proclaimed that the hour of two had arrived, he arose, and with the same harassed look upon his face, turned out the gas and threw himself upon the bed.

But sleep, woo it as he would, did not come. His senses appeared, it is true, to become dulled and dim, but his mind, as he himself always contended afterward, remained as alert and keen as ever in his life. In ex-

plaining the remarkable events that followed it will be well to note and remember this.

There was no light in the room except such as came from the dying embers of the grate, which burned for a moment fitfully, then nearly died away, then came to active life again, sending grotesque shadows of chairs and other furniture about the room. The man, wide-awake, yet trying hard to sleep, looked steadily at the fire. He watched the long shadows as they danced across the room, fancied dreamily that they were living beings sent to banish sleep from his eyelids. Again, they seemed like men with sombre garments and solemn faces, conferring among themselves, saying to each other that John Storkins was dead at last, and repeating with solemn glee that no tears would be shed at his funeral on the morrow. All this, product of his imagination as he then believed it to be, did not conduce to sleep. On the contrary, he became more awake than ever.

Afterward, the man lying on the bed became aware that someone was sitting by his side, looking attentively at him. The room, too, was suddenly flooded with light and the shadows gone. The wonder of it all was that there did not appear to be anything frightful or uncanny about it. It seemed perfectly natural and to be expected that a room should be filled with light, and a stranger appear from nowhere and seat himself by one's bedside in the dead of night. The man on the bed, who had entirely given up the notion of sleep, did not regard the occurrence as at all extraordinary.

"John Storkins," said the strange visitor, looking calmly into his eyes as he spoke, "you are surprised at receiving a visit from me are you not?"

John Storkins, lying on the bed, attempted to arise, but found such a feeling in his legs that to move was out of the question. He looked at his visitor for a moment without a word.

"Tell me," he said, "am I John Storkins? and if I am he, am I living or dead?"

"You are certainly John Storkins," said the stranger, with a suggestion of a smile, "and as certainly you are living. More than that, you are yet to live, I trust, in a fuller sense than you have ever known before. But, for the moment, this is not to the point. Do you know me?"

"I have no knowledge of how you came here," said John Storkins, "but if I can trust my own mind you are Eugene, my old college mate."

A look of pleasure passed over the face of his companion.

"And," continued John Storkins, "it comes curiously to my mind how per-

sistently and earnestly you used to try to make me conform to your Christian faith, which I rejected and despised as unworthy a man of spirit and energy."

"Tell me John, have you found, after a life that measures up fully to your idea of success, that happiness and satisfaction have come as the reward you expected?"

A look of pain and unrest was never more plain on human countenance than passed over the face of John Storkins. Without waiting for a reply, Eugene bade him arise and go with him. The idea of taking a night journey on such a night and at that late hour did not occur to John Storkins as at all incongruous. They went on a winding way down through deserted neighborhoods that during the hours of light were alive with the roar of busy traffic, until they came to the very building where John Storkins had spent the best years of his life; not only to the building itself, but the very office where he spent his working hours. He knew, of course, that it was night, but it did not occur to him at all surprising that the office should be open and business going on as usual. There, at his desk, seated at his usual tall stool, was his clerk, Tim Allerton, who had been in his employ ten years and more, but he did not understand why a man that he did not know should be seated at his own desk. He was about to address him when his companion bade him first take a good look at the stranger. He did so, and saw that he was elderly in appearance and very intent upon his work. More surprising still, he noted on close examination that he wore a heavy chain upon his neck that wound itself about his arms and body and fastened him to his chair. He saw, too, that his face was seamed and scarred, and in his eyes a look of care and weariness, as though carrying a mental burden too heavy to be borne. John Storkins looked at his companion to ask what all this meant.

"It means," said Eugene, "that the man at the desk yonder is yourself. Behold, and tell me if you are happy. You have an opportunity to see yourself as you have never done before. You used to say that religion was slavery, that you preferred a life of liberty. Is the man at the desk, bound to his work with the chains of selfish ambition, a free man or a slave?"

John Storkins could not for the moment reply, but the look on his face was serious in the extreme.

"Take a good look and think rapidly," said Eugene, "for I have other things to show you."

A little later they were in the street again, and soon came to a building that John Storkins had never seen. They entered and in a moment found themselves in an upper room. Upon a bed lay a woman with a white face, in

whose eyes the light of earthly life was rapidly fading. Kneeling at her side was another woman, whose hand was upon the brow of the one who was dying. Eugene whispered to his companion that he had brought him here to teach him a lesson he hoped would be of more worth than all the business maxims he had learned in all his successful career. They stood for many moments gazing at the scene before them. It was a new experience for John Storkins.

"I seem," said the invalid at last in a faint voice, "to see beautiful angel faces about me, but none sweeter than yours. My sister, hold my hand and raise my head for just a moment, you have saved a soul—and—eternity—"

The angels had taken her, and the one who was left raised her tear-stained eyes and seemed from the rapt expression of her face to see the gates ajar.

John Storkins and his friend were on the street again.

"That house," said Eugene, "is the Magdalen Refuge, a home for fallen women. You will recall that you were once asked to contribute for its endowment. Have you forgotten it."

John Storkins remembered it. He also recalled that he had turned the men away who called to see him regarding it with an oath. There was no comfort whatever in the reflection. He thought, too, as he walked, that if in all his life he could recall some deed causing such happiness as he had seen upon that woman's face, the memory of it would be far more pleasing than his present reflections.

On the street again there appeared to be something stifling in the air he breathed, but thoughts were welling up from some unknown depth of his nature, as coming from the abyss of a wasted life, that troubled him infinitely more. But on they went and on until they came into a familiar neighborhood and stopped before a door that John Storkins recognized as belonging to the home of his nephew.

It was a plainly furnished but exceedingly neat room into which the visitors came. Arthur Storkins, the nephew, and his wife were seated at the bedside of a boy, the paleness of whose face and the apparent wasting of whose frame were evident to John Storkins and his companion.

"At last he is sleeping," said Arthur.

"God grant he may be better," said the weary-faced wife. "It will be a sorry Thanksgiving day with little Robert so low and wasting with fever. If your Uncle John could only see him now."

"Uncle John!" said Arthur with a gesture of impatience; "don't mention him with Robert so low. The very thought seems fateful of disaster. What do you suppose, my dear, he cares about Robert or you or me or anything but the grinding out of a few

more dollars before his poor, shriveled soul goes where the love of money yields its proper fruit?"

"Do not be too hard on poor John Storkins," said the wife. "With all his selfishness and even all his riches, surely he merits our pity."

Arthur was bending low over the sick boy.

"He's truly sleeping at last," he said. "He seems quiet and moist. Let us thank the good God for hope."

"Let us cast out all hate of a fellow-man first," said the wife quietly.

"You are right, Alice," said Arthur. "You are always right. I was hasty. Your bringing my uncle between me and Robert at such a time angered me. I do not hate him, God forbid. I do pity him. My father died poor, but he had a soul. He could feel sorrow for suffering, which can be carried with one when we come to die. That is more than Uncle John can say, who will go when his times comes without a tear of gratitude on the books of the recording angel to his credit. You are right, Alice, when you say he merits our pity."

John Storkins was about to step forward, but was restrained by his companion, who took him by the arm and led him away. On the street, familiar as it was, there was something new and fresh about the air. John Storkins was thinking as he had never thought before, while his companion watched him narrowly. Arrived at last near his lodging, he stopped at a stall where he remembered seeing a great array of Thanksgiving turkeys the day before. He tried the door, which was securely locked. He tugged and pulled at the latch with might and main until it gave way at last, and John Storkins found himself sprawled upon the floor of his room with a broken fragment of his easy chair in his hand.

He arose and looked about him. There was the bed on which he had lain, the grate, cold and cheerless, while through the window the bright autumn sun was shining. He was alone. He stood for full two minutes staring, with his hands in his pockets, an attitude which would have caused anyone to say that John Storkins was beside himself. Then he noticed a loud whistling below and heard quick footsteps on the pavement. He sprang to the window, threw it up and looked out.

"Hi, there!" he said. "Just wait a moment, will you, my boy, only a moment."

Then he went down the stairs at a gait no one would have supposed John Storkins capable of, and in a moment was on the street.

"Here, my boy," he said breathlessly, "I want you to go round the corner to the market and tell the butcher to save me the big turkey. The big one, mind you," said he, "not one of the common ones, but the monster turkey I saw there yesterday. And here,"

said he, out of breath again, "you're a good boy, I know. I've often noticed you about here, and I know you're a very nice boy. I think your mother ought to have a turkey to-day, too. We'll surprise her on this Thanksgiving day. Take this, my boy," crowding into his hand a coin that caused the boy to stare first at John Storkins and then at the gift.

Then he went up stairs again to dress, and if anyone had met him on the stairs he would have heard something very much like a quiet laugh deep down in John Storkins' throat, for in truth he was mightily pleased at the boy's look of astonishment when he gave him the money. It was a very

(Continued on page 675.)



BAD HABITS

Improper Food Often Leads to Tobacco and Drink.

Improper food creates abnormal tastes and there are many cases on the medical records where the liquor habit and tobacco habit have been caused by wrong food, and have easily been cured by the use of the scientific food Grape-Nuts which so thoroughly nourishes and rebuilds the nerves that they stop the cry for stimulants.

A business man says: "For 30 years I smoked on an average of 10 or 15 cigars a day, and then my nervous system collapsed and I had about made up my mind that it was all up with me, for I had tried many times to break off from the tobacco, but it always failed.

"Last May I was so run down I only weighed 111 pounds, and I realized that I must stop smoking and stuck to it for about 10 days, but was so nervous and out of sorts my family told me I had better go back to smoking, as it was impossible to live with me. It was just about this time my wife brought a package of Grape-Nuts on the table one morning, and as I could eat nothing else, she induced me to try a little of that. So I took a teaspoonful of it and strange to say, it tasted good and by the time I had it down, I knew it had gone to the right spot, so I took some more and it was the first food I had relished for weeks.

"So I kept up the use of Grape-Nuts, and as my appetite came back, added other foods, and I am now back to my old weight of 133 pounds, never felt better in my life, and strange as it may seem, I have no further craving for the tobacco, and I thoroughly believe that only the courage and ambition I got out of the food Grape-Nuts has given me the strength to quit smoking. If everyone knew the power of this wonderful food, you would not be able to build a factory big enough to supply it." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Recent Literature of Disciples of Christ

Life of W. K. Pendleton. By F. D. Power. (Christian Pub. Co. St. Louis. \$2.)

The Christ in Modern English Literature. By George Hamilton Combs. (Christian Pub. Co. \$1.25.)

An Endeavorer's Working Journey Around the World. By John F. Anderson, Introduction by Robert J. Burdette. (Christian Pub. Co. \$1.50.)

A Chinese Story-Teller. By William Remfrey Hunt. (Christian Pub. Co. \$1.)

Helps to Faith. By J. H. Garrison. (Christian Pub. Co. \$1.)

A Modern Plea for Ancient Truths. By J. H. Garrison. (Christian Pub. Co. \$35.)

Jehovah's War Against False Gods and other addresses. By J. M. Atwater. (Christian Pub. Co.)

Savonarola, or the Reformation of a City and other addresses. By E. L. Powell. (Christian Pub. Co. Cloth, \$1; paper, \$50.)

The past year has witnessed the publication of some notable books among the Disciples of Christ. The Disciples have always inclined to periodical publication, and from the beginning of our history there has been an abundant supply of monthly magazines and weekly papers. But in these latter days, while there has been a growing interest in our weekly papers, there is an even greater increase of emphasis upon book publication.

This is a wholesome sign. It means that we have something worth preserving in permanent form, something that we can with propriety place upon the bookshelves side by side with the great works of literature.

The most important historical work published among the Disciples of Christ this year, or for several years, is Power's "Life of Pendleton." The life of a man like Pendleton is a history of the times in which he lived. He was born thirty-one years later than Mr. Campbell. His religious movement had recently separated itself (or, rather, had been separated) from the denominations to which its early members had belonged, and was beginning to feel the consciousness of a life of its own, when Mr. Pendleton joined it, strong in the strength of a splendid young manhood, brilliant by natural endowment, cultured in the best schools and by familiar intercourse with the best society. He was from the first engaged in the work of Bethany College. He became co-editor and then editor of the *Millennial Harbinger*. In literary and educational labors he was abundant. Among the men of the second generation in our movement, he was perhaps the greatest figure. Living to the ripe old age of eighty, his life covered almost the first century of our history and his memoirs are more nearly co-extensive with the history of the Disciples of Christ in the nineteenth century than those of any other man could be. The biographer has dealt sympathetically and ably with his great theme. The work will take its place as a permanent addition to our literature and a

valuable contribution to the history of the Disciples of Christ.

"The Christ in Modern English Literature," by George Hamilton Combs, is a book which, while written from the point of view of the Disciples of Christ, makes a general appeal to the Christian world. The author has found a new field, a rich mine which had never before been worked. We have had books on the theology of the great poets, but no student of literature has ever before set himself the task of tracing the influence of Christ upon the world's great writers. Yet it is a familiar truth that Christ is the greatest factor in our modern civilization, and civilization finds expression in literature. Mr. Combs' book is the work of a careful and thoughtful student and a brilliant and suggestive writer. It is commanding a wide reading among thinking people.

A five years' journey around the world is a large and interesting undertaking under any conditions. But when a young American, without money, starts to make that trip, working his way and living among the people of the lands through which he passes, it is worth while to watch him. Mr. Anderson, a member of one of our churches in Southern California and an ardent Christian Endeavorer, performed this interesting feat, first visiting every state in the union and then working his way through Europe, Africa and Asia, returning to his home with more money than he had to begin with. His book, "An Endeavorer's Working Journey Around the World," is a simple, straightforward narrative which will interest every one who cares to learn of the world's workers, and it will be an inspiration to any healthy and enterprising young person. It is illustrated with nearly thirty full-page pictures taken especially for this book. The introduction is written by the famous humorist-preacher, Robert J. Burdette.

There are many sorts of missionary books, but "A Chinese Story-Teller" represents a new sort. It tells of the life and adventures of a Chinaman whose profession—a common one in oriental countries—was that of a story-teller. He knew all the legends and myths and popular tales, and earned his living by telling these to the crowds that would gather on the street corners, in the tea-houses, on the bridges, wherever he set up his paper umbrella and sounded his pig-skin drum. This story-teller was converted to Christ and, with his old knack of catching the popular ear and finding an audience everywhere, he became a useful and wonderfully successful preacher. He is still working in China with the missionaries of our own For-

eign Society, and one of them has written this fascinating story of his life. It is full of interesting glimpses of Chinese home life in village and city. There are a number of half-tone illustrations from photographs, but the most remarkable feature is a group of full-page pictures, nine in number, from drawings made by a Chinese artist especially for this book and illustrating various striking events in the story-teller's life. These pictures give the book a unique interest and value. The elaborate cover design, in yellow and black, is also the work of a Chinese artist.

"Helps to Faith," by J. H. Garrison, has already been so widely read and reviewed that it scarcely needs further comment. Into this book the author has put his best thoughts about the Christian religion, arranged systematically and stated with reference to the strengthening of the faith of those who waver, the conviction and conversion of the unbelieving, and the enlargement and enrichment of the faith of all. The publishers and the author have received many testimonies to the good which the book has already done and the strength and comfort which it has brought to many perplexed and troubled souls.

"A Modern Plea for Ancient Truths," a smaller book by the same author as the preceding, sets forth the plea of the Disciples of Christ for a return to pure and primitive Christianity. It is not polemic or argumentative in tone, but is calculated to appeal most strongly to the spiritually minded. Several pastors have put this book into the hands of all new converts as an aid to their growth in grace.

The late J. M. Atwater was widely known among the Disciples of Christ as a preacher and educator. Many of his addresses possessed a solid worth which make them even more valuable when reduced to print than they were as originally delivered. A number of his best addresses, religious and literary, have been collected and published, under the editorial care of Anna Robson Atwater, in a volume entitled "Jehovah's War Against False Gods." A memorial sketch is written by Prof. Frederick Treudley.

Among our born orators, E. L. Powell occupies a high place. His sermons have the fire and enthusiasm of true eloquence and the intellectual quality which shows their author to be a thinker as well as a speaker. His addresses exhibit the same admirable qualities, and this volume entitled "Savonarola," made up of a characteristic collection of patriotic and religious addresses, will augment his already wide reputation.

Thanksgiving.

By Josephine Weatherly.

There are certain days in the life of a nation that stand out distinct and clear because of some special deliverance, some important event or some great truth they commemorate. For this they may well be called memorial days, and as such should be great educational factors to the rising generation.

Such a memorial day is Thanksgiving; and since its origin goes away back into the early history of our country, it would not be out of place to consider briefly the setting which gave it birth.

In December, 1620, a band of 120 pilgrims landed on the stern and rock-bound coast of Plymouth, Massachusetts. Driven from England, their mother country, for conscience' sake, almost starved and frozen during this, their first winter in the wilds of America, surrounded by the treacherous red men, they yet felt called upon to set aside a day for special thanksgiving. A day when their trials and hardships seemed so completely overshadowed by their mercies, that in sincerity of heart they could truly be thankful and exclaim with the sweet singer of Israel, "Oh, give thanks unto the Lord, for he is good."

Thankful for what, oh, noble-hearted Puritans? Thankful that after much wandering they had at last found a land where they could worship God according to the dictates of their own conscience! Thankful that not more of them had died of cold and hunger! Thankful that forest and stream yielded them a livelihood! Thankful that the field of corn waved over the graves of their dead and thus protected them from the desecration of the red man! Thankful that the scant harvest supplied them with seed for the next year's sowing! Not much to be thankful for, and yet to this may be traced this great memorial day; no longer observed by a handful of fugitives, but by a vast nation and a mighty people, who, for at least one day in the year, have their attention called to God, the giver of every good and perfect gift.

Governor Bradford issued the first Thanksgiving proclamation at the earnest solicitation of these Pilgrims of Plymouth colony in the fall of 1621. In this proclamation he called them together for special worship and then added that feasting and romping might follow this, providing that all again became orderly by the next Lord's day. As the day for worship was set for Thursday, this would leave two days for a general good time.

A few days before the memorable event, gunners scoured the woods for wild turkeys, ducks and other fowl; boys enticed the finny tribe of the streams; while housewives and maidens set the homes and especially the kitchens in apple-pie order; and then they said:

We'll invite our friends by the dozens,
All the uncles, aunts and cousins
Great and small.
Then we'll have the turkey roasted,
And the old-time goodies boastpd,
Oh, Thanksgiving will be welcome
Every fall!"

Massasoit and ninety of his braves having been invited to visit the colony, awoke the inhabitants on the appointed Thursday with such yells as only the red skin can give.

Presently all the men, women and children assembled in the large square in front of Governor Bradford's house, where the exercises were begun with a prayer both fervent and long. All the rest of that day and for the two succeeding days, feasting, romping and story-telling were the amusements. Even the gallant Miles Standish, with his little American army of twenty men, entered into the spirit of the occasion and gave drills and went through maneuvers to the delight of the children and the astonishment of the Indians.

While the women, God bless them, cooked and baked and set tables and were happy in loving ministration as true women ever will be.

What did they have to eat? Well, in the first place, that Thanksgiving bird, the turkey, was there puffed up to more than usual size by a rich chestnut dressing. He was closely pressed in favor by huge steaks of venison, roast duck, baked oysters, barley-flower dumpling, lobster salad and clam-chowder, while a typical English plum pudding, cakes of all shapes and sizes and grapes and nuts made a dessert fit for a king!

At first Massachusetts alone observed a Thanksgiving; then the custom was taken up by the neighboring

states, and it was not until 1862 that President Lincoln issued the first proclamation that made it a national holiday. But as a proclamation from Lincoln was not binding upon the southern states at that time, they being in rebellion, that portion of our country did not observe the day until after Grant became president.

At the present time the keeping of Thanksgiving consists in attending a morning church service followed by a big family dinner. Our lives are too strenuous to permit of more time being given up to it.

But the dinner! The whole nation participates in the dismemberment of turkey without the intervention of any foreign power!

It will take about twelve million quarts of cranberries, eight million turkeys, and oysters, celery, pumpkin and mince pies in like proportion for this nation to return thanks in a proper manner, and from millions of grateful hearts will ascend the song, "Praise God from whom all blessings flow."

Emporia, Kan.



AN OLD TIMER

Has Had Experiences.

A woman who has used Postum Food Coffee since it came upon the market 8 years ago, knows from experience the necessity of using Postum in place of coffee if one values health and a steady brain.

She says: "At the time Postum was first put on the market, I was suffering from nervous dyspepsia and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum and got a sample and had it carefully prepared, finding it delicious to the taste. So I continued its use and very soon its beneficial effects convinced me of its value, for I got well of my nervousness and dyspepsia.

"My husband had been drinking coffee all his life until it had affected his nerves terribly. I persuaded him to shift to Postum and it was easy to get him to make the change for the Postum is so delicious. It certainly worked wonders for him.

"We soon learned that Postum does not exhilarate or depress and does not stimulate, but steadily and honestly strengthens the nerves and the stomach. To make a long story short, our entire family have now used Postum for eight years with completely satisfying results as shown in our fine condition of health, and we have noticed a rather unexpected improvement in brain and nerve power." Name given by Postum Co., Battle Creek, Mich.

Increased brain and nerve power always follow the use of Postum in place of coffee, sometimes in a very marked manner.

Look in each package for a copy of the famous little book, "The Road to Wellville."

God's Kingdom.

Thomas Curtis Clark.

God's kingdom cometh not by night;
Not hers the sword and spear to fight
Her dark-browed enemy;
Her sword must be the word of love,
Her shield, the right, born from above,
To gain the victory.

God's kingdom cometh not with show,
The trumpet's blare, the torch's glow,
With conquered foe enslaved;
Her coming means the pitying eye,
The tender word, the will to die,
The gentle life true lived.

God's kingdom cometh not full grown;
The twinkling of an eye alone
Ne'er made a throne secure;
She asks the ages, not the years;
By ceaseless war, the way prepares
For rule that shall endure.

News From Many Fields

Arkansas.

The writer held a meeting of nine days recently at Antioch, (P. O.) Tull, resulting in nineteen baptisms, the enrollment of over fifty members, where they had not been meeting for three years, and arrangements for building a house of worship. Bro. D. T. Stanley, recently from De Soto, Mo., is now in a meeting at Okolona; present results, 24 added. Other good and encouraging work will be reported next week.

The best recent news for the state of Arkansas is the interest taken by leading men among the Disciples in the effort to build a suitable house in a suitable locality for Hot Springs. The importance of this point has attracted the attention of such men as J. H. Garrison, editor of the *CHRISTIAN-EVANGELIST*, J. A. Lord, editor of the *Christian Standard*, B. L. Smith, corresponding secretary of home missions, Hall and Updyke, evangelists, and others, all agreeing that the interest of the cause demands a better building in a better locality.

This movement, led by T. N. Kincaid, the irrepressible, seconded and advocated by such men as those mentioned above, and aided by his faithful coadjutors at home, has resulted in an appropriation of \$900 per year, for five years, from the "Clark fund" for the support of preachers, on the condition that a like sum, payable quarterly, be raised toward the lot and building fund. This will amount to \$2,700. One thousand dollars toward the lot has already been paid. A large sum of money will yet have to be raised before this magnificent property can be secured and made available. Its success is assured, on condition of earnest co-operative work. The secretary of the National Benevolent Association told the writer that the next enterprise they wanted to undertake would be the Hot Springs Christian Home. But these two enterprises must go up together. Brethren let us stand by them.

E. C. BROWNING.

Indiana.

News from the offering are coming in encouragingly. One church that has not hitherto contributed to state work, reports \$100. The people of that church were always all right at heart, but this year they had a preacher who led them, and \$100 is their response. Another church that has heretofore contributed something, this year reports \$35, about double the amount contributed heretofore. Their preacher gave them a chance and they acted upon it. The hearts of Indiana brethren have always been all right toward missions, and all that was and is needed, is for their pastors to present state missions, and they will respond—are responding now. Keep it up, brethren, till every church sends its offering.

A short time ago I gave notice that Indiana has not preachers enough to go round; but the desire of that co-operation partnership—of preachers and churches in Indiana known as the Indiana Christian Missionary Society, is for preachers who will come to the state and be partners with them. I have received many letters asking to be put into communication with preacherless churches, enclosing good credentials as to character, ability, education, etc., and always stating that they stand for state missions. All right, brethren, your credentials are all right, and your state secretary's books will show how you stand on state missions. So I hope soon to place you in correspondence with some of our good churches.

The churches themselves seem to be taking state mission offerings into their own hands; and it is an encouraging token. I have twelve letters received during the week from this class of churches. I quote from some of them:

"Our preacher said nothing about November day, but we saw it in the Indiana Christian and took a collection Sunday."

"Our preacher only comes once a month, and he said nothing about state work, but we

read about it in the church papers, and we sent it to Brother Hackleman to-day."

"Our preacher quits Dec. 1. He has never preached a missionary sermon. We send you \$2.35 ourselves, which we collected Sunday. Send us a preacher that will tell us about it."

"The papers are full of state missions. God knows this county needs them. We send in our mite. We have no preacher, or we could do better."

"For goodness sake, Brother Legg, send us a preacher with some vim in him. Our church is not poor, but some of us are stingy as Ananias, and we need stirring up. We missed the state collection, but we are going to take it anyhow the last Sunday."

I don't think the preachers are altogether and always at fault. Some of them have but fourth time at a place, and there are many calls; but the state board greatly appreciates the fact that a greatly increased number of preachers are finding a way or making a way to present the call for the November offering. When the offering is all in, no man or church who contributed to it will be ashamed.

T. J. LEGG.

Iowa.

Did you take the offering for the I. C. C.?

J. W. Kilburn, of Washburn, Ill., has accepted a call to the Keokuk Church.

H. W. Cies has accepted the work at Red Oak and will begin at once.

M. L. Cottrell goes to Pickering, Mo.

D. L. Norris goes to Clarksville.

Francis Devol, pastor of the church at Waucoma for the last year, has done a good work. He has not only preached the gospel acceptably, but has labored with his hands as a carpenter in order to keep the work going.

I can cite a physician, who is a member of the church, to a good location.

These are prosperous times at Stock Port. An excellent meeting of seven additions, \$15 for the I. C. C., and a new daughter at the parsonage. We trust that the little daughter will not only be a joy to her parents now, but that she may be a comfort to them throughout their lives.

A. T. Wright has moved his family to Mitchellville and began his pastorate there the 8th inst.

Your secretary will dedicate the new church at Trullingers Grove Dec. 13.

Evangelist Anthony's meeting at Sigourney closed with 26 additions. He will begin at Barney next Wednesday night, the 18th.

There were 24 additions in Evangelist Stout's meeting the 11th inst. He will close Sunday night and go from there to Redfield.

Did you take the offering for I. C. C.? If not, do so at some time during the month of November.

B. S. DENNY, Cor. Sec.

Kentucky.

The meeting at the Broadway Church, Lexington, continues with large attendance at each service. At this writing there have been over 50 additions to the church. The meeting will close on Sunday night, Nov. 15.

There had been 18 additions in the Haley-Maclachlan meeting at Shelbyville at last report. It continues.

R. E. Moss, of Maysville, is in the midst of a good meeting with the church at Germantown. He expects to leave some time in January for a three month's trip to Europe and the Holy Land.

The meeting recently held at Chatham by T. S. Buckingham and H. C. Bowen, resulted in the organization of a church at that point.

Prof. Jno. Augustus Williams, one of the most prominent educators in Kentucky and an author of note, died last week at his home in Harrodsburg, after a short illness. He was president of Daughter's College for a number of years.

Milo Atkinson will close his work at Warsaw next month.

The meeting at Falmouth, in which the reg-

ular preacher, W. S. Willis, was assisted by M. G. Buckner, of Harrodsburg, closed with four additions.

The first convention of the eleventh C. W. B. M. district, held last week at Morehead, was a decided success.

The meeting recently held at Siloam by E. C. Wells, closed with nine additions.

Marion Pfanstiel recently closed a meeting with "home forces" at Brooksville, which closed with six additions. He is now assisting in a meeting at Milford.

Cecil J. Armstrong, of Winchester, is assisting the regular preacher, H. N. Reubelt, in a meeting at Lawrenceburg.

The Clifton Church, Louisville, will be rededicated on Nov. 22. Thad. S. Tinsley is the minister.

M. D. Clubb, who for the past two years has been acting as financial secretary of the College of the Bible, has just accepted a call to the church at Watsonville, Cali., where he expects to begin work some time in December. We regret exceedingly to lose Brother Clubb from "old Kaintuck," but our loss is certainly California's gain. May God bless him richly in his new field.

We had 12 more confessions at our regular service here last Sunday night. Nov. 8, and one addition by letter at prayer-meeting.

Midway, Ky.

GEO. W. KEMPER.

Nebraska.

R. A. Schell held a two weeks' meeting at Chester, with 10½ additions: 2 by letter, 3 baptisms, 2 by statement, 3 from "Saints' Church."

One added[at]Hastings on the 8th. Brother Kirchstein's resignation has not yet been accepted.

Eleven added at McCook in J. R. Parker's meeting; 2 by baptism. He is now at Indianola, and will probably hold a meeting at Bartley and Hendley following. The McCook work has been materially strengthened.

C. A. Young's meeting at Fairbury was well attended, and is reported as having done the church great good, though no additions resulted. H. C. Holmes has wisely decided to remain there indefinitely. The church were too well satisfied to let him go.

R. A. Givens is assisting J. K. Hester in a meeting at the Platte Valley Church. Two confessions reported. Brother Givens is available for a meeting after this closes. Write him at Cozad. He is so well-known in Nebraska that he needs no introduction.

Bro. J. K. Hester can be had for a meeting somewhere in the state in December or January. Address, Cozad.

J. H. Reeves preached at Minden two Lord's days recently.

The secretary spent the 6th at Filley and helped to start matters so that it is hoped to have preaching there. There is a good house with no debt, and the work ought to thrive. On Lord's day I preached in the morning at Rising City, and in the evening at Summit, both times presenting state missions. The pledges at the latter place were four times the apportionment, and at Rising almost full apportionment was raised. R. H. Harris has closed his work at these two points, and we are now seeking to locate a man there. On Monday evening I participated by invitation in the ordination of Bro. H. B. Hollingsworth at Craig. Bro. H. has closed his work there, and with his family will go this week to California. This move is deemed necessary on account of the health of Mrs. Hollingsworth. The ordination service was largely attended, and the expressions of love and regret for the departure of the pastor were many. Four confessions marked the closing days of his ministry, two of them on Tuesday. We lose a good man and a faithful pastor. The church is considering the matter of reseating the church.

Brownville has seated their new house with opera chairs. J. W. Sapp is the preacher. He will begin a meeting there soon. He re-

ports that Walnut Grove Church, whose house was washed off its foundations, has made repairs, and he will preach for them on Lord's day afternoons.

Valparaiso comes with over 33 per cent more than the apportionment. Reports are coming in slowly, indicating a good interest in the offering. It is hoped that there will be a very general observance of the month for this purpose. Kind words come along with the remittances, too, which are worth their weight in gold. A number of new churches and Bible-schools are enrolled this year among the givers for the first time.

I will be at Omaha First Church on the 15th, and at Pawnee City on the 22nd, in the interests of state work.

In connection with the state offering, I wish to mention the gift of one of our older brethren, who has not regular employment, in sending one-half of his receipts, less the actual expense of going and coming, for missionary purposes. This is an example of unselfish and generous giving for the Lord's work that puts to shame all of us who are in the vigor of younger years and engaged on full pay. May we be worthy of these old saints who have blazed the way for us, and now still lead in the holy ministry of sacrifice!

The resignation of Bro. E. W. Cole, of Falls City, is announced. He will take the work at Hutchison, Kan. If these things do not cease soon, some one will have to come and sit up with this secretary! Brother Cole is well beloved by the Falls City brethren, and they will part with him with deep regret. We are all losers in his going.

H. G. Hill left Omaha finally on Monday evening, 9th inst. This closes his ministry, mention of which has been made before. His address will be Indianapolis, where he will be General Secretary of the American Christian Education Society. W. A. BALDWIN.



Buffalo and Vicinity.

On the evening of Nov. 10, Dr. Frederick D. Power, of Washington, D. C., delivered an address in our Richmond Avenue Church of Christ upon "Evangelism." This was preliminary to the organization of a new working force, to act in conjunction with the state board and the Disciples' Union of Buffalo, and to be known as the Niagara Frontier Disciples' Association. Great things are expected from it even in its incipency. The address of Dr. Power was strikingly characteristic, as clear-cut as a crystal and as brilliant. It abounded in telling points, was most felicitous in illustration and left an impression which cannot fail to act as a stirring impulse.

Fresh proof of vitality in the Richmond Avenue Church exists in the fact that a chapter of the genial and gracious Brotherhood of Andrew and Philip has just been organized under its auspices. The membership is already large and its influence and usefulness are assured.

By the way, the church has lately undergone marked improvement in several particulars. The heating and ventilating systems have been modified; the walls have been retinted and decorated; the wood work has been revarnished; a new Brussels carpet has been laid; the baptistry, heretofore invariably closed, has been painted a dead white, is furnished with thrifty palms, is now always open and is brilliantly lighted at night, all of which produces a very beautiful effect. This imperative condition of things was brought about through the energy and persistence of the new pastor, who not only works vigorously himself, but has a most enviable way of getting others to work.

Bro. B. S. Ferrall, late of Watseka, Ill., has entered upon his new pastorate with the Jefferson Street Church, and promises to be a valuable addition to the local brotherhood.

Bro. E. O. Tilburn, of the South Tonawanda Church, is now in California, having been advised by his physician to try a change of climate. If all reports are true, his condition must be regarded as somewhat critical.

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." EUGENE FORBES, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

Bro. W. C. Bower, of the North Tonawanda Tabernacle Church, is in a meeting which, judging from his consecration, ability and skill, is certain to prove a success.

Our church in Williamsville is in the throes of candidacy, with what result remains to be seen.

I have seen no mention in your columns that a Church of Christ was lately organized in the city of Dunkirk. Its beginnings are necessarily small, but its members are devoted and zealous, and it is believed that the enterprise is likely to succeed.

Our C. W. B. M. district convention is to be held with the church in Clarence on Nov. 21.

Our Forest Avenue Church remains pastorless, in spite of the fact that—as one of its officers informs me—more than forty applicants for the place have been received, and several candidates already have been heard.

ANSON G. CHESTER.



Baltimore.

The work seems very bright, Abbott's week of good things has passed, and every one is helped up. It is a fine idea to have such events, bringing all the churches and pastors together.

I had the pleasure of delivering a missionary address to the ladies of the Harlem Avenue Church last Tuesday. I think this society is the best one I know anywhere.

Peter Ainslie is just rushing things about the new church lot. He has a mountain to cut down, but Peter will go at this Xerxes style. A mountain will not stop him in his onward march.

Our meeting at Riverside Park Church is making splendid progress. We are using home forces. I do the preaching and everybody does the singing. We have the finest singing in the city—I mean congregational singing. We have had up to this time twelve additions, and have many more in sight. Bro. S. R. Maxwell will join us on Nov. 11, and will be with us for ten days. During this time we are expecting great things.

We are receiving money every mail now—I mean on the Thanksgiving offering, to pay the floating debt on our church. Reader, we want you to give something to this fund. We do not ask for large amounts, anything you will give we will greatly appreciate. I came to this city about eighteen months ago, and commenced this work. I had only eight members to begin with, all of these poor people. We now have a building that cost us \$7,200. We have paid \$4,500 of this amount. We have a note of \$1,000 that must be paid in thirty days. I am asking you to help pay this. I signed these notes myself to get the money to build the house. We have now over 200 members. I am in a meeting, as you can see above; the meeting is one week old, with 12

additions to date. Help this splendid work.

Send all money to J. O. Shelburne, 1531 Belt Ave., Baltimore, Md.



Northern California.

Our state day has come and gone. It is safe to say that our churches are more interested to day in the evangelization of this great state than ever before. We have most gratifying results from our state day offering this year.

November, 1901, entire month, \$112.

November, 1902, entire month, \$512.

November, 1903, first week, \$845, received and receipted for. More is on the way. This shows a decided growth.

F. H. Lemon turned the vacaville meeting over to J. E. Denton, the pastor, with 25 accessions, all but two or three of them confessions.

F. L. Platt has nine accessions the first week in his meeting for A. L. Platt at Selma.

R. L. McHatton is in a meeting at Healdsburg.

Gallahoun and Carroll are in a meeting at Geyserville with fine attendance.

R. L. Johnston began a meeting for the Fowler church Nov. 7. Various other meetings are being planned.

Berkeley is getting up steam to build. They have accepted plans and expect to complete specifications and throw dirt before many weeks.

The Tenth Avenue Church in San Francisco is progressing nicely.

The West Side Church is making remarkable progress with their new house.

The Richmond house is being used for worship and the bell has called the people together for three Lord's days now.

John Young has resigned at Lodi and takes the work at Albany, Mo. We are sorry to lose him for he was doing a most excellent work there. F. M. Reed will supply there for the present.

T. H. Lawson has done well at Stockton, raising their entire indebtedness, Nov. 1.

J. P. DARGITZ, Cor. Sec.

Healdsburg, Mo.



Michigan.

L. O. Drew is in a great meeting at Pine Run with 69 additions to date, and meetings continue. This is a country church where the cause was practically dead. This is another illustration that Michigan is a ripe field.

F. T. Porter is in a meeting at Yate with good prospects.

D. Munro, Cor. Sec., dedicated the new church at Novesta Nov. 8. The church at that point is happy.

St. Johns and Belding are both erecting houses of worship. These are both new fields entered this year.

A. B. Verner has taken the work at Silver Creek and Eau Claire.

The seventh district convention will be held at Kalkaska, Dec. 17-20.

The writer will begin a series of meetings at Bailey Nov. 17, and attend the seventh district convention Dec. 18.

Brother Raum has accepted a call to Saginaw, and Brother Hill has located at Pine Run.

The offering for Michigan missions is beginning to come in, and the indications are favorable for a good offering. November belongs to Michigan missions. Do not fail to take the offering at once and send it to D. Munro, St. Johns, Mich.

Cascade went beyond its apportionment.

Cascade, Mich

C. M. KEENE.



If Your Physician

prescribes a milk diet, for its easy digestibility it will be well to use Borden's Peerless Brand Evaporated Cream to get a rich, deliciously flavored milk food, perfectly sterilized, according to latest sanitary methods. For general household uses. Prepared by Borden's Condensed Milk Co.

"If it were possible to suppress every copy of the sacred volume the Bible in its essence and spirit, its great doctrines of infinite justice, mercy, love and redemption, would yet live in Shakspeare."

The above statement is made by Rev. Wm. Burgess in his recent remarkable book,

THE BIBLE IN SHAKSPEARE.

That this is a timely and valuable book is shown by hundreds of splendid reviews by the secular and religious press throughout the country. We quote a few to show what is thought of it.

"Since the publication in 1864 of Bishop Wordsworth's 'Shakespeare's Knowledge and Use of the Bible,' several books have appeared, covering somewhat the same ground, but for general and satisfactory use we have seen nothing to compare with Mr. Burgess' work."—*The Christian Guardian*, August 19, 1903.

"The whole book is a mine of rich suggestion and apt allusion. It deserves a wide circulation, and will have it if lovers of the Bible and Shakespeare can be made to understand what a feast it offers them."—From *The Epworth Herald*, September 26, 1903.

"It is a study of the great poet from a new point of view, and one of rare interest."—From *The Advance*, September 3, 1903.

"It is a volume worth buying and treasuring."—*Milwaukee Lutheran*, August 25, 1903.

"Certainly no one should be without it."—*The Religious Telescope*, August 19, 1903.

"Mr. Burgess has done an admirable service, which can not fail to be appreciated by students of English life and English literature generally."—*Chicago Tribune*, August 26, 1903.

"This excellently-printed volume may well find a place on the shelf of every reader's library; for what reader has not heard of the so-called 'absence of religion in Shakespeare?' Some have even thought him irreligious. The author interestingly discusses the question, 'Was Shakespeare a Christian?' and then proceeds to show the effect of the Bible on the poet, his versatility in its use, his types of character taken from the Scriptures, and the religious thought in the plots of his plays."—From *The Outlook*, New York, September 19, 1903.

The book is a handsomely gotten up volume of 300 octavo pages, and comes in a box. Price, \$1.50 net; postage, 20 cents.

THE WINONA PUBLISHING COMPANY,
195 STATE STREET, CHICAGO, ILLINOIS.

The Sunday-School.

Nov. 29.

DAVID'S CHARGE TO SOLOMON.—
1 Chron. 28:1-10.

Memory Verses: 9:10.

Golden Text: Trust in the Lord with all thine heart.—Prov. 3:5.

Pride of Numbers.

David's old age was not without its deep sorrows. Even after Absalom's rebellion was ended and he had ceased to mourn for his son, his troubles were not over. Proud of his growing strength, of his great company of fighting men and the increasing population of his kingdom, David conceived the idea of a census (2 Sam. 24; 1 Chron. 21). The thing seems innocent enough now, but evidently David's intention was not acceptable to Jehovah. He was counting up his strength—as if his real strength lay in his regiments of armed men. He was summing up the number of the people over whom he ruled—as though he and not God was the real ruler of the nation. So David fell a victim to the subtle temptation—pride of numbers. It is not always wrong to count our forces, but it is wrong to estimate our strength by the number of our allies without counting our Great Ally. For the Disciples of Christ, for example, to think they are a great people because they have more than a million members, is a folly akin to David's. If they are great, it is because of the great truth they hold and because God is with them in the advocacy of this truth. It is not our million that gives us a right to expect victory in our undertakings, but our faith in God's presence and help. To lose sight of this and glory in our numerical growth—as though we would take the kingdom of heaven by violence or by sheer weight of numbers—is to sin David's sin over again

and to invite a punishment not less than that which he suffered. There is nevertheless, a spirit in which we may rightly count our numbers, not for pride or exultation but for joy in the conquests of the cross.

David's Disappointments.

David's life was full of troubles. And one of his greatest sorrows was that the results of his wrong-doings must be visited upon his innocent subjects. It has ever been so with those who hold positions of great influence and responsibility. Their course of life determines not only their own happiness or unhappiness, but the welfare of many others. For David's error in numbering Israel and trusting in his thirteen hundred thousand armed men (2 Sam. 24:9) instead of in the arm of Jehovah, it was decreed that the people must suffer. There must be seven years of famine, or three months of defeat by Israel's enemies, or three days of pestilence. Does it seem a harsh and unjust decree, that the innocent must suffer for the guilty? It has ever been so. It is but a part of the larger law that "no man liveth unto himself." For good or for evil, each man's life works out its effects on the lives of his fellows. On the whole, the law is a beneficent one. It is well that the lives of men are so closely related, even if that relation does sometimes bring sorrow to the innocent. It would be a far worse world if each man lived, morally, in his own cell, uninfluenced by the deeds of others. Life would then have no social value whatever. God is not to be blamed if, in the working out of His beneficent law, sin causes suffering.

David's Successor.

Under the regime of polygamy, a king with many sons seldom died without precipitating bitter strife over the succession. It was so in David's case. Absalom's rebellion was a premature effort on the part of that brilliant prince to succeed his father. When David was very old and feeble, another son, Adoni-

jah, grew ambitious and attempted usurpation. He was foiled only by the prompt action of Nathan the prophet and Bathsheba (Solomon's mother) who persuaded David to have Solomon anointed and proclaimed king at once (1 Kings 1:32-40). For a short time, therefore, David and Solomon reigned together until the death of the former.

David's Advice to Solomon.

When he felt that his days were numbered and the time of his departure was at hand, David delivered a charge to his son and successor, not only giving him directions about the building of the temple, but laying down some general principles of life. One account of this farewell is given in 1 Kings 2:1-9, and another in 1 Chronicles 28:1-10, or perhaps these are the records of David's advice on two separate occasions. David's first words on this occasion had reference to his long-cherished desire to build a house for Jehovah. But this had not been permitted to him. His was a task of war—to organize the monarchy and enlarge the kingdom. To his successor were to be committed the works of peace, the building of the temple and the commercial and industrial development of the nation.

The Covenant Renewed.

The great principle of conduct which David laid down for his son was that upon which the kingdom was founded, and by which it had achieved all of its success. It was that fidelity to Jehovah will make the kingdom strong, but disobedience to Him will lead to ruin. And now in the presence of the assembled multitude and the princes of Israel, David delivers to Solomon this solemn charge which was virtually a renewal of Israel's covenant with Jehovah. "And thou, Solomon, my son, know thou the God of thy father and serve Him with a perfect heart and with a willing mind. For Jehovah searcheth all hearts and understandeth all the imaginations of the thoughts. If thou seek Him He will be found of thee, but if thou forsake Him, He will cast thee off forever."

Christian Endeavor.

Nov. 29.

A MISSION STUDY OF INDIA.—

Zach. 8:1-8.

Midweek Prayer-Meeting

By Frank G. Tyrrell.

Nov. 25.

THANKSGIVING AND A PERSONAL GOD.

—Ps. 107:1-15; Ps. 148:1-14.

India has about two million square miles and nearly three hundred million people, or nearly four times the population of the United States in half the area.

The peninsula is a continent in itself, with a vast variety of races, religions, languages and climates. At the north are the snow-clad Himalayas; in the south, the burning tropical plains. India is probably near the cradle of the human race, but successive invasions, beginning in prehistoric times, have resulted in a mixture of tribes and races. Three hundred different languages and dialects are spoken in the Indian empire. Those used by the largest number of people are Hindi, Bengali, Marathi, Kanorese, Telugu, Tamil.

Two-thirds of the people of India profess the Hindu religion. More than half of the remaining third are Mohammedans. There is one Christian to about three hundred of population and half of the Christians are Catholics.

The present condition of India is due largely to its relations with Great Britain. The East India Company, organized for trade about three hundred years ago, became enormously rich and powerful by its commerce with India. Managed by shrewd and often unprincipled men, it gradually encroached upon the local governments until, after Lord Clive's victories, which culminated in 1761, the company was the sovereign power in India. The company had won an empire for England, but that empire was still held by the company and exploited by whatever methods seemed most profitable.

A century ago, the East India Company opposed all missionary effort. Nevertheless William Carey, who went from England to Calcutta in 1793 under the newly organized Baptist Missionary Society, became the father of modern missions and began a work which has grown from that day to this.

Before Carey, a heroic, but not very fruitful beginning had been made by Ziegenbalg and Swartz. After Carey there came a steadily increasing stream of missionaries. Judson, Mott, Newell, Rice and Hall began the missionary movement in America and went out to India in 1812. They too, were much troubled by opposition from the company.

The annals of Indian missions are bright with splendid names and noble achievements. When the East India Company ceased to exist after the mutiny in 1857, and India passed under the direct government of the British crown, the era of official opposition was at an end. But there is still the opposition of that vast mass of resisting heathenism. A land of ancient civilization, of highly developed systems of religion and philosophy, of elaborate social usages which are held sacred by their very antiquity, it is a field to call forth the best efforts of the strongest men. And when it is won, it will be a bright jewel to present to our Master as a trophy of the victory for his kingdom.

DAILY READINGS.

M. Using Our Gifts.	1 Cor. 12:26.
T. Using Our Talents.	Luke 19:12-26.
W. Giving Our Mites.	Mark 12:42-44.
T. An Opportunity for All.	Exod. 35:4-10.
F. Our Reasonable Service.	Rom. 12:1-8.
S. Gift of the Spirit.	Matt. 6:1-4.
S. God's Promise.	Matt. 10:40-42.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dishwasher business. In the past three months I have made \$600.00 selling Dishwashers. I never saw anything sell so easily. Every family needs a Dishwasher and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dishwasher sold brings me many orders. The dishes are washed without wetting the hands. That is why ladies want the Dishwasher. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dishwashers from the Mound City Dishwasher Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home. L. A. C.

"Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant," exclaims Hosea Ballou, devoutly. True it is, that it is more blessed to give than to receive, and there are few who know how to receive gracefully. Gratitude exists in the world, but it finds poor and awkward expression, until it is almost smothered out of men's hearts. Hence the desirability of a day specially marked off as a day of thanksgiving; for we need to be trained in the emotion and in its expression.

May it be that the nation will restore the day to its high place. In far too many cases it is a day of sensuous indulgence, of carnal delight, of lamentable debauchery. In its origin and purpose, it is religious. Churches everywhere ought to combine to hold it up to its legitimate purpose. The lessons we study this week emphasize the personality of Jehovah. Our gratitude is not an incense to a vague and formless deity, but homage to a living, reigning God. We do not pray and sing into a vacuum, nor into immensity. Hearts athrob with love and attuned to praise beat responsive to the heart of infinite love. God is, and he is a rewarder of them that diligently seek him.

There is no lesson more needed to-day than this of personal responsibility and personal loyalty to a personal God. In many communities men have given the rein to passion, and are living in pleasure, waxing wanton, as if they no longer believed in God; or as if he were an absentee. Religious life runs into grooves. It lacks the animation of close contact with the great reserves of divine power, which are found in the Lord Jehovah. Let us to-day ask the question, "To whom do we give thanks?" Are our prayers addressed to the audience, or do they rise on the wings of faith to the throne of the Eternal?

What an apomaly, what an absurdity would thanksgiving be if God were impersonal! How could we give thanks to an abstraction? It is like trying to embrace a cloud. The very fact of thankfulness premises personality. "Praise ye the Lord!" Praise, gratitude, worship, must flow from the heart of a creature to the heart of a Creator. He does not need our thanks; ingratitude does not dim the effulgence of his glory; but it does dim the lustre and darken the life of men. With the bright pictures of divine excellence which the scriptures furnish, how can we but give thanks to him who doeth all things well, whose mercy endureth forever?

The works of God bespeak personality. How he redeemed Israel! Bowed under the yoke of the oppressor; stung by the lash of the task-master, the people groaned and cried, and the Lord hearkened and heard them, and delivered them out of their prison-house. He gathered them together and led them by strange ways through the divided sea, through the barren deserts, through thick wildernesses, and protected them on the right hand and on the left. He gave them bread from heaven and water from the rock.

Do you believe in special providences? Of course; all providences are special. God reigns, not by a general, diffused benevolence, but by specific acts of mercy and munificence and love. The infinitely small is as much within his grasp as the infinitely great; he takes note of the sparrow's fall, as well as of the flight of planets. And for what God does, guiding and inspiring men and nations, he should be praised. Could an abstraction do these things? They are the handiwork of omnipotence, and that omnipotence must be personal. All the graces and attributes of personality are his; all the witness borne by works great and mighty; all the evidence that can possibly address itself to our limited senses; all, are speaking to us of God as a Father, whose love encompasses the

NATURE'S GREATEST AID.



An interesting letter to our readers from Hon. H. L. Dunham, Ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902.

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburg, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change, which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles; by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and had them make a thorough and complete microscopical examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country.

Very truly yours,

H. L. Dunham
Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

feeble creatures of his care, and whose goodness never faileth.

PRAYER.

We thank thee, O God, and bless thy name for the many mercies that have crowded our lives and made the years fragrant. Thou hast given us all we enjoy; thou art sustaining us, even when we are cumbrous of the ground. We praise thee for thy marvellous patience, for thy long-suffering and goodness which lead us to repentance. Enable us to bring the rich fruitage of consecrated lives year by year, till at last we win the crown, through Christ. Amen.

(Topic for Dec. 2, "Help those Women.") (Looking to C. W. B. M. Day.) Phil. 4:1-3; Rom. 16:1-4; Luke 8:1-3.)

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

A Wholesome Story.

DARREL OF THE BLESSED ISLES. By Irving Bacheller. (Lothrop Pub. Co. \$1.50.)

Mr. Bacheller's greatest reputation was gained by a work, "Eben Holden," which owed its popularity less to any literary value or excellence which it may have possessed than to a certain appeal to the fundamental instincts of human nature. Most of us Americans are of the soil. Our roots go back, through at most a generation or two of "culture," to mother earth. And when we are tried with the baffling perplexities of our modern city life, and the overwrought subtleties of the problem novels which reflect but never remove our difficulties, we turn with relief to the bucolic simplicity of an Eben Holden, and grasp his horny hand with a thrill of delight. Such books appeal less to the literary sense than to our inborn love of plain, simple, honest, old-fashioned people and things, and our conscious need of associating them occasionally to keep our hearts healthy.

The case with "Darrel" is not altogether different—albeit "Darrel" has literary merits which "Eben Holden" did not possess. Darrel himself, clock-tinker, philosopher, Irish wit, lover of the poets, is a most amiable and admirable character. He is too good not to be true. It is almost a pity that the author added the mystery element to the story. It seems just a trifle superfluous, a somewhat artificial device for capturing the reader's interest, which Darrel was quite capable of holding by his own intrinsic merits. The mystery part of the story, however, is well carried out and the end is not too visible from the beginning.

Biographical Fiction.

HETTIE WESLEY. By A. T. Quiller-Couch. (The Macmillan Co. New York. \$1.50.)

The brilliant author of this volume has undertaken an extraordinary task, and has accomplished it with extraordinary success. One must read well into the book before one can be altogether certain just what he is trying to do. Is he writing fiction or history? To classify the book under either head would be misleading. It is the story of the life of the gifted and unhappy Hettie Wesley, sister of John and Charles Wesley, but the author has filled in the outlines of the story, has supplied details where the records are vague, and has cast the whole into the form of a historical novel, with conversations, dramatic situations and all the paraphernalia of fiction. The materials are handled freely, but conscientiously. The treatment is based upon a careful historical study of the letters and other documents of the Wesleys, and the reader of history will value it for the light which it sheds upon that remarkable and unhappy family. To her son John at Oxford, Mrs. Wesley writes: "It is an unhappiness almost peculiar to our family that your father and I seldom think alike." The remark was truly descriptive. It was a large family and it was seldom that any two of them were wholly of one mind. Yet their disagreements

were not the petty squabbles of mean minds, but rather the inevitable friction which always arises when there are too many geniuses within a narrow compass. The Wesley family was talented beyond all hope of happiness. There were too many bright minds and strong wills to live harmoniously together. The father, Samuel Wesley, was the most uncompromising of domestic tyrants; his tyranny was part of his religion. No wonder poor Hettie, the most brilliant of the girls, revolted against his arbitrariness and was driven into disgrace. Mr. Quiller-Couch's absorbing narrative brings the reader into very close quarters with these interesting and masterful personages.

A Classic Novel.

TITLEBAT TITMOUSE. Abridged from Dr. Samuel Warren's famous novel, "Ten Thousand a Year." By Cyrus Townsend Brady. Illustrated by Will Crawford. (Funk & Wagnalls Co., New York. \$1.50.)

One of the great classic English novels that almost everyone knows by name and none ever reads, is Samuel Warren's "Ten Thousand a Year." When it was first published, sixty-two years ago, it sprang into instant popularity in spite of its vast length, but it soon staggered and fell under its burden of 400,000 words. "The old three-volume novel is extinct," and this one became as extinct as a work of such undoubted genius can. In revising and reviving this classic, Mr. Brady has earned the gratitude of all lovers of good novels. He has shortened it to less than one-third of its original bulk—and it is still a goodly volume of nearly 500 pages. He has cut out vast quantities of political arguments, legal technicalities and encumbering sentimentalities which were never anything but an impediment to the course of the narrative.

The story has been called "the classic legal novel." Certain shrewd but unscrupulous lawyers secure partly by accident and partly by rascality, evidence that the rightful heir to certain Yorkshire estates is one Tittlebat Titmouse, a clerk in a London draper's shop. By a suit, conducted with great shrewdness, the former occupant, Mr. Charles Aubrey, M. P., is dispossessed, and Titmouse enters into the enjoyment of an income of ten thousand pounds a year. Titmouse is a complete and unmitigated fool, and is soon in more financial troubles with his ten thousand a year than he had been with fifteen shillings a week as a draper's clerk. Ultimately it is discovered that his claim to the estates is not well-founded, and they pass back to the former owner.

Dr. Warren was a novelist of the old school. His characters all fall instantly into two classes—good and bad—with the naive and perfect dichotomy of childhood. The good characters never do a bad deed; the bad characters never do a good one. There are plenty of dazzling whites and inky blacks, but none of the baffling grays of uncertain morality that perplex the reader of the modern psychological novel. Titmouse has all the vices that his pigmy soul could contain. His attorney, Mr. Oily Gammon, is an embodiment of all the sins of duplicity, treachery, mendacity and greed. He has, however, as a part of his equipment, the manners of a gentleman and the brains of a prime minister, while Titmouse had the brains of an ass and the manners of an ill-trained ape. Gammon is one of the most

interesting and capable scoundrels in literature. On the other hand, Charles Aubrey is a character without spot or wrinkle. He is a tailor's dummy tricked out in a complete assortment of manly virtues and without a single redeeming fault to make him human. His wife and sister also are oppressively perfect. Dr. Warren's chief interest was in these models of virtue, and he devoted much space to admiring descriptions of them. Most of this Mr. Brady has cut out, finding that the really vital characters in the book are those that are most open to criticism on ethical grounds. The villains of the book are, so to speak, its real heroes. At least they hold the interest. Gammon is the hero of the story in exactly the same sense as Satan is the hero of Paradise Lost. Mr. Brady says: "I have drained the story of an ocean of tears, leaving only a few specimen 'weeps' to show what the old novel was, and I have divested Charles and Kate Aubrey of enough superfluous perfections to stock a Sunday-school library."

This change of emphasis from the aristocratic and impeccable characters to the lowly and sinful, is unquestionably an artistic improvement. But through all the changes, the moralities of the tale stand forth, as the author meant that they should, obvious and unimpeachable. Every rascal in the book is punished at last, and no good man goes unrewarded. The final downfall of so able and accomplished a scoundrel as Gammon amounts almost to a demonstration of the unprofitableness of sin.

Again we feel disposed to express our sense of obligation to Mr. Brady for rescuing this truly great work from the unmerited but inevitable oblivion which awaits every three-volume novel that does not fall into the hands of a competent abridger.

Decadent Fiction.

A FOREST HEARTH. By Charles Major. (The MacMillan Co. \$1.50.)

The case of Mr. Charles Major is quite, quite hopeless. The more he writes, the clearer it becomes that he is no writer. The first product of his pen, "When Knighthood Was in Flower," had indeed some qualities which in a measure explained, though they scarcely justified, its popularity, but its great vogue was a publisher's rather than an author's triumph. The next, "Dorothy Vernon of Hadden Hall," was unhistorical, artificial and affected. "The Forest Hearth" is feeble and shallow to the last degree; vicious in spots (doubtless unintentionally); a congeries of musty *motifs* and moth-eaten incidents. It should perhaps be said that the character of Billy Little, the faithful bachelor friend of the lovers, is not ill conceived and its portrayal is the only point which rises above the dead level of mediocrity. The scene of the story is laid in Indiana in pioneer days, but the background is handled without skill. The heroine, a beautiful country maiden, loves and is loved by a noble youth who has been as a brother to her from infancy. The rival appears in the form of a rich and polished Boston man, to whom the girl's father is under such financial obligations that her marriage to the creditor seems the only way to avert bankruptcy. This theme would be more appropriate in a museum of antiquities than in a modern novel, but as ten thousand other novelists have used it in exactly the same form, perhaps Mr. Major has an equally good right to it. Meanwhile the heroine has typhoid fever and, while she is

hovering between life and death, her noble lover has such relations with another girl in the neighborhood that, when the latter informs him that her disgrace is imminent, he feels in duty bound to marry her. From this extreme he is saved by the timely recollection that there are half a dozen other fellows who are probably as deeply implicated as himself in the indiscreet young lady's trouble. His sweetheart forgives him and they are married against the protest of her parents. Bah!

Mr. Major's trouble is not lack of literary experience, for his first novel was his best. It is not that he began too late in life, for some have begun later and done better. Whatever the cause, the fact is that the present volume, even more than its predecessors, exhibits all the characteristics of chronic and incurable amateurism.

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Narrative History.

A HISTORY OF THE MISSISSIPPI VALLEY, From its Discovery to the end of Foreign Domination. By John R. Spears and A. H. Clark (A. S. Clark, New York, \$5.00 net).

This massive and handsome volume makes a timely appeal to the public just now when the celebration of the Louisiana Purchase is imminent and the history of the Mississippi Valley is being thought of more than ever before. It is but fair to say, however, that it was prepared with no reference to the Exposition of 1904. It is no hastily collected centennial history but a work of sound historical scholarship and permanent value. The authors describe the book as "the narrative of the founding of an empire, shorn of current myth and enlivened by the thrilling adventures of discoverers, pioneers, frontiersmen, Indian-fighters and home-makers." It is a narrative and not a critical history. But the authors freely interpret the events which they narrate and tell the meaning of the history as they understand it. In discussing the relations of the Indians to the Whites, the blame for most of the trouble is laid on the Whites. The tales of war and adventure are told on almost boyish enthusiasm, but greater honor is given to the heroes of peace. The growth of milder manners and gentler means of settling controversies is noted. The story of the alliance of the British with the Indians and of the encouragement of the latter's savage cruelties by the former, is worth remembering to show the contrast between that age and this—"a contrast that has been made possible by the development of Christian civilization and the construction of an American fleet of unequalled warship." The watch-word of our history seems to be: trust in God and keep your powder dry; develop Christian civilization and keep a navy ready to handle those who fail to do the same.

The work is handsomely illustrated with portraits, pictures of historic places, maps and facsimiles.

✧

A Book for Boys.

TWO LITTLE SAVAGES. Written and illustrated by Ernest Thompson Seton. (Doubleday, Page & Co., pp. 552, over 200 drawings. \$1.75 net.)

Ever since one fatal day last winter when the Atlantic Monthly published an article by John Burroughs under the title "True and Sham Natural History," Mr. Seton has labored under the suspicion of representing a sort of natural history that is not simon-pure science. The public was sorry to hear Mr. Burroughs criticism because it has great confidence in his judg-

ment and because a large section of the reading public had been very greatly enjoying Mr. Seton's wild animal stories with a serene faith that, while they might be imaginative in form, they were essentially true to nature. And on the whole, we think we shall go right on enjoying Mr. Seton's writings, even if he does occasionally find himself at variance with such an eminent authority as Mr. Burroughs. This latest product of Mr. Seton's pen is a book for boys. It tells the story of two boys who lived in the woods, camped out, played Indian, and did all those things which every healthy boy wants to do at some stage of his career. The story is of small consequence except connecting thread upon which to string a vast amount of information about woodcraft and wild animals. How to identify animal tracks, how to make bows and arrows and tepees, how to light fires without matches, how to know the trees and plants—these are some of the things that are told. It is a book which can be guaranteed to win the favor of boys.

✧

From the Boxer Standpoint.

LETTERS FROM A CHINESE OFFICIAL. Being an Eastern view of Western Civilization. (McClure, Phillips & Co., New York.)

Here is something distinctly fresh and suggestive. A cultured Chinaman who has spent many years in England and acquired a thorough knowledge of the English language and of occidental institutions, yet without abating one jot or tittle of his Chinese anti-foreign point of view, writes a series of criticisms of our civilization. There is much, of course, that is more curious than convincing; but much again that goes to the bone of the matter with fine insight. His principal thesis is that, while Chinese civilization has for its first object the cultivation of the graces and virtues that give value to life, our western institutions and ideals are vitiated by a too great eagerness to multiply the material means and instruments of comfortable living. The English style would be a meritorious achievement for one born to the language.

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Palestine of To-day.

TO-DAY IN SYRIA AND PALESTINE. By William E. Curtis. (Fleming H. Revell Co. \$2.00 net.)

Most books about Palestine are written by ministers. This book gives the results of a practical newspaper man's observations. Mr. Curtis probably has a larger personal following of admiring readers than any other newspaper correspondent in the country. He represents the Chicago Record-Herald in Washington when Congress is in session. During the intervals he visits Dawson City, Timbuctoo and all intermediate points and writes letters of travel. The present volume is a reprint of letters written and published two years ago. It is well illustrated and the binding is uniform with the similar volume entitled "The Turk and His Lost Provinces," which was published a few months ago.

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About Jerusalem.

THE CITY OF THE KING. By Mrs Lew Wallace. With Illustrations. (The Bobbs-Merrill Co., Indianapolis.)

Mrs. Wallace has lived several years in the East and she knows the scenes and conditions of Palestine well enough to write about them intelligently. The chap-

ters (chiefly reprints from magazine articles) which make up this little article which are not intended primarily to convey accurate information about Jerusalem, but to portray, in as few strokes as possible and in a spirit harmonious with the holy associations of the place, some of the scenes of old Jerusalem and some of the impressions which the modern city makes upon the reverent observer. The book is issued in handsome form with luxurious margins, and will make an acceptable gift-book.

✧

Old Friends.

POEMS YOU OUGHT TO KNOW. Selected by Elia W. Peattie. Illustrated by Ellsworth Young (Revell \$1.50 net).

An excellent anthology of classic and modern poetry from Geoffrey Chaucer to Sam Walter Foss. There is apparently no principle of orderly arrangement whatever in the collection. John Hay's "Jim Bleed-so" is sandwiched between Robert Herrick and Tennyson. The illustrations printed in red, lend a cheerful note of color to the pages but they are rather decorations than illustrations.

✧

A New Edition.

THE PILGRIM'S PROGRESS. By John Bunyan, Puritan Edition; Illustrations by Harold Copping. (Fleming H. Revell Co. \$1.50 net.)

Mr. Copping's remarkably successful illustrations, thirty-one in number, representing the characters in the Puritan costume of Bunyan's time, make this a desirable edition of this imperishable allegory of the Christian life. The text has been edited with great care, following the last edition published before Bunyan's death, in 1688, which includes all the additions and revisions sanctioned by the author.

✧

Hints for Householders.

THE CARE OF A HOUSE. By T. M. Clark. With Illustrations. (The MacMillan Co.)

Many books have been written to instruct persons who intend to build houses and want to have a finger in their own architectural pie. But here is a book primarily for the instruction and guidance of persons who are charged with the care of houses already built. Householders would save much, both in the cost of repairs and in the peace of mind that comes from having things done right, if they would study such a manual as this. So far as we know, however, there is no other book that covers just this ground. It has chapters full of practical information about fire-places and chimneys, furnaces, kitchen stoves, plumbing, heating and the care of wood-work.

✧

A Book of Illustrations.

STUDIES IN THE ART OF ILLUSTRATION. By Amos R. Wells. (Revell \$1.25).

Mr. Wells has given a too academic title to his book. It contains not exactly "studies in the art of illustration," but illustrations of that art. He is a keen observer of life and shows rare skill both in his selection of incidents and in his narration of them. There is a merry twinkle in everything he writes and a wholesome vein of practical common-sense. It would be hard to find a more lively and entertaining book of genuinely devotional material.

✧

For Bible Students.

OLD TESTAMENT HISTORY. By Henry Preserved Smith (Scribners \$2.50 net.)

The appearance of a new volume in the

"International Theological Library" is always an important event. Prof. Henry P. Smith's "Old Testament History" has been awaited with interest. It will doubtless be quite generally recognized at once as the standard manual of the subject from the standpoint of what is called "modern Biblical criticism" by those who occupy the same position. A fuller review will be given later.

First Principles.

BASIC TRUTHS OF THE CHRISTIAN FAITH. By Herbert L. Willett, Ph. D. (The Christian Century Co., pp. 127. 75c.)

Those who have been helped by a message from Professor Willett—and there are multitudes of such—will hail with delight the appearance of this volume. In it are treated those few, simple, essential doctrines which are becoming accepted quite generally as the basic truths of our religion. The spirit of controversy is quite absent from the book, and yet it is sufficiently argumentative to indicate the positive convictions of the author. Moreover, he fails not to state the reasons for the faith that is in him. On the other hand the effect of reading is like that of hearing a splendid sermon. And this is its chief value, as doubtless it is the principal purpose of the author. Recognizing the perplexities which are inevitable in this age of science and doubt, there are set forth great truths which are independent of changing theologies, and upon these truths one is brought to rest his faith. By the artistic presentation of these Basic Truths one is inspired to take up his life with a new confidence and hope.

C. C. ROWLISON.

Pastoral Theology.

MODERN PRACTICAL THEOLOGY. By Prof. Ferdinand S. Schenck, D. D. (Funk & Wagnalls Co. \$1.00 net.)

One must be either impressed or oppressed by observing on the very cover of this volume that its author defines it as "a manual of homiletics, liturgies, poimenics, archagics, pedagogy, sociology and the English Bible, for the use of preachers, instructors and students." In reality it is quite as comprehensive as it sounds, though far less formidable. The author is a professor in the Dutch Reformed Seminary at New Brunswick, N. J. He treats in analytical fashion, as befits a text book, the various divisions of the work of the ministry, including making of sermons and the many-sided work of the pastorate. The writer defines his point of view as that of a conservative man in a conservative seminary of a conservative church.

The New Evangelism.

"THE OLD EVANGEL AND THE NEW EVANGELISM." By Charles Aubrey Eaton. (Revell. \$1.00.)

Somebody is always predicting a great cataclysm in the political world or a wonderful awakening in the spiritual world. Mr. Eaton thinks the Church with its numbers, wealth and machinery, is lacking in "the power." He believes this is one of the signs of a revival that will touch the ends of the earth. "It is coming," he says, "but no man can tell from what quarter." Chapters of some interest are headed, "The Need of a Revival and the Revival We Need," "What the Church Lacks," "A Christian Conversion," etc. The book is quite worth while, but contains nothing of a startling nature.

J. N. C.

Bible Handbooks.

THE TEMPLE SERIES OF BIBLE CHARACTERS AND SCRIPTURE HANDBOOKS.

This is a series of twenty-eight small volumes from the press of J. B. Lippincott & Co., Philadelphia. Two volumes only have been published, namely, "Abraham and the Patriarchal Age," by the Rev. Prof. Duff, D. D., and "David the Hero-King of Israel," by the Rev. W. J. Knox-Little, M. A. The price of each volume is thirty cents, the books are arranged for classes and are to be studied; they are also so arranged as to be easily read. There are questions in each chapter for the student. The first chapter in the volume on "David the Hero-King of Israel," is entitled: "Bethlehem and Judah." The following are the questions: "What are a few of the natural features of Bethlehem?" "In what way was it associated with David's ancestors?" "What were the characteristics of the tribe of Judah?" "Who were Zeruah, Abigail, Caleb, Achsah?"

The authors know that there is such a thing as "criticism," they even know of something called the "higher criticism;" but the books do not seem to be in the interest of any special "views." They are good books for young people who are willing to study—who desire to know something about the Bible and Bible characters. Organize a class for the study of "David the Hero-King of Israel" and see what will come of it. It seems to me that it will be a good thing.

In this volume on "Abraham and the Patriarchal Age" I find the following:

"Write brief essays on these subjects:"

"(1) The Christian duty of study, and analysis, and criticism of history, and of documents, and of religious features."

"(2) The growing visions of God's character that the ages have seen, especially the Hebrew, and the Jewish, and the Christian ages."

"(3) The influence of surroundings on a narrator's work, especially in olden times, and more especially in religious story."

"(4) The historical advantage of having not one, but many stories of a person such as Abraham, or our Lord or any other figure in the past."

"(5) The religious excellence of the discovery that whole schools of writers cared to tell of the ways of God to men in the past: no one man's writings could be so precious."

Then the student is requested to "write out briefly, in new words, each of the three great stories of Abraham."

As indicating the attitude of the writers of these little books toward modern historical criticism, more especially that of the author of "David the Hero-King of Israel," take the following:

"It would be impossible and inappropriate here to discuss the innumerable and constantly contradictory views of critics as to the exact psalms which are to be allotted to David. 'Criticism' of one sort or another has been of invaluable service in illustrating the history and meaning of this, as well as of other parts of Scripture. 'Criticism,' especially in modern times, has also run riot on these sacred subjects. It is enough for us to take such teaching and help as can be given by devout and learned men who follow the traditions of the only sure guide—the Church of Christ."

B. B. TYLER.

Christian Churches in Australia.

JUBILEE PICTORIAL HISTORY OF CHURCHES OF CHRIST IN AUSTRALASIA. Edited by A. B. Maston, Melbourne. (Austral Publishing Company, 528 Elizabeth St., Melbourne, Australia. 1903. Price, \$6.50, post free to America.)

Earlier notice of this very interesting work has been prevented by the detention of the work some time in the Customs House, and then by the Editor's absence from the office during the summer. It embraces 424 pages, 12½x10 and gives a copiously illustrated history of the churches and leading men and women in South Australia, West Australia, Queenstown, Tasmania, Victoria, New South Wales and New Zealand. The work was suggested to its author by the jubilee of primitive Christianity in Victoria, and it occurred to him that the work might well include the history of our cause in Australasia. The membership of the churches is set down as 16,118, as the result of fifty years' work. The illustrations are particularly fine, being printed on the finest calender paper. Most of the chapels are plain frame buildings, but it must be said of the people whose pictures are contained in this work that they are extraordinarily fine looking people. In looking over the groups of officers of the various churches we have often felt that it would be difficult to duplicate them in this country and quite impossible to excel them. One feels assured in looking upon their faces and stalwart forms, that primitive Christianity as they conceive it and understand it, at least, is likely to be maintained through many millenniums in that southern land. We should be glad of the privilege of meeting the men and women whose faces are given in this work. We congratulate the author, Brother A. B. Maston, an American who has spent the larger part of his active life in that country, on the success of his work, which is destined to remain a permanent monument to himself and to our cause in Australasia for generations to come.

Other Books Received.

[The most important of the following books will be reviewed in near issues of the CHRISTIAN-EVANGELIST.] FROM FLEMING H. REVELL CO., CHICAGO AND NEW YORK.

On the Road to Arcady. By Mabel Nelson Thurston. Illustrated by Samuel M. Palmer. That Betty. By Harriett Prescott Spofford. The True Estimate of Life. G. Campbell Morgan. (80 cents net.)

The Teachings of Jesus Concerning Wealth. By Gerald D. Heuver. (\$1 net.) Practical Commentary Sunday-school Lessons 1904. (50 cents.)

Two Tramps. By Amy Le Feuvre. (75 cents net.)

Jill's Red Bag. By Amy Le Feuvre. (75 cents net.)

The Teacher and the Child. By H. Thistleton Mark. (75 cents net.)

Chalk: Practical Work with Chalk and Blackboard. By Ella N. Wood. (75 cents net.)

By the Thorn Road. By Mrs. Letitia C. Waite. The Gist of the Lesson. By R. A. Torrey. (25 cents net.)

The Lord's Prayer for Children. By Martha K. Lawson.

The Door in the Book. By Charles Barnard. (\$1 net.)

Adaora. By Mary E. Bird. (50 cents net.) A Flame of Fire. By Joseph Hocking. (\$1.50.)

The Ark of Coin. By Harry Lindsay. West Point Colors. By Anna B. Warner. (\$1.50.)

The Natural Way in Moral Training. By Patterson Du Bois. (\$1.25 net.)

Dawn in the Dark Continent. By James Stewart.



Five Special Numbers Sent Free to New Subscribers for 1904.

THE YOUTH'S COMPANION

The offer made by the publishers to New Subscribers for 1904 is very attractive, for it includes as a gift the Five Special Numbers shown above, and the other remaining issues of 1903. The contents of the new volume for 1904 will include

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| 10 SERIAL STORIES of absorbing interest, each a book in itself. | 250 SHORT STORIES of Character, Adventure and Humor by the best writers. |
| 50 SPECIAL ARTICLES by Men and Women famous in every walk of life. | 1000 SHORT NOTES on Current Events, Science and Natural History. |
| 200 TIMELY EDITORIAL ARTICLES on important Public and Domestic Questions. | 2000 Entertaining Anecdotes, Bits of Humor, Sketches and Poems. |

Health in the Household, Children's Page, Etc., Etc.

NEW SUBSCRIPTION OFFER.

Every New Subscriber who will mention this publication or cut out this slip and send it at once with name and address and \$1.75 will receive:

Free All the issues of The Companion for the remaining weeks of 1903. The Thanksgiving, Christmas and New Year's Double Numbers. The Companion Calendar for 1904, lithographed in 12 colors and gold. And The Companion for the fifty-two weeks of 1904,—over two hundred and fifty stories, fifty special articles, etc.,—till January, 1905, for \$1.75.

THE YOUTH'S COMPANION, 201 Columbus Avenue, BOSTON, MASS.

After Prison—What? By Maud Ballington Booth. (\$1.25 net.)
Honor Dalton. By Frances Campbell Sparhawk.
Eleanor Lee. Margaret E. Sangster.
Practical Primary Plans. By Israel P. Black. (\$1 net.)
Christ and Progress. By David James Burrell. (\$1.20 net.)
The Reproach of Christ. By W. J. Dawson. (\$1 net.)
When Angels Come to Men. By Margaret E. Sangster.
Miladi. By Clara E. Laughlin. (\$1.20 net.)
Getting One's Bearing. By Alexander McKenzie, D. D. (\$1.25 net.)

THE MACMILLAN CO., NEW YORK.

Aunt Jimmy's Will. Mabel Osgood Wright.
On the We-a Trail. By Caroline Brown. Illustrated by Max Klepper. (\$1.50.)
The Beaten Path. A Novel. By Richard L. Makin. (\$1.50.)

D. APPLETON & CO., NEW YORK.

Weatherby's Inning. Ralph H. Barbour. (\$1.25 net.)
Three Graces. By Gabrielle E. Jackson. (\$1.25 net.)
Manzelle Fifine. By Eleanor Atkinson. (\$1.50.)

VIR PUBLISHING CO., PHILADELPHIA.
Faces Toward the Light. By Sylvanus, D. D. (\$1 net.)
Manhood's Morning. By Joseph Alfred Conwell. (\$1 net.)

AMERICAN TRACT SOCIETY.

The Rod that Budded. By R. J. Miller. (\$1.25.)
Entering Into His Own. By Hope Daring. (\$1.)
John Mark, or the Making of a Saint. By James D. Hunter, D. D. (75 cents.)
UNITED SOCIETY OF CHRISTIAN ENDEAVOR, BOSTON AND CHICAGO.
The Christian Endeavor Manual. By Francis E. Clark, D. D. (\$1.)
Princely Men in the Heavenly Kingdom. By Harlan P. Beach.

FUNK & WAGNALLS CO., NEW YORK.

History of Socialism in the United States. By Morris Hillquit. (\$1.50 net.)
Tolstoy and His Message. By Ernest H. Crosby. (50 cents net.)

M'CLURE, PHILLIPS & CO., NEW YORK.

The Home: Its Work and Influence. By Charlotte Perkins Gilman. (\$1.50 net.)
The Long Night. By Stanley J. Weyman. Illustrated by Solomon J. Solomon. (\$1.50.)

FOX DUFFIELD & CO., NEW YORK.

The Compromises of Life and other Lectures

and Addresses. By Henry Watterson. (\$1.50.)
The Forerunner. By Neith Boyce. (\$1.50.)

THE BAKER & TAYLOR CO., NEW YORK.

Present Day Evangelism. By J. Wilbur Chapman. (\$60 net.)
Reciprocity. By J. Lawrence Laughlin, Ph. D., and H. Parker Willis, Ph. D. (\$2 net.)

LOTHROP PUBLISHING CO.

Gorgo: A Romance of Old Athens. By Charles Kelsey Gaines, Ph. D. Illustrated by George Varian. (\$1.50.)

AM. BAP. PUB. SOCIETY, PHILADELPHIA.

A Manual of Church History. By Albert Henry Newman, D. D., LL. D., vol. II. Modern Church History. (\$1.75 net.)

JENNINGS & PYE, NEW YORK CITY.

The Fullness of the Blessing of the Gospel of Christ. By W. F. Mallalieu. (50 cents.)

GOSPEL TRUMPET PUB. CO., MOUNDSVILLE, W. VA.

What Shall I Do To Be Saved? By E. E. Byrum. Illustrated.

SCOTT HEIGHTS BOOK CO., DES MOINES, IA.
The Road. By C. C. Harrah.

THE WESTMINSTER PRESS, PHILADELPHIA.
New Light on the New Testament. (75 cents net.)

THE NUNC LICET PRESS, PHILADELPHIA.

The New Order of Things. By G. J. F., D. D., Ph. D.

Our Budget

—C. P. Evans preached at Table Rock, Neb., Nov. 1.

—The sweet evangel of the cross is winning many notable victories.

—J. M. Lowe began a protracted meeting Nov. 15, at Pleasant View, Adams county, Ill.

—Brother Parrick closed a protracted meeting last Thursday at Antioch, Adams county, Ill., with 35 additions.

—W. H. Applegate has been called to the church at Camp Point, Ill., and begins Dec. 1. This church has been without a pastor for about a year and a half.

—President J. B. Jones, of William Woods College, favored the office of the CHRISTIAN-EVANGELIST with a call during a recent visit to St. Louis.

—E. A. Orr, pastor of the Christian Church at Sioux Falls, S. D., recently delivered a lecture before the business college at that place on "What is the Bible?"

—The dedication of the Christian Church at Oacoma, S. D., which has been postponed on account of a delay in the plastering, will take place Nov. 22.

—The new church at Eldorado, Ill., will be dedicated Nov. 22, by W. W. Weedon, of Marion. This is the first house of worship ever erected by our people in Saline county.

—J. W. Lowber, of Austin, Texas, is delivering a series of chapel addresses at the State University on "Christ the Only Founder of a Great Religion Who Completely Transcended His Environment."

—D. F. Snider, who was compelled to resign the work at Sac City, Iowa, eighteen months ago on account of his wife's health, has received a unanimous call to Estherville, Iowa, where he is taking up the work with all confidence of success.

—The Marshall Street Church, Richmond, Va., expects to become a living link church in the foreign society this year. This is a bold step for this church to make, and we congratulate it upon its good purpose. B. H. Melton is the successful minister.

—R. H. Miller, of the Richmond Avenue Church, Buffalo, N. Y., writes: "We shall express our approval of the motto, A Quarter of a Million Dollars for Foreign Missions this Year, by endeavoring to become a living link church in the foreign society."

—We regret to learn that Brother J. C. Creel has been sorely afflicted during the past summer with eczema, having been kept out of the pulpit for seven weeks during that time. He is better now and writes that he hopes to entirely recover soon.

—The Christian ministers of Livingston county, Ill., met in convention at Pontiac, Ill., Nov. 12, for purpose of organization. Brother Irwin, late of the University of Chicago, has accepted the pastorate of the church at Saunemin, Ill.

—In answer to the inquiry from a subscriber regarding the Bay View reading course, several correspondents have replied that J. M. Hall, 165 Boston Boulevard, Detroit, Mich., is the manager of this reading course, and all information can be obtained from him.

—J. T. T. Hundley has located in Norfolk, Va., as pastor of the First Church of the Disciples of Christ which is located on Freemason Street, in front of the Masonic Temple. All members of the brotherhood and friends who may be visiting in that city are invited to attend.

—The student ministers of Butler College last week organized a ministerial association. R. A. Smith is president, Chas. E. Underwood secretary. Ministerial students constitute one-third of the attendance of young men. Many of them are already in the work, and are a power for good in the churches they serve.

—It should be borne in mind that the receipts from Boys' and Girls' Rally Day are shared equally between the national society for home missions and the state work. It is to the interest of every church and every

school in the church to make the offering on this day as large as possible.

—We are still receiving thanks for our report of the Detroit Convention. As the young fellow said, when asked by the preacher if he would take the young lady to be his wife, "that is what we are here for"—to report what is going on in the brotherhood, and especially our great conventions.

—"Many of our pastors have, no doubt, received a 'call for help' sent out by the Ladies' Aid Society of the church at Wylie, Texas. If the call has not been heeded by your congregation you have yet an opportunity to assist a faithful band in a noble work. Contributions may be sent to their minister, Bro. C. C. Borden, who will receipt for same."

—Emnor Strawn and Miss Mattie Strawn, of Ohio, and Mrs. Caroline Green and Mrs. Emma Widby, of Illinois, have just given our National Benevolent Association small annuities. Geo. L. Snively, 903 Aubert Ave., St. Louis, will promptly answer any inquiries relating to this advantageous Annuity Plan of helping this worthy enterprise.

—The home missionary society reports receipts from Boys' and Girls' Rally Day much earlier in the year. It is a notable fact that preparations for this day throughout the country have been more thorough and widespread than ever before, and if the \$15,000 asked for by the society is not received this year, it will be a matter of great surprise.

—Dr. Susie C. Rijnhart and party expect to locate at Ta-Chien-lu on the border of Tibet. They are making their way in that direction at this time. They have no doubt reached Nankin and will spend a little time there with our missionaries. Then they will journey on and on up the Yang-Tse River, far above Hankow and Chung King. It is a long and perilous journey.

—Here is a telegram from the Warrensburg (Mo.) meeting: "Warrensburg, Nov. 15. There have been 105 added in three weeks. There were 25 to-day. Overflowing audiences and great interest."
WILSON & MCVAY.

Here is another from Joplin, Mo., bearing the same date, Nov. 15: "There have been 547 additions in the Harlow and Ridenour meeting; 42 to-day. The meeting continues. The whole city is stirred."
W. F. TURNER.

—Who says the gospel is no longer the power of God unto salvation? Where is "the disputer of this world" who thinks the church is an outgrown institution and the kingdom of God a spent force? Such triumphs as the foregoing and others throughout the country ought to quicken the faith of the whole church, and stop the mouths of the skeptics.

These additions, we venture to say, are not secured by making "easy terms" for those who wish to enter in. The New Testament conditions of admission are made plain. That is what the people want. They do not ask that faith, repentance or baptism be omit-

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ted, but that they be made plain, so the "common people" can understand them. This is what these evangelists are doing, and we feel safe in saying, too, that they are doing it in Christian love, else their success would not be so great.

—A "prominent politician" in Missouri is quoted as giving the following reason why Mr. Folk should not be nominated for governor: "If Folk is nominated he will have the Butler element in St. Louis to fight, for you know Butler would never support Folk." Of course, then, the thing to do is to nominate some one whom Mr. Butler will approve, and the surest way to do that is to have Mr. Butler nominate him. What's the use of a convention anyway?

—The Central Christian Advocate says of a certain proposed change in the Methodist Episcopacy, that "it would cause the sun and the moon to stand still on the church, not as it stood for Gideon, but for those whom disaster overwhelmed." Now, we have no disposition to meddle with Methodist astronomy, but it was Joshua, and not Gideon, if our memory is correct, who is said to have performed the feat referred to above.

—We stated last week that Elmer Ward Cole had resigned at Falls City, Neb., where he had served "a whole year." This was a typographical error for "four years." Brother Cole believes in long pastorates and points with pride to the fact that his pastorate there was the longest that has ever been held in any church in that place. Brother Cole also incidentally remarks that the CHRISTIAN-EVANGELIST is "the greatest educator among us."

—President J. Hopwood, of Virginia Christian College of Lynchburg, Va., the first session of which opened Sept. 16, writes that the prospect for a new school is most encouraging. During the first month there has been an enrollment of more than one hundred students, ninety of whom are boarding students. The building and ground on which the college is located were secured for a mere fraction of their value, and enough money has been raised to make it practically certain that the work will be supported.

—Friends of the Disciples' Divinity House will rejoice to learn that by the generous gift of R. A. Long, of Kansas City, the divinity house is to receive a thousand dollars a year for the next five years for its current expenses. This gift, together with those which have already been made, provides for the maintenance of the work and leaves the financial agent free to devote himself for the time to raising money for scholarships and fellowships. Brother Gates visited St. Louis recently and received a cordial welcome.

—It is suggested by the American Christian Missionary Society that the Sunday-schools who have been unable for any reason to celebrate Boys' and Girls' Rally Day in a formal way this year should send in an offering on the Lord's day before Thanksgiving, or soon

after. Every Sunday-school in the brotherhood ought to be reported when the returns are gathered in for this great celebration. We hope every school in our church will remember the day, as it is a direct contribution to the state work as well as to the national.

—A. C. Wrentmore has closed his work with the First Christian Church at Chandler, Ok., to enter the evangelistic field in which he has been eminently successful. Besides extending to him a unanimous call for another year the brethren at Chandler expressed their confidence in his ability in asking him to hold his first meeting with them, which will begin Nov. 15. He will be ready for work elsewhere about Dec. 10. During his two years' regular work in Oklahoma he has had over 120 additions. Churches desiring his services should address him at Chandler.

—It has been a long time since we have received a letter which has given us so much genuine pleasure as the following. We print it that our readers may share in our joy:

PARIS, KY., Nov. 13, 1903.

DEAR BROTHER GARRISON:—You will be glad to know, I am certain, that I am home again and on the road to what promises to be complete recovery. I am gaining rapidly in weight and strength. The operation seems to have been a thorough success. With best wishes,
FRATERNALLY YOURS,

CAREY E. MORGAN.

Those who were at Detroit, during the convention, will remember how our hearts were filled with sorrow at the news of Brother Morgan's serious illness, and how we paused in the business of the convention to intercede with God for his recovery. This message from his own hand seems like a real fulfillment of our prayers in his behalf. Let us thank God for his goodness.

—The annual meeting of the State Council of the Ohio Federation of Churches and Christian Workers will be held in Dayton, O., Tuesday, Dec. 1, 1903. An excellent program has been arranged including such topics as, "Present Trend of Society, and Why?" "National Outlook for Church Federation and Church Unity"—this by Dr. E. B. Sanford. Rev. Washington Gladden discusses, "Present Tendencies Toward Church Federation and Organic Union of Churches." There are other topics of great practical importance to be discussed, such as "Capital and Labor," "Municipal Reform," etc. All are invited.

—A. L. Ward has resigned the pastorate at Lawrence, Kan., and returned to Indianapolis, where he will rest for a month or two before taking other work. His work at Lawrence was in every way successful, and the church was left in better condition than he found it. There were 28 additions during the year. The congregation at first refused to accept his resignation, and finally did so with regret. Brother Ward is a man of marked ability and has never failed to do a good work in any field which he has occupied. The CHRISTIAN-EVANGELIST office enjoyed a call from him as he passed through the city en route to Indianapolis.

—The amount subscribed to the World's Fair Exhibit Fund, and previously acknowledged, \$1,555.

ADDITIONAL PLEDGES.

W. A. Rouse, Kelso, Wash	\$25 00
C. A. Freer, Collinwood, Cleveland, O.	5 00
S. M. Cooper, Cincinnati, O.	50 00
S. M. Nershon, St. Louis	5 00

Total to date..... \$1,640 00

See editorial note elsewhere concerning the location. Let us now push the work. The committee should have not less than \$5,000.

Address this office, or the treasurer of the committee to whom all pledges are payable, J. H. Allen, 104 S. Main St., St. Louis.

—G. B. Van Arsdale, pastor of the Central Christian church, Peoria, Ill., was made the recipient of a purse of gold, on the occasion of the recent annual meeting of the church. During the progress of the meeting the pastor was requested to pass out of the auditorium for awhile, while the congregation was indulging in eulogiums on him and collecting gold for the purse. While out the pastor had a call from a couple who wished to be married at

once. When he came, in holding up two silver dollars he had earned while out, Bro. J. P. Darst spoke a few complimentary words and pinned on the lapel of his coat a bouquet of chrysanthemums to which was attached a purse containing \$100 in gold. And all this was on Friday! The annual report showed progress along all the lines of work. J. P. Darst was elected elder; other offices re-elected.

—Dr. E. E. Montgomery, of Philadelphia, writes under date of Nov. 8, as follows: "It may not be uninteresting to your readers to know that the work in the First Christian Church of Philadelphia presents a brighter outlook than it has afforded for years. On September 20, last, Bro. L. G. Batman, formerly of Mansfield, Ohio, assumed the position of pastor of the church. During the month of October the church attendance was 20 per cent; greater than that for the same month of the preceding year; the Sunday-school 30 per cent. The church finances are in excellent condition. Indeed, the first of November we had a healthy balance on the credit side in the church treasury, which had been something unusual at the same season of the year. A large attendance of the church was held on the last Sunday evening in October to consider the subject of the needs of the church, out of which have grown plans for more aggressive work. On the first Sunday in November the Sunday-school held a rally, when the attendance was greater than at any other time within the last six years with a collection of \$100, for Sunday-school purposes. The board of officers at the last meeting had for special consideration plans for more extensive advertising and to secure a larger attendance. In every department of the church work there is a feeling that something can and will be done, and we feel sure that we can yet record great things for Philadelphia."

—They have had a notable anniversary in Kansas City—the celebration at the First Church in that city of the fiftieth anniversary of Bro. T. P. Haley's ordination as a minister of the gospel. The following account of the delightful occasion is from the Kansas City Times of last Saturday:

The fiftieth anniversary of the ordination of the Rev. Dr. T. P. Haley as a minister of the Christian Church was celebrated last night by the First Christian Church at Eleventh and Locust Streets. Dr. Haley was pastor of this church when its present home was built, and has been looked upon as one of the leaders of the denomination in Missouri. A reception was held after the anniversary ceremonies.

The speakers of the occasion were Prof. E. C. White, who paid him a warm tribute, and who formed a friendship with him fifty-one years ago, at the University of Missouri; the Rev. S. M. Neel, pastor of the Presbyterian Church, and the Rev. Dr. W. F. Richardson, who succeeded the Rev. Dr. Haley as pastor of the First Christian Church nine years ago.

"His life work was wrought into this church," said the Rev. Mr. Richardson. "He is identified with it over the state, and throughout the brotherhood."

He read the certificate of ordination of Dr. Haley, signed at Antioch, Mo., November 13, 1853, by Benjamin Haley, his father, and Roland I. Procter, father of Alexander Procter, another well known Christian minister.

Dr. Haley, though more than 71 years old, spoke with vigor and in a strong voice for nearly half an hour. He said he was not old, but had only lived many years. He told of his evangelistic work in northern Missouri until 1857, of his pastorate at Lexington until 1864, during which time he taught school and ran a farm also, and of his going to Louisville, Ky., in 1864 for five years. He was then in Platt county for three years, and spent one year in San Francisco as the editor of a church paper, and founded a church while there. He was in St. Louis for several years, and then, in 1881, came to Kansas City. He said he had preached and held protracted meetings in nearly every county in northern Missouri, and had preached in nearly every state in the Union and in the larger churches of England.

The First Church gave him last night a solid gold plate bearing a suitable inscription. The Rev. Dr. Haley is now pastor of the South Side Christian Church. He will preach tomorrow at the First Church.

The CHRISTIAN-EVANGELIST, of which Brother Haley has been a steadfast friend through all its history, extends to him its hearty congratulations that he has been permitted to preach the glorious gospel of the blessed God for a half century, and to grow in mental breadth and spiritual culture through all these years. Long may he remain with us!



Mother Garrett Gone Home.

At Camp Point, Adams county, Illinois, on Nov. 12, 1903, there fell asleep in Jesus, Mrs. Elizabeth Garrett, in the 91st year of her age. Her death resulted from injuries received in being thrown from her carriage, a week prior to her decease. This lapse of time between the accident and her death gave opportunity for all her surviving children to be present—six sons and three daughters representing five states. A large number of grand children and great-grandchildren were also present. The three daughters present were Mrs. John Miller, Mrs. J. H. Smart, and Mrs. J. H. Garrison.

Mother Garrett moved with her husband, Peter Garrett, from Kentucky to Illinois, to the place on which she died, in 1835. They settled in what was then the wilds of Illinois, and the town of Camp Point has grown up since, and largely on the Garrett land. Peter Garrett, known far and wide for his devotion to the cause of Christ, his hospitality to preachers, his liberality to every good cause, departed this life in the year 1865, in the prime of his usefulness. Mother Garrett survived him in her widowhood 38 years, having lived in the same community for sixty-eight years. At the time of her accident she was in full possession of her mental powers, and in the enjoyment of excellent health.

Her character was no less noteworthy than her long life. We have never known a more beautiful or more loveable character. Her purity of life, evenness of temper, sweet disposition, openhanded benevolence, unselfishness, her unshaken confidence in God and devotion to His cause, her wide hospitality, made her widely known and loved. If she has not literally "washed the saints' feet," she has performed every act of hospitality known to our day. Her large house has been the refuge of many a weary preacher, scores of whom bless her memory. The whole community was bowed in grief at her death. She was conscious of her approaching death. Her lips moved in prayer, and the words "Father" and "home" were distinctly heard. Once, even in the midst of her agony she exclaimed, "Bless the Lord!"

The funeral services were conducted at the home and were brief and simple. A quartet rendered "The Home of the Soul," very sweetly. Brother Smart, of Waukegan, Ill., read appropriate scriptures, and the Presbyterian minister, Rev. Mr. McGaw, in whose house Mother Garrett was carried when she was thrown from her conveyance, and who had showed every kindness, offered a tender, earnest prayer. The editor of this paper made such remarks as he could touching the beautiful character of the departed. The quartet sang, in closing, "Gathering Home-ward, One by One," and a long cortege of mourning friends followed the remains to Pleasant view Cemetery, where the body was deposited beside that of her husband. The grave was beautiful with a blanket of flowers provided by loving hands. The flowers will soon fade and decay, but the fragrance of her sweet life will linger forever.

Farewell, dear mother, till we meet again in our Father's house!



This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if one afflicted with rheumatism in any form, or with neuralgia, will send their address to him at 804 79 Winthrop Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell, or give, only tells you how he was cured, after years of search for relief. Hundreds have tested it with success.

Correspondence

The Convention in Retrospect.

Having served as minister the churches which have entertained two of our last three national conventions, the editor of the CHRISTIAN-EVANGELIST has kindly suggested that a word from me, looking backward upon these gatherings, might be acceptable.

The hard-working parents of a large family are in danger of missing many of the joys that ought to be theirs in the early days of the life of their children. They are so burdened and time and energy so taxed in caring for the lusty youngsters that they hardly have opportunity to count their blessings.

But a day comes at last when this service is largely complete. The high-chair and crib—with what sacred memories gathered about them—now repose in the attic and playthings have disappeared. Time holds his magical glass between the parents' eyes and the events of those early years of struggle and self-denial, and a golden light rests upon all.

This is somewhat the experience of an entertainment committee *during* and *after* the convention. But this article is written in the afterglow, and while it may naturally be somewhat one-sided, it has at least one virtue—it is not a theory, but an experience.

Any church or any city may well covet the honor and privilege of entertaining our national convention. It is like the overflowing of the river Nile, the land is enriched for time to come and you may expect to reap larger harvests. After the convention has come and gone the minister will detect a new spirit in his church. His people have been brought into vital touch with the ongoing of our great missionary enterprises and the result is a transformation of life. To a large percentage of the church it has been a revelation. They had not realized how blessed this service was. They did not know that so much of business tact, earnest effort, generous giving and self-sacrificing love were united in the conduct of all our national missionary organizations. They had heard of this work and read of it, but that was at a distance. Now they have seen it at their doors. Their homes have been favored by the presence in them for a season of some of God's chosen ones, elect souls whose very occupation of the guest chamber for a night is a benediction upon the house.

The great commission means more to that church ever afterward. They have read it in a new light. The unsaved world comes nearer. They begin to feel "I *must* work the works of him that sent me." They have interest into sweet fellowship with the workers on the field. These blessings are somewhat peculiar to such a gathering as our people hold annually. They do not attach to every religious gathering. Our convention is purely missionary, unselfish, and characterized by somewhat of that spirit which possessed the Master when he reached out his hands to bless and save the lost. We do not gather to legislate on church matters or repair creeds or discuss higher criticism. The Master leads us out for a little space and gives us anew the great commission and our hearts burn within us.

It is always true that there is an uplift in a great work. Workmen on great buildings are carried up with the building as it grows. They get above the dead level of the street with its dust and confusion. After a time they look far out over low lying buildings and finally they have a vision of green fields and trees and streams beyond the city limits. This experience is true in the church. The workman is lifted up and glorified by the work.

As to the Detroit Convention, a word might be added yet to the very good reports previously made. The experiment of shortening the time was certainly a success. From Friday noon until Wednesday night is long enough, if properly used. It affords an opportunity of cutting down long addresses and weeding out non-essentials.

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Shall the conventions be great mass meetings held in mighty auditoriums, or shall they be made especially representative gatherings and held in buildings where order and quiet prevail and the spirit of devotion is possible and speakers can be heard?

Probably they should be both. We need a great mass meeting now and then, but if attempted every year such bodies must break down of their own weight after a time. I think there is no question but what the majority of our conventions in the future will be of moderate size as to registration and can thus be accommodated in auditoriums where the real work of the convention can be done properly.

No doubt we are standing in the morning time of a most wonderful day in the history of our work. God grant us all the spirit of wisdom and of love, and may he allow us to live many years to see more and more of his glory and kingdom and then lift us up above the low lying clouds of time and sense, where we shall see the King in his beauty.

Detroit, Mich.

C. J. TANNAR.

Ministerial Exchange.

The Christian Church at De Land, Ill., will be in need of a pastor after Jan. 1, 1904. Salary \$1,000. L. C. Cox, clerk.

Lawrence E. Marshall, who is taking a combined classical and Bible course in Drake University, wishes to secure an appointment for half time at some point within reach of Des Moines.

B. B. Burton can arrange for two more meetings this season. Address 1109 26th st., Des Moines, Ia.

Miss Frances Pickthorne, of Nevada, Mo., is highly recommended as a soloist and leader for evangelistic work.

C. M. Hughes is ready to engage either for meetings or as an assistant for pastor, beginning Jan. 1. He has also an open date for one meeting beginning about Nov. 22. Address Oklahoma City, Okla., Box 636.

Charles E. McVey will be open for engagements as leader of song and soloist after Dec. 15. Permanent address Bethany, Neb. Brother McVey is now engaged with Allen Wilson in a very successful meeting at Warrensburg, Mo., with H. A. Denton.

C. P. Evans would like to make engagements for evangelistic meetings. Address Arapahoe, Neb.

Thomas J. Easterwood, of Texas, who is at present holding a meeting at Carneiro, Kan., may be secured to conduct revival meetings in the north during the winter. Address for the present as above.

W. A. Roush, 502 E. 9th st., Mt. Vernon, O., wishes to secure a first-class soloist and leader of song to assist in a meeting beginning the second week in January.

Prof. H. S. Saxton and wife, Troy, O., can be secured as singing evangelist after Dec. 20. They are now traveling with J. V. Coombs, who will rest during January.

Ben F. Hill will be open for evangelistic work after Jan. 1, at which time he will close his second year at Plattsburg, Mo., and will remove to California, Mo.

Texas Missions.

By way of supplement to the incomplete report of the work of Texas missions for the past year, as published in our state mission number, the corresponding secretary, J. C. Mason, sends the following statement. It is one of the finest state mission records of the year, and the Texas brethren deserve full credit for it. The following figures show the work done under the state board:

Days employed, 6,592, or 18 years and 22 days; sermons preached, 5,677; additions by baptism, 1,921; additions by relation, 1,573; additions otherwise, 600; total additions, 4,094. Places visited and re-visited, 772; districts organized, 1; churches organized, 36; churches re-organized, 12; Sunday schools organized, 34; Ladies' Aid Societies organized, 6; C. W. B. M's. organized, 3; churches aided, 92; churches dedicated, 5; church houses built, 5; preachers aided in location, 17; Christian Endeavors organized, 3; Cash raised in the field, \$13,323.25; pledges taken in the field, \$5,178.82; pledges at last convention, \$2,500; total for state mission work, \$20,902.10. Money raised for all purposes, \$37,184.65. Number of contributing churches, 275.

In the computation of "Money raised for all purposes," the building of the church at Marlin, Mineral Wells, Venus, Huntsville, and the remodeling of the church at Ladonia are not reckoned, which, if done, would increase the amount fully \$10,000, thereby giving a total of \$47,184.65 of money raised for all purposes.

THERE IS GREAT DANGER IN CATARRH.

If Left to Run its Course Unchecked, it Often Causes Death.

Catarrh scatters its poisons throughout the entire system. The stomach and Lungs are affected by the droppings that fall into the throat and are swallowed during sleep. Dyspepsia, inflammation of the stomach, bronchitis and consumption are the results. The blood also becomes contaminated and carries the poisons to all parts of the system. Frequently in the more advanced stages, the bones of the head become decayed and the air passages are a putrid mass and create a stench so foul and offensive as to be unbearable. The expression, "rotten with catarrh," is not overdrawn or exaggerated.

Stuart's Catarrh Tablets strike at the root of this terrible odious disease and eradicate it from the system. They are a constitutional remedy that cleanses the system thoroughly of all poisons and purifies the blood. Under their influence the head becomes clear, the discharges at the nose and droppings into the throat cease, the lost sense of smell is restored, the eye brightens, the foul breath becomes pure and sweet and the odious, disgusting disease is thoroughly expelled from the system.

A Cincinnati man says: "I suffered the misery and humiliation of catarrh for twelve years. My case became so aggravated that it seriously interfered with all my business relations. The disease became so offensive that I would not venture into any one's presence unless it were absolutely necessary. I tried every remedy that I could get hold of. Some helped me temporarily, but as soon as I ceased taking them, I would relapse into the old condition.

"Finally a friend told me of Stuart's Catarrh Tablets and insisted that I try them. I had about despaired of ever finding help, but bought a box anyway. I began to notice the improvement within twenty-four hours after I began taking them. Before the first box was gone I felt like another man. I kept up the treatment till I had taken three boxes and was entirely cured. I have never had a recurrence of the trouble from that day to this. My head is clear and well and none of the offensive symptoms of the disease ever trouble me. It has been two years since I stopped taking them."

Stuart's Catarrh Tablets are for sale by all druggists at 50 cts. a box.



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To the C. W. B. M. of Missouri.

At our State convention held in Columbia, Sept., 21-24, the committee on Ways and Means submitted the following recommendations which were unanimously accepted.

"1. That our state, district and county officers lay special stress upon and urge the prayerful study of missions; our own C. W. B. M. work in detail, at home and abroad, particularly; also the work of the F. C. M. S., and the A. C. M. S. We should know our missionaries by name and location, and remember them daily in prayer.

"2. That each auxiliary have its own local program, Tidings, social and music committees, and Junior Helpers, that our monthly meetings may be interesting, spiritual and profitable.

"3. That our sisters be urged to generosity, knowing that the Lord loves a cheerful and hilarious giver. That we each promptly pay our monthly offering of 15 cents a month for state and national work, and if we can do so, more and many times that sum, if the Lord has prospered us.

"4. For Missouri's special work, we recommend that we endeavor to raise \$2,500 this year, \$1,400 of which shall go to our needy and promising Mexico work for the support of Brother and Sister Alderman; \$600 for Brother Alderman's salary, \$400 for Sister Alderman, and \$100 for the support and education of each of the four children; \$600 for the salary of the newly elected assistant national secretary, our Mattie Burgess; and \$500 for our mission work in Deoghur, India."

At the night session of the convention, following this report, pledges were taken for our special work, amounting to \$1,122. Little did we think that while we were planning for the comfort of these faithful missionaries, one, Brother Alderman, was so near the close of his life. And the next day his spirit left its earthly house, to dwell in the mansion prepared for him by his Father.

At a meeting of the Board at Detroit, we unanimously voted to support Brother Alderman's successor, and have been anxiously awaiting the selection of the man, by the National Board. A letter just received from Mattie Burgess, tells us that Sister Alderman will remain in Mexico until the close of the school year and probably longer. Just as soon as a missionary is chosen for this field, we will issue a leaflet, concerning our special work, for distribution throughout the state. These will reach you some time next month.

In the meantime it is our earnest desire that you may concentrate your efforts on C. W. B. M. day, with a prayer in your hearts that the offerings of that day will relieve our overdrawn general treasury.

We are to have a new C. W. B. M. banner this year, and the board decided that it should go to the auxiliary giving the largest amount per capita. The smaller auxiliaries can enter this contest. Remember that our next convention will be held in June, and that we must begin our work immediately if we are ready.

At the request of the board I give you these plans for the year, so that we may work in harmony, as one body, with one purpose, that of winning souls. The heart given to our Father, the hand given to our brother, the life given to both, will win the world for Christ."

MRS. H. A. DENTON, Recording Secretary.
Warrensburg, Mo., Nov. 9, 1903.

Calamity at the Southern Christian Institute.

Belding Hall the fine new dormitory for boys, at the Southern Christian Institute, was totally destroyed by fire—together with all its contents, Monday evening, Nov. 2.

The rate of insurance for that class of buildings is so high that the Hall had been insured for only \$2,000.

Rooms must be arranged for the boys immediately. Winter is coming on, and this requires haste. Churches and societies could aid by sending boxes of muslin for sheets, and cotton blankets. The sheets can be made in the sewing department there. Send to J. B. Lehman, Edwards, Hinds county, Mississippi. I know there are many who will wish to aid the Southern Christian Institute in this time of loss and calamity.

We will also need \$2,000, in addition to the insurance, to put this building back where it was. Many churches and individuals will be glad to help in this also. Send offerings for this purpose to C. C. Smith, 1342 Locust St., Walnut Hills, Cincinnati, Ohio. J. B. Lehman writing of the calamity says: "What has caused us anxiety and hard work for four years went into vapor in one short hour."

C. C. SMITH.

[This most worthy institution ought to have generous aid at once. It is an industrial school which is doing a valuable work by something of the same methods that Booker Washington uses at Tuskegee. Brother and Sister Lehman are devoting their best energies to this excellent work. Help them in this calamity. EDITOR.]

Greetings from Dr. Rijnhart.

DEAR BROTHER GARRISON—I am just sending you greetings for yourself and for the dear people in the homeland. We are five hundred miles from Honolulu on our way to Yokohama, and our thoughts are with you much and often.

Our voyage has been a very good one. The weather good. Though the waves have been too high to have our puts open very much. There are one hundred first-class passengers forty of whom are missionaries. Every morning we have a family prayer-meeting. Yesterday Brother Madden led it.

Geo. W. Sweeney from California is on board with Cook's party round the world, and he preached last Lord's day.

Dr. and Mrs. Shelton, as you know, are my co-workers for Tibet, and I am finding them very congenial and better still, good, consecrated, capable people. God has done much for Tibet in sending them out.

We had a pleasant visit in Honolulu. Brother Muckley and others of our church there met the boat, and that evening we had quite a good meeting in the church. Brother Madden and I both gave addresses. The work in Honolulu is prospering—Brother Muckley seems to be the man for them.

October 17.—It is early Saturday and we are nearing Yokohama. At least, they tell us so, but it is raining so hard that we cannot see any land. The party breaks up here—with Christian love to all—and the request that we may be remembered in prayer.

I remain yours in His name.

SUSIE C. RIJNHART.

In care of F. E. Meigs, Nanking, China.

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SUBSCRIBERS' WANTS.

WANTED—10,000 readers of "Was Joseph Smith a Polygamist," by Thomas H. Popplewell, Colfax, Iowa; 20 cents per copy.

WANTED—Members of church to locate hotel, hardware and furniture, newspaper, two small farms. M. Wight, Iantha, Barton Co., Mo.

FOR SALE—Two-hundred-forty acre farm, five miles west of Hallsville, twelve miles of State University. Good two-story seven-room house, two good barns, two good springs, 100 acres fine blue grass, an extra good stock farm; price, \$50 an acre. Address D. B. Powell, Hallsville, Mo.

Missouri Bible-school Notes.

Dexter to the front, observing Boys' and Girls' Rally Day last Sunday, with an offering of \$18.50, which manifests a good program, fine audience and interested people. Good for Dexter, and you send immediately to B. L. Smith, Y. M. C. A. Bldg., for the exercise for your school, free, and, do likewise, Why not?

Blue Springs a short time ago was discouraged and under shadows, but J. W. Boulton came to them, now on his second year, and all is changed. Inside of house very neat and attractive, membership united and happy, Bible-school growing and prosperous and the protracted meeting by home forces looks most hopeful. What a change in so short a time and how happy, too, under a good man.

S. G. Newlon gave us \$25 for some good work and we used it in R. B. Havener's meeting at Gamma, with a new congregation organized, nearly sufficient funds for a new house in which a new Bible-school will go. Splendid investment, and we will do the same for another friend who wants to put into our hands a special fund for just such a work.

Dade county meeting in brief has been sent out by a committee and it is just the thing to circulate among those not present and it shows \$111.25 raised for Dade county work, and we will hear of some revived and strengthened congregation before the year is ended. The committee is now looking for an evangelist.

The Verona people made great preparation for the Lawrence county meeting, but lack of previous preparation of program, announcement and such like hindered us. Those present enjoyed the meeting and it was decided to have the meeting at the same time and place the coming year. The few present made a splendid offering to our work, helping us greatly over a hard place.

We have no two better friends in all our service for Christ than has Brother J. R. Hargrove and his Christian wife and wish for hundreds like them.

Write B. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio, for Boys' and Girls' Rally Day supplies, free and keep the day soon as you can make the preparations. Do not defer it, as you love the children and the Master and human souls.

Christian county has just had the best county meeting held in Southwest Missouri, with H. Eichelberger president and W. B. Moore secretary. The attendance was beyond the average for day and night sessions, while the entertainment by the Nixa brethren was very hospitable and fraternal. Reports from churches and schools were good in number, but clearly showed the need of work, while the hearts of the people were open to the appeal and the brethren gave to us over \$16 for our work alone, best offering ever received in that region. An apportionment will be made by which the co-operation hopes to help the weaker churches and needy places of the county. Nixa is one of the prettiest farming regions of all south Missouri and our brethren have a great opportunity for Christ.

By keeping Boys' and Girls' Rally Day, you help the children, help home missions and help state Bible-school work, either and all of which are worthy of your best efforts and all of which depend upon you for the training and assistance. H. F. DAVIS.

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The undersigned is interesting himself in a very promising and profitable proposition in which he would like to co-operate with several others having a few hundred dollars to invest, with absolutely no risk. Write at once. G. A. HOFFMANN,

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Marriages.

PANGBURN—TAYLOR.—Married, in Table Rock, Pawnee county, Neb., Oct. 31, 1903, Everette M. Pangburn and Hattie Mae Taylor, C. P. Evans, officiating.

BLACK—GLADFELTER.—Married, Nov. 12, 1903, in Sigourney, Ia., C. H. Strawn, officiating, Mr. V. C. Black, of Delta, Ia., to Miss Bessie Gladfelter, of Sigourney, Ia.

MILES—OLDHAM.—Married, in Kansas City, Mo., Nov. 11, 1903, Miss Ann T. Miles and W. A. Oldham, Jr., W. A. Oldham, officiating.

CARROLL—TAYLOR.—Married, by J. E. Masters, at his residence in Dorchester, Ill., Nov. 7, 1903, Thomas A. Carroll and Miss Jennie E. Taylor, both of Macoupin county, Ill.

FRYE—STEVENS.—Married, at the residence of Chas. A. Pearce, at Gallion, O., on Nov. 5, 1903, Mr. Leroy Frye and Miss Daisy Stevens, both of Gallion, O.

ARMISTEAD—SULLIVAN.—Joseph Armistead and Miss Anna Sullivan, of St. Louis, were united in marriage by Howard T. Cree, of the Central Church.

Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

BUCHANAN.

Amanda Fraser was born in Sullivan county, Mo., March 31, 1854, died in Roseburg, Ore., Oct. 25, 1903. In 1889 she was united in marriage to Amos Buchanan, Sr., one of our prominent pioneer preachers, who is left to mourn her loss. In her youth she united with Christ and has ever faithfully manifested many of his graces.

J. N. LESTER.

HALE.

Mrs. Evalyn Morris, wife of Elder W. P. Hale, died at New York City, Nov. 5, at 4 P. M., aged 54 years, 2 months and 15 days. She had gone to New York to the bedside of her daughter, who was seriously ill. While there she became sick and died after a brief illness. Her remains were brought to Mountain Grove, Mo., for interment. The life of the deceased abounded in good works. Like her Lord and Masters, she went about doing good, relieving the sick and bringing comfort to the afflicted. She leaves a husband, a son and married daughter to mourn her loss.

W. S. WILLIAMS.

HUSTON.

S. M. Huston died at his home in Irvington, Ind., Nov. 4, at the age of 77. His early life was spent in and near Crawfordsville, Ind., where he was united in marriage to Miss Margaret McCollough, who survives his death. In 1873 he removed to Irvington, and became actively interested in the welfare of Butler College. He was one of the charter members of the church at that place. Intending in early life to devote himself to the ministry of the Word, but prevented by throat trouble, his whole life was a conspicuous example of that ministry which may be given by those who can not preach. About 1884 Bro. Huston made his home in Springfield, Mo. He found the church weak, with about 150 members. As an elder and chairman of the board of officers, he gave his heart to the work and left a church of 600 members, when he returned to Irvington some twelve years later. While at Springfield he served as County Judge for three consecutive terms. He lived a pure, devoted Christian life, esteemed by all who knew him. Four children mourn his loss, James H. and Edward M. Huston, of Springfield, Mo.; Mrs. Alice Taylor, of Crawfordsville, Ind., and Mrs. May Thornton, of Indianapolis.

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Evangelistic

Additions Reported Last Week.

Baptisms.....	1,287
Letters, statements and reclamations.....	466
Denominations	77

Total.....	1,830
Dedications.....	4

M. L. BUCKLEY.

Harrison, O., Nov. 13, 1903.

COLORADO.—Trinidad, Nov. 9.—Three more additions here Sunday, Nov. 8.—DAVID CARY PETERS.

FLORIDA.—Jacksonville, Nov. 9.—The Congregational Church of this city extended courtesies to the Church Street Christian Church yesterday in a union service in their magnificent new church building recently completed, the writer speaking to splendid audiences morning and evening, and addressing between services the Y. P. S. C. E. in their lecture room. We have had two accessions to the Church Street Christian Church since our last report. We leave this week for a short meeting at Quitman, Ga., making the sixth or seventh meeting we have held for the Quitman Church in the last few years.—T. H. BLENNIS.

ILLINOIS.—Marion, Nov. 9.—I have just entered upon my second year at this place. Three additions since last report. One by letter, two by statement.—W. W. WEEDON.

Sandoval, Nov. 14.—Evangelist F. T. Davis is holding a very profitable meeting for the church at Sandoval. There have been 7 confessions to date. The interest is growing.—R. BURT DOAN, Pastor.

Worden, Nov. 14.—We have just closed a very successful meeting here, with 50 additions to the church, making a working force of 80 members. Bro. I. N. Jett, of New Douglas, did the preaching. The writer conducted the song service. I have been employed to take charge of the work for all time, and the future of the cause in Worden looks very bright.—WILL J. SLATER.

Fairbury, Nov. 13.—Eight additions. Will commence a two weeks' meeting here Nov. 23. We are building a new church at Forest to cost \$2,500. Foundation now finished and work on church will commence at once.—WILLIAM WOOD.

Carmi, Nov. 12.—One confession and two added by letter last Lord's day at regular services.—FRANK B. THOMAS.

Rushville, Nov. 9.—Baptized 3 at Bethany Church Saturday afternoon.—C. B. DABNEY.

Centralia, Nov. 11.—Our meeting here grows in interest and additions—9 last two nights; continue another week.—H. C. PATTERSON.

Kankakee, Nov. 9.—Two were added to the church by letter yesterday and six by confession and baptism. Two others have been added recently by baptism. The Sunday-school is in the beginning of a revival, using

the gold and silver buttons. The prospects are very encouraging.—R. E. THOMAS.

Murphysboro, Nov. 9.—Six added last night. This church needs a pastor immediately, as the former preacher resigned and left before the meeting began.—LAWRENCE WRIGHT AND L. R. SMITH, General Evangelists.

Nebo, Nov. 8.—Last Friday night we closed a very successful meeting at Pleasant Hill. This place is my regular work for one-fourth time. We received 42 additions to the church in a three weeks' meeting; 5 the night we closed. Since I took charge of this church last March we have received 50 additions, 41 of these by confession and baptism. This is my second meeting alone in evangelistic work. The other one resulted in 11 additions in 7 days, held last year.—O. C. BOLMAN, Roodhouse, Ill.

La Harpe, Nov. 13.—Having closed my work in California, Mo., and conducted a successful meeting at Fortuna, Mo., I am open to further engagements, either as pastor or evangelist. Have the very best commendations from every church that I ever served, and I have worked in Missouri, Kansas, Nebraska and Illinois.—THOS. J. THOMPSON.

Danville.—The first week of our meeting with Bro. J. W. Street and the congregation of the First Church, Danville, has brought 15 persons to the front; 5 by confession. There are obstacles to be overcome before a great meeting can be held, but I believe the wise head and strong heart of the pastor and the power of the meeting will go a long way toward gaining the desired end.—JAMES SMALL.

INDIANA.—Bedford, Nov. 9.—Seven recently added to the Lord in this fruitful field. Six came forward at the close of an address on our convention in Detroit. The inspiration of that gathering spread from preacher to congregation like a contagion. We are planning new work on the borders of this town. God's blessing on our labors here is manifest. That we are permitted to aid him is a marvel of his grace.—E. RICHARD EDWARDS.

Manville, Nov. 6.—There were two accessions by letter last Lord's day to the Madison church. I have had 10 confessions here so far, and look for others. We hope to revive the work here considerably, as we have already done. This is a good community. Brother Lanham has done a noble work here for the past fifty years. They now want and need a good young man.—J. MURRAY TAYLOR.

Madison, Nov. 9.—Three accessions yesterday by letter at regular services. Work in splendid condition. Return this afternoon to resume my work in the meeting. Twenty confessions there last week.—J. MURRAY TAYLOR.

Huntington, Nov. 8.—Are in a short meeting under the preaching of Evangelist E. W. Brickert. There were 10 additions to the church. There will be others to follow.—CEPHAS SHELburne.

Indianapolis, Nov. 9.—Five added at regular services at North Park Church yesterday. Ten added in a short meeting held by A. L. Orcutt.—AUSTIN HUNTER.

INDIAN TERRITORY.—South McAlester, Nov. 11.—Our congregation continues its steady growth, two added Nov. 1, three added Nov. 8. J. C. Howell, who resides here, but preaches for Atoka and Checotah, is doing a good work at these points. A number of additions recently at Checotah. We of the Indian Territory have many reasons for encouragement.—I. H. FEEL.

IOWA.—Shenandoah, Nov. 13.—One more confession; two baptized last night, one having made the confession last Lord's day.—H. C. LITTLETON.

New York, Ia., Nov. 11.—Bro. J. F. Adair closed a meeting for us at Bethlehem last night. Visible results: two confessions, one from Baptists, one from U. B.'s, four by statement. The church is stronger in every way because of his work. He did us no harm, but a great deal of good. His next meeting is at Sewal, this county. Address him at Stuart, Ia., if you want him to hold a meeting. We will soon begin a meeting with home forces at New York.—O. L. ADAMS, Pastor.

Woodbine, Nov. 9.—One confession and one by letter since last report.—J. H. WRIGHT.

Seymour, Nov. 9.—Two added by restoration and one by letter since last report. Sisters of the Ladies' Aid cleared \$36 election day serving dinners and suppers. We federate by delivering the Thanksgiving address in the U. B. Church.—S. B. ROSS.

Nora Springs, Nov. 9.—Just returned from month's vacation. Attended Detroit convention and visited relatives in Illinois and Indiana the rest of the time. One addition Sunday evening by confession.—G. A. HESS.

Sigourney, Nov. 13.—We closed a 25 day se-

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ries of meetings here last night in which M. L. Anthony assisted by doing the preaching. There were 26 additions; 4 by letter, 14 by baptism, 7 by statement, 3 from Baptists and 1 reclaimed.—C. H. STRAWN.

Shenandoah, Nov. 9.—Our meetings here are good. Audiences fine. One confession yesterday.—H. C. LITTLETON.

KANSAS.—Kansas City, Nov. 18.—We are in the midst of a series of meetings with our two churches here. Eighteen added up to date. Bro. O. W. Thomas preaches for the Central Church and C. P. Smith for the North Side. These brethren are unifying our work in this city and bringing it out of its chaotic state. Next meeting at Maryville, Mo.—OMER AND KERR.

Independence, Nov. 14.—Meeting here about two weeks' old. Brother Longston is interesting the people and has good audiences and attention. Largest crowd last Sunday in the history of the church here. Many were turned away. Could not seat them.—L. D. SPRAGUE, gospel singer.

MISSOURI.—De Soto, Nov. 15.—One confession and two additions by statement to-day.—W. E. GARRISON, St. Louis.

Joplin, Nov. 13.—Our great meeting with Harlow and Ridenour has taken on new interest and power. We have passed the fortieth day with 482 additions. It is wonderful. We will continue. Brother Harlow is certainly one of our greatest evangelists; Brother Ridenour one of our sweetest singers.—W. F. TURNER.

Odessa, Nov. 14.—Meeting in progress with J. J. Lockhart; three additions the first week, nine the second and 30 the third.—DAVID LYON.

Kirksville, Nov. 12.—There were two additions to the church here last Sunday, and two the Sunday before.—H. A. NORTHCUTT.

Palmyra, Nov. 9.—Four additions Sunday; one confession and baptism Sunday week.—W. HENRY JONES, Minister.

Marceline, Nov. 9.—We closed an eleven days' meeting with Oakland congregation last Thursday; five baptisms, two from the Methodist, two reclaimed, four by letter, we begin a meeting here to-night.—J. J. LIMBRICK.

Calhoun, Nov. 5.—Just closed a 13 days' meeting at Hayden's Grove congregation with two added by confession and two otherwise. Our Bible-school is doing fine under the supervision of Dr. Robert Jennings.—W. H. SCOTT.

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Richland, Nov. 9.—We had one confession and baptism at our last appointment at Crocker. Had four yesterday at Swedeborg; three by letter and one from the Presbyterian. Also one by letter at a previous appointment.—J. P. BLUNT.

Knob Lick, Nov. 15.—I had the pleasure of taking the good confession of the railroad agent at this place last evening.—S. W. ROBINSON.

Rushville, Nov. 9.—Our great meeting conducted by Joseph Lowe, of California, closed last night with 82 additions; 56 confessions, 7 from other churches, 10 reclaimed, one by letter, 8 by statement. Brother Lowe held a meeting for this church just before going to California several years ago with 57 additions. The church built a baptistry for the meeting which added greatly to the convenience and pleasure of immersing. Brother Lowe organized a Christian Endeavor Society with 55 members. He is an earnest and fluent speaker and a Christian gentleman and as such I can heartily recommend churches needing an evangelist to employ him.—W. A. GARDNER.

Lebanon, Nov. 9.—Returned from Detroit and began meeting at this place with the pastor, Bro. S. G. Clay. Meeting one week old. One addition last Lord's day.—IDA SIMPSON, Singing Evangelist.

St. Louis, Nov. 11.—Three more additions at Elvins, Mo., since last report. Two are men. The writer has been requested to preach the Union Thanksgiving sermon in the Methodist church. A good business meeting in which the value of each member was considered, proved very helpful.—J. G. M. LUTTENBERGER.

Cameron, Nov. 10.—On Sunday night, Nov. 8, we closed a meeting here of three weeks duration, which was conducted by home forces. There were fourteen accessions to the congregation; six by letter, one by reclamation and seven by confession and baptism. There have been twenty additions to this church since the beginning of my work here as pastor, Sept. 20. We trust and believe, that our series of revival services resulted in more good to the church and community than is indicated in the number added to the membership of the congregation.—RICHARD W. WALLACE.

Monroe City, Nov. 12.—I closed a nine day's successful meeting with the Ariel church near Hatch, Mo., Nov. 8, held over two Lord's days. It was with regret we had to close at this time. The best of feeling prevailed through the meeting. The audiences were large and the interest intense. We think a great strength was added to the congregation. The brethren presented me with a pocket of dollars, and my wife plenty of good things to eat. The church tendered me a call for one-fourth time. I have not as yet accepted.—F. BOYD.

Marshfield, Nov. 14.—The co-operation meeting of the Christian churches of Webster county, held their annual meeting with North View Church beginning Nov. 11, closing Oct. 13, F. M. Hooten presiding. We were ably assisted by T. A. Abbott, H. F. Davis, Joseph Gaylor, also J. N. Blunt and wife, of Richland. The meeting was a success in every way; \$177 was pledged for special work in Webster county the coming year. North View cannot be beat for hospitality. Our next annual meeting will go the Niangua Church.—Mrs. J. P. CALLAWAY, Secretary.

Nevada, Nov. 9.—The Christian church here has recently closed a meeting of almost four weeks. Result, 89 accessions to the church. There were 56 baptisms. Prof. C. M. Sharpe, of the Bible College, Columbia, Mo., did the preaching. Albert Bellingham, assistant pastor and musical director of the Christian church had charge of the music. Prof. Sharpe has made a fine impression on our people. He is a perfect gentlemen, talented, bright, interesting, earnest. He resorts to no tricks or sensational methods, but appeals to the whole man. He addresses himself to one's understanding, convinces his judgment and wins his heart. Whatever emotion he arouses has a solid foundation, and the good done can be reasonably counted on as permanent. The influence of the meeting has been excellent. A good taste is in everybody's mouth. The church may count herself doubly blessed who is able to secure Brother Sharpe for a meeting before he enters permanently on his work as teacher at our Bible College. Mr. Bellingham is a genial, whole-souled Christian gentleman, whose pleasing personality counts for much in his singing. His voice is clear, of good quality, and rich in sympathetic power. He himself is sincere, frank, and without affectation. Worthy also of note is the excellent service rendered by Mrs. Gertrude Stanford. She was faithful and most efficient, adding by her ability very materially to the interest and success of the meeting.—G. D. EDWARDS.

OHIO.—Salem.—Eleven confessions in the Coombs-Saxton meeting here. They go to Lorain in December.

Newark, Nov. 9.—One confession yesterday and one by statement. Three by letter one week ago.—H. NEWTON MILLER.

Geneva, Nov. 10.—Church report for regular services: Six added by letter last Sunday, Nov. 8; one added by primary obedience Nov. 1; five added by letter Oct. 25. Held two weeks' meeting at Thompson Church in October. Result, seven added by primary obedience.—H. L. ATKINSON, pastor Church of Christ.

Modoc, Nov. 14.—At this date there have been in our meeting at Green's Run, O., (Modoc P. O.) 18 from the world, 3 from the Baptists and 5 from sister congregations—in all 26. Meeting goes right on indefinitely.—J. A. WALTERS.

Steubenville, Nov. 11.—Four additions at the morning service Sunday. In the evening our pastor exchanged pulpits with Rev. Hanna, of the North Presbyterian Church. Our Bible-school mission will soon be ready for dedication. The ninth district convention met here last week.—***.

OKLAHOMA TERRITORY.—Oklahoma City, Nov. 13.—I will close my work with the First Church here next Lord's day, and leave for home. I am at liberty to engage for other work for the first of the new year. Could aid in a meeting in December. Address me at Lexington, Ky. Two more added here last Sunday; additions at almost every service.—C. M. HUGHES, Gospel Singer.

OREGON.—Wasco, Nov. 9.—I came here at the earnest solicitation of brethren who came here from Illinois. Meeting 15 days; 10 added: 6 by commendation, 4 confessions. Only one other Christian Church in the county—at Lucas, 10 miles away. Neither has a pastor. The cry for help stirs the soul of the faithful preacher. Oh that I were able to come here and help them. Will continue another week.—A. H. HARRELL, Windsor, Ill.

PENNSYLVANIA.—Shamburg, Nov. 13.—The meeting here, conducted by Thomas Martin, has awakened much interest and good attendance. Prospects encouraging. Two confessions up to date.—W. H. H. MONROE.

Wilkes Barre, Nov. 9.—We opened here yesterday to 10 persons at morning service and 22 at evening, from which we received offering to the amount of \$4. It is a wide-open field, nothing in the way of organization. It is said to have 30 or 40 Disciples in and about the city. We should begin organizing auxiliaries at once. Start prayer-meeting this week. We are pleased with start.—E. E. COWPERTHWAIT.

Scranton, Nov. 9.—Three additions yesterday; two week before. Work is progressing nicely.—ROBT. W. CLYMER, Pastor.

SOUTH DAKOTA.—Miller, Nov. 13.—Our church is nearing completion. The following is a compliment paid us by one of the three Miller papers, The Gazette: "Rev. A. O. Swartwood, pastor of the Christian Church, deserves much credit for the change he has made in remodeling the old church. The building as it now appears is an ornament to our town and speaks well for the Christian congregation." We are holding services in the opera house while we are building. One confession Lord's day morning, Nov. 8, a young lady, president of the Epworth League of Huron, S. D. She was immersed in the baptistry of our unfinished church.—A. O. SWARTWOOD.

WASHINGTON.—Tekoa, Nov. 10.—Since coming to Washington last July, my health has improved very much. The work here promises to be both pleasant and prosperous. Pray for us. Bro. Melton W. Smith, of Pullman, Wash., and Bro. F. O. McCauley, of Tekoa, have joined forces in evangelistic work. Their first meeting was at Mt. Hope, Wash., where a permanent organization of 40 members was perfected at the close of the fourth week. Before the meeting began there were 13 loyal Disciples of Christ in the community. To this number there were added by baptism, 17; from the M. E. Church, 2; from the Evangelical, 2; from the U. B., 1; from Christian connection, 1; and 4 others reclaimed. Mt. Hope is the center of a rich farming community. The church was formally organized at 11 o'clock, Oct. 28, 1903. After this service the church was turned into a banquet hall, and all partook of a "basket dinner." The occasion was delightful and inspiring, and the work is the best testimony to the faith of these people and of the men who lead them. Brother Smith and Brother McCauley go to the needy fields, regardless of financial strength. They have just commenced a meeting at Waverly, Wash., against great odds.

RHEUMATISM

Cured Through the Feet

Don't Take Medicine, External Remedy Brings Quick Relief. FREE on Approval. TRY IT.

We want everyone who has rheumatism to send us his or her name. We will send by return mail a pair of Magic Foot Drafts, the wonderful external cure which has brought more comfort into the United States than any internal remedy ever made. If they give relief, send us One Dollar; if not don't send us a cent.



Magic Foot Drafts are worn on the soles of the feet and cure by absorbing the poisonous acids in the blood through the large pores. They cure rheumatism in every part of the body. It must be evident to you that we couldn't afford to send the drafts on approval if they didn't cure. Write to-day to the Magic Foot Draft Co., S 121 Oliver Bldg., Jackson, Mich., for a trial pair of drafts on approval. We send also a valuable booklet on Rheumatism.

We pray that success may again be the result of their labors.—E. M. FLINN.

WEST VIRGINIA.—Huntington, Nov. 12.—Bro. W. P. Dorsey and C. E. Millard, singing evangelist, are in a great meeting, not yet three weeks old. Twenty three additions and interest undiminished. Church crowded. Prof. Millard is the sweetest singer ever in our city. His solos are very touching, and when sung with illustrations on canvas, appealing to the heart through both the eye and ear, cannot fail to make deep impressions upon all hearers. Our church is coming to the front, and the best people are listening attentively every night to the gospel. Meeting will continue indefinitely.—W. D. KEISTER, Church Clerk.

WISCONSIN.—Madison, Nov. 11.—One confession at Packwaukee last Sunday. This makes five confessions—three unreported. Our little band there gave over \$30 for missions this year. Will organize here Friday night.—ROLLA G. SEARS.

Changes.

J. C. Adcock, Pilot Point, Tex., to Sheldon, Mo.
Frank B. Thomas, Des Moines, Ia., to Carmi, Ill.
M. L. Cottrell, Des Moines, Ia., to Pickering, Mo.
S. W. Brown, Beloit, to Eldorado, Kan.
J. E. Hood, Oakland, to 2511 Durant Avenue, Berkeley, Cal.
C. R. Moore, Corning, to Santa Paula, Cal.
H. F. Barstow, Hickory, to Ladysmith, Wis.

DISTRESSING STOMACH DISEASE

Quickly cured to stay cured by the masterly power of Drake's Palmetto Wine. Invalids no longer suffer from this dread malady, because this remarkable remedy cures absolutely every form of stomach trouble. It is a cure for the whole world of stomach weakness and constipation, as well as a regulator of the kidneys and liver.

Only one dose a day, and a cure begins with the first dose. No matter how long or how much you have suffered, you are certain of cure with one small dose a day of Drake's Palmetto Wine, and to convince you of this fact the Drake Formula Company, 24 Dearborn Street, Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to every reader of the CHRISTIAN-EVANGELIST who desires to make a thorough test of this splendid tonic Palmetto remedy. A postal card or letter will be your only expense.

People's Forum

The Moral Content of Faith.

Much has appeared recently in our religious journals concerning the tendency of certain doctrines or theories of biblical criticism to undermine one's faith and foster infidelity. Occasionally an example of some one whose faith has thus been weakened or destroyed is held up as a warning. Certainly anything that would tend to destroy religious faith is to be regarded with apprehension. But have we not placed the emphasis in the wrong place? Does not faith have a *moral* content and basis quite as well as an intellectual? Jesus said to certain ones, "How *can* ye believe, which receive honor one of another and seek not the honor that cometh from God only?" Where there is one whose faith is shattered by intellectual difficulties, there are scores whose faith is destroyed by moral causes. One only needs to interrogate those around him or look into his own experience to see that this is true. The severest test my faith has ever had, has been when some one in whose Christian integrity I have had the greatest confidence has proved unworthy. Is it not true that the age of low morals has always been the age of weak faith? Just now we are laying the emphasis upon doctrinal soundness. May it not be well to shift it to moral earnestness? AUSTIN HUNTER.

Chicago, Ill.

Preacher and Politics.

Since the writer accepted the nomination on the Republican ticket of Davis county, for representative, numbers of my friends have written, some with congratulations, others with criticism but all very kindly. First let me say that the Republican party in Iowa, stands for "local option."

In a community where the people demand high license, the party stands for license in that place, and in a community that says we will have no saloons, the party stands for prohibition in that community. It is as much pledged to prohibition in such communities as it is to license in the other. For the past two years I have been making temperance speeches in this county. We have not a saloon in the county. This is a prohibition county so far as saloons are concerned. I have repeatedly said, that the man who would represent this county other than as a temperance man, as against the saloon would be false to his constituency. This, I believe. If elected by the good people of this county it will become me, first of all, to stand as a representative of my constituency, which I can do and be true to my convictions. This is a Democratic county, and it remains to be seen whether the people will vote party, as against principle. My opponent must stand for the license saloon, or must openly oppose his state platform. With me it is simply a question as to where I can render the best service to humanity. D. A. WICKIZER.

Bloomfield, Iowa.

"Honor to Whom Honor is Due."

I have read with interest and pleasure the article by R. Moffett, calling our attention to the work of others, who in days long gone wrought mightily for our mission work, and made possible our present attainments. His tribute to Thomas Munnell is worthy both Moffett who made it and Munnell who earned it.

But the story should not stop there. In my eight years as corresponding secretary I have realized, as never before, the work of these splendid men, and I want to say that to no man living or dead, are we more indebted for our missionary training than to Robert Moffett.

He led our work when it was in the wilderness; he brought us into the borders of the promised land.

There is scarcely a plan in all our work that Moffett did not inaugurate; we are simply carrying out the details.

When others faltered he pressed on; when others had grown weary he had only begun to labor. There are churches that he visited and enlisted in missions that have never ceased to send in their offerings from that day to this.

When the church writes the names of her jewels, especially those who have loved and labored for the great work of missions, high on the roll will be the name of that quiet modest, but strong man, Robert Moffett. May the Lord keep him and bless him.

Cincinnati, O.

BENJ. L. SMITH.

EDITOR OF CHRISTIAN-EVANGELIST, DEAR BROTHER:—In a recent editorial comment relative to W. J. Bryan, and wife and his connection with the Bennett will case, I wish to say that in my opinion your article is clearly out of line, especially as it was published in advance of the ruling of the court, which ruling and finding, as it now appears in print, thoroughly exonerates Mr. Bryan from criticism for his connection with the preparation of Mr. Bennett's will.

To my mind it was far more frank and honest to do the thing directly, than to accomplish the same object by indirection, by having it done by another. The course Mr. Bryan pursued was characteristic of the inherent honesty of the man and less to be criticised than many of the diplomatic subterfuges often used to cover the tracks of the beneficiary in matters of this kind.

The article bears to my mind the impression that the author finds some satisfaction in forestalling public opinion of a noble and able man in regard to a matter utterly out of place in any publication and especially in one of our leading Christian newspapers. . . . Whatever you may hold against Mr. Bryan's monetary theories, Christian people throughout this land see in him a consistent Christian character, worthy of the love of all Christians.

Fort Wayne, Ind.

S. F. SWAYNE.

[Readers who recall the paragraph referred to, will remember that we brought no charge against Mr. Bryan's motives and distinctly disavowed the least suspicion that he was guilty of either a criminal or a dishonest act. What we said was that in writing a will in his own favor, he showed a certain "lack of delicacy." The decision of the court does not bear upon this point.—EDITOR.]

A Lurid Picture.

What you say about a "Lurid Picture" in a recent number of the CHRISTIAN-EVANGELIST presents to me the great opportunity of your life. It is true the World's Fair will gather of all kinds, but the best part of the year is before you to prepare for that event.

John says of Christians, "Greater is he that is in us, than he that is in the world." Now prove it. One of the prophets says, "When the enemy shall come in like a flood, the spirit of the Lord shall lift up the standard against him. Show the world that the spirit of the Lord is there."

A great opportunity for practical Christian union and there can be no other. Say to all the churches there—I mean by churches local worshiping congregations—let us all go in together for victory. Trust over sin in the individual, then the community. Drop all distinctions of names, only to distinguish each other as to locality, and think of and speak of and pray for each other as a local congregation of the church of Christ in St. Louis. In this church there should be no schism, much less divisions, on lines of difference. So in the name of Christ, close up.

Three points are essential to gain: 1. To work. 2. To work together, and 3, to work with God. These points gained, and success and victory as certain, if God's promise is sure. The first essential is the one object, the one end to be gained. Let this be that for which Christ came into the world, to save it from sin, "and we can hardly fail of unity. Let us feel we are in Christ's stead, as though God was beseeching by us, while in Christ's stead we pray men to be reconciled to God." Or in the words of Christ's commission to Paul,

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

"to open their eyes, to turn from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins and an inheritance among the sanctified."

Then follow this move right up, or have it go along with it, the prohibition of the liquor traffic in both Illinois and Missouri. You are at the center where you can lift the flame so all will see it, and I believe if you do as you can and should, there will be such a response as will astonish the world, gladden the heart of all the good and strike a higher strain in heaven. A great danger, a great opportunity, a great responsibility—will you face it manly? The opportunity of your life! God help you to lay all upon the altar, and all is safe. S. M. FOWLER.

Oils Cure Cancer.

All forms of cancer or tumor, internal or external, cured by soothing, balmy oil, and without pain or disfigurement. No experiment, but successfully used ten years. Write to the home office of the originator for free book—Dr. D. M. BYE Co., Drawer 505, Indianapolis, Ind.

The New Birth of John Storkins.

(Continued from page 654.)

quiet laugh, indeed, for he had been years without practice, but it was prophetic of plenty more to follow. In his room he made his toilet with a nervous haste no one had ever noticed in John Storkins before. He was in so great a hurry that it was much longer than usual before he was ready to go out. But he actually laughed, did John Storkins, as he stood before the glass trying to brush his hair, making unaccustomed wrinkles about his mouth, as he thought how Arthur Storkins would stare when the monster fowl was delivered at his door.

The turkey was ready wrapped up when he called at the market. Nothing, however, would satisfy John Storkins but to have the package opened that he might gaze upon the magnificent proportions of the noble bird. Then a new idea came into his mind. He scrawled a hasty note expressing his compliments and saying he hoped he would be welcome to dinner—for he intended to give himself that pleasure—which was carefully placed within, and minute directions given as to the early delivery of the precious package. Then, when John Storkins went away, the butcher, who had not said a word, went out upon the street and watched him out of sight. He then went back to his place, shaking his head as though he couldn't make it out.

From the butcher's he went directly to the Magdalene Refuge. The hour was early, and the gentleman he wanted to see was in bed. But John Storkins was impatient. The gentleman was therefore awakened, and after a hasty toilet appeared. There is no reason for relating minutely what was said or done. At the next meeting of the board of managers, this same gentleman made a somewhat impassioned speech in which he said that such munificence, such open-hearted generosity he had never seen before. John Storkins himself, however, had modestly said he was merely paying a debt with interest. He went away quietly with his hands in his pockets, and unless a small boy who happened to meet him was mistaken, he actually tried to whistle, though making but an indifferent success in the attempt.

He walked about the street for an hour or more. It was not the same street he had known yesterday. It was in fact a new world. There was a life and color about it absolutely non-existent until John Storkins had felt the joy of his new birth. The butcher had, as it turned out, told a friend he really supposed at first that he was intoxicated. He was not far wrong, but truly it was the intoxication of one who gets his first view of the true meaning of life. He was happy in the flush of new-born purpose.

As we said, he walked about for an hour, when the church bells rang out. They were no longer iron throated, clamoring bells. On the contrary they sent forth deep, sweet music, as new as his many other experiences since his companion of the night had taken him on his fateful journey. He followed them, too, and spent an hour with people who certainly saw nothing sour or harsh in his visage, the memory of which had only the day before caused careless people to say there would be no tears shed at his death. More than that, when an appeal was made for the poor and contribution boxes were passed, a grave deacon, who looked as though nothing could perturb him, was observed to raise his eyebrows with astonishment when John Storkins dropped a double-eagle among the lighter coins of the offering.

But the crowning event of the day was the dinner. John Storkins appeared promptly at the home of his nephew, who met him at the door and shook him by the hand. The turkey was the first surprise. That his uncle should care to visit him was another and a greater one. That there should be an expression of pleasure on his face, or any expression at all but a sour, unpleasant one, was a greater one still. But here John Storkins was, at all events. There could be no question about it, however difficult an explanation of it might be. He shook hands with Alice, and greater

surprise than any yet, he actually kissed her. Yes, first on one cheek and then on the other, as though he had always been on the most affectionate footing in the family. Indeed, she was a very pretty woman, was Alice, albeit worn with care and plainly dressed. Then he went directly to Robert's bedside and took a look at him. He had no thought but that his night's experience had been real.

"He is better, is he not?" he asked.

"Better, yes," said Alice, "his fever left him in the night."

"A change of air and scene," said John Storkins, taking a look about the room, "is what would help Robert more than medicine."

"So the physician says," said Alice, "but of course—"

Here Arthur's uncle took Alice by the arm and led her to the sofa. He spoke a few words in a whisper. Alice, as her husband said, was one of the tenderest hearted creatures in the world. Whatever it was her uncle said, was told in too low a tone for Arthur to hear, but at once she threw her apron over her face and began to sob, though it was perfectly plain her tears were those of joy and not of grief. It was some moments before she could tell her husband, and even then Uncle John had to make it plain that they needn't wait to take Robert away if money was all they lacked, because it would afford him more pleasure than he could express to be the means of restoring him to health.

"You see, Arthur," said he solemnly, "I have not many years to live. When I go I hope to have at least one tear of gratitude to my credit on the books of the recording angel."

If Arthur understood, he gave no sign, though he blushed and said he had misjudged him, and was never so happy as when he could acknowledge his error.

The dinner? They could not possibly, they three, do more than make a mere feint at mastering the mighty turkey. But there it was, rich, brown and juicy as ever graced a table, and it was a good sign that Robert himself asked to be lifted up to have a view of it, which act was done ever so tenderly by John Storkins. But before fork or knife touched it, Uncle John said he must say a word. He had been, he said, a skeptic in religion. He was not sure that his doubts had had any deeper root than his own selfishness. Very likely they had not. Certainly, since he had been led to see the narrowness of his own life, the idea of a God who cares for all had become singularly bright and clear. Therefore he felt that the present time was most auspicious to express his love and gratitude as well as his determination to obey and serve Him. "Which," said he, "I am persuaded can be done in no better way than through acts of mercy and helpfulness to his children."

John Storkins never had been a reader of many books; but if he had read all that the world contains, it may be doubted whether he would have stumbled upon any sounder religious philosophy than this.

WE WANT TO SEND

Free and prepaid, to any reader of CHRISTIAN-EVANGELIST a small bottle of Vernal Saw Palmetto Berry Wine. Only one dose a day perfectly cures Indigestion, Constipation, Kidney, Bladder and Prostate, gland to stay cured.

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This remedy for sale by all leading druggists.

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Leaving St. Louis 8:30 a. m. for points in Texas and the Southwest. Direct connection with trains from North and East. In addition to this the Iron Mountain Route has three other trains to Texas, leaving St. Louis 2:21 p. m., 8:40 p. m. and 3:05 a. m. Through Pullman Sleepers, dining cars and elegant chair cars. Twelve hours saved to California. Fastest schedules to Texas. Tourist tickets on sale the year round. Write any agent of Iron Mountain Route, or H. C. Townsend, general passenger and ticket agent, St. Louis.

The Quiet Hour

Suddenly.

No time for a last farewell,

No time for the shock of fear,

Scarcely a moment's halt on the shore,

With the guide and the boatman near—

Dear, how surprised you were to go,

With nothing to suffer, little to know.

Only a moment of dark,

A dream of the fleeting night,

And then the beautiful break of day

And the quiet peace of the light,

And you found yourself, where you longed to stand,

In the calm repose of the Fatherland.

Did they know you were coming—they

Who had won in the race for home?

Had they heard that the Lord had sent

The message for you to come?

Perhaps to the friends whom you loved was given

The joy to make you at home in heaven.

But I know that you would not wait

So near to the King of Grace

Until you had gained your heart's desire—

To look on your Savior's face.

Ah, victor! whose triumphs were nobly won!

There was no delay in his kind "Well done!"

You had learned your lessons in pain,

There was nothing to fear at last.

Dear, I am very glad for you

That all the trouble is past.

And I would that as swiftly and silently

Some day the summons might come to me.

—Marianne Farningham, in the Christian World.

The Brighter Day Dawning.

Age creeps on; the sight grows dim; the hearing is less acute; the step is less elastic; the hands are less steady. All these are but reminders of the fact that the earthly course is almost run. Life's sun is sinking low, the term of probation is almost ended, and the record is about to be closed and sealed.

But, blessed be the Lord, immortal youth is just as certainly approaching. As surely as the mortal powers decay, just so surely for us does the time for taking on immortality and eternal youth draw near. "I give unto them eternal life, and they shall never perish." As the physical sight grows dim, the spiritual vision becomes more acute. As the shores of time are receding in the gloaming of the night of death, the enduring hills of a blissful eternity are perceived, clearer and clearer by the eye of faith, just out yonder across the Jordan of death, and there is seen standing the glorified Conqueror of death and the grave, with the prints of the nails in his outstretched hands, and the unfading crown of glory adorning his brow, ready to welcome home the way-worn traveler.

Glorious prospect! The soldier of many battles about to be crowned by his captain. The weary marches, the hardships of the campaign, the conflicts, the sorrows and tears incident to life on earth all left behind, and immortal youth and eternal glory inherited forever! This, this is the prospect of the veteran Christian as the infirmities of age are gradually loosening his hold upon the earth-life.—*Religious Telescope.*

"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him even as he is." And everyone that hath this hope set on him, purifieth himself, even as he is pure."—*John.*

Father, keep us, comfort us, strengthen us for service and for suffering, lead us all the way, until we get home, where we shall greet our loved ones and rejoice in Thy love forever more!

Family Circle

Day Lil' Brack Sheep.

Ethel Maude Colson.

Po' lil' brack sheep what strayed erway
Done los' in de win' an' de rain;
An' de Shepherd, he say, "O hirelin',
Go fin' my sheep ergain"
An' dat hirelin' frown: "O Shepherd,
Dat sheep is brack an' bad."
But de Shepherd, he smile laik dat lil' brack
sheep
Is de onlies' lam' he had.

An' He say, "O hirelin', hasten!
Lo, here dey ninety an' nine,
But dere, way off frum de sheepfol'
Dat lil' brack sheep of mine."
An' de hirelin' frown: "O Shepherd,
De rest ob de sheep am here."
But de Shepherd, he smile laik dat lil' brack
sheep
He hol' it de mos'es' dear.

An' he wander out dere in de darkness,
W'ere de night wus col' an' bleak,
An' dat lil' brack sheep he fin' it,
An' lay it ergains' his cheek.
An' de hirelin' frown: "O Shepherd,
Dat sheep come back to me!"
But de Shepherd, he smile laik de Lord he
wuz,
An' dat lil' brack sheep am me!
—The Watchman.



"There go the Ships."

Psalms 104:26.

By Walter G. Menzies.

Missionaries in coming to India must come part if not all of the way in ships. Two years ago on our way to India the words of the sweet singer of Israel brought new lessons to me. Our week's sail on the Atlantic, and three weeks on the Mediterranean, Red Sea, and Indian Ocean served anew to impress lessons from the above words.

The first lesson we gather about a ship is, that it must be built ere it can sail. The foundation must be laid. The framework erected and daily the small plates are riveted on until it becomes a large and safe vessel.

Boys and girls you are builders. You are building a ship that will one day be tested and tried, and that ship is your character. In building your character so that it will stand against the wind and waves out on the sea of life, you must build on Jesus. He alone is a sure foundation. Cling to him. Obey him. Daily rivet on to your character, the plates of righteousness, truth, purity, and love, and your building will be safe.

After a ship is built, then comes the launching. This is a most interesting and anxious time for the shipbuilders. Here comes the first great test. I remember a few years ago of standing on a high wall near to a large river, that I might see a ship launched. Hundreds stood around to witness the scene. As the ship glided slowly down the gangway all stood breathlessly silent, but when it struck the water with a splash, a shout of hurrah went up from the onlookers.

Some day, boys and girls, you will be launched out on the sea of life to take upon yourselves responsibilities. This is an anxious time to your parents, to your pastor and Sunday-school teacher also. With anxious hearts they look toward you. Jesus and the angels of heaven are interested in you. Like Moses, Daniel, and Jesus, you may be tried, but if

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your faith be strong in God, the victory shall be yours. Happy are those who can say in launching out upon the sea of life, "I will lift up mine eyes to the hills; from whence cometh my help and aid. My safety cometh from the Lord."

After the ship is launched it goes forth to do its mission on the mighty waters of the deep. There are two kinds, sailing vessels and steamships. No doubt some of you have stood by the lakeside or on the seashore and watched with interest the little white-winged boats as they glided along under the influence of the wind. They have no power within, only dependent upon outward circumstances, and like the ship in which Paul was wrecked "are driven by the wind and tossed."

To-day a great number of people in the world are just like sailing vessels. They are greatly dependent upon outside circumstances. Not sure as to where they are going and are carried about by the wind and tossed. The steamship is not like the sailing vessel. It is not dependent upon outward causes, its power is stored up within. The winds and waves may beat upon it but it changes not. Onward it ploughs through the mighty waters of the deep towards its goal. Your mission in life will only be successful as the power of God comes into your life. The church needs young people who are willing to battle against the winds and waves of wrong. We need manly Christians, those who are determined to do right in fare of wrong, those who are willing to be a blessing in face of opposition.

Our eyes and our hopes are placed upon you boys and girls, and we have every reason to place confidence in you.

"Quit you like men be strong."

Look at the ships in a wreck. One of the saddest sights I ever saw was in the Red Sea, the remains of a ship wrecked at sea.

It suggested so many things, the loss of life, the loss of loved ones, the loss of goods, the loss of a valuable

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vessel, and it all happened through one little mistake of the Captain. There was a danger signal given, but he heeded it not.

Children, there are dangers out on the sea of life, and one of the saddest sights that comes before our vision is to see the young make shipwreck of their lives. God has placed danger signals along the way for us. If we neglect them our lives will be wrecked.

There are rocks upon which our lives may become stranded. Shall I name some of them? Ungodly company. David said, "Happy is the man that walketh not, that standeth not, that sitteth not in the way of sinners." Neglect of God's house. Children, the church is for you. God wants your presence there. He has promised to

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meet you there and give you blessing. You love good company, in the church you are sure to find it. There are joys in the church for you. Don't neglect it.

Another rock which is very dangerous is "Impure Reading." Many a boy and girl has been led away from the church and from Jesus through little books with impure thoughts and stories. The dear Christian children of India love one book above all others, and one book they read more than all others. It is the Bible. They read it in a different language, but the truths are just the same. They know of its preciousness and drink from its fount.

May you each be able to say daily, "Thy word is a light unto my feet and a lamp unto my path."

A captain is necessary for every ship. We need one, too. Jesus alone is our captain. He knows this world. He has gone before us. No soul under his keeping ever comes to grief. He is willing to guide us. He will direct us along this life's course, keep us from stranding on the dangerous rock. The winds and waves of the tempter have no power against him who has won the victory.

"He will guide us, safely guide us
Where no harm can ere betide us."

Let Jesus have the guiding of your life. Consecrate yourself to him, and a safe journey will be yours through life and a safe arrival on heaven's beautiful shore. May the vessels which have helped so much in carrying the gospel message into heathen lands, continue to bring messengers and light-bearers until the lands that sit in darkness shall be flooded with the knowledge of him who is the light of life.

Rath, India.

A Fern Hunt.

"Mamma, Mamma! Clover has hidden her calf down in the glen, and papa says he will give Fannie and me a dollar if we find it; may we?" shouted ten-year-old Addie Perry, as the two girls rushed into the dining-room, where their mother was cleaning the china closet.

"Have you done your Saturday morning work?" asked Mrs. Perry. "You know you never get back from the glen till supper time, no matter how early you go."

"I've done mine," said Fannie.

"I'm all through but practicing half an hour," said Addie. "Can't that go just once, mamma?"

"How often during the week do you ask that, Addie? Six times?"

"That's so," laughed Fannie, "once every day. Addie," she whispered, "we can't go much before half an hour, anyway, for I looked into the kitchen a little while ago and Helen was just beginning the pies and cookies."

The two laughed gleefully, and Ad-

die turned to her music lesson. Mrs. Perry's eyes twinkled as she caught the word "cookies." The children always took lunch when they went to the glen on Saturday, and part of the fun consisted in getting it out of the pantry so slyly that neither mamma nor sister Helen knew. Many were the schemes for getting them out of the kitchen while the children captured a pie, a turnover, gingerbread or cookies, which seemed nicer on Saturday than other days, and great was the mystery when Helen would say: "Mother, some one has stolen a pie right out of the pantry window. It is lucky I baked one extra. Some of the cookies are gone, too, but we'll have enough I guess."

"I'm going to ask Mabel and Grace to go, too, mamma."

"Very well," replied the mother, "but I want no more bad tempers when you four are together. Somebody was naughty last Saturday. Mrs. Sargent doesn't want her little girls to be quarrelsome any more than I do."

Fannie colored but answered bravely: "It was my fault, mamma, I won't do it again."

"Say so to Mrs. Sargent, then," and Fannie went off rather soberly, through the gap in the hedge to the next house.

In less than an hour four merry little girls set off with well-filled lunch baskets to the glen, a deep ravine back of the two homes, well wooded, with a clear but tiny stream rippling over stones and between mossy banks.

"Where do you suppose Clover can have hidden her calf?" asked Fannie. "She is so big, we will soon find her, and the calf must be near."

"Oh, there she is now!" shouted Addie, "wouldn't it be funny if we earned our dollar right away?"

There was Clover, sure enough, lazily nipping grass close to the stream, and the sun shone through the leaves making patches of shadow on her glossy red sides, but hunt as they might around her, no calf was to be found. Not once did she turn her head to watch them, though they pretended to go in different directions to test her.

"Isn't she queer?" said Grace.

"Let's leave our basket on the 'butter-bowl' by the spring until we hunt down to the big tree," suggested Fannie. So the baskets were put on the smooth round rock, like an inverted butter-bowl, just at the spring, where the water ran all around it, and the branches overhead kept all cool and shady.

This was the favorite lunching place for the four children, and nearly every pleasant Saturday found them here. In the spring they knew just where to find the earliest adder-tongues, violets, Dutchman's breeches and fern fronds. Through all the summer, the birds were watched, and their nests known year after year, and in the autumn the

bright leaves and the nuts drew them to their beloved glen.

Up and down the hillside, and on each side of the little stream, they searched faithfully for the hidden calf; behind stumps, in tall bushes, in fern beds, everywhere, except, as Mabel declared, in the trees. Addie even poked with a stick in a deep place in the water to see if it had fallen in.

When they heard the church bell ring for noon, four tired little hunters were glad to sit down around the "table," a flat rock near the "butter-bowl" for their lunch.

"Now let's watch Clover all the time," said Grace, "and if she starts, let's go, too."

"Where is she?" chorused the others.

"There by the big tree," replied Grace, whose back was toward the tree. "She was there when I sat down."

"She's gone!" they cried. "The sly old thing, and the bushes are so thick down there, too!"

"Let's eat, anyway," urged Fannie. "I'm awfully hungry."

Such fun as they had eating the good things they had pilfered out of the pantries, and drinking cold spring water out of cups fashioned from big leaves. One opened at the bottom and emptied itself into Mabel's sleeves before she could get it to her mouth.

At last, the fragments were put on the "bird's table," a flat stone fitted in the crotch of a tree.

"The birds don't get it all," said Grace. "I saw a squirrel there once with a chicken bone in his paws; he looked so funny."

"Now, let's find Clover and that calf," said Addie.

"There's Clover by the big tree," exclaimed Grace. "I told you she was there," and they all laughed.



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"Wasn't she smart to give the calf its dinner while we were eating ours?" said Addie.

"Girls, let's carry our baskets, then we can go home by the lower path," suggested Fannie, "that calf must be below the big tree."

So farther down the glen the search was continued. The bushes were thicker here, and the children found several new nests, some with eggs, others holding tiny birdlings, and the afternoon wore away before they knew it.

"I'm going up to my fern bed," announced Fannie, pointing up the hill to a level spot where another spring came from under a rock, and up she climbed.

"Oh," called the girls, "here's Clover coming!"

"Oh," screamed Fannie, "here's the calf!" and sure enough there was the littled red calf lying right in Fannie's fern bed!

As Clover gave a gentle "moo," the calf slid and tumbled and ran down to meet her, and the children patted them both, and named the calf "Fern" on the spot.

They drove Clover and her baby home in triumph, and Mr. Perry gave them a shining silver dollar.

In their room at night, undressing for bed, Fannie said: "Didn't she look sweet on that fern bed?"

"Yes," assented Addie. "Hark, it is raining! I know Clover is glad that Fern is in the stable, and not down in the glen."—*Ada P. Buck in the Advance.*

Successful Men Who Were not Rich.

We have fallen under a universal witchcraft. A sense of the power and luxury in money, beyond all the wonder-tales, has suddenly come to us. It has turned our fashionable society into a materialism which is no longer ashamed of its poverty of ideals. It is hard and merciless of heart; it is sceptical of unworldly motives, its smartest relish is for the strokes and ruses of the manipulators of finance. In times like these, it is good to remember Agassiz, who refused to lecture at \$500 a night because he was too busy to make money; Charles Sumner, who declined to lecture at any price be-

cause, he said, as senator all his time belonged to Massachusetts; Spurgeon, who refused to come to America to deliver fifty lectures at \$1,000 a night, saying he could do better—he could stay in London and try to save fifty souls; and Emerson, who steadfastly declined to increase his income beyond \$1,200 because he wanted his time to think. Such stories of fine haughtiness did not seem quixotic to the young men in college thirty years ago. A generous idealism was abroad, and it was unashamed.—*Francis Bellamy in the November Everybody's.*

Joseph Parker's Library.

Dr. Joseph Parker was once asked how he managed to draw thousands to his city temple simply to hear him talk. His reply is characteristic:

"You would understand if you read my library."

"Oh, it's good, bad, indifferent, grand and squalid," answered the mighty talker. "It's everything. It's in underground trains and on busses, in aerated tea-shops, smart restaurants, at churches, stations, parties, receptions, meetings, jubilees and sick beds; you find it in prisons and boudoirs. The fact is, you can never get away from it. We call it 'human nature,' for want of a better name. I study it—that's why I call it my library. Most men don't, you see. But that's why I'm listened to."

Fidelity Won.

The story is told of Mr. Stephen Girard, the infidel millionaire, of Philadelphia, that on one Saturday he bade his clerks come the following day and unload a vessel which had just arrived.

One of the clerks, who had strong convictions and the power to act upon them, refused to comply with the demand.

"Well, sir," said Mr. Girard, "if you cannot do as I wish, we can separate."

"I knew that, sir," said the hero. "I also know that I have a widowed mother to care for, but I cannot work on Sunday."

"Very well, sir," said the proprietor, "go to the cashier's desk and he will settle with you."

For three weeks the young man tramped the streets of Philadelphia looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier for a new bank about to be started. After reflection Mr. Girard named this young man.

"But I thought you discharged him?"

"I did," was the answer, "because he would not work on Sunday, and the man who will lose his situation from principle is the man to whom you can intrust your money."—*Ex.*

Before and After Taking.

One of the duties of Archbishop Temple is to examine young curates who come to him for license. One day a young curate was asked by the archbishop to read a few verses from the Bible, that the examiner might judge of his fitness for conducting public worship. "Not loud enough," was the criticism of the archbishop when the young man had finished. "Oh, I'm so sorry to hear that, my lord!" replied the curate. "A lady in the church yesterday told me I could be heard most plainly." "Ah! Are you engaged?" suddenly asked Dr. Temple. "Yes, my lord." The archbishop smiled grimly, and said: "Now listen to me, young man. While you are engaged don't believe everything the lady tells you; but," he added with a deep chuckle, "after you are married, believe every word she says."—*Current Anecdotes.*

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With the Children

By J. Breckenridge Ellis

New Honor List of the Advance Society: Martin Henningsen, Dike, Ia.; Mary Huffaker; Lexington, Mo.; Lois Ely. Clearfield, Ia. (2nd qr.); Madge Masters, Ozark, Ark. (20th qr.); Grace Read, Dermid, Ontario, 2nd); A. Per Lee, Grand Rapids, Mich. (3rd); Melvin Ledden, Osapur, Ill. (10th qr., hurrah for Melvin!) Orville and Effie Pennock, Chetopa, Kan.; Emma Simpson Bland, Grayson, Mo. (I met Emma Simpson on the street the other day—Grayson isn't so very far from my town—and she gave me 30 cents for our Av. S. orphan, without my saying a word to her. I think that's the best thing about our orphan; nobody has been asked to give money for it when they don't feel like it. And yet the money keeps coming in. At my last report, we had \$9.15; this makes us \$9.45.) Ada Miller (you understand I am still going on with the Honor List), Sprague, Mo. (2nd qr.); Edna Bear (1st and 2nd qrs.), Iberia, Mo.; Nannie D. Chambers, Richmond, Ky. (19th qr. She and Madge Masters are our veterans.)

Harriet Dunn, Malta Bend, Mo.: "I have just got my Av. S. colors, and like them ever so much. I have a new teacher—a lady teacher; and I like lady teachers best." (Yes, you couldn't be any other kind if you wanted to.) "I sit with my cousin Emza on the front seat. Don't tell teacher I wrote this letter instead of working my problems. Yesterday I had to sit in Miss Lewis's chair and read to our class a chapter in geographical South America. But I don't feel so bad about it, because some of the other girls had to do the same." (I know I'd have felt worse if I'd been one of the class having to sit there and listen to it.) "Oh, my! but it makes me feel guilty to look over there and see how many examples Emza has worked! But then, she doesn't have the pleasure of writing to you." (And of course you'll copy off her problems and look like you got them, yourself.) "I don't suppose you approve of writing letters in schooltime, but I've done worse than that, such as eating turnips." (I might say something here, if it wasn't for the mammas and papas who will scan these lines.) "I wonder what Bertha Beesley would do if she should happen to catch one of her pupils eating turnips?" (She might make some turnups.) "We have great fun sometimes, as Emza and I stay for dinner. The large boys play football. We kick it when it comes our way, but know better than to pick it up, for in the scramble they forget all manners and we sometimes get hurt. In painting our house, the little kitten got a daub of paint on her which just spoils her looks because she was nearly snow-white." (Wash her in gasoline.) "You must be very forgetful, for shortly after I said my cat's name was Pitpaw, some one else wrote saying he—I think he was a boy" (he surely was) "had a cat at home that he was going to call Pitpaw. In my last letter I asked how the other Pitpaw was getting along. You said you did not know there were two Pitpaws. I hope

you understand, now." (I can't keep the run of all the cats in this society.) "Last Saturday morning, Florence, Emza, mamma, aunt Annie, my brother Ross, and my cousins William and Ralph, started for the hickory grove west of town." (Where were the rest of them?) "Oh! I know you would have split your sides laughing, if you could have seen us." (Glad I didn't see you, then.) "It was rather cold; we girls had on old jackets much too small for us, and Emza and I had sun-bonnets. The boys had overalls, and to cap the climax, we had the oldest horses and rickiest buggy in Saline county. One horse was 18, the other 21. We got warmed up when we reached the woods, bumping over stumps and down into ruts. The nuts were few and far between. The folks went out of sight of the buggy, and we girls were sent back to watch it. We were tired of picking nuts, anyway, so we went down to the creek to have some fun." (And they had it; but I will have to omit that part, as some people might not understand it, having forgotten when they used to play church with plenty of water near at hand.) "Then the folks came and we got home in time to eat our share of grandma's pumpkin pie."

Madge Masters, Ozark, Ark.: "Our branch of the Av. S. sends \$3.10 to help support our Av. S. orphan. I think we all ought to take a great interest in it. Yes, we caught our 'possum, and it was good, too. One night we caught 2, and another night 4. The last time we went we got so cold while waiting for the dogs to tree a 'possum we had to build a fire, and such fun as we had sitting around it!" (And did you think of me?) "We are going again next Monday night, and you had better come down and eat dinner with us Tuesday, for we will be sure to have 'possum and sweet potatoes. Well, I must close now, and rescue my cats from the boys." (Ought I to know their names? If so, I'm ashamed to own that I don't. This postal order is the largest we have yet received, and brings the Av. S. Orphan Fund up to \$12.55; enough to support an orphan an entire year in India; I think last week I said Japan—did I? If so, my apologies to Japan! Well, we are sure

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now of our orphan. But I think it would be much nicer to support an orphan in this country, and I hope enough money will be raised for that purpose. If it isn't—so much the better for India!

Florence, Olive and Glenn Leavitt, Frankfort, S. D.: "We inclose \$1.00 to help support the Advance Society Orphan." (In the same mail came an envelope from Roubaix, S. D., containing 50 cents with only these words on the card: "Fifty cents for the orphan." Which makes us \$14.05—I hope somebody will tell me if I add up wrong. Was that right, Emza? I have another dollar to report, the very first one given for our orphan. I held back its announcement, thinking the money would come in so slow I'd need it later on to report, as a means of encouraging the faithful. But responses are so prompt, I'll hold it back no longer. Of course you guess who gave this first dollar—the boy and girl who have always encouraged me in every good work I ever undertook, and who, just as soon as they read about the Orphan in the CHRISTIAN-EVANGELIST said, "We'll give a dollar!" even before I gave one myself. Now, if you don't know that that boy and girl are my papa and mamma, you don't know as much about dear papas and mammas as I do; which makes us \$15.55.)

Elyria, O.: "I enjoy 'With the Children' very much. You will find enclosed \$1.00 for the Orphan. If enough money is not raised, send this to the Foreign Society." (But the Foreign Society needn't be whetting their teeth for it, yet!) "Please do not publish my name." (Total, \$16.05. I have more money to report next week, and wish I had space here to give it, and other letters, but time's up and we must adjourn our meeting. Are you praying that we may have enough to support our Orphan? I believe you are by the way the money comes in. May heaven bless you all, as you bless others.)

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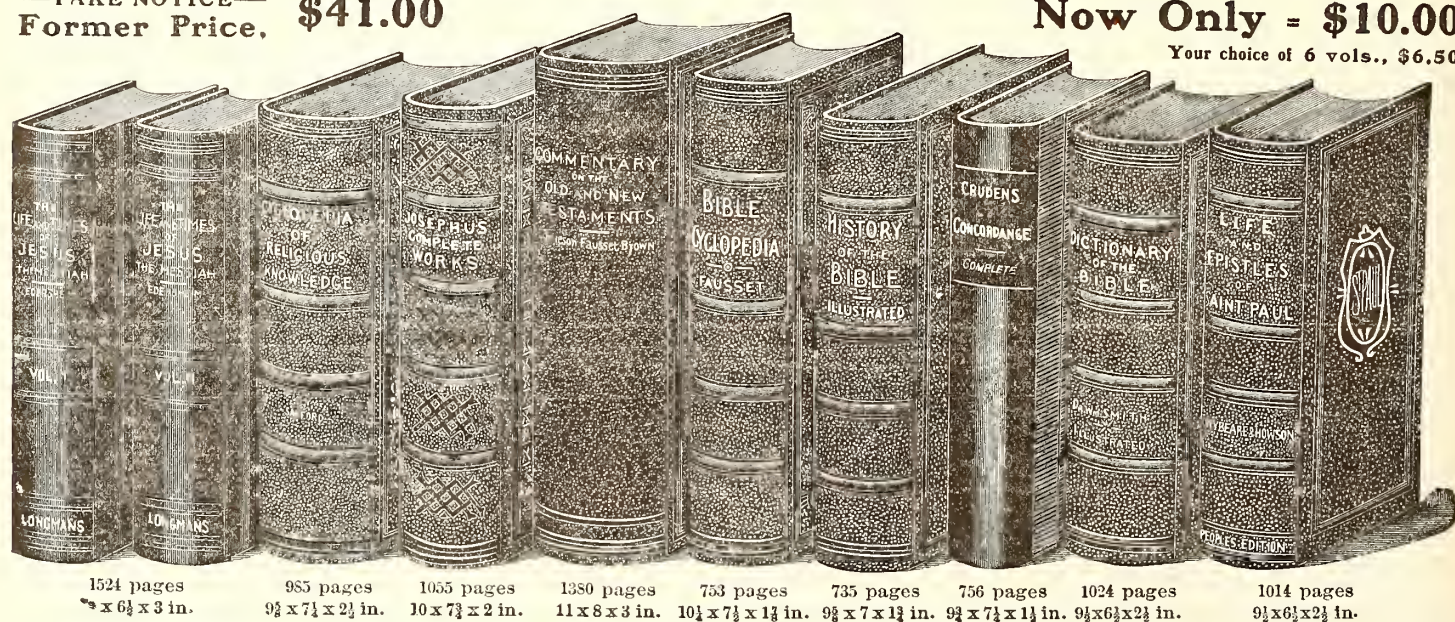
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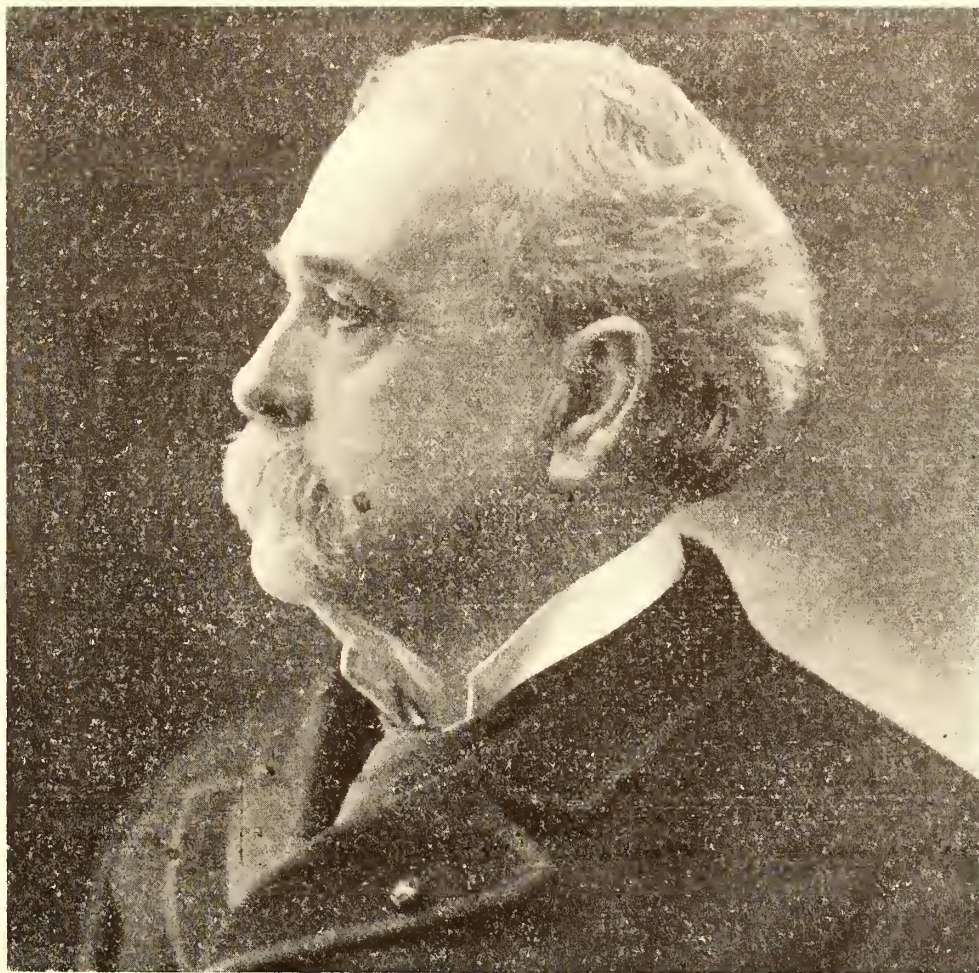
—The Christian-Evangelist.

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THE CHRISTIAN- EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

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GENERAL F. M. DRAKE. Died Nov. 20, 1903.

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J. H. GARRISON, Editor

F. D. POWER, Associate Editor

W. E. GARRISON, Assistant Editor

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What We Stand For.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events 683

EDITORIAL:

The World's Fair and the Disciples of Christ 685
A Key-Note for the Coming Year 685
Citizenship vs. Partisanship 685
Editor's Easy Chair 686
Notes and Comments 687

CONTRIBUTED ARTICLES:

Religion in the Home 688
Helps to Faith. W. J. Lhamon 689
Christ's Sayings—II. Cephas Shelburne 690
The Peace of God (poem) Albert E. Vas-sar 690
A Visit to Buffalo. F. D. Power 691
The Rainy Season in India. Adelaide Gail Frost 692
By India's Waysides (poem). Walter G. Menzies 692
Our Older Ministers. T. P. Haley 693

NEWS FROM MANY FIELDS:

Kansas 694
Kentucky 694
Ohio 695
Virginia 695
Texas 695

THE SUNDAY-SCHOOL 696

CHRISTIAN ENDEAVOR 696

MIDWEEK PRAYER-MEETING 697

OUR BUDGET 698

CORRESPONDENCE:

South Australian Letter 700
C. W. B. M. Day 701
Dedication of Bachelor Creek Church 701
Why I Rejoice 701
Our Bible College in India 702
Beware of These Men 702
Jamaica Relief Fund 702
Dedication at Greenville, Miss. 703
C. W. B. M. in Missouri 712

EVANGELISTIC 704

CURRENT LITERATURE 706

MARRIAGES 707

OBITUARIES 707

THE QUIET HOUR 707

FAMILY CIRCLE 708

WITH THE CHILDREN 711

PUBLISHER'S DEPARTMENT 712



There is a right way and a wrong way to wash flannel outing garments. Try this—the right way:

Cut some Ivory Soap into shavings and dissolve; add this to the water and wash quickly by repeatedly immersing in the suds and drawing through the hands. The water for both washing and rinsing should be warm, never hot or cold.

Wring, stretch into shape and hang to dry in a place where there is no exposure to wind, sun, too hot or too cold air. Iron before they are entirely dry.

Shrinking is caused by the interlacing of the wool fibers, that have small, sawlike teeth which catch on each other. In washing, therefore, it is desirable to keep the material well stretched out to prevent the fiber from becoming matted. A washboard should not be used, nor should the soap be rubbed on. Pure soap and an even temperature are essential.

THANKSGIVING DAY AT GRANDPA'S

Nixon Waterman.

Thanksgiving Day at grandpa's is a round of rare delight!

Beneath the old, familiar roof the children all unite,

And mid the scenes of other days, where hearts would linger long,

Their lives are strangely sweetened by a sorrow and a song.

The past that in its strength and stress was touched with grief and pain,

In retrospection comes as does the sunshine after rain;

Its cares are gone and now it lives its sweetness to disclose,

Like some old book whose leaves enfold the petals of a rose.

The grandsire's quavering words of grace are made more sweet and fair

Because a baby's lilting laugh runs rippling through the prayer:

And grandma's silvered locks seem less of wintry frost to hold

When nestling close against them lies a grandchild's wealth of gold.

Beneath the smiling surface of the merriment and mirth

There flows the prayerful current of a deeper, grander worth,—

A faith that in our gracious gifts of bounteous good can see

The great enfolding arms of love through all the years to be.

—Universalist Leader.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XL.

November 26, 1903

No. 48

Current Events

The events of the past week in Panama have confirmed the right of the isthmian rebellion to be known as a bloodless revolution. The Colombian government succeeded in landing five hundred soldiers at Colon, but transportation for them on the railway to Panama was refused, and their operations in Colon were checked by a squad of United States marines from the "Nashville." Thus ended Colombia's attempt to win back the seceding province by force. There is still large talk of sending to the isthmus an army of 100,000 men to annihilate utterly the new Republic, but the new Republic refuses to be frightened. It feels justified in believing that the threats will be larger than the army. Meanwhile a conciliation commission from Colombia, headed by General Reyes, has been negotiating with Panama for a peaceful settlement. It is said that through this commission Colombia offers to reconsider and ratify the canal treaty and to make other important concessions if Panama would acknowledge the sovereignty of the Bogota government. The proposition, however, was not seriously entertained. The provinces of Cauca and Antioquia are reported to have revolted from Colombia, and it is predicted that they will join Panama. The former of these provinces is on the Pacific Coast and is the largest in Colombia, both in area and in population. The latter is an inland province, and is the richest of all in mineral wealth.

Senor Buneau-Varilla, the representative of Panama, whose reception by Secretary Hay and the President marked the formal recognition of the new republic, came to Washington authorized to negotiate a canal treaty. No time was lost in beginning that work and, as Panama knew exactly what it was willing to grant and Secretary Hay knew precisely what our government wanted, the negotiations took very little time. Within a week after the reception of the new Minister, the canal treaty was drawn up and signed by both parties. Its terms are slightly more favorable to the United States than those of the treaty which Colombia rejected, but not enough so to justify a charge that

we have taken advantage of Panama's weakness. The treaty provides that the United States will maintain the independence of the Republic of Panama; that a strip of territory five miles wide on each side of the canal shall be ceded to the United States; that the United States shall exercise all the functions of sovereignty within this territory; and that the United States shall pay to the government of Panama \$10,000,000 in gold upon the exchange of ratifications, and the further sum of \$250,000 annually, beginning nine years after date. It is understood that no effort will be made to secure the ratification of this treaty by the Senate until it has been fully ratified by the government of Panama.

The example of our government in formally recognizing the new republic as a member of the family of nations, has been followed by France, whose interests are obviously in the direction of anything which will make possible the building of the canal over the Panama route. The other European governments are somewhat slower in taking action, but there is no reason to believe that they will fail to recognize the new government as soon as its organization has been completed. It was inevitable that the extraordinarily prompt action of President Roosevelt in recognizing the Republic of Panama should be eagerly seized upon by some as offering a political issue. There is a short crop of serviceable issues this season anyway, and there are some very obvious things that can be said in criticism of the latest act of the President. But if the attitude of leading newspapers indicates the direction of public opinion—and it does—it will be hard to make a party issue out of the Panama case. A very great majority of the leading papers have approved the President's action. This is true, not only of the Republican organs, but of the independent and Democratic papers. Some of the strong anti-imperialist papers express entire sympathy with our attitude toward Panama. Some of the most influential of them, however, including the Springfield Republican, the New York Evening Post, the New York Times and the Philadelphia Ledger, see in it "a policy of piracy and spoliation." Strong Democratic papers like the Atlanta Constitution, the New Orleans Times-Democrat and the St. Louis Republic heartily endorse the President's action. Some of

the southern papers are taking great delight in the alleged vindication of the principle of secession, as embodied in the Panama incident and approved by a Republican administration. It would be untrue to say that there is no serious opposition, but with such Democratic organs on the President's side, the opposition can scarcely arrange itself on partisan lines or crystallize into a political issue.

The Chicago street car strike is still far from settled, but the issues are narrowing down. The company offers to arbitrate the scale of wages, and the strikers are willing either to do this or to continue the present scale. They have some fear that arbitration will result in a reduction. The union has abandoned its demand for the "closed shop," i. e., the employment of only union men, and the company is willing to agree that there shall be no discrimination against members of the union. An approach is being made to an agreement upon a time schedule, an important point which involves some of the most serious grievances of the strikers. The company agrees to receive the officers of the union as spokesmen for the employees with regard to future grievances, but insists that there shall be no cessation of work pending the settlement of these grievances by a board of arbitration. Practical agreement has been reached on this point. The chief point of difficulty now relates to the retention of the men who have been employed by the company during the strike, and the arbitration of the grievances of the allied unions in the city railway system, which struck in sympathy with the trainmen.

The strike of the miners at Cripple Creek is becoming more and more serious. A dynamite explosion in the Vindicator mine on Saturday, resulting in the death of two men, has greatly increased the excitement. It is charged, though not yet proved, that the explosion was caused by an infernal machine placed by strikers. State militia are already on the ground under the command of General Bell, and on Monday of this week General Bates arrived on the scene, who will determine whether federal troops are needed to protect life and property.—The coal strike in

The New Treaty.

Other Labor Troubles.

northern Colorado has been in progress three weeks and virtually everything that the strikers demanded has been conceded. President John Mitchell has been urging them to return to work, but the strike is still maintained on the ground that they wish to make the tie-up throughout Colorado as complete as possible, so that the miners in the southern part of the state may be successful in their strike. The situation is considered very serious, and disorder may break out at any time in any one of a dozen places.—The American Federation of Labor in session at Boston last week declared unanimously in favor of strictly union shops in government enterprises, as well as in private concerns. A resolution was also adopted petitioning the President to take up again the evidence against Miller, who was re-instated after being removed from the government printing office because of non-membership in the union. The request for the removal of Miller is based on charges of unfitness, and not ostensibly upon his relation to the union.—An employers' union was organized last week in St. Louis on similar lines to those recently formed in Chicago, Kansas City, Denver and many smaller cities. It is a semi-secret organization, which expresses its approval of the principle of organized labor, but protests against the use of the boycott and of such violent and intimidating measures as often make it impossible "for the business man to conduct his business without dictation from the walking delegate."



The foot-ball season is over, thank heaven! Not that there is anything necessarily wrong with foot-ball, but during the fall months [which constitute the period of its practice and popularity, it assumes among the events of the day a fictitious importance not at all commensurate with the interests involved. There are a great many criticisms against foot-ball with which we could never find ourselves quite in sympathy. It is a rough game, but life itself is rough game, for that matter, and the chosen sport of strong and healthy young men is sure to have more or less roughness about it as an outlet for their physical energies. If it is only played fairly and honestly—what the college men and coaches call "clean foot-ball"—its roughness is not essentially barbaric, and it does not deserve all the strictures that are made upon it. Timid and delicate maiden ladies will continue to hold up their hands in horror at the idea of a scrimmage, however the rules may be modified for the prevention of inordinate roughness, but so long as red blood bounds through the arteries of young men, and the love of a contest thrills their hearts, so long will there be a place for games which are, in some sense, battles.

But the worst thing about foot-ball is not its roughness, but the exaggerated importance of it in the minds of a large section of the public, especially the college public. Metropolitan dailies devote long columns to minute descriptions of the physical condition of this or that foot-ball star, and the probable outcome of the great games is prognosticated as carefully and seriously as the issue of a presidential election. To be sure, this does the public no great harm, for there is a large section of the public which always feels the necessity of filling its mind with some inconsequential matter, and it might as well be foot-ball as anything else. But the effect of this inordinate over-emphasis upon athletics is little short of disastrous to the college. The true values of things are lost sight of, the perspective of life is distorted and things which should appear large dwindle into insignificance in comparison with the one absorbing theme—foot-ball.

It is perhaps a typical American trait that we take our recreations so seriously that we soon need recreation from them as much as from our business. But it seems a pity that the good old game of foot-ball has so completely ceased to be a matter of play. It is a life work for the participants (during the season at least), and a thrilling spectacle for the spectators. Where does the element of play come in? It is reported that the Yale foot-ball team this year, after paying all expenses—which are as high as they can be made by the combined ingenuity of everyone concerned—has a net balance of over \$50,000 as its share of the gate receipts for the season's games. This is not play; this is business. Perhaps President Harper of Chicago was right in his recent commendation that there ought to be free admission to all college athletic events. But something beyond this is needed to correct the over-emphasis on athletics which characterizes the colleges and the college public to-day.



Brevities.

The following telegrams have been received too late for publication elsewhere:

Boulder, Colo., Nov. 23.

Our revival closed with one hundred and seven additions. Home forces.

S. M. BERNARD, Minister.

Danville, Ill., Nov. 23.

Our meeting with J. W. Street continues. There have been one hundred and five additions in three weeks. JAMES SMALL.

The King and Queen of Italy are visiting King Edward in London.

J. Pierpont Morgan has been displaced from the virtual control of the United States Steel Corporation by the joint action of Mr. Carnegie and Mr. Rockefeller.

A French airship which was hailed as "remarkably successful" was totally wrecked on the second voyage.

Its remarkable success lay in not being wrecked on the first.

A fight is being made against the ratification by the Senate of General Wood's appointment as Major-General. Mr. Rathbone, who came into unenviable prominence in connection with certain scandals in Cuba and was defended by Senator Hanna, is working up the case against General Wood and has presented specific charges against his administration in Cuba.

The revolutionary movement in San Domingo is, according to the most credible of the somewhat conflicting reports, attaining a large measure of success. The whole country, with the exception of the capital city, is apparently in the hands of the rebels, and the capital has been bombarded by them, though without much result. The United States cruiser "Baltimore" is protecting American interests there and has found it necessary to land marines.

There is food for reflection in the recently published story of a man who has agreed to sell one of his ears for \$5,000. A surgeon will attempt to graft the amputated member upon the head of a wealthy miner who lost an ear in a fight with a grizzly. We are not in the habit of considering our bodily organs as cash assets, but if an inventory is taken with \$5,000 per ear as a basis of valuation, the poorest of us will find that he has a good deal of uncounted wealth to be thankful for.

The CHRISTIAN-EVANGELIST is strictly non-partisan in politics, but we have never found it either possible or desirable to keep aloof on that account from the whole field of politics. Most of our readers understand this. Occasionally one does not. A friend who has been traveling through a certain state writes: "Brother—claims to have fallen out with the CHRISTIAN-EVANGELIST for political reasons. At—I found a brother who said the same thing. But the funny thing was that they are on the opposite sides. Well, people will be people." If they only would! But some of them will be geese.

The Cuban reciprocity bill was passed by the House of Representatives last Thursday by a vote of 335 to 21. The division was not upon party lines, and the very small opposition vote was almost evenly divided between the two parties. It is considered improbable that the measure will come to a vote in the Senate before the adjournment of the special session. It will be remembered that at the last session the Senate ratified a Cuban reciprocity treaty, but it was deemed best, in order to avoid a contest over the constitutionality of the measure, since it involved the question of revenue, to have a similar bill passed by both houses of Congress. Now it is the House that is willing and the Senate that is reluctant to act in favor of reciprocity.

The World's Fair and the Disciples of Christ.

It was only just prior to our national convention in Detroit that we learned, definitely and officially, that no provision had been made by the authorities of the Louisiana Purchase Exposition for any exhibit by any of the religious bodies of the country. Early in the year a committee had been appointed by our Evangelical Alliance in this city to confer with the proper authorities of the World's Fair as to a suitable building to be used by the various religious bodies of the country. We had learned that the project of having a separate building for such purpose had failed, but we never understood the facts in the case until we learned them over the telephone from the chairman of the committee on the evening before starting to Detroit. It seems that the Directors of the Exposition had agreed to erect a building for religious purposes at a cost of \$100,000, provided the various denominations using it would provide for its maintenance at an estimated cost of \$20,000. The committee stood out, we learned, for the additional \$20,000 which the Directors declined to grant, and the committee allowed the whole matter to fall through. By a previous interview with the chief of the department of exhibits and others, we learned that no space had been set apart in any of the buildings for the use of the different religious bodies, these officials explaining that they supposed that the whole matter of making any sort of religious exhibit had been dropped.

When these facts came into possession of the chairman of the committee, which had been appointed to report at Detroit on an exhibit at the World's Fair, he determined to recommend that the Disciples of Christ refuse to allow this great opportunity to go by default because the committee from the Evangelical Alliance of St. Louis had failed to secure all it asked for, but that we proceed to secure a location on the World's Fair grounds, and erect a suitable building of our own in which to make an exhibit of our principles and progress, and to serve as a center and rallying point for our people visiting the World's Fair during the seven months of its existence. This recommendation was unanimously adopted by the convention at Detroit, and a committee appointed to carry it into effect. An appeal was also made for funds for the erection of a suitable building and for such an exhibit as would present to our visitors from all the world, at least a bird's eye view of the origin of our movement, its principles and its progress, along educational, missionary, benevolent and other lines of activity, by means of tracts, pamphlets, books, charts, pictures, etc. The response to this appeal indicated a deep interest on the part of the brotherhood in this enterprise, and over \$1,500 was

subscribed on the spot, as has been reported in our columns. It has been estimated that about \$5,000 will be needed to erect a suitable building, prepare a proper exhibit, and provide for the care of same during the fair.

The committee, after conference, has decided to erect a building after the unique style of Alexander Campbell's octagonal study at Bethany, in enlarged form. It has been thought that an octagonal building, with each of its octagonal faces 30 feet broad, making a circumference of 240 feet with a dome above, perhaps the size of the original study, and lighted from above, would afford ample room for the purposes mentioned. This can be built of lumber, planed on both sides, and painted to harmonize with the other buildings on the ground. As announced last week, the committee has secured a most desirable location, on an eminence near the Art Building, overlooking the main buildings, and on one of the great thoroughfares leading from the Government Building to the Art Building. It is also the second door from General Grant's log cabin, which will be an attractive feature of the fair.

It can be readily seen, we hope, that a unique building of the character mentioned, in the size and finish indicated, filled with the best historical treasures we have, and with specimens of the best literature we have produced, or may produce especially for that purpose, with pictures of our colleges and of their faculties, some of our principal church buildings, and of historic characters, with maps illustrating our progress in this country and our missionary work in foreign lands, with tracts in various languages of earth to be circulated free among foreign visitors, as well as in English, offers one of the finest opportunities in our history for disseminating a knowledge of the gospel and of our plea for the restoration of New Testament Christianity. Our example, it is hoped, may stimulate others to make similar exhibits, but if not, our effort in that direction will be the more conspicuous by reason of its uniqueness. So far as we know, we are the only religious body now planning for such an exhibit.

The committee desires the co-operation of all our papers, our ministers, our business men of public spirit, our missionary societies, our publishing houses, our colleges and every other form of organized activity among us. There is no time to lose in perfecting plans for this exhibit, and in securing funds for the erection of a suitable building. We trust our ministers will interest themselves in asking people of means in their congregation to contribute to this work, and report names to this office, or to the treasurer of the committee, J. H. Allen, 104 S. Main St., St. Louis. Let us appreciate the magnitude of this opportunity and make the wisest use of it, if we

would commend ourselves to the approval of Him who said that "The children of this world are wiser in their generation than the children of light." Let us use the same enterprise for the advancement of the kingdom of God, that men of the world are using for the promotion of science, of education and of material interests.



A Key-Note for the Coming Year.

It is the time of year when editors of religious journals are wont to think seriously concerning the contents of their papers for the coming year. The question which every conscientious editor asks himself is, how he may best serve the interests of his readers and of the kingdom of God. Much, of course, will have to be determined through the progress of the year, as events arise and questions present themselves, but there are certain general lines which may be determined by consideration of the general conditions and needs of the religious world, and particularly of that part of the religious world which the paper is most likely to influence.

As we have been thinking of the condition and needs of the times, and of our religious movement which is making such rapid, numerical progress, it has seemed to us that the one word, education, expresses as fully as any other the line of work which the religious press should pursue. While this has been a prominent aim of the CHRISTIAN-EVANGELIST for many years, there are reasons why it should have special emphasis during the coming year. Evangelization, which has always been a marked feature of our work, has received a fresh impetus of late, as is manifested in the organization of an Evangelistic Bureau with a view to more general and systematic efforts in this direction. We hope to give much attention to that subject. Unless education keep pace with evangelism, there is bound to be a lack of coherency and efficiency in our local congregations, and of articulation between the churches in co-operative work. Underlying all effective organization is the spiritual development and power of the individual members which make up such organization.

For this educational work, so necessary to the fulfillment of the mission of the church, there are three principal agencies—the pulpit, the college and the press. Of course, the educational influence of the home lies back of all these, and is initial and formative in its character. We perhaps might better have said church, instead of pulpit, thereby including the entire educational influence of the local congregation. The college has to do mainly with the preparation of teachers, the number of its graduates being so small a part of the entire population. When all these agencies have done their utmost, there remains much

for the religious press to accomplish in the way of instruction in righteousness, which cannot be accomplished so well by any other agency.

The second reason for the timeliness of any emphasis now upon education, in the wider ranges of meaning which we attach to that word, is the fact of the great World's Fair to be held in the city of St. Louis during the coming year, to which the eyes of the world are now turned. The key-note of that exposition of the world's progress in civilization is to be education. It is intended to furnish higher ideals in every department of human industry: in art, in pedagogy, in science, in invention, and in the co-ordination of all these departments of activity and of human thought in a vast unity working for the progress of mankind. Such an exposition is bound to influence, in a large measure, the lines of thought men will pursue the coming year.

It would seem to be in harmony with this great phenomenon of history that the religious press should seek to give instruction on the questions of chief interest to mankind. In the forthcoming volume of the CHRISTIAN-EVANGELIST the idea of education will be prominent—education as relates to the welfare of our colleges and other educational agencies; education as relates to Christian truth and Christian life; education as relates to our Christian obligations, both as citizens of the kingdom of God and as citizens of a government "of the people, for the people and by the people." There is a wide range of instruction open here, and we shall hope to make the CHRISTIAN-EVANGELIST one of the educational forces of the times, working for the inauguration of a higher type of Christian civilization. We shall utilize the World's Fair in carrying forward this work of education, as far as possible, and try to keep our readers in touch with the great lines of interest which shall center there.

In such a work as that which we have out-lined, we invite and expect the co-operation of the great brotherhood of Christian reformers, which the paper represents, and above all we shall seek and expect the divine blessing and guidance, that the paper may prove a source of blessing to the homes, to the churches, and to the kingdom of God.



The Central Christian Advocate says: "Of course it is dangerous to read that oldest and noblest of literatures, the Holy Bible, in our educational institutions. But trained professors are hired to teach 'The Midsummer Night's Dream.'" That illustrates the absurd position to which we have come in our public school system—thanks to infidelity, Roman Catholicism and sectarianism. Some day we will learn better and act differently in reference to this matter.

Citizenship vs. Partisanship.

The political pot is beginning to boil early. This is particularly so in Missouri, where we have an exceedingly interesting state of things. "Coming events cast their shadows before," and the shadow of our quadrennial political campaign is already seen lying athwart the movements and speeches of politicians. We would not have the people take less, but *more* interest in their civic duties. But we would have them, if possible, do it as citizens, and patriots, rather than as blind partisans whose sole aim is party triumph, regardless of what it costs. That is the one trouble with our presidential campaigns—so many people lose their heads, not to say their consciences, and say and do unreasonable things.

What we plead for in the coming campaign is that our readers shall keep sweet and reasonable. We cannot expect this of people in general, but it is not too much to expect of Christian people, and especially do we think we have a right to expect this of readers of the CHRISTIAN-EVANGELIST. They have been drilled in the principles of tolerance and of charity, and have been taught that differences of opinion on political or religious questions are no just cause for alienation and strife. They ought, also, to be sufficiently free from party shackles to view questions from a nonpartisan point of view. This does not mean that they are to have no party alignment, but only that they ought not to allow themselves to be blindfolded by their party leaders.

We can not promise our readers that we will make no mistake in our statements of facts and our moral interpretation of them, for we are fallible, like other people; but what we do promise, is, that we shall deal with all questions of a political nature from a purely independent point of view, not to promote any party ends but the welfare of our common country. This will be all the easier for us to do because the editors of this paper are not partisans. Our critics are about equally divided between the two leading parties.

If ever there was a time in the history of our state and of the nation for voters to look deeper than partisan politics in seeking for the issues of the coming campaign, it is the present. Gigantic frauds have been exposed. A state of political corruption has been uncovered in this city and state, which ought to bring the blush of shame to every honest citizen, regardless of party, for the crimes have been regardless of party. If we do not misunderstand the plain, honest people of Missouri, they are tired of machine rule, disgusted with official dishonesty and venality, and are determined to purify the political atmosphere of the state. In this they have our hearty sympathy and support. See resolution elsewhere, passed by the Christian Ministers of St. Louis.

Editor's Easy Chair.

This number of the CHRISTIAN-EVANGELIST will reach many of its readers on, or before, or about, Thanksgiving Day. The Easy Chair hopes it will enter no home where there is an absence of gratitude to God for all his blessings and mercies. No doubt it will enter some homes where the shadow of some great sorrow rests, or where sickness has prostrated some member of the family, or where misfortune and poverty will put severe limitations on the Thanksgiving banquet. But in all such homes there will still be reasons for thanksgiving. Indeed, the very clouds that shadow them may contain showers of blessings. Mr. Gough used to tell of an afflicted saint whom he visited, 'bed-ridden for years with rheumatism, whose heart was running over with gratitude because she had left her the use of one thumb with which she could turn the leaves of her Bible. Another old lady of whom we have heard, had lost all her teeth but two, and she was very grateful that these were opposite each other so that she could use them in masticating her food! This disposition to make the best out of the worst that may befall us will always find reasons for being thankful.



It is a strange fact that we are often least grateful for the very things which are most vital to our welfare and happiness. There, for instance, are God's free air and sunshine, and his great, glad, out-of-doors that we take as a matter of course, and seldom thank God for them. The same is true of our health, which we seldom appreciate until we get sick. Then there are our home relationships, out of which comes nearly all of the real unselfish, disinterested love which we receive in this world, which we rarely appreciate for their true value until they are sundered by death. How little gratitude many of us feel for that love which makes home the dearest spot on earth! There is the loving, faithful wife and mother, toiling day by day that her husband may fill his place in the world with honor, and that her children may be trained for useful lives, whose unselfish love meets with too little recognition, often, from her husband, and too little gratitude from her children. Brothers and sisters of the home frequently fail to appreciate the sacredness of their relationship until time separates them one from another. It is well to make Thanksgiving Day a time for the strengthening of the family bonds.



But the truly grateful heart overflows and expresses its gratitude to others than those of the family group. It goes out to neighbors and friends, and would extend the radiance of its good cheer to everyone within the circle of its influence. Especially will we, if we be grateful for God's mercies

to us, be careful to seek out those who have been less richly blessed than ourselves, in order that we may supply what may be lacking to give them a glad Thanksgiving Day. It is wonderful how much a little token of friendship—a kind act, or even a word of sympathy—may do toward disseminating good cheer and happiness in homes where there have been more shadows than sunshine. It will be remembered how the good Apostle John discounts any love which we may profess for God, whom we have not seen, which fails to express itself in kindly deeds toward our brother whom we have seen. We are coming more and more to understand that we cannot serve God in any way more acceptably than by ministering to the needs of humanity. We are learning, too, that the highest happiness which we may enjoy on earth comes, not in ministering to ourselves, but in ministering to others, and especially to the poor and the needy. This is one of the lessons Thanksgiving Day and Christmas are continually teaching us, and one which we cannot too well learn, or too faithfully practice.

The world is slow to learn that happiness is not an end to be sought for its own sake, but that it is a by-product, resulting from doing good, and from pursuing the highest and noblest aims. Happiness is sure to elude us if we set out to make its possession the chief end of our lives. The person, or group of persons, that starts out to have "a good time," as they call it, generally makes a failure. If we will allow our own experiences to teach us we will find, on looking back over our past lives, that the happiest days, the purest joys, that have come to us, were incidental to some worthy aim, and were perhaps the result of unconscious and unpremeditated acts of kindness. Truly our own poet-laureate has sung:

"Not enjoyment and not sorrow
Is our destined end and way,
But to live that each to-morrow
Find us further than to-day."

The Easy Chair hopes that its readers may so spend Thanksgiving Day that when it shall have passed, the morrow will find them further on toward the real goal of life.

Notes and Comments.

Dr. Joseph Luccock, pastor of a Methodist Church in this city, is doing London. In an article in the *Central Christian Advocate* he says: "I have been a careful student of recent English religious thought for some years. I regard it as the safest, the sanest, the most wholesome religious thought of our times. I prefer to take my German thought filtered through English brains." That is, no doubt, the safer course for those who have no filter of their own, but we have not set down Dr. Luccock in

that class. Perhaps, however, he refers to the translation from the German into the English language. If so, that is a filtration which most of us would find convenient.

This brief extract from the President's Thanksgiving proclamation manifests something of that spirit which characterized the first official proclamation on this subject. It is a sermon in itself.

Therefore, in thanking God for the mercies extended to us in the past, we beseech Him that He may not withhold them in the future, and that our hearts may be roused to war steadfastly for good and against all the forces of evil, public and private. We pray for strength and light, so that in the coming years we may with cleanliness, fearlessness and wisdom, do our allotted work on the earth in such manner as to show that we are not altogether unworthy of the blessings we have received.

Henry Ward Beecher had a very striking way of stating truths, and this is the way he expressed his opinion of the doctrine of succession:

"Though you have a straight line of apostolic successors, if your work is poor you are not in the line of succession; and, if your church does not make full-grown men, it is not. I do not care anything about the line of succession of my grapes, if my vineyard brings forth better wine than your vineyard does. You may say that yours came from those that Noah planted; but they are not so good as mine after all. 'For by their fruit ye shall know them.' And the test of all churches, as of all orthodoxies, and all doctrines, and all usages, and all governments, is this: what is their effect upon the generations of men?"

Dr. Alexander MacLaren, of Manchester, England, recognized as one of England's leading preachers, in a letter to Dr. Theodore Cuyler, of Brooklyn, says:

"We are greatly secularized in this country, and need the winnowing fan in all our churches. I fear it is not much better with you. Many a time I am ready to thank God, when I see the deadness in the churches and the awful problems to be faced, that I am nearer the end than the beginning of my course."

We can sympathize with Dr. MacLaren in his lament over the prevailing worldliness in the churches, but not in his rejoicing that he is soon to be out of the conflict. We confess, that, as we look forward to the problems to be faced in the twentieth century, we can but regret that we are not nearer the beginning than the end of our course. We would like to be in the fray.

We call attention to the article elsewhere from Bro. G. L. Wharton on the Bible college enterprise in India. It is a matter of experience, confirmed by all religious bodies doing mission work in foreign countries, that our native helpers should be trained for their work in their own fields, in order that they may be better adapted to the needs and conditions of such fields. This is, therefore, an essential feature of our foreign mission work, for we must rely, in the main, on native

preachers to do the larger part of the work, under the supervision of those whom we send from this country. This enterprise will cost, it is estimated, \$25,000, \$7,000 of which has already been secured. It will be remembered that General Drake started this work with a contribution of \$5,000. Since then \$2,000 additional has been secured, leaving \$18,000 still to be raised. We bespeak for this Bible Collège in India, the generous support of the friends of missions throughout the country.

Anent the "Letters of a Chinese Official," which give us such a glowing account of China's civilization under the influence of Confucianism in contrast with the barbaric civilization of the occident, we publish below these statements from an article by Bishop Charles H. Fowler, published in the *Central Christian Advocate*:

"Li Hung Chang gave safe conduct and assurances to the seven leading captive generals of the Tai Ping Rebellion to dine with him on his boat, and the next morning their heads were knocking about in the bay.

"I saw up in the hills, along the Yangtse, the castle of a great viceroy, who had cut off within threescore of ten thousand heads, and I saw some of the heads hung out over the street in iron baskets like ancient torchlights. This viceroy was praying to his gods to spare him till he rounded up the full ten thousand. Yet he would quote from Mencius and other ancient classics beautiful sentiments about the 'sacredness of human life.'"

When an oriental romancer wishes to conceal the moral rottenness of his own country, he doesn't mention such unpleasant facts as those given above. The Chinese official tells us a great deal of truth about our western civilization, but very little concerning the real condition of China.

The Commoner, Mr. Bryan's paper, says:

"The time is ripe for the conscience campaign. Will you enlist? Can you be counted on, not for a year, but until our nation is redeemed from plutocracy and made 'a government of the people, by the people, for the people?'"

Honest men may differ with Mr. Bryan on some of his financial or other theories, but we do not see how any honest man can take exception to the idea of having a "Conscience Campaign." That is precisely what this country needs in the coming and all subsequent elections. We give it our hearty endorsement. Let every man vote conscientiously, that is, in harmony with his honest convictions. It does not follow, of course, that they will all vote the same ticket, for men honestly differ; but it would follow that there would be no buying or selling votes, no betting on results, no ballot-box stuffing, no repeating, no false counting, no surrendering of one's independence to the crack of a party lash, no stultifying of one's moral judgment by voting for a corrupt man because he is on the "regular ticket." By all means let us have a "conscience campaign."



Religion in the Home



[With the view of eliciting information on certain practical phases of the subject above mentioned, we have asked a number of brethren to answer the following questions:

1. Should the worship and the religious instruction be blended, or would it be better, in addition to such explanation of Bible passages as may be given in connection with the daily worship, to have a stated time for Bible instruction, say once a week?

2. What method or methods of worship or instruction would you recommend as best adapted to the average family, and especially to such families as have not been accustomed to have any religious exercises?

3. What does your experience and observation teach as to the best time for family worship?—EDITOR.]



1. Where practical, it would be better that the instruction should be made a part of the daily family worship, the household having some hour during the day given to waiting upon the Lord in these ways. But in many homes this might be impossible, owing to duties of certain members of the family, which require the worship to be brief. In such event, an hour on Lord's day afternoon might well be used in careful study of the Word of God, and the holy day be thus made more sacred and helpful.

2. Let there be variety in methods of worship and study, and to this end let the parents confer with each other, and make the daily worship a real spiritual exercise, and not merely formal. Scripture reading, hymn and prayer might all find a place therein.

3. The best time for family worship is when all the family can be together, and when there is leisure from pressing duties and pleasures. In some cases this will be in the evening, in others in the morning. If no other time can be found, let brief worship be a feature of the morning meal or the evening meal, when a few minutes at least can be given to prayer and Scripture reading. We need a revival of family worship and Bible study in our homes, above everything else.

W. F. RICHARDSON.

Kansas City, Mo.



1. It appears to me that it would be wise not to attempt to blend worship and religious instruction. Let the reading of the Scriptures proceed, with only such explanatory remarks as may be necessary to make the meaning clear to all. In addition to family worship, it would be well if on Sunday afternoon, or at some other stated time in the week, religious instruction could be given. The difficulty in the way of giving instruction on Sunday afternoon is that in many homes Sunday is the busiest day in the week. The numerous services, and the necessary preparation for them, take up almost the entire day. If there were fewer public services and more family instruction, the results might be more satisfactory.

2. Any family can read a selection of Scripture, or the different members can each recite a verse. If no one is accustomed to pray in public, a beginning might be made by repeating the Lord's Prayer in concert. Or the prayers found in some devotional book, like "Alone with God," might be used. After a little the head of the family or some member might lead in prayer. In the Christian Endeavor Societies so many have been taught to pray in public that it should not be difficult to find someone in almost every Christian home who can offer audible prayer.

3. In most homes of which I have knowledge, the best time for family worship is in the morning. Either before breakfast or after, a convenient season can be found.

Cincinnati, O. A. McLEAN.



1. The three things in the way of religious worship and instruction in the home are (a) disinclination, (b) time, (c) ability. If there were inclination the other obstacles would largely vanish. As a practical thing, I should judge it would be best to combine instruction with worship. It adds an element of interest and saves time. Otherwise you have two things instead of one, and there is always a problem of time in these matters with many families.

2. A book of devotions, with Scripture selections prepared—and even prayers to be read if they prefer. A great deal is lost out of family worship where singing is omitted as it generally is, sometimes from necessity, of course. I was in a family once where two or three stanzas of a hymn were always sung. It seemed very sweet and appropriate, and added a completeness to the worship which it otherwise lacks.

3. I think the best time for family worship is in the morning hours, just before breakfast.

ALLAN B. PHILPUTT.

Indianapolis, Ind.



1. With small children, I find it difficult to maintain anything but the briefest forms of worship. As the children grow older, I am inclined to think that the element of regular daily instruction should be introduced.

2. I am convinced that a small manual for use in family worship, which should contain simple suggestions about the development of the worshipful spirit, indicate desirable times for worship, refer to Scripture lessons which could be followed by the calendar and present short, beautiful prayers to be read by some member of the family, indicating that in closing all join in repeating the Lord's Prayer, is very much needed.

3. For families that breakfast to-

gether, the morning hour is by far the most desirable. Others will find difficulty in finding any hour in which the whole family can assemble for worship.

CARLOS C. ROWLISON.

Kenton, O.



1. Blend the religious instruction and worship. Let the instruction be informal. If the father and mother are full of knowledge and enthusiasm, this knowledge can be imparted and the religious nature developed around the breakfast table in a way that will be interesting and pleasant to the young.

2. I would have the worship at the breakfast table. Let the sentence thanksgiving be enlarged until it shall become a brief prayer as well as thanksgiving in prayer for guidance and help during the day. Each member of the family might be encouraged to recite or read a verse or paragraph before the prayer and thanksgiving. The reading should be devotional in character.

3. In these days of the strenuous life the morning hour is, I think, usually the best time for the family devotions.

B. B. TYLER.

Denver, Colo.



It is devoutly to be hoped that the thought embodied in your latest editorial on the subject, "Religion in the Home," may find practical realization in the rearing of many family altars, and in reviving others, among our brotherhood. Your proposed "Small Manual of Family Devotions" would no doubt go far towards this consummation in a large number of homes. For those homes, however, that may not supply themselves with such manual, but where the Sunday-school lesson is regularly followed by more or less of the members, I have a suggestion. It is that for the Scripture selection in the family worship the list of "Daily Bible Readings," commonly printed in connection with the lesson, be used. This list of "Daily Readings" might well be included in the Sunday-school lesson exposition given in our church papers—as well as in the Sunday-school papers and quarterlies.

W. P. KEELER.

Chicago, Ill.



1. In most families only such explanations of Scripture can be expected as may accompany the reading and prayer day by day. Not many can find a clear period, nor have they in them persons competent to lead in more extended instruction.

2. Most families starting family worship for the first time will find a manual almost a necessity. I would strongly advise such to use this method.

3. In our family we have found the conclusion of the morning meal, while all remain seated round the table, the best time. The members of the family are more likely to all be present then, than at any other time. The time spent comes to be thought of as a consecration of the first moments of the new day to God. The distractions of the day before are generally gone with the night; those of the new day have not yet come. The impressions made by the lesson and the prayers go with one through the day to restrain, to strengthen and to inspire. It has been our custom ever since we became a family, to read the Bible and pray every morning before leaving the breakfast table. J. H. HARDIN.

Boston, Mass.

1. Any adequate attention to family worship will, in the nature of the case, be an aid to religious interest. I think, however, that the definite effort to acquaint the members of the family with the contents of the Scriptures should be made a special order apart from the daily worship. An hour or two a week, say on Saturday or Sunday afternoon, may very profitably be devoted to Bible study by the family. Of course very much more time could well be given to this task, but one needs to keep in mind the very full schedule of our family life, and not demand too much in this regard.

2. Family worship might well be undertaken where it is now neglected, by the reading of a short passage of Scripture, to be followed with prayer by the head of the family, or some of its members. It is often possible to vary and perhaps improve this plan by the recitation of verses of Scripture by each member in order, or by the entire group. In this manner is combined the value of the use of Scripture and its permanent possession in the memory. The greatest difficulty is likely to lie in the prayer, for public prayer, even in the restricted circle of the family, is with a very large number an unaccustomed habit. As an aid in this direction I should suggest at first the use of the Lord's Prayer, or some simple forms of prayer, which I am hoping the editor of the CHRISTIAN-EVANGELIST will frame for the use of such families as I have indicated. It may be that by some such simple helps as this, the practice of extempore prayer may be encouraged.

3. I believe the morning hour immediately preceding or following the first meal of the day is the best for family worship, and that the exercises may well take place at the table, the reading or recitation occurring while the group is seated, to be followed by the prayer offered kneeling or standing. The whole may not take more than five minutes where the busy family life may seem to make a longer allotment of time inexpedient.

Chicago. HERBERT L. WILLETT.

"Helps to Faith"*

BY W. J. LHAMON.

It is absolutely necessary that our presentation of Christ, and the claims of Christ, should be brought into keeping with the thought-trend of our age. The preacher and apologist may, and many times must, row against the current of morals, for there he has conscience on his side. But he cannot successfully pull against thought-currents. There he must adjust himself and his plea to the style of the time.

The old deductive and dogmatic method is now no more than a ghost, and it frightens nobody. We have passed away from Greek speculation and Roman dogmatism. We are bound to go out and with our own eyes and fingers searching the universe—all we can get at of it—for facts, and when we have found them we persist in drawing our own conclusions from them. We are nothing if not inductive, independent, experimental and progressive.

In keeping with this spirit, if Christ is a fact men want to know it; and if his claims are valid, they want to know that also. If his life and death and resurrection have vital values for them they welcome such values, but they must be so presented as to commend themselves not alone to the good will, but also to the reason of the recipients. In the best sense of the term, faith must be rationalized to the men of to-day.

Brother Garrison's work should be welcomed as a very laudable essay looking in this direction. His chapter on "The Self-revelation of God," leading up to the chapter on "Jesus as a Revelation of God," presents the Old Testament revelation as progressive but incomplete. "It is educative, illuminative, and prophetic of something higher." This "something higher" is found in Jesus who is the full and final revelation of God. By reason of the "fact of Christ" the taunt can no longer be thrown at religion that, "It confesses its inability to furnish knowledge with any available data."

Suggestive as is the chapter on "The Meaning of Christ's Death," personally I could wish that the author had gone further, and had presented the death of Jesus in the light of the life of Jesus, and as the climax of the life, thus introducing to us the whole career of the Christ as being sacrificial. As it seems to me we must more and more emphasize the truth that the whole Christ is the atoning Christ, and that his death has atoning value in kind precisely as his life has atoning value. In degree the atoning value of the death is climacteric. But I do

not present this as a criticism. To many minds, and to that of the author, such a presentation might seem undesirable.

The chapter entitled "What Must We Believe," is especially happy in its adjustment of the relationship between Christ as the object of our faith and the Bible as the medium of our faith. It is also valuable as showing that the various dogmatic interpretations of scripture are not germane to our faith in Christ.

In the chapter on "The Holy Spirit," the author pleads for the recognition of the presence of the Holy Spirit in the Christian people of to-day, "enabling them to cope with the problems of the times, and to overcome the difficulties that hinder the progress of God's kingdom in the world." "The Holy Spirit is none other than God himself manifesting himself as spirit to human spirits in order to complete the work for which he sent his son into the world." As God's work needed the agency of the son, so the work of the son needs the agency of the spirit. That the Holy Spirit is personal, that he is a manifestation of God, and that he is the vice-gerent of Jesus, is in brief the teaching of this wholesome chapter.

I would like to speak particularly of other chapters in this timely work, but must content myself with assuring the reader that he will find much to think about, and I trust much to be grateful for, in the author's treatment of the obstacles of faith. To this treatment a goodly portion of the book is devoted, not so much in the spirit of polemic as of earnest, pleading statement.

On the matter of "Authority in Religion," the author pleads not for less, but for more; more, but of a different kind; more of the authority Christ himself attains over man by his own peculiar appeal to man, and less of the authority of man over man through dogmatic statements and ecclesiastical courts.

The whole book is in the author's well-known style of kindly and considerate, but not uncertain presentation of his convictions. He has read widely in the more recent works akin in spirit to his own, and he does not hesitate to make a judicious use of them.

I wish "Helps to Faith" could be in the hands of every preacher of the Church of Christ. And not only so, but that it might find its way, as it richly deserves to, far beyond the boundaries of our own brotherhood. Such efforts to make the belief believable should be recognized and treasured as a part of the general religious literature of the day.

* (Helps to Faith. By J. H. Garrison, Christian Pub. Co., St. Louis. \$1.)

Christ's Sayings—II. By Cephas Shelburne

Christ's sayings were the natural, spontaneous outcome of the heart, and met the requirements of the moment. Whatever was most exactly needed for the defence of truth, for the blighting of hypocrisy, for the consolation of Israel, for the explanation of heavenly things, or for the conversion of the sinner, was instantaneously uttered, to the very point, and aimed at the mark it was intended to hit. He did not discourse learnedly about a new code or system of doctrine, but he taught by proverbs, illustrations, parables, and these were drawn not from remote truths of service, or from obscure philosophies, but suggested by the commonest, every day sights, sounds, scenes of nature and the most familiar incidents of human life. The rejoicing shepherd bearing back on his shoulder the lost lamb, the toiling vine-dresser, the harvesters in the field of ripe corn, the children gathering tares for burning, the woman seeking for her lost coin out of her forehead-circle, a man going to borrow a loaf for his hungry guest. His pictures and illustrations were drawn from the land of Palestine. Who could not understand the "sower going forth to sow," the "leaven hid in the meal," the "grain of mustard seed," or the "tares in the field." Instead of discoursing learnedly about the kingdom of heaven he said "the kingdom of heaven is like," and then follows a simple parable or illustrations. When he would impress the beauty of humility, instead of speaking in the abstract, he took a little child and set him in the midst of them and bade the disciples receive the kingdom of heaven as a little child. What more beautiful lesson in that land of flowers than "consider the lillies of the field," or what better illustration of a father's oversight than, "Behold the fowls of the air."

Many of these sayings of Jesus were strikingly figurative. He spoke to the Jewish mind, and in the language and idiom of his country, and his sayings in every instance are not intended for literal interpretation or application. The Hebrew mind had its peculiarities. Their literature abounds in figures and seeming extravagancies. They put things in a striking way. It was in this form of Jewish speech that Christ frequently spoke. For instance: In Luke the 14th chapter, when there was a great multitude with him, he turned and said unto them:

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot by my disciple."

Here Christ is using the Hebrew form of speech, and he does not mean that one must hate father, mother, wife, children, brothers and sisters, and yea his own life also. He is emphasizing the supremacy of our love

for God. In the thirteenth chapter of Corinthians, Paul, using this form of Jewish idiom, tells us that spiritual gifts—pentecostal tongues, prophecy, knowledge, faith, bestowing of goods to feed the poor, giving the body to be burned—these are nothing in comparison to the more excellent way, *love*.

Again, take Luke 6th chap., 28-30 verses:

"Bless them that curse you, and pray for them which despitefully use you."

"And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also."

"Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again."

We are not necessarily to apply this literally. Christ is teaching the lesson of forbearance and forgiveness, the superiority of love over hate and resentment. By his own example he showed that he did not mean such paradoxes to be taken literally in the letter, for when the high priest smote him on the cheek he did not turn the other, but rebuked him: "If I have spoken evil bear witness of the evil, but if well, why smitest thou me." Paul did not carry out the strict letter of this text, for when Ananias commanded them that stood by to smite him on the mouth, he resented it, saying: "God shall smite thee, thou whited wall." In the case of the king's marriage feast where it says, "compel them to come in"—the Roman Catholic theologians have interpreted it into a literal command to compel them into the church, and hence we have the inquisition, bitter persecutions, and the hellish crime of burning men to the stake. Take the command: "Be ye therefore perfect as your Father which is in heaven is perfect." We are to keep the supreme ideal before us and strive to it; but the whole doctrine of sinless perfection has been built upon such striking passages, which were never intended for literal application. We must be on guard about pressing every saying and figure into a dogma to be literally applied and enforced. If this were the case the Bible would be full of contradictions. I would love my enemies and hate my father and mother; I would resist not evil and give man a right to my good or to take my own life if he chose to do it; I would tell the sinner God loves him and is angry with him every day; I would be as perfect as God and yet saved only by grace.

F. W. Farrar says that it is "entirely unwarrantable to force the story of the rich man into the proof of the ghastly dogma of endless torments in hell fire." This is a Hebrew idiom or figures of speech that is not intended to be interpreted with stupid literalism, any

more than this: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." This, as well as the other, is to be spiritually interpreted, and refers to spiritual blessings and condemnation. Things must be put to the Jewish mind in this strange and striking way, because if put in the ordinary way they would not have received them.

That Christ adapted himself to the Hebrew mind and spoke in the idiom of their language, is shown from the poetic form of many of his sayings. His teachings sometimes take the form of spontaneous poetry, adopting what is known as rhythmic parallelism of the Hebrew verse. For instance, in the sermon on the mount: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Here we have what is known as a "couplet," or two parallel clauses which we find so prevalent in the Psalms. And then the Savior, in the next verse, follows in a "triplet"—three parallel clauses:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:"

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

See a lovely, finished specimen of Jewish parallelism shown in our Lord's address to Simon, the Pharisee, (Luke 7:44-47).

These show, not alone the literary structure of Christ's teachings, not simply that he was a Hebrew and spoke to the Hebrew mind; but that he was a true poet, that he had the divine insight, was a revealer, lifting the veil; that he could cleave, split, penetrate, perceive, look into the heart of things—the Divine Poet. Permit me to say, that the very brevity of Christ's sayings, their simplicity and adaptability, their ideal and poetic form, stamp them as divine and himself as the divine teacher, and compel us to say with the man of the Pharisees named Nicodemus, a ruler of the Jews:

"Rabbi, we know that thou art a teacher come from God."



The Peace of God.

By Albert E. Vassar.

Are you sailing a troubled sea?

Then fear no ill.

Christ in that storm on Galilee,

Said, "Peace be still."

He who commands the winds to cease,

Has power to give the soul release,

And He's the Harbinger of Peace

Your soul He'll fill.

A Visit to Buffalo By F. D. Power

It was my privilege recently to visit Buffalo, and meet with the representatives of our churches of that city and vicinity. The occasion was an effort to form a more perfect union among these congregations for work along the Niagara frontier. The empire state is a large one, and we have only one organization for the whole territory. It was thought that for more effective service the churches in and about Buffalo should have some local missionary organization, and their representatives came together for this purpose in the Richmond Avenue Church on the evening of Nov. 10.

This good church has been the mother of most of the missionary enterprises in this region. The state board is located here, and here are the Greybiels and Longs and Kellogg and Chester and Beattie and many others whom it was a pleasure to meet. R. H. Miller is the present pastor, and has the hearts of the people. He is a young man in his second pastorate, but he is filling successfully his important position. A born Disciple, a graduate of Hiram and Auburn Seminary, he comes from Wellsville, N. Y., and understands well the nature of the field where providence has placed him. This church has been blessed with good pastors, but afflicted with short pastorates. Tribble and Wharton worked here, and Jenkins and Darsie and Philputt, and how many more of our finest I know not, but all too brief have been the terms of service; and so the church has suffered. Jefferson Street is one of the daughters which has a membership of 550. B. S. Ferrall is pastor there, coming Oct. 25, after seven years of faithful service at Watseka, Ill., where 400 were added under his ministry. Forest Avenue is the third church. It has a membership of 300 and is now pastorless. Tonawanda, near by, has three good churches, in Tonawanda proper and in the north and south cities. W. C. Hull is in charge of the first church and W. C. Bowen of the Tabernacle and E. O. Tilburn, of Tonawanda.

In all there are twelve churches of "this way," within twenty miles of Buffalo that should co-operate in the proposed movement. Others are East Aurora, C. T. Fredenburg, pastor; Black Rock, H. J. Aldrich, pastor; Clarence and North Lancaster, L. B. Withee, pastor; Williamsville, which is now without a preacher, and Niagara Falls where J. A. Wharton ministers. These churches have a combined membership of 3,000. The population of the territory is perhaps half a million, which will no doubt be doubled in the next fifteen years. the promotion of the social, educational, spiritual and evangelistic interests of the churches along the Niagara frontier. It is proposed to hold monthly meetings in the different

churches and to secure leading men as speakers on city evangelization and kindred themes. The meeting on Nov. 10, was a representative one, among others present beside those named, being Mr. and Mrs. Dunstan, Mrs. Laura Gerould Craig, and Mr. and Mrs. A. A. Bellinger. Dr. Eli Long presided, and the matter of organization was referred to a competent committee. There can be little doubt as to the great value of such a move in this important center. One feels with unusual thrill the present greatness and future possibilities of this great city as he realizes that he is borne along its streets by the mighty power of Niagara, and that all its mills and factories and industries of every kind have such a slave to do their bidding.

As far back as 1725, the first attempt was made at harnessing Niagara to operate a primitive saw-mill. After this the prodigious torrent was allowed to go unfretted and unbridled till 1842, when Augustus Porter planned his hydraulic canals. In March 1886, the Niagara Falls Power Company was incorporated and in '89 the Cataract Construction Company. Three years were required to complete the tunnel, surface canal, and first wheel pits. The canal taps the river a mile and a quarter above the falls and draws off enough water to develop 100,000 horse-power. It took a thousand men over three years to excavate the tunnel. They removed 300,000 tons of rock and used 16,000,000 bricks for lining. The turbines work under a head of 140 feet and each develops 5,000 horse-power. And yet they do not utilize even a fraction of the mighty force of the cataract. Think of the power going to waste and which has gone to waste here for ages! It suggests the vast volume of spiritual force allowed to go in the same way, which set to work for God and humanity would move the world.

In a very remarkable way Buffalo connects the remote past and the most advanced present. Its very name suggests Poor Lo and the Bos Americanus which have disappeared from our horizon. We think at once of "Clinton's Big Ditch," when we think of it. From this city to Albany the great canal was constructed which cost New York seven and a half millions and was opened in 1835. When water was let into the ditch the news was signalled from Buffalo to Albany by the discharge of cannon, all captured during the Revolutionary war, stationed ten miles apart. An aquatic procession composed of steam and canal boats floated from Albany to the sea, led by the *Chancellor Livingston* with the Governor, De Witt Clinton, on board. At New York it passed out the Narrows, and anchored near Sandy Hook, and Governor Clinton stepped to the taffrail of his steamer and hold-

ing aloft a keg of water taken from Lake Erie, poured the contents into the sea, thus solemnizing the marriage of the Atlantic and the Great Lakes. The story reads like "The Espousal of Venice and the Sea," a ceremony which for one hundred and eighty years was annually observed with great pomp by the Venetians when the Bucentaur was rowed to the Port San Nicolas and the Doge cast into the waves a golden ring, exclaiming: "We wed thee, O Sea, in token of our true and perpetual sovereignty."

Venice is no longer Queen of the Adriatic, but the Erie Canal proved all that Clinton hoped, and one of the results of the late elections will be the expenditure of \$101,000,000 to enlarge the canal to such a waterway that it will accommodate strings of 1,000-ton barges. Buffalo is a beautiful city of homes, of 400,000 souls, and its mighty elevators and ceaseless industries tell of the genius of the American people; and here the call for Christian activity must not go unheeded.



BOTH FEEL

What Proper Food Does For Both Mind and Body.

Physical health, mental health, indeed almost everything good on this earth, depend in great measure upon proper food.

Without health nothing is worth while, and health can be won almost every time by proper feeding on the scientific food Grape-Nuts.

A California trained nurse proved this: "Three years ago I was taken very sick, my work as a trained nurse having worn me out both in body and mind, and medicine failed to relieve me at all. After seeing a number of physicians and specialists and getting no relief, I was very much discouraged and felt that I would die of general nervous and physical collapse.

"My condition was so bad I never imagined food would help me, but on the advice of a friend I tried Grape-Nuts. The first package brought me so much relief that I quit the medicines and used Grape-Nuts steadily three times a day. The result was that within 6 months I had so completely regained my strength and health that I was back nursing again, and I feel the improvement in my brain power just as plainly as I do in physical strength.

"After my own wonderful experience with Grape-Nuts I have recommended it to my patients with splendid success, and it has worked wonders in the cases of many invalids whom I have attended professionally." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

The Rainy Season In India

We begin to look for the clouds the monsoon winds blow up from Ceylon about the middle of June, although in our provinces July, August and September are counted the months of *barsat* (rain) or "the monsoons." How eagerly have we watched after the dry burning months for these soft, gray clouds with their refreshing, reviving store! The average rainfall for our Allahabad Division is about 32 1-2 inches. In 1891 the rainfall in our division was over 40 inches, in 1896 slightly over 20 inches, that was our awful year of famine preceded as it had been by years of scarcity.

Between the censuses of 1891 and 1901 the population in this division decreased between 10 and 12 per cent. In 1893 wheat was being sold at the rate of 27 pounds to the rupee (about 32 cents) and early in 1897 only 19 pounds to the rupee, which makes a vast deal of difference to laborers receiving 4 cents a day in a part of India where the staple food is bread and not rice!

The least rain that has fallen for many years fell in our United Provinces in 1896 when the autumn harvest produced only 2,055,000 tons against a normal of 5,370,000 tons, and the spring crop of 1897 only 4,431,700 tons against 7,468,700 tons of satisfactory years. The influence of the rainfall may, in a measure, be estimated when I say that in May, 1896, 260,000 persons in our Bundelkhand districts were receiving relief from government to keep their bodies from utterly perishing, but when rain appeared in the third week in June, by the end of August this large number was reduced to only 6,000.

We think at least 3,000 children were rescued by your missionaries during the famine of 1896-97. We have now in our orphanages over 750 children saved from death by starvation. Do you wonder that it is with a very peculiar eagerness that we all watch the clouds form when they are due, and that it is with as peculiar a sinking of the heart we watch the brazen heavens above us rain down only heat when the veil of cloud does not shade us by day. This year we watched the weeks go by here in Mahoba without rain, but some six weeks later they came, and the crops were saved which a week more might have burned up.

Since I have spoken of the importance of the rainy season, it would ill befit the subject to take much space in speaking of its accompaniments—prickley heat, mildew, mold, troublesome insects, scorpions, centipedes and poisonous snakes drowned out of their hot weather haunts. But they are all here, and we pray for grace to endure lesser evils in view of blessing and being blessed.

Instead of dwelling on discomforts, I prefer to tell you a little of a business

By Adalide Gail Frost

trip Miss Graybiel and I lately took to Allahabad, of our evening ride on the train when the green earth smiled up to the blue heaven and made such a symphony of color as only the artist nature can blend, of our view of "Mother Ganges" meeting the noble Jumna both flowing on with wide sweep in the days when the rains roll down vast floods of water from Himalayan sources as well as from the area of the plains these rivers drain. A grand railway bridge spans the waters at Allahabad and, we thought as we crossed this great, modern engineering feat, of the millions who still regard the union of the Ganges and Jumna as one of the most sacred of spots who, in far away villages, believe if they can once reach these muddy waters, one touch shall wash away the soil and stain of life-long sins, who believe the gates of heaven open here, and that a third invisible river joins at this spot the Ganges and Jumna. The pilgrims of to-day follow the vision of a long, long line of ancestors who believed these rivers veritably "rivers of life." Those of the past named the city "Prayag"—"The Sacrifice"—probably referring



By India's Waysides.

(Written for Adelaide Gail Frost.)

By Walter G. Menzies.

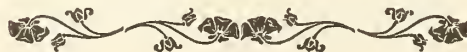
**There are souls by India's Waysides
Dying without the light,
No one to tell them of Jesus
To make their pathway bright.**

**There are souls by India's Waysides
In search of joy and peace,
And only He, who said, "Come to me"
Can make their longings cease.**

**There is work by India's Waysides
For pure unselfish love
In pointing them to Jesus
Who lives and reigns above.**

**Ah, yes! By India's Waysides
There are hopes which brighten toil,
For the gospel seed is falling
Into rich and virgin soil.**

**There are joys by India's Waysides
In rescuing from sin
Dying, broken-hearted ones
Bringing them unto Him.
Rath, India.**



to the legend that here Brahma consummated ten sacrifices of the horse in commemoration of his recovery of the four Vedas. How one longs to tell the pilgrims of Prayog, of Calvary and Calvary's sacrifice! When we arrived in Allahabad, our fellow travelers began to pour forth from third-class compartments, pilgrims from all over India, there was Father Time all but his scythe, here a Diogenes with his lantern, there an Indian dandy with umbrella, cane and pipe, all about equal in length! Groups of frightened looking women in many colored draperies fluttered along the station platform, jostled by coolies, venders, gazing strangers with eyes only for the goal of a perhaps weary pilgrimage, the human tide set templeward and ebbed away from us, and left us in the beautiful waiting room for the night. Before seven in the morning, we were out in the cloth market where Miss Graybiel must bargain for two hundred or more ready-made dresses for our girls, ready made without a stitch of sewing! The bales of cloth were hauled out of dark holes, and when Miss Graybiel had convinced the merchants that she actually wished native draperies by the dozen, they at least awoke, and the buying went on right merrily. There was time with all the buying to pay a visit to the Bible house from which, in so many languages, the word goes forth to bless and uplift our India. It was a full day, and we came back to the station with about two hundred draperies in a huge ungainly bundle wrapped in canvass, a modern box full of brass dishes for the orphanage, not "play dishes" either, and nine or ten other baskets, boxes, bags and rolls of bedding, to say nothing of umbrellas, fans, water-bottles, and such necessities. Do you know how we transported them to Mahoba? We took our baggage all into our compartment, as ladies at home do their dainty parcels, and when we sat in the midst of our goods we laughed and then composed ourselves comfortably on the seats, and I read some stories of pilgrims till night closed in. By five o'clock the next morning we were in our dear restful Mahoba home, and found the children had been "good," while the "mammies" were gone, and we rejoiced in our 170 children and were glad we had new clothes, dishes, slates, pencils and school books for them.

We wish we could give you a true picture of the fresh green of these days, but the banyan and palm are no rivals of maple and oak, nor our roses of August of the roses of June. We do not forget the golden wheat fields of the west, the forest of corn on her plains, nor woodland and meadow of childhood! We are glad for every beauty of the tropics, for every memory of home!

Our Older Ministers By T. P. Haley

Referring to a resolution offered by Bro. F. G. Tyrrell at the recent state convention, and adopted as follows: "That special efforts be made to employ our older ministers in the work of the Lord," I am moved to say some things about our "older ministers."

The resolution implies; what is a well-known fact, that many of our "older ministers" are not employed as pastors or evangelists. The precise age at which a preacher becomes an "older minister" has not perhaps been determined, but that at some definite time he reaches what is called "the dead line" is admitted.

That there is a prevalent demand for *young* men in the ministry is evident from the fact that many of our most prominent pulpits are now filled by young men just out of school. It is doubtless true that many of our preachers dread the approach of age, knowing that, whatever of wisdom and efficiency come from experience and years, age is to be a barrier, if indeed it does not close the doors of the pulpit against them. This would be a most astounding fact, if it was not so common that both churches and preachers have become accustomed to it.

A recently retired Missouri senator left the United States Senate when approaching his 80th year. We do not recall any complaint from anyone of his party on the score of age, except from certain politicians who desired to succeed him. The senior United States senator from Missouri has passed his three score and ten years, and is standing for re-election, and will most certainly be elected, unless previously nominated for the presidency. Every member of the Supreme Court of the United States has passed middle life, and some of them are in the sere and yellow leaf—and no one is clamoring for their retirement on the score of age.

The grandest of the prime ministers of England became premier at the age when the average minister would be voted too old to serve.

The old physicians, like William McLure, and the old lawyers, like Chief Justice Marshall, are loved and honored, in spite of their years.

There are many evils connected with the early retirement of professional men and especially ministers. The young men and women who are teaching as a stepping stone to some other calling are never efficient and successful teachers. It is only such as expect to make it a life work, that reach the highest excellence. A majority of college professors are, even yet, the "older" men and women.

The "younger ministers," when they get their eyes open to the fact that at middle life or little beyond it they are to be regarded as "back numbers"

and retired, are strongly tempted to turn aside to some secular calling, and thus prepare for the "rainy day," which they know is inevitable; thus they disqualify themselves for the best service while they preach, and make their early retirement a necessity, whereas if they knew it was a life work into which they had entered, there would be a motive to so store the mind and heart with the treasures of knowledge and piety that their continuance would be a blessing to the church and the world. No doubt the preachers are often to blame for their early retirement. The frequent changes are detrimental to studious habits. A few sermons here and there exhaust the supply. They cease to preach even them with interest, and it is certain that if the preacher is not himself intensely interested in his own sermons, no one else is likely to be.

The "older ministers," however well equipped mentally and spiritually, must of necessity work in the less prominent places, because of bodily weakness and the infirmities of age; but there are many fields in which his experience and wisdom ought to be counted a blessing. When he must retire for any cause he ought to be the ward of the churches he has served. The government does not retire its officers without provision for their maintenance.

It ought to be said for the benefit of those who will soon be our "older ministers," that while they are young and strong, and while they are receiving the larger remuneration, it would be well to "lay by" something for a "rainy day."

The older ministers now unemployed are not likely to be employed by the churches, only in exceptional cases. The resolution of the convention, passed with such unanimity, was a soothing compliment to our "older ministers," but neither the mover nor those who voted it so enthusiastically will be very insistent on their employment when a vacancy occurs. They will not even recommend that the marriage fees, so little to them and so much to the "old man out of a place," be turned over to him.

The only hope is that the men now holding the pulpits will be retained and that their support will be so hearty and their relations to the people so cordial and loving that neither party will think of their age. Dr. Hoge, of Richmond, Va., when asked how he had managed to remain 50 years in one pulpit, replied: "When I was yet a young man I had frequent calls elsewhere, and they would not let me go. When I began to grow old some of my members wanted me to go, and I wouldn't."

These lines are written by one of the "older ministers" who has no cause of complaint whatever. He is still

serving a congregation in a community in which he has preached continuously for almost a quarter of a century and occasionally for more than forty years. He sees no abatement of the interest in any class of his hearers.

But there are "older ministers" who have been pushed aside who are still capable of doing valuable service in the work of the Lord. In another paper, I hope to be able to say some things of interest concerning our "older ministers" in Missouri. I crave their pardon, even in advance for the liberty I shall take in using their names.



BAD HABITS

Improper Food Often Leads to Tobacco and Drink.

Improper food creates abnormal tastes, and there are many cases on the medical records where the liquor habit and tobacco habit have been caused by wrong food and have easily been cured by the use of the scientific food Grape-Nuts, which so thoroughly nourishes and rebuilds the nerves that they stop the cry for stimulants.

A business man says: "For 30 years I smoked on an average of 10 or 15 cigars a day, and then my nervous system collapsed and I had about made up my mind that it was all up with me for I had tried many times to break off from the tobacco, but it always failed."

"Last May I was so run down I only weighed 111 pounds and I realized that I must stop smoking and stuck to it for about 10 days, but was so nervous and out of sorts my family told me I had better go back to smoking, as it was impossible to live with me. It was just about this time my wife brought a package of Grape-Nuts on the table one morning, and as I could eat nothing else she induced me to try a little of that. So I took a teaspoonful of it and, strange to say, it tasted good, and by the time I had it down I knew it had gone to the right spot, so I took some more and it was the first food I had relished for weeks."

"So I kept up the use of Grape-Nuts and as my appetite came back added other foods, and I am now back to my old weight of 133 pounds; never felt better in my life and, strange as it may seem, I have no further craving for the tobacco, and I thoroughly believe that only the courage and ambition I got out of the food Grape-Nuts, has given me the strength to quit smoking. If everyone knew the power of this wonderful food you would not be able to build a factory big enough to supply it." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

News From Many Fields

Kansas.

Dedications are arranged as follows: Oakland, Nov. 22, Le Roy, Nov. 29, and Pleasant Ridge, near Dwight, Dec. 6. The writer has promised to assist. The churches at Larkin, Peary and Dresden will soon be ready to dedicate new buildings.

R. A. Omer has been assisting Brother Thomas at the Central Church, Kansas City. From there Brother Omer goes to the North Side to aid Brother Smith and his people.

This is State Mission month. Every church in Kansas that possibly can should raise its apportionment for state work. While all bills for last year are provided for, yet we began this year with an empty treasury. We need money. The missionary pastors and evangelists are at their posts of duty rendering faithful service. Send the money *now*.

The church at Beloit gave Bro. and Sister S. W. Brown a farewell reception just before their departure for their new field at El Dorado. Brother and Sister Brown and also Sister Dillon, the mother of Mrs. Brown, are among our most loyal and consecrated workers. The sixth district loses two of its most valuable officers in their removal.

Neal Overman will hold several meetings in and about Topeka. He is now at the North Side.

Harold B. Wright is at Olathe, Forsythe and Shepherd are at Hartford, and J. E. Halley is at Peabody. J. Ira Jones and wife lay siege to Centralia Nov. 15. All these people are under the auspices of the state board. We are receiving many calls for their services, but the trouble is every church wants its meeting held now. Be patient, brethren. It may be that January or December will prove to be as good a time as October. Indeed, October behaved bad this time. All who want meetings should write us early.

When Adoniram Judson had returned to Burma after a royal reception had been given him in America, he said that his hand had been nearly shaken off by people who were perfectly willing to let missions die. I trust there are none in Kansas who have this spirit toward our Kansas missionaries.

Neal Overman is storming the fort in North Topeka, assisting J. T. Purvis. The meeting is growing in interest. There have been a number of additions.

C. C. Atwood and wife are now in a meeting at Washington. They are successful evangelists. Bro. Atwood sent us quite a list of names for the Kansas Messenger.

C. A. Hill and wife are in a meeting at Stockton. From there they go to Plainville. They are faithful workers and are always a great benefit to a church. A. R. Poe is the pastor for these churches.

Harold B. Wright is assisting C. C. Bentley at Olathe. The meeting is moving slowly, but these brethren intend to preach and pray until victory crowns their efforts.

J. E. Holley has been kept out of the evangelistic field on account of the illness of Sister Holley. This has deprived the churches of the services of a good man.

R. H. Tanksley will hold a missionary meeting at Montana at the request of the State Board. This is a point where the church is very weak, and we are glad that Bro. Tanksley can do this work.

W. P. Jewett, of Portland, will probably hold a missionary meeting at Formosa. This is a field where we have a few scattered brethren, and the prospect is good for rebuilding the congregation.

J. R. Robertson recently began a meeting at Atlanta, where P. H. Guy is the preacher. This is a good field and we believe the meeting will prove fruitful.

W. H. Scrivner, of Girard, is exchanging meeting with Bro. Lockhart, of Paola. These are both good men, and the churches will, no doubt, be greatly blessed by their co-operation.

R. A. Omer is assisting Pastor C. P. Smith at the North Side, Kansas City, Kan. This is a wide-awake congregation, and no doubt the

meeting will result in great good. Bro. Smith is greatly loved by his people.

The writer dedicates the new church at Larkin next Lord's day, Nov. 22. This dedication has been delayed for several weeks on account of the non-arrival of the pews.

The Perry brethren are pushing their new house to completion. The writer spent Wednesday evening, Nov. 18, with them. They expect to dedicate about Dec. 20.

The Oakland brethren are putting the finishing touches on their new building. They are working hard to complete it in time to dedicate it Dec. 13.

We are pleased to know that the fine new church building at Reserve is being rapidly completed. It will be one of the finest churches in that town. Joseph Morris is pastor.

J. Ira Jones and wife packed their baggage and laid siege to the town of Centralia, Nov. 18. This is a new field, where our plea had never been presented. Brother and Sister Jones are our pioneer evangelists. Bro. Jones closed up his work at Kinsley and Lewis last Lord's day, Nov. 15. He had been there and at Lewis for nearly two and one-half months. He organized the church, Bible-school and C. E. Society throughout at Kinsley and held a short meeting at Lewis and arranged for the two points to co-operate in employing a pastor. Wm. Ireland, our pastoral evangelist, has succeeded Bro. Jones and will remain on the field until the regular pastor is installed. Bro. Ireland is to work continuously under the direction of the State Board in the above capacity, and we ask the churches to receive him cordially and support him heartily. He is an able teacher, a wise organizer and a safe leader.

All those who have made personal pledges for Kansas missions should remember that now is the time to remit. We are doing the best we can to keep the workers at their posts of duty, and this cannot be done without financial outlay. Besides the evangelistic work, the Board has made appropriations to several mission points for the purpose of assisting missionary pastors. Those who have pledged on the evangelistic fund, and who have not yet responded to the last call, should do so as soon as possible. There are also several of the "Faithful Fifty" who have not as yet paid their pledges. Now is the time to rally for Kansas missions. The individuals, churches and all organized departments. Send us a word of cheer, and say that you will pay, and pray that Kansas may be won for Christ.

Topeka, Kan.

W. S. LOWE.

Kentucky.

I. J. Spencer is now in the midst of a meeting with home forces at the Central Church, Lexington, with Mrs. Princess Long as leader of song. Large crowds are attending the services and a rich harvest of souls is expected before the close of the meeting.

M. G. Buckner is preaching a series of sermons at Harrodsburg on "The Prophets." His work there is prospering.

Joseph Severance has resigned at Newton, Scott county, and accepted a call to Middlesboro, where he expects to begin work about Dec. 1.

At last reports there had been 41 added in the meeting in progress at Mayfield. The regular minister, R. L. Clark, is being assisted by C. E. Moore, of Wickliffe.

W. G. Walker and W. H. Allen have just closed a meeting at Arlington Heights, a suburb of Lexington, which resulted in 15 additions. We learn a mission church is to be established here under the Chestnut Street Church, of which Brother Allen is pastor.

The meeting at the Broadway Church, Lexington, in which the preaching was done by the minister, Mark Collis, closed with 59 additions.

There had been six additions in the Hawkins-Gant-Daugherty meeting at Elkton at last reports.

Jasper Stafford has just closed a meeting with the church at Turkey Foot, Scott county, with 11 additions.

W. H. Alford is in a meeting with the church at Rochester.

The meeting at Milford, in which the preaching was done by Marion Pfanstiel, of Brooksville, closed with 31 additions, 23 by confession and baptism.

P. H. Duncan has resigned at Parkland, Louisville, his resignation to take effect at the close of the present year.

W. F. Rogers has resigned at White Mills and Shepherdsville.

The meeting at Lawrenceburg, in which the minister, H. N. Reubelt, was assisted by C. J. Armstrong, of Winchester, closed with 33 additions.

James Vernon has been called for his fifth year at Nicholasville.

William Clark has begun work with the church at Owenton with bright prospects for a successful year.

The annual convention of the churches in Grant county will be held Nov. 28, 29, with the Fairview Church. There were nearly 50 additions in the Haley-MacLachlan meeting at Shelbyville.

We had two more confessions here at our regular services on last Sunday and one at prayer-meeting on Thursday night.

Midway, Ky.

GEO. W. KEMPER.

It is good to know that Carey E. Morgan is so far recovered from his illness as to be at his post in Paris. The church is delighted and the brethren generally will rejoice in his restoration to health.

The Shelbyville meeting, in which J. J. Haley assisted was a pronounced success. Bro. Haley remained twelve days and there were more than thirty added. Bro. MacLachlan continued the meeting for some days and at last report there had been forty-five and more were expected before the close of the meeting. He is very popular with the Shelbyville people.

R. L. Bussabarger has resigned at Hazel Green and will go west in a short time. He will supply for a while in the spring for Pendleton, Oregon, during the absence of the minister, N. H. Brooks. Bro. Bussabarger is one of our bright young men and we hoped that he would be kept in this state.

W. D. Humphrey has resigned at Bardstown and desires to locate elsewhere in the state. He is a faithful and diligent man and can be had by some church or group of churches and ought to be used. He can be addressed at Bardstown for a few weeks.

Thad. S. Tinsley has just closed a fine meeting at Louisa, Lawrence county, with eleven added. J. H. Stambaugh has been at work there for the State Board for two years. He will not remain there next year. We hope to use him in the same needy section of the state. We have no house at this town, but must build one. H. B. Smith, formerly of Ashland, late of Missouri, is reported to be well enough to resume work in a moderate way. It is hoped that he will preach at Louisa next year.

Harvey B. Smith has resigned his work here and at New Castle and will probably locate at Princeton, where he has been called. He is one of our finest young men and we regret to see him leave our church and people.

Kentucky missions seems to be on the way to the front, if it has not entirely reached that coveted position. H. C. Garrison reports that Danville will have a special missionary this year in State work, having raised \$200. The amount asked was \$150.

South Elkhorn exceeds the apportionment by 25 per cent. Falmouth has made a similar increase where W. S. Willis ministers. Frankfort exceeded apportionment, as it has done for twelve years. George Darsie keeps things going in that way. That church will have a special missionary. Winchester expects to do the same thing and to have their own missionary in state work. Other churches have

done equally as well. Every day brings us good tidings. We confidently expect the most general observance of State mission month that we have ever had. We trust that the churches will send their offerings as fast as possible.

Sulphur, Ky.

H. W. ELLIOTT.

Ohio.

The Buckeye churches are now getting down to business for the fall and winter campaign. What a vast amount could be gained if preachers did not change so much! How much is lost to the kingdom in this way cannot be estimated.

Fred Kline has resigned at Ravenna after a successful pastorate, with the future unknown to this scribe.

Mansfield Church has called Howard Cramblet, of Iowa, to begin Dec. 1. We welcome Brother Cramblet to Ohio and assure him that he will find a strong and mighty force at Mansfield.

It has not been noted in the Ohio letter yet that S. J. White had returned to Ohio and become the bishop at Bowling Green. We are glad, indeed, for this, even if we are slow in saying it. Brother White was loaned to Missouri for some years.

J. V. Coombs has been preaching in a meeting at Salem, where Walter Mansell ministers. The meeting has not yet been reported as to results.

A. B. Moore is being assisted by W. E. M. Hackleman, at Alliance, in a meeting. This is a good team that ought to bring results.

The Central Church at Marion has finally settled on a pastor in the person of Frank Mahoney, of the state of fair women and fast horses. Brother Mahoney is to be congratulated, as he is the man of about 60 applicants. Who said there was a dearth of preachers? There is a good opportunity at Marion, and we shall watch the work with interest.

Percy H. Wilson is in a meeting at Modest in Clermont county. After this meeting he will work under the McDonald fund in Columbiana county.

The Birch Street Mission in Cleveland has been organized into a church with about 30 charter members. Wm. Kraft is the missionary here.

W. P. Murray reports a new Christian Endeavor at Southington. A short meeting resulted in 15 additions and the Ohio day offering in \$17-\$10 more than last year.

At the Cleveland preachers' meeting last Monday about 60 additions were reported. Every preacher reported unusual activity in the churches. For the benefit of any who may wish to attend this meeting the program is here appended. The meetings are on the first and third Mondays of each month at 10 A. M. in the Y. M. C. A. Building.

Dec. 7.—Is there Scriptural Precedent for Church Federation? H. L. Atkinson.

Dec. 21.—The Urban Church and Civic Righteousness, J. P. Meyers.

Jan. 4, 1904.—Address by Prof. H. L. Willett.

Jan. 18.—The Moral and Spiritual Aspects of Baptism, E. D. Jones.

Feb. 1.—The Work of the Holy Spirit, R. Moffett.

Feb. 15.—Woman's Duty in Church Work, Wm. Kraft.

Mar. 7.—The Leaven of Disciples in the Lump of Cleveland, E. J. Laughlin.

Mar. 21.—The Boy Problem, E. P. Wise.

April 4.—Evangelistic Method for To-Day, Jno. E. Pounds.

April 18.—What is Inspiration as Held by the Biblical Critics of the Higher Criticism School? Prof. G. A. Peckham.

May 2.—Soul Structure, M. J. Grable.

June 6.—My Palestinian Trip, J. H. Goldner.

The Franklin Avenue Church in Columbus gave a reception to J. H. Dodd and wife on Friday night, Nov. 13. At this meeting \$550 were pledged on the church debt to be paid by Jan. 1. Brother Dodd writes that he has already fallen in love with the people at Franklin Avenue. At this we are not surprised. A meeting will be begun Jan. 1.

The meeting at Hiram closed with 40 accessions, mostly by baptism. Jay E. Lynn, of Springfield, Ill., was the preacher.

Professor Snoddy reported at the Cleveland

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." Miss ADA DORY, Sidney, Iowa.

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them!

preachers' meeting last Monday that Hiram had not been so hopeful for years as at present. There are over 60 in the Freshman class, and 300 enrolled in all departments.

E. B. Cross has come from Paw Paw, Mich., to minister for the saints at Leipsic, O. In exchange for Brother Cross, Ohio has given Michigan J. S. Raum, of Piqua, who goes to Saginaw, Mich.

John W. Moody has been called from Seymour, Ind., to the churches at Bylesville and Harmony. We cordially welcome him.

Bowman Hostetler has accepted a call from the church at Quaker City and is on the ground.

Ohio Disciples will be surprised to know that M. L. Bates has resigned at Warren. He has just finished two years of very successful work. Last June Brother Bates refused the presidency of Hiram College. He now goes, Jan. 1, to take the church at East Orange, N. J., and will pursue a course in Columbia University, looking to a doctor's degree. This work will be done with a view of fitting himself for college work. We shall follow Brother Bates with a keen interest and fervent prayer.

Wanted a man for a church at \$750; one for three churches at \$600; one for a church at \$800; apply to the writer. Also if you want a meeting held, or if you want to hold a meeting make your want known. C. A. FREER.

Collinwood, O.

Virginia.

The Virginia Convention of 1903 is now numbered with the things of the past. It has carried with it a story of victories and defeats, but a history of the onward sweep of the current of the restoration movement in the old dominion.

The numbers attending the convention this year were not so great as at other times, but the air was filled with a tense enthusiasm that foretells greater efforts for the Master in this section of the Southland.

L. A. Cutler, whom all Virginians revere, delivered a splendid address on "Twenty-eight Years of History," V. C. M. S. He was the first president of the society, and spoke with a personal knowledge of the facts. His eloquence moved the hearts of all hearers, and thrilled them with an earnest desire to win many more victories for Jesus in this good state.

F. F. Ballard gave a good address on "The Preacher." It should be published and read by every young minister in our brotherhood.

Peter Ainslee, of Baltimore, spoke three times during the convention, and each time with telling effect.

W. G. Johnston, of Roanoke, spoke on "Our Relationships to the Denominations," and again on "The Holy Spirit in Evangelism." Both addresses were timely, and both brought out considerable discussion. Brother Johnston is one of Virginia's strongest thinkers, and is always heard with delight and profit.

F. M. Rains spoke on his own theme and again on state missions. At the close of the latter address, more than \$1,000 was raised for state missions. R. P. Shepherd, of East Orange, New Jersey, presented in his delightful way the claims of church extension.

A number of addresses were made by local brethren on state mission work. One brother said, "This is surely a state convention." Another said, "It is our best."

The secretary made the following report of work: 14 men, 2,897 days, 1,705 sermons, 480 baptisms, 242 other accessions, 722 total accessions, 6 churches organized, 5 Bible-schools organized, and 48 churches aided.

Last year Virginia averaged 25 cents a piece for Virginia missions. This year our watchword is "One Dollar a Member for Virginia Missions."

Seventh Street, Richmond, gave \$650.95 to state missions last year, and Marshall Street Richmond, \$320. Seventh Street, we think, is not surpassed in the United States in her gifts to state missions; Seventh Street is a living link church in foreign missions.

A chapel was dedicated by the writer at Riverview, between Hampton and Newport News the first Sunday in November. A Sunday-school was begun here less than a year ago with only two or three pupils aside from those who were there from Hampton Church. Now there is a school of 40, several members of the church and a neat chapel. This is the work of one of our wide-awake young men, A. J. Renforth and his faithful helpers the Hampton Church. Virginia is a good mission field, and always yields splendidly to faithful persistent workers. H. C. COMBS.

Texas.

O. O. Felkner, after an excellent year's work at Montague, goes to Wichita Falls.

E. S. Bledsoe goes from Vernon to Winnsboro and Sulphur Springs, dividing his time equally between the two places.

Frank S. Hutton has accepted the ministerial responsibility of the church at Marshall.

B. J. Vaughn is spending the month of November with the church at Orange.

The Tabernacle Church Sunday-school, Fort Worth, Jas. S. Myers, pastor, superintendent, had 800 in attendance last Sunday. They aim to reach the 1,000 mark by Jan. 1.

W. L. Swinney, of Quanah, becomes minister in charge at Weatherford. Brother Swinney is one of our safest and best men, and we predict a splendid work at Weatherford.

The first service was held in the new East Side Dallas Church Sunday, Nov. 15. The prospect is for a good working church from the start.

J. H. Douthit, our state Sunday-school evangelist, is pushing the matter of Boys' and Girls' Rally Day. We hope that Texas Sunday-schools will fall into line on that day with a good offering for home missions and Texas missions.

The November offering for Texas missions is encouraging. It is believed to be much the best ever made as a state offering. One good point is in the number of churches which have made their first offering for missions. Twenty thousand pieces of Texas mission literature was sent out from the corresponding secretary's office. Much of this reached places and people where special mission workers have not gone, and it is gratifying to know that it is bearing fruit. We will close our first six months of this year with 25 workers in the field and without debt.

The Texas Christian Lectureship will meet at Cleburne Dec. 7-10. A first-class program is provided for. We had as chief lecturer two years ago Dr. H. L. Willett, of Chicago. Last year Burris A. Jenkins, of Lexington. Now comes our old man eloquent, Pres. J. W. McGarvey. Texas gave the first two a cordial welcome, and we were amply repaid in the character of work done by them. President McGarvey has made a reputation as a Bible teacher that causes us all to look forward to his coming with a keen interest. Pres. Addison Clark and Chalmers McPherson, two of our ablest Texans, are also on the program.

J. C. MASON.

The Sunday-School.

Dec. 6.

SOLOMON'S WISE CHOICE.— 1 Kings 3:4-15.

Memory Verses: 12, 13.

Golden Text: The fear of the Lord is the beginning of wisdom.—Prov. 9:10.

The Beginning of Solomon's Reign.

After a reign of forty years, David was gathered to his fathers, leaving Solomon heir to a great and prosperous kingdom. Solomon had already been anointed and proclaimed as king before his father's death, so he inherited that rarest blessing of an oriental prince, an undisputed title to the throne.

Nevertheless, to make assurance doubly sure, he put to death his brother Adonijah who had organized an unsuccessful rebellion some time before. Others whom he had reason to hate or fear were either put to death or driven into exile or forbidden to go forth from their homes under penalty of death.

Solomon's Inheritance.

The kingdom which Solomon received was greater in extent than the Hebrew kingdom ever was, before or after. The Canaanitish tribes which gave such constant trouble in the days of Samuel had been completely conquered, and perhaps to some extent absorbed. The old tribal jealousies had largely disappeared. The neighboring kingdoms to the east had been laid under tribute. The treasury was full. There was peace. Solomon inherited great resources, and with them he inherited a great task. David, a more profoundly religious man than Solomon ever was, wished to round out his achievements by building a house of God which should be a central place of worship for all Israel. He was not permitted to carry out this plan, and it was handed over to Solomon as a part of his inheritance.

Builder and Trader.

In view of the resources at his command, the wealth in his treasury and his peaceful sway over so much new territory, it was natural that Solomon's activities should take the forms which they did. He became a builder and a trader; a builder of a great group of magnificent buildings, of which the Temple was only one, and a trader in the new provinces from which vast stores of riches were poured into his coffers. Both of these activities were conducive to worldliness and unspirituality. In earlier days there had been plenty of savage warfare and not a little treachery and cruelty. But the perils of war and the constant presence of threatening enemies served to remind the people of Israel that Jehovah was their only stay. Now comes a time of peace and plenty. "Peace hath her victories no less renowned than war." And peace has also her perils. The events of Solomon's reign afford material for a study in the perils of prosperity.

Solomon's Choice.

To everyone there comes, at some turning point in his career, an opportunity for making a great choice. The roads fork, and one must choose what the chief purpose of life is to be. The voice of God brought that choice before Solomon in an especially vivid form. His opportunities were great. Many shining paths opened before him, wooing him to their glittering goals—wealth, wisdom, political greatness. Which would he choose? His choice was a wise one. The greatest of his needs was wisdom—wisdom to keep him true to God, to enable him to rule his kingdom wisely, to teach him how to control himself in the midst of his multiplying temptations. And wisdom he chose. The very choice shows that he was not without wisdom, for it was a wise choice. A fool does not ask wisdom. The choice was pleasing to God, and as a reward for the wisdom which he had shown in choosing wisdom, the other blessings of riches and long life were added to him.

Solomon the Sage.

Solomon became the type of a class of sages, or wise men, who acquired great popularity in Israel. They were the popular philosophers. They coined into maxims and apothegms the best current conceptions concerning the conduct of life. Sin they represented as folly. The virtuous course of life is wise because it is profitable. Ideas of right and wrong are interpreted according to a strictly utilitarian scale of values. For example:

"Blessings are upon the head of the righteous, But violence covereth the mouth of the wicked."—(Prov. 10:6.)

The Book of Proverbs is a great collection of such maxims, some by Solomon and some by other sages, all reflecting this same view. The Hebrew language lends itself with peculiar fitness to this form of gnomic literature and, in the absence of anything corresponding more nearly to philosophy, the makers of these proverbs may be called the philosophers of Israel. It was Solomon's distinction that he brought this form of literature to its highest point of perfection and, though he had many successors and imitators, he stands as the father of the "Wisdom Literature," as David was the father of the Psalmody of Israel.



LET YOUR STOMACH HAVE ITS OWN WAY.

Do Not Try to Drive and Force it to Work When it is Not Able or You Will Suffer All the More.

You cannot treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill treatment before it "balks," but when it does, you had better go slow with it and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

Stuart's Dyspepsia Tablets will do the work of your stomach for you and digest your food just as your stomach used to when it was well. You can prove this by putting your food in a glass jar with one of the tablets and sufficient water, and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body, take one of Stuart's Dyspepsia tablets after eating—eat all and what you want—and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach, in fact, you will forget all about having a stomach just as you did when you were a healthy boy or girl.

Stuart's Dyspepsia Tablets act in a natural way because they contain only the natural elements of the gastric juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens and give it its much needed rest and permit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. They are so well known and their popularity is so great that a druggist would as soon think of being out of alcohol or quinine. In fact, physicians are prescribing them all over the land, and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.

Christian Endeavor.

Dec. 6.

HEROES OF THE FAITH.— Heb. 11:1-40.

God teaches us His greatest lessons through the lives of great men. When He has a great truth to communicate, a precious promise to convey, a far-reaching principle to announce, He embodies it in a life, and those who witness that life, or read the story of it, are more deeply impressed than they could have been even by an announcement by angel voices or in trumpet-tones from the clouds. A voice from heaven once proclaimed: "This is my beloved son." But the echoes of that wonderful voice died among the Judean hills and its testimony ceased. In the life of Jesus was embodied the truth of his divine Sonship, and that testimony is still reverberating through the world.

Human life is a very complicated thing. When God undertakes to make a special use of a man, He does not solve all his difficulties for him, or give him an entirely different mental and moral constitution, or make him infallible. Some of the heroes of the faith fell into sin more than once. In the case of some of them, like Moses and David we can learn almost as much from their mistakes as from their most heroic deeds. When they sinned they left the red flag of danger as a warning against the temptation which caused their fall.

But with all their imperfections, how great were some of these men whom God chose as His special instruments. Some were great in their natural abilities, but more remarkable was their moral and spiritual greatness.

Noah—the very type of a hero who is incorruptible in the midst of corruption, and who cannot be laughed out of doing what he knows to be the will of God.

Abraham—the father of the faithful, willing to leave his ancestral home to follow the voice of God in a hazard of new fortunes; the typical pioneer of the Orient and fore-runner of our heroic western pioneers, strong to conquer a new and hostile land in the name of his faith.

Moses—hero enough to leave an enviable place in a king's palace and become the leader of a band of fugitive slaves, because he believed that God was with them.

David—as a shepherd boy, faithful in few things and chosen to be ruler over many.

Elisha—the eyes of whose soul were keen enough to see the horsemen and chariots of the Lord upon the mountains when the eyes of flesh might well have seen with terror only the chariots of the enemy. Faith gives a vision of spiritual realities and makes them not less real than the things that are seen with the bodily eyes.

And so on with all the heroes of faith whose deeds are catalogued in that wonderful eleventh chapter of Hebrews. By faith they obtained an inheritance incorruptible, and the record of their faith has come down as an incorruptible heritage of inspiration to the faithful of all ages.

The heroes are not all dead. Modern missions have developed a roll of heroes, many of them martyrs, whose names are worthy of everlasting remembrance and whose deeds should be studied as examples for the Christians of your time.

The best thing we can learn from heroes, either ancient or modern is—to be one. An example is valuable only when it is followed. Let us learn of the heroes of old that we may, each in his own place and measure, become heroes of the faith.

DAILY READINGS.

M. Heroic Abel.	Gen. 4:7.
T. Heroic Noah.	Gen. 6:13-22.
W. Heroic Abraham.	Gen. 11:1-9.
T. Heroic Moses.	Exod. 14:19-31.
F. Heroic Joshua.	Josh. 6:1-21.
S. Heroic Gideon.	Judg. 7:15-22.
S. A Company of Heroes.	Heb. 11:1-40.

Midweek Prayer-Meeting

By Frank G. Tyrrell.
Dec. 2.

"HELP THOSE WOMEN."—Phil. 4:1-3;
Rom. 16:1-4; Luke 8:1-3.

Looking to C. W. B. M. Day.

Men are in power. They have enthroned themselves by might, by prerogative, by precedent, by long-established custom. They hold the reins in government and in industry, in church and in state. But when Christ came, he opened up a new history. From thenceforth woman reads her emancipation. Our theme to-day is the admonition of an inspired apostle, "Help those women." Do not put obstacles in their way; do not criticise them; do not condemn them to silence and idleness and parasitism in the church of the First Born; help them in their noble ministries. They are servants of Christ and the church.

Going back to the Master himself, we find that he was accompanied by the twelve and "certain women which had been healed of evil spirits, . . . which ministered unto them of their substance." We remember that in the home of Mary and Martha he was a welcome guest. In all his words and acts we find a sentiment of respect for woman, a recognition of her as a human being, entitled to a place in the ranks of the redeemed, and to a post of duty. How different is the attitude of some disciples of the Master, even to this day! There are those who accept the pagan estimate of woman, and would keep her banished in the homes, as the pagans themselves do. They would silence her voice and fetter her with traditions. They seem almost to have forgotten that Christ was born of a woman.

The march of progress never halts. From the time of the apostles on to the present, there have been steady gains in the cause of the weaker. Women and children in Christian lands have privileges undreamed of elsewhere. Think what a paralysis the churches would suffer if all the women who are now active in religious and philanthropic work were suddenly to cease their efforts! Why, there are churches that would immediately go out of business. Read the history of the C. W. B. M., consider the fields occupied, the missionaries supported, the moneys contributed, the enterprises projected, all by women, and imagine the loss, if you can, were this society suddenly to be disbanded.

In the growth of the C. W. B. M. and the National Benevolent Association, we have within our own ranks, and immediately under our eyes, most gratifying evidence of the power of consecrated Christian womanhood. The work they do is a noble work. It is a part of the grand enterprise of redeeming the world, of preaching the gospel to every creature, and teaching them to observe whatsoever the Master has commanded. We should help them, because of the justice and merit of the cause. In it they are authorized and commissioned to labor. We have both apostolic precept and precedent for it.

They are entitled to our help, because of the fact that after all, the work is one. The field is the world, and the world is not subdivided. We avail ourselves of the economic principle of division of labor in forming these separate organizations of men and women; we obey the injunction, "To everyone his work." And who will say that there is not more work and better work done as a result? "Help those women."

Again, they are entitled to our help, because in many churches they are not fully understood, and their unselfish purpose is not grasped. They encounter unusual difficulties, because they are women. They cannot assert themselves, as men can. They suffer from misunderstandings, misgivings and reproaches. Help them! If a worker anywhere is timid and fearful, that worker ought to be encouraged. No matter for what reason, whether personal, or arising out of our social organization, if the workers hesitate, encourage them; cheer them.

NOT RECOMMENDED FOR EVERYTHING

But if You Have Kidney, Liver or Bladder Trouble, You Will Find the Great Remedy Swamp-Root, Just What You Need.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Doctors Prescribe Swamp-Root.

Gentleman:—"I have prescribed that wonderful remedy for kidney and bladder complaints, Dr. Kilmer's Swamp-Root, with most beneficial effect and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man and accept a specific wherever I find it, in an accepted school or out of it. For desperate cases of kidney or bladder complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it and from personal observations state that Swamp-Root has great curative properties."

L. Stanton Irish, M.D.

276 9th St., Borough of Brooklyn, N. Y.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue much suffering with *fatal results are sure to follow*. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect helper and gentle aid to the kidneys that is known to medicinal science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

No matter how many doctors you may have tried—no matter how much money you may have spent on other medicines, you really owe it to yourself to at least give Swamp-Root a trial. Its staunchest friends to-day are those who had almost given up hope of ever becoming well again.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root—Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Sample Bottle of Swamp-Root Sent Free by Mail.

SPECIAL NOTE—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

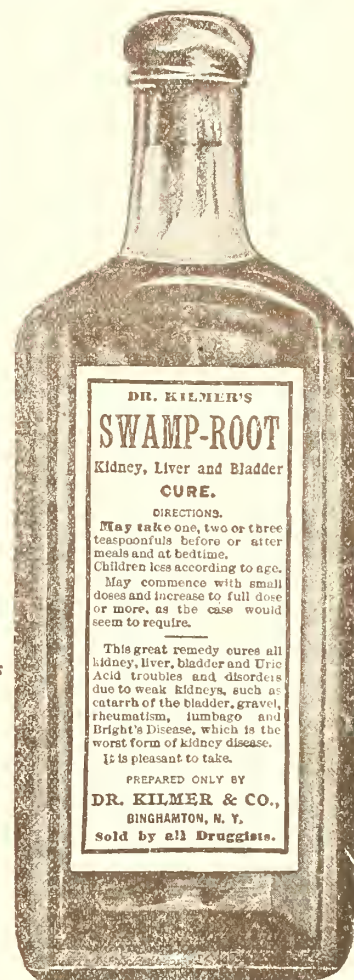
After all, is it not reciprocal? If the women are helped, do they not help the church, the preacher, and everybody concerned? Why should they be ignored or alienated? A strong C. W. B. M. in the church is a spiritual stimulus to it. "Help those women," for they are helpers of others.

PRAYER.

O God, we thank thee for the charity of the gospel; for its all-inclusiveness; that we can stand together with faithful souls of every rank and condition, and war a good warfare. Bless, we beseech thee, the women to whose

hands thou hast committed a great work. Increase them in numbers and in faith, and reward them with a rich fruitage of all their toil, through Christ, the world's Savior. Amen.

(Topic for Dec. 9, "Philemon, or Christian Urbanity."—Philemon 1:25.)



(Swamp-Root is pleasant to take.)



BIBLE STUDY COURSE

At home by mail. This book "Home Bible Study" free if you enroll now. Terms easy. For free catalog write C. J. BURTON, President Iowa Christian College, Oskaloosa, Iowa.

Our Budget

—Let us place here at head of this column the latest word from the Joplin meeting:

Joplin, Nov. 22: "There have been 666 additions in the Harlow and Ridenour meeting. Sixty-six of these to-day. We close with a membership meeting to-morrow night."—W. F. TURNER.

—That is a great meeting, and if its fruits are to be conserved to the cause, it must be followed up with efforts correspondingly great. These converts must be trained in Christian living and established in the faith and doctrine of Christ. The great meetings reported in the New Testament seem to have been followed up by continuous teaching. We trust it may be so in Joplin. We are sure Bro. Turner will do all that one man can do to this end, but he will probably need a co-worker to assist him in so great a work. It would be very apostolic for Bro. Harlow to remain there six months or a year, or two whole years until these young disciples were confirmed in the faith and enlisted in Christian work.

—J. R. McIntyre has moved from Ft. Dodge to Guthrie.

—C. H. White is doing splendid work at Perry, Oklahoma, and is also preaching at Ceres.

—Brother Duff, of Chapon, Ill., was married last week to a daughter of Prof. B. J. Radford at Eureka.

—J. T. Ogle has resigned the pastorate of the church at Guthrie, O. T. He is one of the strongest men in that territory, and will be greatly missed.

—T. D. Wharton has closed a meeting at Newkirk, O. T., with good results and will assist C. H. White in a meeting at Perry.

—W. W. Wharton has recently returned to St. Louis after a short stay in Oklahoma. Mrs. Wharton still remains in the territory.

—Sister Helen E. Moses has returned to her home in Indianapolis from her quest of health without receiving any great benefit, we regret to learn.

—W. W. Frost has so far recovered from typhoid fever as to be about, and will soon take his place as pastor of the church at De Land, Fla.

—Allen T. Shaw, of Greenville, O., is delivering his popular lecture "Then, Now—What Next?" for Christian churches, under the auspices of the C. E. Society.

—E. T. McFarland, of the Fourth Church, St. Louis, is holding a meeting with G. F. Assiter at Belleflower. Bro. Assiter will preach for him Sunday at the Fourth Church.

—The dedication of the Clifton Christian Church, Louisville, Ky., occurred on last Lord's day. The church has been remodeled throughout, and a re-dedication was thought appropriate.

—T. J. Shuey has closed a meeting for the church at Carlinville, Ill., with 15 additions. Brother Shuey's evangelistic work is being well received, and his services are in constant demand.

—Roy Linton Porter has been called by the church at Vanceburg, Ky., for the year 1904, and has resigned his work at Butler to take effect Dec. 31, in order to enter upon his work at Vanceburg.

—We are called upon to record the death of Mrs. Etta Belle Bellows, Nov., 6. Mrs. Bellows was a sister of Mrs. D. A. Wickizer, and of F. A., O. T. and Leslie W. Morgan. Obituary notice later.

—V. E. Ridenour, of Topeka, Kansas, is to do the work of singing evangelist in a meeting at West Side Christian Church, Springfield, Ill., beginning November 29th, the pastor to do the preaching.

—An "Anti-worry" meeting is announced in one of our exchanges. That is an "anti" meeting with which we are in hearty sympathy. The fact is, it is all right to be an *anti* if one be *anti* the right things, that is the things that are wrong.

—The Congregationalists of St. Louis have

recently completed the task of raising \$20,000 for the payment of their church indebtedness in this city. There will be a rally of Congregationalists at the First Church on Thanksgiving day to celebrate this event.

—The Christian Church, of Urichville, O., announces that its new Bible-school room is nearing completion and will be dedicated November, 29, 1903. Bro. Z. T. Sweeney will be the officiating preacher on the occasion. J. P. Allison is the pastor of the church.

—Last week the Foreign Society received a gift of \$5,000 on the Annuity Plan. The society hopes to receive \$40,000 on this plan during this missionary year. This is a good start. Full information concerning the plan may be had by addressing F. M. Rains, Cor. Secy., Cincinnati, O.

—The 38th annual convention of the Missouri Sunday-School Association will be held on Friday, Saturday and Sunday, December 4, 5 and 6, 1903, in the Pilgrim Congregational Church, Washington and Ewing Aves., St. Louis. Speakers of national reputation will address the convention.

—Word comes from the office of the American Christian Missionary Society that the receipts from Boys' and Girls' Rally Day have begun coming in. This is a good indication and shows that our schools are wide-awake and eager to give to the cause of General Home and State Missions.

—For various reasons a number of schools cannot give the exercise prepared for Rally Day. To all such, we would make the suggestion that at least an offering, even though small, be taken and sent in to the Home Office. Every Sunday-school superintendent should see to it that his school is enlisted in this great cause of winning America to Christ.

—Some of our Sunday-schools will combine the Rally Day exercise with their Christmas exercise and send an offering for Home Missions. If you did not observe Rally Day on Nov. 22nd, perhaps you could make the above combination in your school.

—The Year Book is now being prepared for publication. All ministers who desire to correct their address on record last year, or ministers who are about to change their present address, please send the new corrected address at once to Benjamin L. Smith, Y. M. C. A. Building, Cincinnati, Ohio.

—J. M. Lowe has begun a meeting at Pleasant View Church, near Camp Point, Ill., the home of his childhood. It was in the cemetery of that old country church where the body of the late Mrs. E. Garrett was deposited. It is a substantial brick building, surrounded by a good community of prosperous farmers.

—We learn from the Central Baptist that the Baptist Church in Joplin, Mo., is in a protracted meeting with 106 additions to date. The influence of Brother Harlow's meeting in that city is not limited to the one church, but is pervading the whole city and stirring up all the churches. Joplin, henceforth, ought to be a better city, everywhere.

—I congratulate you on striking such a chord. It will be responded to in thousands of lives with a hearty "Amen." What America needs to-day, what our churches need so intensely, homes in which every day the Bible is read and prayer offered. The dear Master will bless, I am sure, your efforts in this line greatly.—F. O. FANNON.

—S. H. Givler, pastor at Eureka Springs, Ark., had the misfortune to lose, by diphtheria, his little boy, Homer, in his ninth year, on Oct. 30. The death by diphtheria made it necessary for their friends to remain away, but in their loneliness they had the consolation of God's presence and blessing. Our sincere sympathies are extended to the bereaved parents.

—There are notable exceptions to the rule that people who are not converted in their younger years never turn to the Lord. The Brookfield News, referring to a meeting of Bro. Prunty's, mentions the names of three venerable men, one in his 69th year, another in his 71st year and another in his 77th year, who confessed their faith in Christ and were baptized, during the late meeting at Linneus.

Cheap eggs are as good as cheap lamp- chimneys. MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

—Geo. L. Snively, general secretary of the Benevolent Association, reports that Mrs. Elizabeth James, of St. James, Mo., a Presbyterian sister, has just presented our National Benevolent Association with \$100 for the support of its ministries to helpless age, orphanhood and friendless sick. This benevolent work strikes through all denominational lines, and is not even limited to the household of faith.

—W. R. D. Winters, missionary under the employ of the American Christian Missionary Society, reports the following: "I commenced yesterday my third month here, and we have every reason to feel encouraged. The Lord has greatly blessed us, for which we are very thankful. We have had four additions to the church, and at every service we have a larger audience than at the preceding one. All departments of our church are working, and harmony of feeling rules. We hope to make encouraging reports each month." Fulton Ave., Baltimore, Md.

—Greenville, Ala., to the American Christian Missionary Society: "A strong man is needed here, one to work this big territory. We all feel it is time to have a preacher. As a Sunday-school we can't bring the people into the church, nor can we get the ear of the people for our divine plea as a preacher can. Bro. O. P. Spiegel says a preacher is what we need, and soon we will begin to gather our harvest from these four years of sowing the "Word." Please, if you can, come to our Alabama convention, investigate our field and work so you will know what to do and say for us.—Mrs. C. H. McMULLAN."

—D. S. Domer, of Council Grove, Kan., has been on a trip to the east to see his aged mother and friends from whom he has been separated many years. He preached three sermons while there, one in the Evangelical Church in the town of his birth, East Petersburg, Pa., the other two in the town of Salona. He reports the greatest ignorance of the Plea and work of the Disciples of Christ among the people of that section, who asked him many strange questions concerning their belief. He thinks that great good could be done by an evangelist holding a meeting in that section. He reports his work in Council Grove as prospering finely.

—"The Young Man," organ of the Y. M. C. A. of Denver, Col. has this to say concerning our well-known correspondent, Bro. B. B. Tyler: The Sunday-School Lesson Study Saturday afternoon in the Y. M. C. A. auditorium, meeting at 4 o'clock, is one of the most attractive and popular meetings held in the building. Dr. B. B. Tyler, the veteran Sunday-school war horse, has been re-enforced with so many new ideas on biblical illumination by his trip to the Holy Land last year that his class is even more of a delight than in former years. Attendants at the class is not confined to Sunday-school teachers, but is open to anyone interested in the study of the Sunday-school lesson.

—Bro. J. S. Hughes writes: "My work on the Revelation of St. John having now been before the world seven years and not a single position taken having ever been assailed, I now propose to open a correspondence institute to continue the study. I shall add to it my new studies of St. John's gospel, that gospel being now the storm center of the greatest Christian controversy in the world and involving the greatest results to the future. I request all who have read my book and all who wish to keep abreast of the Christian progress of the age to send for my prospectus, inclosing stamp. Address J. S. Hughes, 1203 Chamber of Commerce Bld., Chicago.

—Two scholarships amounting to \$100 have been provided for Eureka College, one by Peter Whitmer, of Bloomington, Ill., and one by the First Christian Church, of Springfield, Ill.; to be awarded to two young men in the graduating class of 1904, to be used in study in the Disciples Divinity House, University of Chicago, during the year 1904-1905. A third scholarship amounting to \$100, provided by Mrs. H. M. Meier, of St. Louis, for a year's study at the University of Chicago, has not been assigned to any college as yet. Other scholarships will be provided for other colleges in the various states. The plan of the Divinity House is to make such scholarships permanent by an endowment of \$2,000, by which one young man will be given the advantages of a year's study in the Divinity School every year.—ERRETT GATES.

Chicago, Ill.

—The Christian ministers' meeting in the office of the Christian Publishing Company last Monday, adopted, unanimously, the following resolution, which was moved by J. H. Garrison: "In view of the fact that the lines have been clearly drawn in Missouri between boodlism and political corruption in general on the one hand, and political purity and official integrity on the other, we as Christian ministers of St. Louis, without regard to our political affiliations, do express our convictions in favor of the candidacy of Joseph Folk for governor, or of some man who represents the same issue as that for which he stands." What the ministers wished to do was to put their influence emphatically on the side of honesty in politics, and against the desperate efforts now being made by the ringsters to down the man who stands for the prosecution of dishonest officials regardless of their party connections.

—The following poetic description of an American habit, from the Chicago Times-Herald, explains the prevalence of indigestion in this country:

He didn't have time to chew

The food that he had to eat,
But he washed it into his throat

As if time were a thing to beat.

At breakfast and lunch and dinner

'Twas a bite and a gulp and a go—

Oh, the crowd is so terribly eager,

And a man has to hurry so!

A bite and a gulp and away

To the books and the ticker. A bite

And a drink and a smoke and a seat

At a card table half of the night;

A pressure, a click and a pallor,

A cloth-covered box and a song;

A weary old fellow at forty,

Who is deaf to the noise of the throng.

—Answering a correspondent's question, which may be a question others are asking, "Helps to Faith" is not simply a reproduction of the articles which appeared in the CHRISTIAN-EVANGELIST, under that title. Every chapter has been revised, new matter added to many, footnotes have been added, and one entire chapter of the book never appeared in the paper. The author is deeply gratified at the numerous testimonials which have already reached him from readers of the book whose faith has been greatly strengthened by it. For this purpose it was written. Why not select some one of your friends who is honestly skeptical, but who would like to believe, and send him a copy of the book for a Christmas present? The book is not intended for vaunting infidels who rejoice in their unbelief as superior wisdom, but for those of weak faith

who can honestly pray, "Lord, I believe; help thou mine unbelief!" The author would like to test the book on that class of persons, and to have their candid criticisms, that he may make it more valuable in future editions.

—The Dallas Daily Times (Texas) announces the organization of a new congregation in East Dallas, Texas, on a recent Lord's day, by John A. Stevens, who is laboring under the American Christian Missionary Society in the Southwest. The church is to be known as the Peak Avenue Christian Church. The paper states that one week has been spent in raising the money to make the cash payment on the beautiful lot, 102x150 feet; "Three weeks ago it was covered with a cockle-burr patch. In that time a neat structure, 40x60 has been erected and furnished without a cent of debt for any part of the constructive work." Nothing very "languid" about that enterprise, if it did happen to occur in the great southwest.

—R. E. L. Prunty, editor of the Brookfield (Mo.) Messenger, and pastor of the Christian Church at that place, has recently received an indefinite call from the church to continue his labors, with increase of salary. The man who fills these two offices in a community deserves a good salary, especially when he fills both as satisfactorily as Brother Prunty seems to be doing. The Linneus News announces a successful meeting at Linneus by Brother Prunty in which "members of every church in town have assisted in the good work." The News says he "did much in the line of promoting a fraternal spirit between the religious organizations of our city." In Editor Prunty's editorial report of his Linneus meeting he mentions the various preachers of the different churches by name with a word of appreciation and praise, acknowledging their courtesies in dismissing their services for the benefit of his meeting. All this is very delightful, and prophetic, as well, of the time when a good meeting by one church need not disturb the fraternal relations existing between it and other churches in the community.



General Drake's Death.

The following card has just reached this office:

EDITOR CHRISTIAN-EVANGELIST:—General Drake died at 12 o'clock to-day at his home in Centerville, Ia. A great and good man has gone to his reward. All mourn his death. We loved him for his true worth. C. F. B.

It is known to all our readers that General Drake has been in feeble health for many years. In spite of that fact this news of his departure comes with a suddenness that finds us unprepared for it. General Drake, by his large generosity, had come to fill so large a place in the enterprises of the brotherhood that his loss will be keenly felt. It was only a few days ago that the Detroit Convention was loudly applauding a telegram announcing a gift from him of \$5,000 for a Bible College in India. We remember his generous gift to a similar enterprise in China. He was a generous giver to all our missionary enterprises. Of course Drake University, upon which he lavished his most generous gifts, is his enduring monument. How much better for a man to link his name with a great educational enterprise, like that, by his generous gifts, than to erect a costly mausoleum to perpetuate his memory!

We have no space now, nor is it the time to present a worthy sketch of the life of this good man. No doubt some one who stood close to him, and who knew him well, will furnish a suitable notice for us in due time. It is enough here to record our high appreciation of his personal worth, of his conscientious devotion to duty as he understood his duty. We did not approve of every official act during his governorship of Iowa, but we never doubted for a moment but that he did that which seemed to him to be his official duty under the circumstances.

It is some comfort to us now to know that it was our privilege to defend his good name and character against the imputation of many of his former friends who disapproved of his

IT IS A JOY TO BE CURED.

**Painful Piles Become Painless at Once
and are Cured in Short Time.**

It almost pays to have the piles so great is the feeling of relief when Pyramid Pile Cure is applied. They are in the form of suppositories and reach the affected parts at once, and the pain ceases and a mild feeling of ease and comfort takes its place. The healing process begins immediately and continues as long as the cure is administered until the sufferer is perfectly and completely well.

How much more sensible is this method than the barbarous torture inflicted by the knife and instruments? How much more satisfactory to be able to administer a simple, effective remedy in the privacy of the home than to submit to the humiliation of an examination and operation in the physician's chair!

Pyramid Pile Cure cures piles to stay cured. Thousands and thousands of sufferers the country over have found this out through the testimony of their friends and others, and the sale of this remedy is increasing enormously every week and month. It is certainly a glorious thing to be able to make great numbers of people happy, and nothing will cause happiness so much or do it so quickly as relief from pain and a cure of a dreadful disease. The proprietors of Pyramid Pile Cure, therefore, have a great feeling of gratification and happiness themselves when the letters from former sufferers come pouring in on them telling of the wonderful cures and rejoicing and giving thanks for their deliverance from this terrible disease.

Pyramid Pile Cure is for sale by all druggists at 50 cents a package, or will be sent at once in plain wrapper on receipt of price by Pyramid Drug Co., Marshall, Mich.

Write for free booklet on the nature, treatment and cure of piles.

official action in connection with the Mullet law in Iowa. We believed at the time, and have always believed, that much of this criticism was unjust. We believe he was a conscientious official of the state, as well as a conscientious Christian man, in all the relationships of life. We loved him for his modest bearing, and for his moral worth. It gives us pleasure to lay this tribute of respect and affection on his grave, and we tender our sincere sympathy to his bereaved family and friends.



A Favorable Verdict After a Careful Test.

Having read and re-read "A Modern Plea for Ancient Truths," I cannot refrain from expressing my hearty appreciation of its brief message so simply told. Its freshness and strength make it helpful reading for thoughtful people everywhere; and its broad and reasonable statement of the basic faith of the Disciples of Christ will certainly commend it to the favorable consideration of all who seek to recast the broken bonds of a universal Christian fellowship.

Terre Haute, Ind.

L. E. SELLERS.

Typographically, "A Modern Plea for Ancient Truths" is more than excellent. The above testimony is a fair sample only of what the multitude who have read the book think of its contents. Its popularity is extraordinary. Less than 75 volumes remain of the third edition. Oxford Gray Binding; price 35 cents.

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Correspondence.

South Australian Letter.

Adelaide always dons her gayest attire for "show week." It is a sort of state agricultural and industrial fair that gives the second week in September its name. It is perhaps the most representative gathering of the year, drawing as it does the enterprising farmers and fruit-growers and grazers from all the settled districts in the state. The week is well chosen for the purpose, for the chill and rain-laden winds of the winter have given place to balmy skies and a pleasant sun, and the whole landscape is one mass of green—not a coming, but a passing green, for the showers of the southern autumn and winter make the months from April to October as green as in the northern hemisphere, although the seasons are reversed; while the dry and scorching heat and the winds from the desert have as desolating an influence upon the remaining months as do the frosts of other climes. So just now we look forth upon velvet, grassy parks and smiling lawns and blossoming orchards, upon a plain full of fresh pastures and wheatfields, and a long, bold range of densely green-clad hills; and we try to put out of mind how glaringly red and brown and hard-featured those rounded slopes will be by Christmastide.

The Churches of Christ in South Australia always choose this time for their annual conference; and this, the nineteenth, was the most successful ever yet held. It had been duly advertised by a special conference number of the *The Australian Christian*, and the opportunities of "show week" filled the meetings to overflowing. As usual with state conferences here, there were a number of visitors from other states—every state in the commonwealth except Queensland being represented. When we remember that the continent of Australia is about the size of the contiguous portion of the United States, and that many of our visitors traveled more than a thousand miles, the value of the fact will be appreciated.

The report of the evangelistic committees showed a total of 506 baptisms in the 30 churches of the state during the year; a net gain of 361, a total membership of 3,749, a Sunday-school enrollment of 2,888, and an addition of 245 Sunday-school pupils to the church; \$1,709.33 was expended for state missions, and \$18,612.14, for all purposes by the churches. Special features were the favorable results of the gospel meetings in the new tent, and the recommendation to employ a state evangelist. This was followed up by a resolution authorizing the committee to select and employ a suitable man in that capacity. The committee has since taken action on the matter, and contemplate importing one from America. Brethren Mark Collis, J. W. McGarvey, and A. McLean have been asked to select a man and send his application.

The annual conference essay was the occasion of much discussion. It was by the writer of this letter, and was entitled "The Evolution of the Religious Reformation." It pointed out that the inevitable alternative of everything living was to adapt itself to its surroundings, or perish. This was declared to be true of religious reformations, and the forecast was made that, if the Disciples of Christ did not present in their life and thought and worship what the times demanded in Australasia, a union movement would soon arise in some other quarter, and leave us behind. The essayist proposed, as necessary changes, the abandonment of close communion, freer exchange of pulpits with representatives of other religious bodies, more intelligent distinction between principles and method, greater congregational liberty of action and worship, and a more tolerant attitude toward those who differ from us in opinion. The criticism of the essay was spirited and mostly adverse. A resolution was passed, asking for its publication; and further discussion awaits its appearance in

The Australian Christian.

The report of the Foreign Mission Committee showed that \$1,024.45 passed through the hands of the committee during the year. This included the entire support of a missionary among the Kanakas, and South Australia's quota of the salaries of five European and two native missionaries. In addition to this, two European missionaries and several native evangelists and orphans in India are supported by local churches and societies in this state, independently of the committee. There is no federal organization in Australia corresponding to the Foreign Christian Missionary Society in America; instead, each of the leading states has its local foreign missionary committee, the appointments being made, and the routine business transacted by the Victorian committee, and all important matters being referred to the other states for ratification.

A discussion on education was the occasion for the introduction of an important resolution. The Australasian brotherhood has for years been trying to devise some educational institution that should be recognized throughout the commonwealth, and should stop the exodus of our most ambitious young men to America. Adelaide, Sydney and Melbourne have their own local classes for training young men in church work, but their scope is not at all adequate to the needs of the brotherhood. The state conferences have separately resolved and recommended, but instead of advancing we seem to be only marking time. The same lack of concerted action confronts and hampers every enterprise of the brotherhood. The resolution, introduced in the midst of a discussion of our limitations, voiced the need felt by all the workers by endorsing the calling of a general conference of the Churches of Christ throughout Australasia. It was earnestly discussed, and finally carried unanimously. A simultaneous agitation in this direction is being carried on in all the states, and promises to issue in a permanent and central organization.

The meetings on Wednesday and Thursday nights were held in the town hall. This is one of the peculiar features of the Australian municipality. It is usually a fine one, and is often the best building in the town. Every village has one. The town hall of Adelaide is a comfortable and handsome one, with a large pipe organ, a choir loft seating 500, a dress circle of equal capacity, and sittings on the main floor for 1,000. It was practically full on both occasions. The Wednesday night meeting was a Sunday-school demonstration, and included the reading of the annual report. The amount handled by the union during the year was \$598.31. A prominent feature of Sunday-school work here is the competitive Scripture examinations, in which, for the past year, prizes valued at \$40 were distributed.

On Thursday the "big tea" was given in the town hall. No assembly of any kind in Australia is complete without a tea. The entire floor of the town hall was occupied with the long tea-tables, and the dark, strong tea (with milk and sugar), sandwiches, "scones" (a sort of biscuit), cakes and fruit disappeared by wholesale. As soon as the tea-tables were cleared and the seats replaced, the crowd poured in—or rather it seemed to crystallize where it was; for hundreds had not left the hall at all. The grand home mission demonstration that followed was abundant evidence that we are very much alive. The speeches were rousing and pointed, and the offering exceeded \$500 in cash and pledges. The singing was in every way worthy of the occasion, and the contributions of the Grote Street Quartette party were particularly fine. The meetings served remarkably well to advertise the plea, and made the public ask, "Who are these people?"

The conference closed on Friday with that other typical and indispensable Australian institution, the picnic. At ten in the morning a long line of vehicles, such as are popularly termed "band-wagons" in America, started for the mountains. The scene was a beautiful forest reserve of several thousand acres, called National Park. The distance was some

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advertisements costs money. I must have a remedy that cures and that people will buy after they have tried it or I could not continue in business. I have it and that is the reason I shall continue in business. That is the reason my business is increasing so much more rapidly than I ever expected. My expenses are very heavy and I must sell a great deal of my remedy to make it pay. I am doing both.

The name of the remedy is Gauss' Combined Treatment. It is called Combined Treatment because it combines a thorough constitutional treatment that cleanses and clears the system of all poisons and impurities with a local treatment that relieves suffering and heals and builds up the diseased parts. It is a combination that never fails to cure. It has cured thousands of others, I want it to cure you. If you will write me to-day, sending your name and address—a postal card will do—requesting a trial package of the Combined Treatment, I will see that you get it by return mail and it won't cost you a cent. What offer could be fairer than this? After you have tried it, you are to be the judge of whether it has helped you and whether you want enough more to cure you completely of this odious, disgusting and dangerous disease. Understand that you will be under no obligation whatever to buy one cent's worth. Address Prof. C. E. Gauss, 1884 Main St., Marshall, Mich.

eight miles, and the elevation about 1,500 feet. The road wound up a partly wooded glen, through grassy pastures and resinous eucalyptus woods, and the sweet-scented silvery and golden tufts of wattle, every turn of the road giving a new and ever brighter glimpse of the broadening crescent of the sea. The day was spent in careless picnic fashion—gathering the yellow and scarlet treasures of the spring wild flowers, playing cricket with the sturdier spirits, or wandering with the more romantic ones along the sombre, murmuring avenues of pines. The inner man was not forgotten, either—it never is, in Australia. And then the drive homeward—who can describe the balm of the breeze, and the freshening scents of the spring-tide evening? And as we came out of the wood, and rounded the brow of the mountain, overlooking the plain and the western sea, a sight greeted us that could never be forgotten. I have seen

the west all glorious with its bars of gold, and I have seen the sea all burnished with the setting sun; but somehow there seemed to be a new glory filtered through those old scenes that made the land seem re-created. There was not a mist, for we could see the landscape and the city in nearly all their details; but the spirit of the wonderful Australian atmosphere seemed to be robed in blushes. A delicate rosy glow was at our feet, and all to right and left, and far away, over all the plain, to where it met the dim gray and purple of the sea, and then vanished in the gold of the western sky. Only a moment so—and then it quickly faded, and left us driving gaily homeward in the sweet-scented dusk, singing the songs of youth and joy, wondering at the violet and purple and amethyst of the southern night sky, and cherishing in our hearts a memory as gentle and lovely as those mystic tints.

WREN J. GRINSTEAD.

Adelaide, South Australia, Sept. 29, 1903.

C. W. B. M. Day.

Why Should We Observe It?

That the whole church may know that the Christian Woman's Board of Missions is one of our great national organizations for the evangelization of the world, and that the whole church may have fellowship in the work which is being carried on through this organization.

Its work is both home and foreign. Wherever a door has been opened and the means provided, the woman's board has entered.

Jamaica.

The first foreign mission field was Jamaica, and the first missionary, W. H. Williams, of Platte City, Mo. During the twenty-seven years in which we have worked in Jamaica, thirty-four missionaries have been in the employ of the board. From one church in Kingston with fifty faithful members and a few scattered brethren in the country, we have now 22 congregations with a total membership of 1,837. These people in their poverty have contributed over \$3,000 for religious work during the past year.

We have not yet found any one to take Brother McLeod's place, and Bro. A. C. McHardy is laid aside on account of illness. We need a man for Kingston. We also need at least \$10,000 in order to rebuild our chapels and other mission property destroyed by the tornado.

India.

In 1882 our first missionaries sailed for India. During the first decade of our work in India, six missionaries were sent from America. Three of these are still in the field. During the second decade, 24 were sent from America and 7 were employed on the field. Of this entire number, 24 are now in the employ of the board. From a single station at the end of the first decade, we have seen the work grow until we now have eight stations with many out-stations, in which we have schools for boys and girls, and medicine is dispensed once or twice a week.

In Bilaspur we have a hospital, two schools for girls, a girls' orphanage of 140, and zanaana work.

In Deoghur we have hospital, girls' orphanage and a girls' school. Thousands of pilgrims come annually to the shrines in Deoghur, and our missionaries have an excellent opportunity to preach the Word, to sell portions of the Scripture and distribute religious literature. We need men for evangelistic work in and about Mahoba and Deoghur. We also need men for our English Bible work and evangelistic work in Calcutta.

Mexico.

We began work in Mexico in 1895. M. L. Hoblit was our first missionary. A. G. Alderman took charge of the work in 1901. A year ago we were fortunate in securing the services of T. M. Westrup and family. Brother Westrup has an excellent knowledge of the Spanish language, has composed many beautiful hymns in this language, and is the editor of our little 8-page paper which carries its message of peace every week to hundreds.

During the past year several benevolent

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physicians have assisted us in our free dispensary. More than 500 patients have thus been treated. There are four Sunday-schools and a Junior Society and an active Y. P. S. C. E. Beside the central mission in Monterey there are two out-stations; one in the southern part of the city, where a Bible-school is maintained, and the gospel preached on Sunday afternoons and Thursday nights. Another out-station is in the western part of the city, where we have another Bible-school and gospel preaching on Tuesday and Friday nights.

We have purchased a lot on which we must build during this year a schoolhouse which will accommodate at least 600 children, and provide apartments for our printing establishment.

Porto Rico.

In 1899 the city authorities of Bayamon Porto Rico, offered our board the perpetual use of property in their city, if we would establish and maintain an orphanage there. The offer was accepted and the orphanage opened August, 1900. Mrs. Maria Ford is in charge and Miss Nora Collins teaches the school. The house is crowded, and the missionaries have no privacy. There is a demand for a boys' orphanage. A farm for this institution has been purchased and the missionaries for it are on the field. We need \$8,000 to build a home to accommodate one hundred boys and to furnish a home for the missionaries in charge.

United States.

Last year we assisted in the educational, pastoral and evangelistic work in 38 states and territories. Many needy fields in the homeland call for help, which must be denied, unless our receipts are greatly increased. For this reason, our churches should observe C. W. B. M. Day, and make it possible for us to enlarge our work.

Dedication of Bachelor Creek Church.

This is one of the strong country churches in Wabash county, Ind. It is five miles north of Wabash City. It is an old and influential congregation of Disciples. The house is of brick, stone and slate. It has art glass windows, is lighted with its own gas plant, is heated with a furnace, is beautifully carpeted and furnished and is modern in all of its appointments.

The property is worth \$5,000. It only took a few minutes to raise \$1,800, which paid all debts and left a surplus of \$300. More people attended the dedication than could be packed in the house. It was a great day for this old church; a day of great giving, great paying and great rejoicing. God is greatly blessing this congregation.

Wabash, Ind.

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Why I Rejoice.

DEAR BROTHER GARRISON:—I want to tell you my delight in your series of articles now running in the CHRISTIAN-EVANGELIST on personal piety, the home life and kindred subjects. How sadly needed and how helpful they ought to be and I believe will be. A. Campbell said, "The theory of Christianity is the Word of God, its practice the lives of Christians." I rejoice in the success of our evangelists, but I rejoice much more in the evidences I see of a greater Christlikeness. A sweeter charity is manifest. Missionary zeal abounds. Temperance and good citizenship champions are greatly increasing in our ranks. Educational interests are soaring aloft.

But oh when will our home life be what it ought to be? Not only for our influence upon the world around us, but for our own personal safety. Our five per cent of family altars should be increased to ninety-five per cent. Our giving of dimes will be increased to giving dollars. When "we be what Christ would have us be, and do what Christ would have us do," when we love one another as Jesus has loved us, then will the work of the Lord prosper in our hands. The Lord bless you.

J. C. POWELL.

Our Bible College in India.

What our mission in India needs is educated, trained, practical Christian leaders from among the people of that land. Bishop Thoburn, after forty-four years of service in India, says: "Leaders must be found and trained. Schools and colleges must be fostered. A literature must be created in every tongue spoken by our converts. In short, no pains must be spared to place the entire body of converts upon a rising plane of moral and social progress." Christian missions in the truest, highest and fullest sense means nothing less than this.

There are few countries in the world where an educated man and woman stands for as much as they do in India. Why? Because they are so few. Scarcity enhances values. Eighty out of 100 men and 199 out of every 200 women can neither read nor write. An educated Christian is worth more than a Kohinoor diamond.

Our Christian mission in India is, in one sense, of age. It is 21 years Nov. 7, 1903, since our first missionaries landed in Bombay. In these years God has given us in the center of India ten mission stations and many out-stations within a circumference of 500 miles. We have churches, Sunday-schools, day schools for boys and girls, hospitals, orphanages, leper asylums and industrial schools. The work is one. The need is the same. Geo. W. Brown, of Hurda, voices the judgment of all our missionaries when he says: "The provision of native helpers is the most serious and most pressing need of the mission at present. We must have a school in which to train native helpers. Untrained men cannot meet the subtle Brahmin and the wrangling Mohammedans who are to be found in every village in the country."

The Bible and training college is the only solution of this problem. The missionary in charge of each station cannot train his own men properly. We cannot beg, borrow, buy or steal these native helpers from other missions. We cannot employ discharged, dissatisfied, wandering refugees from other missions. There is but one way to get these teachers, preachers, evangelists, pastors and colporteurs. *We must train them in our own mission, for our own mission and by our own missionaries.* There is absolutely no other way. It is Christ's only method. "He appointed twelve that they might be with him and that he might send them forth to preach." With such a Christ taught, spirit-filled, indigenous ministry we will have a permanent, self-supporting and self-propagating church ready to go everywhere preaching the word.

We can never send enough teachers and preachers to evangelize any great country like India. It would require 9,000 additional missionaries to give one to every 50,000 people in India. We can, however, send enough missionaries to call out and train an indigenous ministry who can preach the gospel to every person in all the land.

We are ready in India for this college. We have 800 young people in our churches who are being educated in our day schools. Out of these, there is sure to be many who will have the desire to teach and preach whom God certainly calls to this work. These young people call for this training. The churches, schools and unevangelized millions wait for them.

The Bible college is practical and possible. Already I hear you asking where this college will be located. There is one place which the missionaries are thinking about very favorably. Jabalpur is a city of 100,000, centrally located for most of our stations, healthy, easy of access by railway and government roads, making a good bid for such an educational institution. Placing the college there would mean the opening of a new station in a needy field in a populous city and district. Standing on the Harda Railway platform, Bishop Thoburn said to me several years ago, "Why do you not enter some of the larger cities of India? You will need such a center as your work grows."

We believe \$25,000 will enable us to enter such a city as Jabalpur and purchase ground

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for mission bungalows and the college, build the bungalows and college building large enough to furnish auditorium, chapel, class rooms, library, gymnasium and homes for students. A modest sum for such a lasting and far-reaching work and equipment. It is an investment in young men and women, in education, in religion, in the kingdom of God. Surely the money giving is the easiest and quickest part in the divine enterprise!

General F. M. Drake, of Iowa, starts this enterprise with \$5,000. There are other gifts amounting to about \$2,000, or \$7,000 in all. Shall we not have \$18,000 more soon? Write to F. M. Rains, corresponding secretary, Cincinnati, O., and tell him what you are willing to do for this enterprise.

Hiram, O.

G. L. WHARTON.

Beware of These Men.

The brotherhood is warned of one A. A. Arthur, who preached under this name in Kansas and Oklahoma. He was in Illinois last month masquerading under the name of Becknell. He is about 65 years old, white hair and mustache. Is about six feet tall, slightly stooped shouldered. He preaches and lectures on Palestine. If particulars are wanted, address the undersigned, enclosing stamp.

Also beware of J. Forest Marston, a lame book agent, who was recently in northeastern Kansas, pretending to be one of our preachers. Anyone wishing to know more of him can write J. T. Smith, Reserve, Kan., enclosing stamp.

Topeka, Kan.

W. S. LOWE.

BRIGHT'S DISEASE.

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute, and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested liver, and slow, constipated bowels, whereby the Kidneys are involved and ruined.

Drake's Palmetto Wine is a foe to congestion of Liver, Kidneys and tissues. It promptly relieves the congestion and carries it out of the Liver, Kidneys, tissues and blood. Drake's Palmetto Wine restores the mucous membranes to healthy condition, relieves the membranes throughout the body from inflammation and Catarrh, and cures Catarrh, Constipation, Liver and Kidney disease to stay cured. It gives relief immediately, builds up vigor and health, prolongs life and makes it enjoyable. A trial bottle always gives relief and often cures. A trial bottle will be sent to every reader of THE CHRISTIAN-EVANGELIST who will write for it to Drake Formula Company, 400 Drake Building, 100 Lake St., Chicago, Ill. A postal card will bring this wonderful tonic Palmetto medicine to you absolutely free. It is a boon to disease-laden, pain-ridden men and women.

Jamaica Relief Fund.

The Jamaica relief fund grows steadily, but not very rapidly. Over \$4,600 has been received. It is coming in at the rate of about \$100 a day. This must continue until the \$10,000 is received. The need for continuing to give to this relief fund is manifest in the letters just received. Oct. 23, C. E. Randall, speaking of the fund raised, says, "This is good as far as it goes, but it will not go far enough to meet all needs." He then goes on to recount the combination of causes, growing out of conditions there, which cause the people to suffer.

G. D. Purdy, who is about to return to the island, in his last letter says, "In my last letter from the island, I read of great suffering, starvation and want on every hand. It is as you said, back at Oberlin and Salisbury Plains they seem to be getting no help and are in a pitiable condition."

One of the commissioners of the English government stated that they were called upon to satisfy with 1,000 pounds a condition calling for 10,000 pounds to relieve actual suffering.

Surely every church in our entire brotherhood will want a part in the relieving of the terrible suffering in Jamaica.

Send all money to Helen E. Moses, secretary, 152 East Market St., Indianapolis, Ind.
C. C. SMITH.

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The rapid increase in population and the phenomenal crops of 1903 are pushing land prices upward. The Southwest was never as prosperous as now, and never before has there been such a demand for good farm lands. Through the M. K. & T. Land Bureau thousands of acres of rich farm lands (improved and unimproved), located along the line of the M. K. & T. Railway, are now offered for sale. The lands are especially adapted to the growth of corn, wheat, oats, fruits and vegetables, rice, cotton, sugar-cane, and for stock farming. The lands are well located as to markets, schools, etc.

If you are interested in this new and prosperous country, offering so many opportunities, and rich farming lands, which can be secured at low prices, we will gladly furnish you information about lands, business chances, etc. Advise exactly what you want, what State or Territory you prefer, and the amount you have to invest.

The Homeseekers' Excursions on the first and third Tuesdays of each month afford an opportunity to visit the great Southwest at a small cost. If you are interested, write to-day for full information. Address

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Dedication at Greenville, Miss.

Greenville is the county seat of Washington county, and is situated in the heart of the famous cotton belt of Mississippi.

Until within a few years the plea of the Disciples had not been heard. Some years ago a few brethren who had moved there organized a church and have labored successfully in building up a church.

About two and a half years ago they were fortunate enough to secure the services of Bro. G. D. Weaver, a preacher of more than average ability, as pastor of the church. Brother Weaver soon came to the conclusion that the most important thing to do first was to have a house of worship. A lot was purchased in an eligible location, and the work was inaugurated and prosecuted with a zeal worthy so good a cause.

The result is, a beautiful house, modern in all of its appointments, a great credit to the church and the city.

It will stand as a monument to the devotion of as faithful a band of brethren as can be found anywhere.

The main auditorium is a thing of beauty and convenience. It has a lecture room, Sunday-school room, pastor's study, baptistry, robing rooms, etc. It is heated with a furnace, has beautiful art glass windows, metal ceiling and walls, is brilliantly lighted with electric lights. The center chandelier, containing 52 burners, is the handsomest one we have ever seen. It has corner tower and vestibule, circular seats, etc. The whole property is worth \$9,000.

Lord's day, Nov. 15, was the time selected for its formal opening and dedication. The day was an ideal one; the congregation who attended the dedicatory service was said to have been the largest one that had attended a religious service in that city for many years.

We have never preached to a more orderly or attentive congregation anywhere.

We asked for money to provide for all the indebtedness except the amount borrowed from the Church Extension fund, which paid for the lot. The responses were prompt and generous, so that in cash collected and in pledges running only thirty days, the entire amount was raised. No soliciting was done at the night service except the usual Sunday night basket collection. Of course there was great rejoicing, not only by the members of the church, but by the people who come, both to give and rejoice.

Brother Thares, the Mississippi state evangelist, was present, and was to continue with a protracted meeting. The Methodists, Baptists and Presbyterians adjourned their services and, with their pastors, attended the dedication.

Brother Weaver and his devoted Christian wife are held in the highest esteem, not only by the members of the church, but by the people of the entire city.

With the better facilities for doing good work, we shall expect to hear of a strong congregation in the near future in that important city.

We will not soon forget the great kindness shown us by the warm-hearted and hospitable brethren of the Southland. Our visit to this important southern city was among the most pleasant of our life. We promised them to return some time in the future, and hold them a protracted meeting.

While there we went into one of their cotton fields and picked cotton, but confess that it was a little too tiresome work to please us. May the good Father in heaven greatly bless his church and people in Greenville, is our prayer.

L. L. CARPENTER.

Wabash, Ind.

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50 " " " .75; " " 3.00

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Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home. full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

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This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

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Evangelistic

Additions Reported Last Week.

Baptisms.....	1,245
Letters, statements and reclamations.....	383
Denominations	113

Total.....	1,741
Preachers.....	3

M. L. BUCKLEY.

Harrison, O., Nov. 19, 1903.

Special dispatch to the CHRISTIAN-EVANGELIST.

BATAVIS, OHIO, Nov. 17.—Greatest meeting in fifty years in history of Monterey church; 32 baptized. Greatest meeting in this part of twenty-third district. Clarence Mitchell, evangelist.—S. A. COOK, Pastor.

ARKANSAS.—Okolona, Nov. 21.—The meeting held by D. T. Stanley, who is now in the employ of the state board, closed after 17 days with 31 baptisms and 2 additions otherwise. A Y. P. S. C. E. of 20 members was organized.

CALIFORNIA.—Redlands.—The church has just closed a successful meeting, resulting in 10 additions, 8 of them by baptism. Bro. W. E. Crabtree, of San Diego, was with us 18 days, and did faithful work for the church. Our prospects for the future are bright.—W. G. CONLEY.

COLORADO—Boulder, Nov. 15.—We are in the midst of a good protracted meeting, with 84 additions to date, 11 to-day. Bro. S. M. Bernard, our minister, is doing the preaching. It has been running 15 days. We hope and pray for many more. House crowded to-night. Some went away; could not seat them. Great interest awakens.—WM. DALE.

Canon City, Nov. 17.—One confession at the close of our regular services last evening. There have been 50 added to the church here since the first of last December. Eight of these have been reported. We are expecting more additions by confession and otherwise soon.—WALTER KLINE.

Grand Junction, Nov. 18.—Four added at prayer-meeting last week, one lady by baptism. Large audiences are meeting F. F. Walters, the new pastor. Offering for Colorado state work last Sunday morning, \$214.

FLORIDA.—Ocala, Nov. 14.—S. B. Moore of the First Church, Atlanta, Ga., closed a successful meeting here this week. Mr. Moore is a power and he accomplished much good in our town.—D. E. HANNA.

ILLINOIS.—Rock Island, Nov. 17.—Closed a meeting of 22 days here Nov. 15: 31 additions, 22 by confession and baptism. This makes over 70 additions since we began here May 1; 44 by baptism.—O. W. LAWRENCE.

Lanark, Nov. 12.—One confession here recently at the morning service. Bro. Thos. J. Shuey will begin a meeting here with us next Lord's day.—B. L. WRAY.

Cairo, Nov. 19.—Dew D. Hill pastor, is being assisted in a revival here by J. Fred Jones evangelist, and Mr. and Mrs. Guy B. Williamson singers.

Carlinville, Nov. 13.—Our meeting of 22 days closed Nov. 9, with 15 additions, 9 of them by confession and baptism. This is considered good results for this place. Bro. Thomas J. Shuey was our evangelist, and we could wish for no better. His preaching was clear, simple and earnest and set forth a full-orbed gospel. We are much stronger in every way because of this meeting.—EDWARD O. SHARPE.

Murphysboro, Nov. 16.—We are in a fine meeting here. House packed; two confessions last night. Sixteen additions last week. We go to Washburn next and then to Nebraska. We have an open date for February.—LAWRENCE WRIGHT AND L. R. SMITH, Gen. Evangelists.

Centralia, Nov. 19.—On Oct. 25, Bro. H. C. Patterson began a series of meetings in the Christian Church in this city. The meeting closed Nov. 18. Brother Patterson was greeted by a good hearing from night to night. The gospel was proclaimed clearly and forcibly. The visible result of the meeting was 30 additions; 4 by commendation, 3 reclaimed, 1 from the Baptist, and 22 by obedience, 18 of this number were from the Sunday-school. On Oct. 11 we observed decision day in the Sunday-school with 5 confessions. This makes 23 in the last six weeks from the Sunday-school. Brethren this ought to be a warning to us of the necessity of locally supporting the Sunday-school work. Brother Rasborough, our pastor, is doing splendid work here for the cause, having had 19 additions since the beginning of his work

OIL FOR THE BODY

You can't lose an atom without feeling it. The body is like an engine, a watch, a machine; must be kept in good order to run right.

That's the reason Scott's Emulsion is so successful in all wasting diseases. It feeds, nourishes and strengthens when ordinary food won't.

Doctors say Scott's Emulsion is the best nourishment for those who are not as well as they should be—young or old.

We'll send you a sample free upon request.

SCOTT & BOWNE, 409 Pearl Street, New York.

in March, 1903. The church is in very good working condition; all departments well organized.—S. E. LOOMIS, clerk.

Payson, Nov. 21.—The church here under the leadership of our pastor, J. J. Higgs, has witnessed a marvelous awakening during the past five months. We have had several additions during that time, and a great growth spiritually. The audiences are much larger now than in years, and all branches of church work are in a healthy condition. We have recently re-papered our house, and have made several other excellent improvements. Since Brother Higgs took up the work with us, we have become wide-awake on missions. About two months ago we gave \$13.50 for district missions, and on Nov. 1 we raised more than our apportionment for state missions. This is the first time in years that the missionary question received any attention from our pulpit. Our present pastor is a consecrated missionary man. Mrs. Higgs has stood by him as a faithful servant of the Master. Brother Jones, our state corresponding secretary, has promised to be with us some time during the winter. We look forward to a future of great things.—GEORGE WAGNER.

INDIANA.—Indianapolis, Nov. 16.—Two confessions at North Park Church yesterday.—AUSTIN HUNTER.

Little Flatrock, Rush county, Nov. 16.—Two confessions yesterday at regular services. We enjoyed the fellowship of G. L. Wharton, Nov. 1, and gladdened his heart with an offering of \$57 for the college in India. Have also taken offerings for Jamaica sufferers and state work this month. We have averaged \$2.39 per member for all missionary purposes. We are happy in the Lord's service.—A. B. HOUTZE, R. R. 13, New Salem, Ind.

INDIAN TERRITORY.—Hartshorne, Nov. 14.—Congregations good, interest good, Sunday-school and Y. P. S. C. E. growing in numbers and interest. Midweek prayer-meeting well attended; six joined by statement last prayer-meeting. Organized a good Sunday-school in the new church at Haileyville; work very encouraging, all harmonious. We expect success.—W. O. BREEDEN.

Coodys Bluff, Nov. 16.—I closed a two weeks' meeting, Nov. 4 at the Alliance Hall, I. T., with 12 confessions, one from the Baptists, one from the United Brethren, making 14; there were two confessions yesterday at the same place.—W. F. FLOWER.

IOWA.—Seymour, Nov. 16.—One more added by statement yesterday; audiences good; interest on the increase.—S. B. ROSS.

Tingley, Nov. 15.—Bro. Simpson Ely, of Clearfield, Ia., has just closed a very successful meeting for us here. There were 25 additions to the church, 24 of which were by baptism. The church has been greatly strengthened. All are much encouraged in the work.—A. D. VEATCH, Pastor.

KANSAS.—Morrowville, Nov. 16.—Evangelists C. C. Atwood and wife closed a revival for us with good results. There were 24 additions: 16 by baptism, 2 Baptists, 1 Evangelical, 5 by relation.—EDWARD CLUTTER, Minister.

KENTUCKY.—Petersburg, Nov. 16.—Just closed a two weeks' meeting here last night, conducted with "home forces." Four baptisms and one added by letter. All adults. Work here in good condition. Our Sunday-school is preparing to observe rally day. I go to-day to assist in a few day's meeting at Bellview, Boone Co.—MILO ATKINSON.

Lexington, Nov. 20.—We have just closed a very helpful meeting at the Broadway Church, in which we were assisted by Mrs. Princess C. Long. I had heard this gifted singer in our conventions, but never knew her power until I heard her in our protracted meeting. In this work God uses her most for his glory. She sings the gospel. In our meeting many were led to obedience who were unmoved by the preacher. What a blessing it would be to our cause if a number of our talented singers would devote themselves to such evangelistic singing! There were 59 additions to our congregation, 29 of them by confession, and 30 by letter.—MARK COLLIS.

MINNESOTA.—Eagle Lake, Nov. 16.—Two accessions last week; attendance good. Prayer-meeting attendance, increasing and growing in interest. Pray for the work and the workers. For God gives the increase.—J. P. CHILDS, pastor and evangelist.

Minneapolis, Nov. 21.—The Portland Avenue Church of Christ of this place has just enjoyed three weeks' revival services conducted by Pastor R. W. Abberley and H. A. Easton, of Chicago, singing evangelist. Both the preaching and singing gave great satisfaction. Counting baptized, reclaimed and added by letter the meetings resulted in forty additions, making fifty-five accessions since Mr. Abberley came the first of July, four and a half months ago. Our pastor has been working hard ever since he came, and the result is good in every way. He is highly esteemed by all both for his teaching and other work. After the meetings closed he gave his illustrated lecture, "A Trip through the British Isles," delighting a large audience. The church is in its usual working order in all departments. In September an appeal for Jamaica gathered up \$50 and another for Church Extension, \$80. Arrangements are now on foot to raise our apportionment of \$200 for Minnesota missions. J. H. Bicknell, state evangelist, is conducting meetings in the city of Winona, where we have a small congregation. They are hoping to buy a house of worship soon, once used by the Universalists. The Portland Avenue Church has adopted the use of individual communion cups, a full set having been presented by the Women's Aid Society. The Grand Avenue Church continues to grow and thrive—full of zeal and religious fervor.—A. M. CHOATE.

MISSOURI.—Liberal, Nov. 18.—Fifty added since last report, 34 by obedience, 6 in regular services at Arcadia, Kan.; 1 at Avola, Mo.; 5 in meeting at Avola, and 38 in meeting at Arcadia, Kan. All work is full of hope.—J. R. CRANK, minister.

La Belle, Nov. 19.—Closed three weeks' meeting here with 15 additions, making 40 added to this congregation during the year. C. E. Wagner was our leader of song, and rendered fine assistance. During the meeting J. L. Glenn of this congregation was ordained to the ministry. H. A. Northcutt, of Kirksville, assisted in the ordination. Brother Glenn expects to do evangelistic work in Oklahoma. This field has extended me a call for another year.—J. H. JONES.

Joplin, Nov. 21.—The great meeting with Harlow and Ridenour is nearing a close; 589 added to date. Expecting a great day tomorrow. The interest has never lagged a day, nor have we ever missed an invitation. Brother Harlow will go to South Joplin, Nov. 29, for a short time.—W. F. TURNER.

Savannah, Nov. 16.—Meeting here two weeks' old with 22 added. I go home (Plattsburg, Mo.) to-day to preach funeral of Grandma Hockiday, one of God's truest saints.—BEN. F. HILL.

Warrensburg, Nov. 16.—There were three confessions yesterday at my regular appointment at Lee's Summit. Go to Bolivar Dec. 7 to begin a meeting. Churches wanting meetings after Jan. 1 address me at Warrensburg.—KING STARK.

Norborne, Nov. 16.—Started meeting at Bogard yesterday. We had four additions at morning service and one at night. One at Pleasant Hill congregation, one at Hardin, and one at Bogard since last report.—C. C. TAYLOR, pastor.

Butler, Nov. 16.—One added by letter at the morning service. Bro. C. R. Gains, who lately moved here from St. Louis, preached an interesting discourse in the evening. He has recently entered the ministry, and we predict for him a bright future.—E. H. WILLIAMSON, Pastor.

Holden, Nov. 16.—Bro. H. R. Murphy, of First Christian Church, St. Louis, assumed the pastorate of the Christian Church here Oct. 1, 1903. During his six weeks' work 11 have been added to the church. An Endeavor Society organized that promises much, also Junior Endeavor of 22 members. Prayer-meeting largely attended. Brother Murphy preaches strong gospel sermons, and the church is greatly encouraged and strengthened spiritually.—SALLIE SMITH.

Wellsville, Nov. 21.—The church here has extended to me a renewed call to the pastorate, which is under my consideration. The last year has been one of considerable blessing in accessions, growth of congregations and also financially. The temptation to remain is therefore very strong.—G. F. ASSITER.

Mexico, Nov. 17.—Bro. M. A. Hart, of Fulton, closed a three weeks' meeting here Sunday night. It was a successful meeting, 41 being added from all sources. There were 17 confessions, 2 reclaimed, and 1 each from the Baptist and Methodist churches. Four married men made confession and were baptized, one being the sheriff of the county. There were eight additions the day the meeting closed, and others will follow. Brother Hart is a strong preacher. He does not believe so much in laying bare the sins of the world in their awfulness or attractiveness, but to preach a gospel of grace and elevation, appealing ever for the noblest living of which type Jesus is the sole author, and residing upon this plane, the base things will have no power over us.—A. W. KOKENDOFFER.

Platte City, Nov. 16.—The Hamilton-Wilkinson revival closed Sunday night, lasting 29 days. There were 56 additions in the meeting, 17 at last two services. We classify them as follows: 42 by confession and baptism, 14 otherwise; 2 Methodists, 1 Baptist, 1 Presbyterian; 21 heads of families, 33 females, and 23 males. It is a fortunate church indeed which secures the services of these princely young evangelists. Brother Hamilton reminds me of the Apostle John or the young Timothy, a young man in years, but a sage in wisdom and power. Brother Wilkinson has a wonderful voice, and sings from the heart. They won and held the love of the entire community. One hundred and fifty additions here in twenty-two months. I remain another year.—LOUIS S. CUPP.

Alexandria, Nov. 18.—The congregation here has completed the seating of the church, and also purchased an organ of superior strength and tone worth \$235, \$60 of which was paid by "The Corn Huskers" (a name given to the ladies' aid society). The singing under the leadership of our chorister, Mrs. E. L. Aldrich, certainly is fine. Visiting brethren tell us it exceeds that of many of our larger churches. We have a proficient organist in Miss Effie Deming. The ladies' aid society held a county fair on Nov. 5, 6. Like all their undertakings, it was a grand success and netted them \$85. Produce from farm and garden, and the creations of the skillful hands of women in the form of quilts and cushions and handkerchiefs, bread and butter, jellies and pickles were in profusion, and beautiful chrysanthemums added to the splendor of the occasion. The valuable premiums were the donations of the business men of our own and several of the neighboring towns. The farmers and some of the ladies kindly gave their entries to the society which were sold at the close. Our generous corn-buyer paid as high as \$2 per bushel for the corn. A protracted meeting is now onward with a good prospect of success. The Sunday-school lately organized now has about 55 scholars. There are three others that hold at the same hour.—S. D. SEYMOUR.

MICHIGAN.—Burt Lake, Nov. 16.—Have just closed a 20 days' meeting with 16 additions. The baptismal services last Tuesday were impressive; 9 were baptized. I had the privilege to baptize one old man of 75. We have 3 to baptize yet; 1 reclaimed, 1 by statement, 2 from the Baptists. Bro. D. H. Bays, of Woodward, Ia., did the preaching. He made the way plain and taught some practical lessons on Christian living.—ERNEST M. BACON, Minister.

NEBRASKA.—Tremont, Nov. 18.—Brother

Melvin Putnam has just closed a very successful meeting here. There were 64 additions; 38 by confessions and baptisms, six by letter, four by statement, and 16 from the denominations. It was a meeting that thrilled the church with joy and hope. Brother Putnam's preaching is eminently biblical; hence spiritual and with power. When near the close he gathered the new members about him and taught of their farther duties in sharing in every department of church work, and in its support. This as true followers of Christ should be a part of their life work.—MRS. W. A. COLLINS.

Broken Bow, Nov. 19.—One addition last Sunday and one the preceding Sunday. The work moves along nicely here. I resumed the work Nov. 1, having been pastor of this congregation before and having lived here for seven years, I find much pleasure in the same.—JESSE A. TEAGARDEN.

NEW YORK.—Buffalo, Nov. 18.—Am fully settled in my new field. One added at regular Sunday evening service, Nov. 8. Find a most excellent people with whom to work. Two responded to the gospel invitation last Lord's day, and will gladly submit to the sacred ordinance of baptism. Was invited to speak at a Sunday-school alliance in Williams-ville last evening on "The Value of the Lord's Day School."—B. S. FERRALL.

OHIO.—Youngstown, Nov. 18.—Have just closed a successful three weeks' meeting at Central with 22 accessions, 16 of them baptisms. J. Walter Wilson led us in song. My father, G. M. Goode, of Normal, Ill., did the preaching. The church is strengthened.—WALTER S. GOODE, Pastor.

Modoc, Athens Co., Nov. 16.—Meeting here two weeks old last night, the 15th inst: 37 accessions in all at this date. Meeting goes on at least over the 22nd.—J. A. WALTERS.

Athens, Nov. 17.—Closed a three weeks' meeting here with 32 additions. J. E. Hawes helped with the singing two weeks. All departments of the church work are making good growth.—T. L. LOWE, Pastor.

Hiram, Nov. 17.—J. E. Lynn, of the West Side Christian Church, Springfield, Ill., has been holding an evangelistic meeting at the Hiram College Church, Hiram, O., and delivering some lectures to the ministerial students. A deep spiritual interest was manifest in the meetings, and 40 accessions were made to the church, a majority of which were by baptism. He reports that the college under the administration of acting President Wakefield is in excellent spirits and condition, doing good work in every department, and has a most hopeful outlook. H. A. Carpenter speaks highly of Brother Lynn's work in the meeting.

Collinwood, Nov. 16.—Since Bro. C. A. Freer took up the work here, July 1, there have been 7 additions. A good interest is manifested. Audiences are large and steadily growing. The work is in a healthy condition and we are confident of a successful winter campaign. Special meetings will begin the first Lord's day in January. We are in the midst of a spirited contest in the Lord's day school. Attendance and collections nearly doubled. An attendance of 225 has been reached. Rally Day will be observed. Collection for Ohio missions, \$40.—D. R. KING.

Monterey.—Clarence Mitchell, of Lima, O., who has entered the field as an evangelist, is in a meeting at Monterey, with 31 baptisms. The pastor, Bro. S. A. Cook, and Bro. John Rapp, president of the twenty-third district, say it is the best meeting in the 50 years' history of the church.—CLARENCE MITCHELL, J. F. RAPP, S. A. COOK, Pastor.

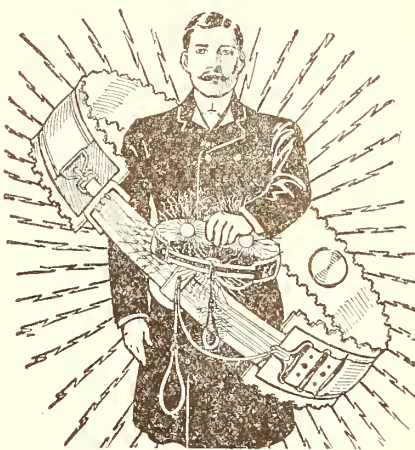
PENNSYLVANIA.—Shamburg, Nov. 16.—The interest in the meeting at Shamburg still increasing. Nine more confessions since last report. Prospects of more very good. The people here are hearing the gospel as never before. Mr. Martin is doing a good work.—W. H. H. MONROE.

TEXAS.—Mineral Wells, Nov. 17.—We closed our second meeting with this people Sunday with 25 additions. This makes 109 since we came Feb. 1. This is one of the greatest health resorts in the southwest.—WM. H. DRUMMET.

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Midland, Nov. 19.—B. B. Sanders has just closed a two weeks' meeting here; 41 added, 37 baptisms.—VOLNEY JOHNSON.

Snyder, Nov. 20.—Work moving along nicely; two took membership Sunday. Sunday-school improving. Y. P. S. C. E. good, mid-week prayer-meeting good. Half my time given to this church and half in the county just north of us. 17 added at Clairmont and 19 here since we came; 36 in all since Sept. 1. Will go to Gail in Barden county next week. I held a short meeting of 8 days at Spring Creek in Throckmorton, 140 miles from here resulting in a congregation of 20 members. That meeting was instanced by Bro. E. W. Reagan, a brother lately come to the faith, who is showing his faith by his works.—THOMAS G. NANCE.



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Current Literature

THE COMPROMISES OF LIFE, and other lectures and addresses. By Henry Watterson. (Fox, Duffield & Co., New York. \$1.50.)

Mr. Watterson has had almost all sorts of opinions expressed about him, but it is scarcely conceivable that any one ever called him dull. He does not always convince, but he never bores. It is a little singular that, in all these years during which he has been making public addresses, there has never before been any publication of them in permanent form. He is, first and last, a newspaper man, but some of his speeches are well worthy of preservation. The twenty-six lectures, addresses and speeches which are contained in this volume cover a wide range of subjects. There are lectures on Lincoln and John Paul Jones and "Money and Morals," and a humorous

in praise of the good old times and the joys of the simple life. Some of the short stories in the volume show a talent which we are sure would be eagerly sought after by the magazines if the author should devote himself seriously to that field.

THE COURTSHIP OF MILES STANDISH. By Henry W. Longfellow. With illustrations by Howard Chandler Christy. (The Bobbs-Merrill Co., Indianapolis. \$3.00.)

Mr. Christy's holiday book for 1904 will be deservedly one of the most popular of his many delightful productions. His illustrations for Longfellow's familiar poems are admirably in keeping with the spirit of the text. There are over thirty full page drawings, nine of them in color. The book is sumptuous as to paper, perfect in printing and decorative and artistic to the smallest detail of its design. It will be one of the season's most desirable gift-books.



From the Christy Book for 1903. The Courtship of Miles Standish, with forty-two illustrations by Howard Chandler Christy.

lecture on "The South in Light and Shade," and a number of addresses on patriotic and political themes. As an appendix, some of Mr. Watterson's recent editorial criticisms of the New York Four Hundred are reprinted. Some of them are scarcely worth it. But after all, both these and the other contents of this entertaining volume are the expressions of a stout spirit who dares to speak up good and loud and, on questions of public morals, is pretty sure to let his voice be heard on the right side.

WHETHER COMMON OR NOT. A little Book of Sketches and Verse. By Will M. Maupin. (The Christian Pub. Co., St. Louis. \$1.00.)

There is considerable variety in the contents of this volume, as to both subject and quality. Mr. Maupin is on the editorial staff of Mr. Bryan's paper, "The Commoner," in which most of the prose and verse that make up this book was originally published. Many of them are directly or indirectly political, and all are immensely clever. The thirty pages of "little fables in rhyme," written with plenty of swing and jingle, but printed as prose, are a unique piece of political pamphleteering. Many of the poems are in a similar vein—anti-expansion, anti-tariff, anti-trust, anti-administration poetry which will be appreciated and enjoyed by all Democrats and by such Republicans as can enjoy a clever and humorous hit at their own side without allowing their partisan feeling to be aroused unpleasantly. The poems which are not political are chiefly poems of childhood or verses

TOLSTOY AND HIS MESSAGE. By Ernest H. Crosby. (Funk & Wagnalls Co. 50 cts net.)

This little book, by an ardent and (so far as any one can be) consistent Tolstoyan gives as much of the details of the great Russian's life as most people care or need to know, and presents a summary and defense of his teaching. The author is thoroughly committed to the doctrine of non-resistance and devotes some space to proving that it is supported by the teaching of Christ. The reader will remember Mr. Crosby's volume of anti-war poems, which was reviewed in these columns some months ago.

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Marriages.

FIELDS—RAYHILL.—Married in the parlors of the Commercial Hotel, Maitland, Mo., Nov. 18, 1903, Mr. Virgil W. Fields, of Graham, Mo., and Miss Lulu M. Rayhill, of New Point, Mo., T. B. Dry officiating.

TALIAFERRO—CAVE.—Married at the West End Christian Church, at Atlanta Ga., Tuesday evening, Nov. 24, Mr. Ernest Hunter Taliaferro, and Miss Ella Hartley Cave, daughter of R. Lin Cave.

FEMPLE—THOMPSON.—Mr. Loren P. Femple, of Colon, Mich., and Miss Downing Thompson, of Malvern, O., were married at the home of the bride, on Oct. 21, 1903, Chas. A. Pearce officiating.

Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

ARMSTRONG.

Addison F. Armstrong, of Kokomo, Indiana, died September 26, at the residence of his daughter and only living child, Mrs. Thomas C. Howe, in Irvington, Indiana. Mr. Armstrong had for a number of years been in ill health, having sought relief in various places, and had in 1899 made a trip to Karlsbad, Austria, in hope of improvement. He, with Mrs. Armstrong and his daughter's family, had been spending the summer months by the lake shore near Harbor Springs, Michigan. The family returned to Irvington, Saturday Sept. 19, after which Mr. Armstrong began to fail rapidly, apparently suffering no pain and slept peacefully away without a struggle, a week later; a fitting end of a righteous life. A devoted husband and father, loved by all who knew him, a successful man of affairs, of spotless integrity, a clear headed optimist, a Christian gentleman and citizen—this the epitome of Addison F. Armstrong's long and useful life.

Mr. Armstrong was born in Clinton County, Ohio, in 1833, and belonged to a large family. The family removed early to Pennsylvania and later to Howard County, near Kokomo, Indiana. His early life was like that of many another of our sturdy western men, little schooling, then a school teacher, then read law before embarking in the Hardware business in 1855, which was for the remainder of his life his vocation. Kokomo was then a little western village of the wilderness almost. He saw Kokomo grow and was a large factor in its prosperity until it has become a thriving city. His firm also grew with the county until at his death, this institution of which he was president and senior member, is one of the soundest commercial enterprises in all central Indiana.

He was a member of the first Common Council of Kokomo aiding in the organization of the city and represented the first ward in that body for eight consecutive years. In politics, he was always a supporter of democratic principles. He was, as a democrat, elected to the State Senate from his district, in 1870, overcoming a large adverse party majority. He served through three terms of the Indiana General Assembly. He was a candidate for congress in 1876. He took part in the organization of the Main Street Christian Church, of which he was a most active supporter until his death. For many years he was a member of the official board. At all times he was a heavy contributor to every local church enterprise and ready to further its interests both with his time and his money. His sympathy, however, extended beyond the local congregation. For many years he took an active part in all the missionary enterprises of the church and he gave largely of his ample means to assist the Foreign and other societies.

He long ago became deeply interested in Butler College, which, he believed, had a great mission among the disciples, and for the general educational interests of Indiana, feeling that its endowment and strategic position at the state capital offered an opportunity not enjoyed by any other of our colleges. He became a member of the Board of Trustees fifteen years ago, and for the last nine years of his life he was president of that board, refusing re-election last spring because of ill health. He showed his faith in the college by endowing the chair of Germanic Languages, with \$20,000. Few outside of his own immediate family knew how much his heart was in the affairs of Butler College.

In 1862, Mr. Armstrong was married to Miss Mary S. Brandon, who survives him, and who has shared equally with him, all his interests and activity in city, church and college. From this union were born two children, one a son who died in infancy, and a daughter now Mrs. Thomas C. Howe, of Irvington, Indiana.

When Mr. Armstrong lay in state at home, the flags of the city were placed at half-mast and on the day of his funeral, the city schools were dismissed out of respect for him, who for so many years was a leading member of the city school board, and who had done so much to further the well-being of Kokomo schools. The funeral was conducted by; John H. MacNeil, pastor of the Kokomo church Mr. Choate, pastor of the Congregational Church, assisted, as did Pres. Scot Butler of Butler College. Resolutions from the official board of the church were read by Mr. Wolf of that board, and the resolutions of the Butler board, who were in attendance, were read by Mr. Hilton U. Brown, President of that body.

Mr. Armstrong was a rare man. He was clean in thought and life; of even temper, quiet speech and deliberate action. He loved books and travel, but above all, he loved his fellow-man. While he was in a high degree successful in his business ventures, he carried into realization in his life the old proverb: "A good name is rather to be desired than great riches." Wealth acquired by unworthy means

he fairly scorned with all the ardour of his earnest soul. He believed in the goodness of his fellow-men and if now and then he knew he had been deceived, he thought he was the gainer in those where his faith was not misplaced. His death brought a sore loss to his family, his city, his church, his college. But to those who sorrow for him, the consolation comes in the thought that it is well with him and the world is better for his having lived and striven.

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A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

WORLD'S FAIR MARCH 1904.

Mr. John C. Weber, director of Weber's Military Band of Cincinnati, known as the "Prize Band of America," has composed the St. Louis World's Fair March 1904—and dedicated it to the Louisiana Purchase Exposition. It will be distributed through the passenger department of the B. & O. S. W. R. R., World's Fair Route, at 10 cents per copy.

The music is in sheet form, arranged for the piano, being very handsomely gotten up, with highly illuminated title cover. Mr. John C. Weber is not only a great Musical Director, but he has written some very catchy and popular marches. The St. Louis World's Fair March is his latest success, and will add further to his fame.

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I have given my whole heart—not half of it.
—Alaskan Indian Chief.

Christ seeketh your help in your place.
Give him your hand.—Rutherford.

Be ashamed to die until you have gained
some victory for humanity.—Horace Mann.

God estimates us, not by the position we are
in, but by the way in which we fill it.—T. Edwards.

Sunday is like a stile between the fields of
toil, where we can kneel and pray, or sit and
meditate.—Longfellow.

The will of God will be done; but, oh, the
unspeakable loss for us if we have missed our
opportunity of doing it!—Brooke Foss Westcott.

The proof of the divinity and absoluteness
of our religion is its capacity of constantly re-
newing its fires of love and enthusiasm at the
cross.—W. G. Jordan.

They who tread the path of labor
Follow where my feet have trod;
They who work without complaining,
Do the holy work of God.

—Henry Van Dyke, D. D.

And yet the doing is ours, not His. He in-
spired it, we wrought it out. He quickened,
but we brought forth. His the heart beat, but
ours the hand-stroke; His the influence, ours
the effluence.—George C. Lorimer.

The distinction between Christianity and
all other systems of religion consists largely
in this, that in these other, men are found
seeking after God, while Christianity is God
seeking after man.—Thomas Arnold.

My Master and my Lord!
I long to do some work, some work for
Thee;
I long to bring some lowly gift of love
For all Thy love to me.

—Hetty Bowman.

The lack of brotherhood among believers
themselves has paralyzed the Church in front
of the skepticism and immorality of the age;
but when we go back in simple faith to the
one great fact of our redemption, we shall be
both brought into closer fellowship with each
other, and stimulated to more tender regard
for the salvation of men.—Wm. M. Taylor.

How easy it is to tear a piece of paper along
the line in which it has originally been folded!
How easy it is for a second temptation to
overcome when the first has been yielded to!
A sin that has once gained the victory over
our moral nature has put a fold, as it were, in
that nature, and destroyed its straightness
and smoothness, so that when the same
temptation comes a second time, it seeks the
weak point which it had formerly made, and
along that line of least resistance we are
turned from our righteous principles and
strong resolutions.—Hugh Macmillan.

Father, as Thou wilt, not as I will, for Thou
knowest best, and Thou art Love! Amen!

Family Circle

The Little Blue Bonnet.

By Caroline Miles.

Dainty blue and trimmed with lace
Grandma made a small sunbonnet.
Not a head about the place
Was quite small enough to don it;
Yet we oft heard her repeat
As her work progressed upon it,
"Won't our darling one look sweet
When she wears this tiny bonnet?"

The blue bonnet was for one
Far away, a wee granddaughter—
Grandma's sewing fondly done
Showed what baby's life had brought her;
"Sweetheart's skin so soft and fair
Would be burn'd without a bonnet,"
So she made for her to wear
This of blue with lace upon it.

But one day as grandma sewed
All unseen there came an angel
Whispered of a blest abode.
Smiling grandma answered, "'Tis well."
Dainty blue and trimmed with lace,
But unfinished lay the bonnet;
Nobody about the place
Had the heart to sew upon it.

So to baby it they bore,
Just as she had worked upon it,
And the child now child no more,
Smiles when'er she sees the bonnet:
"It was made to keep my face
Free from sunshine, this sweet bonnet;
But I pray, like hers, my face
May e'er keep the sunshine on it."

How Billie's Father Found Peace.

Billie and his father were following a foot path through the dwarf cedars and scrubby underbrush across Sandy Hook. The path wound in and out over the ridges, and Billie had to trot briskly to keep his father in sight. Robert Sloan was a tall man, and he strode along with bowed head through the warm, sweet stillness, without apparent regard for the patter of the bare feet behind him, but, when once it paused suddenly, he turned and looked back.

One week before, Rachel, his wife, had died, and with her went the strength of his strength. His rough sun-browned face was shadowed with bitterness as well as grief, for his thoughts were bitter. Rachel was too young to die; it seemed too hard, too cruel. She had been so much to him. She was too good for him; but it was all so sudden. He had not thought her very ill; he could not get used to it. All this he felt, rather than thought. All the week he had been trying with the energy of a strong will to work out his grief.

Nothing was of any use, however. All his familiar occupations—clam digging, fishing, gardening, everything customary—had become blank and unbearable. He had tried to-day to escape from the familiar, but it was habit, after all, that had brought him across to the Hook, where he had been every year for plums. He had never brought Billie before; but the boy had looked so longingly from the shore, that, partly to make a difference, partly to please the child, he had taken him into the boat. Billie was too young to understand, he supposed, but how little the boy seemed to care. He had cried at first, to be sure, and his father had held him on his lap and absently dried his tears. But since then he had apparently been happy in his play.

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Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

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The neighbors had been very kind; had kept Billie several nights, and given him cake enough to make him sick, and Billie had eaten it and never mentioned his mother. But then he was only a child.

The father did not guess that behind him, under Billie's old straw hat, the little brown face, so like his own in every feature, grew almost as sad, though not as bitter, as his own, whenever it was not kindled at some new discovery; nor did he see the steady blue eyes twice fill with tears, which Billie hastily dried on the sleeve of his blouse. When his father looked back, Billie was whistling and flourishing a switch.

As they went on, every time they came up out of a hollow the low murmur of the ocean, which formed a background for the silence, swelled a little, until at the edge of the cedars a sudden wind flung the sound full upon them. As he looked he heard a boom and a low, swift, singing noise, and far out at sea a great column of water spouted up.

"Oh! what's that, Dad?" he cried excitedly.

"That's a shot from the big guns at the testin' station," said his father. "Pretty soon you'll see another." He spoke quietly, but he was oppressed with a sudden sense of the world's carelessness of his sorrow. No one cared except himself; everything was going on just the same.

They had turned northward along the wide, grass-grown beach. Billie had to run over to the water's edge and back. More and more ships kept coming in sight. Twice they heard the big guns boom out again.

Then, after walking a long way, and passing the bare plum bushes unloaded by other gatherers, they reached a place where the dark blue fruit hung almost as thick as grapes.

It was very exciting, for the fullest bushes were always a little farther on. Besides eating a great many plums, Billie filled his basket twice and emptied it into his father's big one. "Ain't they beauties, Dad? We've almost got it full, and ain't there a lot?

Won't mother?"

The sentence ended abruptly, and the man, who had been only half listening until the last word struck his heart, turned quickly. Billie had disappeared. The father, his face sharp with grief, stood up and walked over to the nearest plum bush. Behind it, where he had flung himself down in the sand, lay Billie, one hand thrown out over his head, his whole little body shaking in a passion of sobs. Dropping on the sand beside him, his father lifted him without a word. As he clasped the quivering child, and felt the rapid heart beats against his own, a great wave of tenderness rushed over him. Before it the hard, dead weight of his grief changed like an ice-bound stream at the touch of spring; it swept through him in a mighty torrent, but it was no longer frozen and death-like. He spoke gently. "Why, Billie!"

The boy had been struggling bravely to quiet himself, but at his father's words he burst out, "O Dad! she isn't there—she can't have any!"



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The father was almost frightened at the strength of the boy's grief. "Hush, Billie! She's very happy, you know; she don't need any o' these."

"But I want her to want them," broke in the child passionately; and Robert Sloan bowed his head against the rough little head on his shoulder.

The touch of his father's tears quieted Billie, he had never thought that men could cry. His arm stole up around his father's neck, and presently he sobbed, "I didn't mean to cry, Dad. She said not to, and I haven't hardly any but at nights. She doesn't like us to cry, I guess."

Then for a long time they sat in silence, growing calmer, and the low roar of the ocean was the only sound. At last Robert raised his head and saw the sky golden in the west. "We must go home, son."

They struck directly across through the gathering gloom of the cedars. The father led the way with the heavy basket on his arm; and he was so silent that Billie vaguely feared the comfort of his new fellowship was vanishing.

He could not see how all the bitterness had gone from his father's face. Finally he seized the great brown hand and said wistfully, "Dad, will you tuck the covers in to-night?"

"Yes, Billie," his father replied,

looking down at him with a smile that satisfied Billie completely.

In the boat he snuggled close to his father while they drifted homeward before the fainting breeze; and Robert Sloan, with his arm about his boy and a new peace in his heart, looked up at the darkening hills and the glowing sky.—*Isabel McKinney, in S. S. Times.*

A Preacher's Farewell.

A country minister in a certain location took permanent leave of his congregation in the following pathetic manner:

"Brothers and sisters, I have come to say good-bye. I don't think God loves this church, because none of you ever die. I don't think you love one another, because I never marry any of you. I don't think you love me, because you have not paid my salary; your donations are mouldy fruit and wormy apples and 'by their fruits ye shall know them.'

"Brothers, I am going away to a better place. I have been called to be chaplain of a penitentiary. Where I go ye cannot come, but I go to prepare a place for you, and may the Lord have mercy on your souls. Good-bye."—*Exchange.*

Shylock Up to Date.

An old Jew attended a meeting called to settle the affairs of a merchant who had failed for a large amount. The merchant stated the situation to his creditors—that his liabilities were \$100,000 and his assets absolutely nothing.

"Who owns the house in which you live?" asked one creditor.

"My wife," was the reply.

"And that farm in the country?"

"My daughter."

"And the store over there on the corner?"

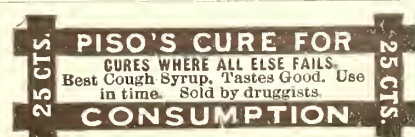
"My son owns that gentlemen, and I must reiterate, that I have nothing, nothing except my body, which you can divide among you."

"Vell, shentlemen," spoke up that thrifty son of Abraham, "if you do dot, I speaks right now for his gall."

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The Cracker Barrel Diplomat.

By W. D. Nesbit.

Lawzeel the things that's on my mind,
To ponder an' debate!
I wonder if I'll ever find
The time to get them straight.
I hadn't more'n half-way got
The Philippines arranged
Than in a minute—like a shot—
The Asyun maps were changed.
I sometimes think
A fust-class plan
Is, let things run
The best they can.

The bold Bulgarrian an' Turk,
They quarreled an' they fit.
I'd only got my mind to work
When they—by jinks, they quit!
The English—I ain't figured out.
If they should drop free trade.
They need our goods, beyond a doubt—
An' they are foreign made.
I sometimes say
It's just as well
To let things run,
An' time will tell.

Then there's the Cuby question. Why,
Some say it means a loss—
This reciprocity—but I,
I say, let's recipross!
An' now we're mixed with Pannyma.
Where that canal's to be.
Some says it's all again' the law—
In fact, it puzzles me.
It's just as long
As it is wide.
It seems to me,
To let things slide.

There's Cuby, Chiny, Pannyma,
An' Turkey an' the rest—
I've got to take 'em—done or raw—
An' let my mind digest
These questions, till it's all made up—
An' when I say my say
Somebody's sure to interrupt
With, "What's eggs wuth to-day?"
I don't know but
The wisest plan
Is, let things run
The best they can.

—In *Globe-Democrat*.

A Queer Coasting-Party.

It was Evelyn's first visit to California. Uncle Fred lived near the Sierra Madre Mountains, and the ride from the station took them up and down some very steep hills. Evelyn was tucked into the back seat between her cousins, George and Alice.

"These are the foot-hills of the mountains," George explained, as the horses began climbing another long slope. Evelyn drew a deep breath as she looked off toward the high mountain range in the distance, and then at the sparkling stream of water that went dashing over a rocky bed not far from the road.

"It's beautiful," she exclaimed, and then after a moment she added, "but don't it seem queer to have it always summer? The greatest fun we have is coasting. I don't see how any boy or girl could get along without that!"

Then George and Alice both spoke at once. "But we do coast," they said. And then they laughed merrily at Evelyn's look of astonishment.

"I don't see how you can coast without snow!" she exclaimed.

"You shall see," said Uncle Fred, as he turned the horses and drove toward a rambling house.

After that Evelyn forgot all about the coasting in Aunt Fanny's greeting, and in all the interesting things the children began to show her about the place, to say nothing of the delicious supper, which was soon ready for them.

George was determined that Evelyn should not go back to Minnesota with the idea that there was anything in that state which was ahead of California. So one morning he suggested to Alice that they get up a coasting party for that afternoon. Evelyn listened with very wide-open eyes, and was inclined to think at first that they were joking her. But they finally persuaded her that they were in earnest, only they would not tell her how or where they were to coast, and you may imagine that she was about as curious a girl as could have been found in all California for the next four or five hours.

George had disappeared, "to drum up the coasting-party," as Alice explained, and he did not come back until noon.

"They'll be here by two o'clock," he announced upon his return. "I asked Will Baldwin and Mamie, and Ned and Esther Green. It's better not to have too many on the hill, and they can all come."

"Let's go out and get the sleds ready," said George, and off he ran to the shed, with two girls following close to his heels. Evelyn's wonder grew with every minute, and it was only when George came out of the shed dragging a real sled that she felt thoroughly sure that it was not a joke, after all.

The sled which George brought out was not quite like those she was used to, but it was so much like them that she would have called it a sled at once, even if she had come upon it unexpectedly here in California. The runners were twice as broad on the bottom as those on her sled at home, and they were made from smoothly polished wood without any steel. The top of the sled had several crosspieces instead of one board. The back piece was wide enough for a seat, and those in front were far enough from it for the feet to rest upon. At the side of the sled was a stick which George explained was used for a brake to check the speed of the sled when the hill was too steep.

"Now for the hill!" exclaimed George, when the others came; and taking the sleds under their arms, off they started.

A ten minutes' walk brought them to the top of a long hill, which sloped away as if it might have been made expressly for coasting, and down its entire length Evelyn could trace a shining path but little wider than the sleds which they carried. But it was not a path of ice or of snow; it was just grass, yellow and glistening in the sunlight, and it looked as smooth and as slippery as any ice could look. And

then Evelyn began to comprehend.

Of course the track had not always been there on the hillside, because all about them the same glistening, yellow grass stood waving at them in the breeze. During the forenoon the boys had been out and "made the track."

George went down first, to "show Evelyn how," and then as soon as George's sled was well out of the way, she was spinning down the hill after him.

It was really wonderful how fast the sled could go, and Evelyn, who had had the use of the brake explained to her, found it necessary to use it.

"Just think of coasting, mamma," said Evelyn that night, "when it is so warm that even a sunbonnet is a burden!"—*Julia Darrow Cowles, in Youth's Companion.*

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With the Children

By J. Breckenridge Ellis

I wrote to Bro. F. M. Rains, Sec. of the Foreign Christian Missionary Society, and to Mrs. J. K. Hansbrough, Sec. the National Benevolent Ass'n of the Christian Church, asking each to tell us of some orphan whom we may be able to support. Bro. Rains writes from Cincinnati (I quote just enough for our purpose, so if it doesn't sound flowing, you will understand it is not his fault, but mine); "I have read 'With the Children' with much interest. I think the orphan plan of the Advance Society an admirable one. Miss Kate T. Johnson has just taken into her home a little girl whom she desires some one in America to support. The cost of supporting one of these girls is \$35 a year. She has 10 or 12 in charge now. This is in Tokio, Japan. If you could not raise that much, why not adopt one of our orphans in Africa at \$12 a year? Let us know what you wish, and we will procure the name, photo, and full particulars."

Mrs. Hansbrough writes of an orphan now in the Orphan Home of St. Louis. She says: "We have a dear little fellow whom I think would suit the Advance Society, exactly. About a year ago our matron was telephoned that there was a child at the Union Station for her. We were expecting an orphan on that train, so Mada, the girl, was sent after him. She brought him out to the Home, but had scarcely arrived when another message came that another child was waiting for us at the Union Station, and it was this second child who had been expected. The first child was a mystery, and no one knew why he had been sent. The matron examined his clothes, and pinned under his sailor collar was a piece of white cloth, on which was written, 'Joseph Adams, Age, four years.' There was no mention of parents, or place of birth. Inquiries were made. The matron of the Union Station said the conductor told her a man had put the child on the train, asking that it be sent to the Christian Orphans' Home at St. Louis. He had often brought orphans that way, so had asked no questions. He did not particularly notice the man, and could not even tell at what station the child had been put on the train. That is all we know of this orphan whom we call 'Little Joe.' He is a very lovable, bright child, and if the Advance Society could see him, they would fall in love with him. With kindest regards—Success to the Advance Society." (Which if not flowing as much as you think it should flow, remember I have condensed and omitted; and we thank both secretaries for their interest).

Last week I reported that we had \$16.05, so we are safe on an African orphan, but I prefer a United Stateser—don't you? If we could just raise enough to support this little boy in St. Louis! Wonder if we could? It will cost lots more than we have raised. I have written for the very lowest figure, and if it can't be raised, we'll have to look elsewhere. All of you have not responded; and why don't

you older people who read this, send us something? Try to want to and then do it.

Nannie D. Chambers, Richwood, Ky.: "I did not forget my verse this time, so send my report. Beryl Dinsmore, I appreciate your sympathy very much. I could have cried, too, but I just wouldn't, although I felt dreadfully at first. The plan about the orphan is splendid; Jean, Grandma and I send \$2. I hope all will give; if each gives only 10 cents, it will make several hundred dollars." (Each never does a thing like that. Now we have \$18.05).

Edna Bear, Iberia, Mo.: "I sent my report last quarter, but did not see my name on the Honor list. I am glad you make us keep strictly to the Advance Society rules; I find them a great help to me, but making out the report is hard. I was taken sick four years ago, and have not been able to attend school since. I hated to give it up. I like blue and old gold."

Earl Bundy, Madrid, Ia.: "I have been watching the Advance Society column for some time, and have decided to join. What are the rules? I intend to be at the Exposition." (Bible verse each day; and each week, 5pp. history, 30 lines poetry, quotation from a standard author; keep report in note book).

Emma S. Bland, Grayson, Mo.: "I am glad to write this time because I can ask you to put my name on the Honor list." (Put on last week). "The man that lived on our place lost all he had in a fire," (Emma S. lives on a farm) "so grandma, mamma, and my little cousin and I have been sewing carpet rags for the lady's carpet. It was very new to my cousin and myself so that made it very interesting." (When you have sewed carpet rags as long as I have—but there's no use discouraging anybody. Speaking of Grayson reminds me that the other day two Advance Society members from Grayson whom I had never seen, came to see me. You have all seen about them on this page—Grace and Evelyn Hord; and they brought a dollar for the orphan fund, too. We had a very pleasant conversation; they told how they kept house, and we compared notes on cooking, and I wouldn't have taken a dollar for the visit; that brings us \$19.05).

Ada Miller, Sprague, Mo.: "I am working on my 3rd report, quarter. The history rule is the only hard one. I send 25 cents for the orphan, and should be glad to send more. I wish great success to this undertaking." (\$19.30—watch it grow!)

Sarah Naylor, Parkville, Mo.: "I am ashamed to write without a report. I kept the rules 7 weeks and forgot my Bible verse; began again and hadn't missed a single rule for 5 weeks and forgot again. I haven't missed the verse reading since, but neglect some other rule from week to week. I'm going to school and have the best teacher you ever didn't see. Her name is Miss Vesta Kahn. I tried to get her to join our society, but she says she hasn't time." (Oh, tell her she Kahn find time). "Ethel Searcy is my seatmate; she is just as nice as ever, growing tall and better looking all the time. Inclosed find \$1.00 from me and grandma for our orphan. I'll have a report

to send in 12 weeks if nothing interferes." (Don't you interfere and we'll get the report. We are proud of your keeping on trying. And of the dollar. \$20.30). "Old gold and blue are pretty society colors. You asked about the New Home Shaft. The mine is about 250 feet deep. The coal is 5 feet through. Quite a town is being built up now, consisting of 50 houses. The town is situated in a very pretty place." (Well, a town of that size, you could just put 'most anywhere). "A switch has been started from the shaft to the Frisco road; distance, about 3 miles. I am 15 and hardly have time for anything but my school work."

Nov. 13: "You kindly offer to outsiders the privilege of helping the Advance Society in the case of the orphan. Not being able to give much more than the nickel, and being very anxious to have a share in the work, four of us join together in sending a dollar, asking God's blessing upon it, though it is so little. We do not want any names in the paper, but just that the money be used for the orphan cause; or failing that for some other of Christ's work." (Fail? But we'll not fail! So said Lady Macbeth, and so says the Advance Society. Here are \$21.30 toward our orphans and I hope by next week to be able to report more. Can't we make it at least \$35? I believe we can. Let us all believe it. All you have to do is to exercise faith and pay your money.)

Plattsburg, Mo.

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C. W. B. M. in Missouri.

The following auxiliaries are entitled to a place on last year's roll of honor: Montgomery, Slater, Lawson, West Plains, Lee's Summit, Central (St. Louis), Lamonte, Fourth (St. Louis), Lexington, Gower.

The conditions for place on roll of honor for 1903-04 are the same as last year.

1. Auxiliaries must report every quarter to state secretary.

2. Must observe C. W. B. M. day.

3. Must send at least 30 cents per member, each quarter to general fund.

4. Must send at least 15 cents per quarter to state treasurer for state work.

Let us have a longer list next year.

If the sisters want Missouri to go forward, they must send us money for state work. That is the fund which develops new workers and larger giving in old ones. At the Detroit Convention, the question of making the five cents per month for state work, a condition of membership in the auxiliary was discussed freely.

Some of us thought our auxiliary sisters ought to vote on the matter, and so the question will be before the auxiliaries soon. We know all of the progressive ones will be most heartily in favor of paying the 15 cents a month, in place of 10. Indeed a greater proportion of our sisters are doing so now.

A donation to state work of \$5 from a brother at McGirk, Mo., is most acceptable.

The young ladies' missionary circle at Carrollton have sent \$25 for Mattie Burgess' salary.

The "aid" at Cowgill have sent \$5 for missions where most needed. C. W. B. M. day next. Send to Indianapolis for helps.

Every one who names the name of Christ, voluntarily accepts, not only the cup of salvation for himself, but the responsibility of doing his utmost to evangelize the world, or, he stands before the world, an "unworthy servant." Various other avenues are offered by the churches; the work of the local congregation, the Bible-school, the Home and Foreign societies, the Christian Woman's Board of Missions etc. Through the latter, the Master himself has placed upon every woman especially, the responsibility of doing something. First and best, give yourself, your presence, your purse, your prayers. Not one woman, able to give 15 cents a month is debarrd from doing this by identifying herself with the local auxiliary. A few may be unable to attend the monthly meeting, because of home and business duties. Even these can give their memory, and the influence of their names for this beautiful and well tried missionary effort.

From each one a money offering, according to her ability and love is expected, on C. W. B. M. day the first Sunday in December. We trust this will be a great year for the work of our young people. Our board have concluded that the small Junior Societies must have a chance to win a certificate as well as the large one. Heretofore, the society making the largest offering, received the certificate. The small bands had no hope of winning it. This year in the Young People's department, two certificates are offered. One to the society making the largest offering through the C. W. B. M. and one for the society making the largest offering per capita. All have a chance to win the latter, no matter how few in numbers they may be. These certificates are worth winning. We were very proud of last year's—won by the First Church Juniors of Kansas City—as it hung at the C. W. B. M. headquarters at Detroit, and was viewed by hundreds of people.

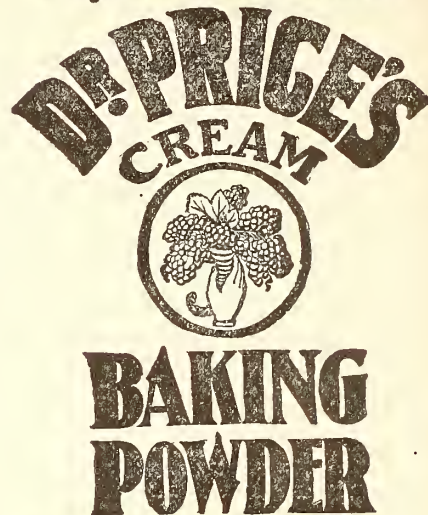
Every society that returns its report card promptly each quarter to Miss Mollie Hughes—will be placed on the "roll of honor," of Young People's department.

MRS. L. G. BANTZ.

St. Louis.

DEAR SISTERS OF C. W. B. M. IN MISSOURI:—Those of you who were at the state convention in Columbia, will remember the joy and enthusiasm with which the women took up the work for the year as planned by our board.

Fifty Years the Standard



Improves the flavor and adds to the healthfulness of the food.

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The largest of this was the support of Bro. Alderman and family in Monterey. Immediately following came the news that, with him, life's sun had gone down at noon. For us the grief and loss; for him the eternal gain. He literally laid down his life for the cause, and speaks even more forcibly now than while yet with us. "Being dead he yet speaketh." The Mexico work will still be ours. Bro. Alderman's successor must be supported and the privilege of doing that is ours. May I urge faithfulness in all things? You have probably received Sister Bantz's letter asking for a general observance of C. W. B. M. day. It is a strong, earnest plea, full of excellent suggestions which I hope will not be disregarded. It also tells us news of Missouri's success in the work that should cause our hearts to sing for joy. Not as having already attained, but as going that way. It would gladden our hearts more than you know if every auxiliary in the state would observe C. W. B. M. day. Once more let me ask that you be faithful in this and all things.

MRS. M. M. GOODE, Pres.

\$5,000 in the Jamaica Relief Fund!

I am glad to be able to announce that a little over \$5,000 has been received to date, Nov. 18, for Jamaica Relief. And now the fund should be brought up to ten thousand dollars. Churches and individuals all over our broad land that have not yet contributed should do so—that this Jamaica Relief Fund may be added to week by week until the \$10,000 is reached.

C. E. Randall, in a letter just received, writes of the destitution and suffering among our brethren on the island. And five or six months must yet elapse before they can expect return from the soil. We must tide them over the next few months, sustain, encourage and help them to start in life again. This is a work of mercy which cannot fail to appeal to all. And the chapels must be rebuilt. This work of building will soon be commenced and the people given work on these buildings, and hence relief.

Do not feel that because five thousand dollars has been reached that this work is done. There are hundreds of churches which have not yet contributed to this fund which will gladly raise and send an offering now, to the end that this Jamaica Relief Fund may be increased week by week until ten thousand dollars is reached. We should not raise a less fund than this.

Send contributions for Jamaica Relief to Helen E. Moses, Sec., 152 East Market St., Indianapolis, Ind.

C. C. SMITH.

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MORNING PRAYER.

(A Hebrew Melody.)

O Lord! my life was known to Thee
Ere Thou hadst caused me yet to be,
Thy Spirit ever dwells in me.

Could I, cast down by Thee, have gained
A standing-place, or, if restrained
By Thee, go forth with feet unchained?

Hear me, Almighty, while I pray,
My thoughts are in Thy hand alway,
Be to my helplessness a stay.

O may this hour Thy favor yield,
And may I tread life's battle-field
Encompassed by Thy mercy's shield.

Wake me at dawn Thy name to bless,
And in Thy sanctuary's recess
To praise and laud Thy holiness.

—*Jehuda Halevi.*

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BOOK BARGAINS

...FOR CHRISTMAS...

**We Are Going to Move So Are the Books,
and They Must Move First.**

The plans have been drawn for the new building of Christian Publishing Company, to be located on Pine Street, near 27th Street. We expect to be in our new quarters before this time next year. We have an immense stock of books which we must dispose of before removal day. To do this, we have determined to begin at once, now at Christmas time, and to make prices so absurdly low as to insure the rapid reduction of our stock.

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For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	717
EDITORIAL:	
Elements of New Testament Evangelism.....	719
An Associate Membership.....	719
The Joplin Meeting.....	720
Editor's Easy Chair.....	721
Notes and Comments.....	721
CONTRIBUTED ARTICLES:	
Man's Place in the Universe. William Durban.....	722
De Profundis (poem). Thomas J. Clark.....	723
The Blessed Man. G. F. Assiter.....	723
Our Best Church Hymns. W. E. M. Hackleman.....	724
A Notable Centennial. F. D. Power.....	726
Some Neglected First Principles. Harry Granison Hill.....	727
Japan's Singular Experiment. Fred E. Hagan.....	727
NEWS FROM MANY FIELDS:	
Indiana.....	728
Maryland, Delaware and District of Columbia.....	728
Nebraska.....	728
Washington State.....	728
New England.....	728
Virginia.....	729
Texas.....	729
Georgia Convention.....	729
THE SUNDAY-SCHOOL.....	730
CHRISTIAN ENDEAVOR.....	731
MIDWEEK PRAYER-MEETING.....	731
OUR BUDGET.....	732
CORRESPONDENCE:	
The Joplin Meeting.....	734
My Ebenezer.....	735
Hiram College News.....	735
A Special Appeal.....	735
The Growth and Character of our Churches in Australasia.....	736
A Year's Missionary Record.....	737
Echoes From Boys' and Girls' Rally Day.....	737
College Men for the Orient.....	737
Missouri Bible-School Notes.....	741
EVANGELISTIC.....	738
CURRENT LITERATURE.....	740
THE QUIET HOUR.....	741
FAMILY CIRCLE.....	742
PUBLISHER'S DEPARTMENT.....	745
WITH THE CHILDREN.....	747

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CHRISTIAN PUBLISHING CO., - St. Louis, Mo.

1904

THE CHRISTIAN

1904

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ON THE

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THE CHRISTIAN EVANGELIST

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Current Events

We Americans are so sure that the recent Alaskan boundary decision gave us only our just dues, that it is interesting to note the grounds of the almost unanimous Canadian protest. In the December issue of "The World To-day" an able Canadian writer gives what he calls "A Canadian View of the Alaskan Award." He gives three reasons why the Canadians are sure they are right: First, the fact that the United States declined to submit the question to arbitration before an impartial tribunal, but preferred to submit the original treaty for interpretation to a board representing the two parties to the controversy; second, the fact that men connected with the administration were selected to represent America on this board; third, the fact that, when the Americans had won over the Chief Justice of England to their view of the case, the two Canadian members still protested. One is surprised to note that, if this writer correctly represents the case, Canadians do not think Canada is entitled to the disputed territory because a reasonable interpretation of the treaty defining the boundary gives it to her, but base their protest solely upon the manner in which the United States and Great Britain have proceeded in settling the dispute. We do not for an instant doubt the good faith of our Canadian neighbors in making their claim to the disputed strip, but (from our point of view) the case looks so plain in our favor that we would be interested to hear the Canadian arguments on the merits of the question. In 1825 a treaty was drawn between Russia and Great Britain as the sovereign powers respectively of Alaska and Canada. This treaty defined the boundary between the two dominions in terms which were not at that time considered ambiguous. Only one interpretation was placed upon them by both parties, and the British and Russian maps agreed. Later, the United States bought Alaska and succeeded to whatever had been conveyed to Russia by the treaty of 1825. Still the maps were unchanged. Russia, Great Britain and the United States all agreed on the location of the boundary line, and upon that basis the purchase was made. But now after seventy-five

years, Canada conceives the idea that the terms of the treaty of 1825 might be differently interpreted to her advantage. The case reminds one of the announcements which appear periodically in the newspapers, to the effect that the discovery of some land patent a century or two old shows that some family, which had never suspected its good fortune, is the rightful owner of several square miles in the heart of New York or Philadelphia or St. Louis. But somehow nothing ever comes of these belated discoveries.

It is not really a matter of much consequence, but the revolutionists in San Domingo have completed their successful campaign by capturing the capital after a siege and bombardment. President Wos y Gil and his cabinet have taken refuge on a German gunboat. Most of the foreign consulates are being guarded by marines. Minister Powell, representing the United States, has refused to recognize the provisional government—a somewhat striking contrast to the promptness of the administration in recognizing the new Republic of Panama. The cases, however, are widely different. The revolution in Panama had some meaning and value to the world. It was obviously to the advantage of world-wide commerce, since it seemed to be the only means of clearing the way for the construction of the canal. Even that minority of foreign opinion which criticizes the President for recognizing Panama is either secretly or openly glad that he did so. But as to San Domingo, nobody outside of the island cares whether it is ruled by one or another military dictator. Its republican form of government in any case is purely nominal. Every revolution, of course, raises its sonorous war-cry about liberty and honor, but neither of these has anything to do with the matter. It is all a grab for the spoils of office, so far as the leaders are concerned; for their followers, there is, perhaps, a succession of vain and broken hopes that the next administration will be a little better than the last. Why should the civilized powers take the side of one faction against another, further than to see that certain rules of the game are not too flagrantly disregarded? San Domingo narrowly escaped annexation to the United States in 1870, under General Grant. A treaty to that effect was

negotiated and signed, but was killed in the Senate by a tie vote. The United States was, perhaps, more fortunate than San Domingo in that event, but some day the civilized powers will grow tired of watching these children play their game of government so roughly and will make them stop breaking their toys.

The Cuban Senate has approved a bill for the establishment of a lottery to be controlled by the government for the raising of public revenue. Such things as this remind one very forcibly that Cuba is an infant republic in more senses than one. Its government is new among the family of nations, and its people are new in civilization. If they were not, they would not talk about enriching themselves with a lottery. Setting aside the moral phase of the question—and everyone knows that a lottery is a demoralizing institution because it fosters the gambling spirit and is a foe to sober industry—the thing is so foolish, so utterly puerile, that the approval of it by the Senate comes as an unpleasant reminder of Cuba's moral and intellectual puerility. A lottery is, of course, tremendously profitable. That simply means that the price of the tickets is not adjusted to the amount of the prizes in true proportion to the chance of winning. If, for example, the prize were equal to a thousand times the cost of a ticket, and each ticket-holder had one chance in a thousand of winning the prize, then it would be fair to the patrons, but there would be no profit in it for managers of the lottery. It would be gambling even then, but fair gambling according to the mathematical theory of probabilities. But that is not what is proposed. It is proposed to establish a lottery for profit—that is, one in which the chances will be against the patrons. The Cuban people, through their representatives, agree to establish—and, of course, to patronize—a concern which will cheat them out of a great quantity of money and will then turn back a part of this money into the public treasury. And this is their idea of finance! Well, we must not be too hard on them. It is not very long since our infamous Louisiana lottery was doing a flourishing business protected by law. A century ago the most enlightened people considered the lottery a legitimate and effective scheme for raising money

It is not surprising that Cuba, under Spanish Catholic control, has not enjoyed the same development of moral ideas which has been witnessed in more favored regions. To this day, the Catholic element, even in this country, is the chief defender of lotteries and raffles. But Cuba will learn.



The report of Fourth Assistant Postmaster-General Bristow, who has been investigating the scandals in the post-office department, was made public last Sunday, together with a comment on it by the President. Mr. Bristow's report is an exhaustive document. The chief facts of the report are summarized by the President in these words: "The investigation made by Mr. Bristow discloses a condition of gross corruption in the office of the first assistant postmaster general, and in that of the assistant attorney-general for the post office department. In the case of the superintendent of free delivery, Machen, the evidence shows that his misconduct began immediately after his appointment in September, 1893. In the case of the general superintendent of salaries and allowances, Beavers, it began soon after he was appointed to that place, in 1897. In the case of Assistant Attorney-General Tyner, it has gone on for a number of years, but it is impossible to say exactly when it began. A melancholy feature of the case is that, with one exception, all the offenders have been for a number of years in the government service." During the ten years through which these frauds have been running, there have been repeated investigations by order of Congress, but so well did the guilty parties conceal the evidences of their crime that each time they escaped detection. One striking fact is that the amount realized by the corrupt officials as the price of their treachery was only a small per cent of the amount lost by the government. The outside parties who paid the bribes took most of the profits. For example, Machen realized \$26,000 from the Groff letter-box fastener which cost the government \$130,000 and was of no use whatever. Beavers received less than \$20,000 for introducing the automatic cashier, which caused the department a dead loss of \$74,000. Barrett received \$6,000 from Arnold for the protection of his get-rich-quick scheme, and Arnold swindled the public out of \$3,000,000. The corrupt officials realized in all less than \$400,000, while the loss to the government must have been millions.



President Roosevelt's note commenting on Mr. Bristow's report is a vigorous document. It will be remembered that he received little encouragement from Postmaster General Payne in beginning this investigation,

and that Mr. Payne made merry over the subject even after all disinterested persons were convinced that there were grave irregularities in the department. Mr. Payne's course at that time was about as wise as that of the engineer who sat on the safety-valve to prevent an explosion. But the President did not allow the Postmaster General to sit on the safety-valve. He opened it wide by the Bristow investigation. Here are some of the President's words which are particularly significant, coming at the end of a strict investigation of a department of his own administration:

"The immediate reformation of the service by the turning out of the offenders is not in itself enough to meet the demands of justice. The cases against both those within and those without the post office department, who by their acts have brought themselves within the grasp of the law, will be pushed with the utmost vigor. Every effort must be made to see that both the delinquent official and the outsider who shares his guilt are punished to the limit of the law. In pursuance of this policy the individuals enumerated have been indicted.

"In no case has the indictment been sought save where the officials of the government were convinced of the man's guilt; and in every case the government will exhaust every expedient in its power in the effort to see that justice is meted out to the offenders.

"On this question, and on all others like it, we can afford to have no division among good citizens. In the last resort good laws and good administration alike must rest upon the broad basis of sound public opinion. A dull public conscience, an easy-going acquiescence in corruption, infallibly means debasement in public life, and such debasement in the end means the ruin of free institutions. Self-government becomes a farce if the representatives of the people corrupt others or are themselves corrupted. Freedom is not a gift which will tarry long in the hands of the dishonest or of those so foolish or so incompetent as to tolerate dishonesty in their public servants. Under our system all power comes from the people, and all punishment rests ultimately with the people.

"The toleration of the wrong, not the exposure of the wrong, is the real offense."



The immediate result has been the indictment of thirty-one persons, ten of whom are officials in the post office department. Another result of the publication of so exhaustive a report will probably be to render unnecessary a congressional investigation. It is to the credit of the administration that it has conducted its own investigation with convincing thoroughness. The political results will be far less than they would have been if the administration had shown any reluctance to have an investigation. Mr. Payne's attitude must be charged against himself and not against the administration. We think, however, that the country at large and the Republican party in particular would not be overwhelmed with regret if Mr. Payne should discover that pressing private duties rendered it impossible for him to remain longer in the public service. Perry Heath, who retired from the office of First Assistant Postmaster-General in July, 1900, is charged with having

received \$20,000 in stock for his influence in having a certain cancelling machine adopted by the department. He is now secretary of the Republican National Committee. His resignation from that office ought to be promptly accepted, whether he offers it or not. If the Republican national organization does not make haste to rid itself of the spoilsmen, its credit will be seriously affected.



Lieut. Hobson has prepared a bill which he wishes to have submitted to Congress, authorizing a vast scheme of naval construction. He proposes an expenditure of \$2,750,000,000 for new vessels during a period of eighteen years. His idea is to make our navy the strongest in the world. Very good. But what would England and Germany be doing while we were carrying out this beautiful scheme? The trouble about this project is, that it is a game which more than one can play, and when everybody plays it nobody wins.



Brevities.

Speaker Cannon has made an important departure from precedent, and a very proper one, in allowing the minority leader of the House, Mr. Williams, of Mississippi, to name the Democratic members of the standing committees.

Senator Morgan has been making one of his famous long-distance speeches on the canal question. His unswerving fidelity to the Nicaragua route is about the only remaining obstacle in the way of constructing the canal across Panama.

The Chicago street car strike has been settled. In most points the settlement is favorable to the company. The wage scale is to be arbitrated if the men wish, and they are offered their choice between two time schedules, neither of which is considered bad. The old employees who struck will be taken back, except those who used violence during the strike.

For several years there has been a stream of emigration from the central and northwestern states to the western provinces of Canada. The volume of this emigration is constantly increasing, and while it is taking from the United States thousands of its most valuable class of citizens—namely, the sturdy and enterprising farmers of the middle west—a corresponding advantage is noted by some in the inevitable Americanization of this part of Canada. We are not nearly so anxious about Canadian annexation as some of our fellow countrymen are, but those who are interested in it can find some satisfaction in the increase of the American element in Canada.



Elements of New Testament Evangelism.

In the last analysis it is not a question of old or new evangelism, of wide or deep evangelism, but of *true* evangelism, which, of course, is the evangel of the New Testament—the story of Christ—told with the illuminating and life-giving power of the Holy Spirit, by men who themselves had experienced its regenerating influence. Let us inquire as to the nature of this evangelism as we see it in actual operation in the New Testament. What are some of its essential elements?

The first and most important element of New Testament evangelism is the wonderful gospel story. There is nothing like it in all the literature of the world, and there is nothing that equals it in winning the attention and in melting the hearts of men. There is no substitute for it. It is the best news human ears ever heard. It is the sweetest song that angels or mortals ever sung. Whoever tells that story, with a tongue on fire with love, wields an omnipotent power. It is the story of the heavenly Father's love, pouring itself out on a sinful world by the sacrifice of an only-begotten Son. It is the story of One who existed in the form of God, clothed with a dignity and glory and majesty which entitled him to the worship of angels, but yet counted not this being on an equality with God a thing to be grasped and held as the chiefest good, but emptied himself, taking the form of a servant and being found in fashion as a man, that he might better reveal the father-heart of God, and open up the way of salvation for a sinning and perishing race. Being rich, he became poor, that we, through his poverty, might be rich.

What other facts possess so much significance, so much dynamic power? They revolutionize one's views of God and of human life. They point out infinite possibilities for the human soul. There can be no true evangelism without much emphasis upon these great fundamental facts to which the apostles and first preachers of the gospel attached so much value.

It may be a question whether there is not a lack, in this respect, in much of our modern evangelism. It may be said that these facts are old and familiar to the people, and that they are weary of them and demand something new. On the contrary, the human heart is crying out to-day, as it always has,

"Tell me the old, old story
Of Jesus and his love."

It is never wearisome except when repeated without force or fervor.

Of course it is not a mere recital of these facts that constitute the preaching of the gospel in New Testament sense. These facts have their interpretation in the New Testament, and it is this interpretation which gives them their vital importance. Not sim-

ply the fact of Christ's birth must be stated, but its significance, as God coming into humanity; Emanuel, or God with us. There is the fact of his sinless life and his wonderful works. How are these to be accounted for? There are the transcendent facts of his death and his resurrection from the dead. What do these facts mean for mankind, as touching the question of remission of sins and their bearing on the future life? His ascension—why was it "expedient" and what is its bearing on the gift of the Holy Spirit and on the future church? The apostles, guided by the Holy Spirit, interpreted these facts both in their preaching and in their letters to the churches. What grander themes for human thought, for the noblest eloquence, than those we find here?

These facts, interpreted in the light of the New Testament, imply certain duties and obligations on the part of the man who accepts them as facts. These commands and duties are of two kinds—those which are necessary in leading an alien sinner from the kingdom of darkness into the kingdom of God's Son, and those which relate to his duties, privileges and obligations as a citizen of the kingdom of God. All this is a part of the gospel. In the New Testament there is no uncertain sound in either one of these departments of duty. There was no emphasis upon one single command to the neglect of others. Men were required everywhere, in the light of these gospel facts, to believe on the Lord Jesus, to turn away from their sins, to make open confession of their faith and penitence, both with the mouth and in the transitional and initiatory act of baptism. They were then to deny themselves all ungodliness and to live soberly, righteously and godly in this present world, growing in grace and in the knowledge of the truth, and bringing forth the fruit of the Spirit in their lives. They were not only required, through prayer and study of the Scriptures, to perfect themselves in godliness, but to co-operate, to the fullest extent of their ability, in carrying this gospel to the ends of the earth.

So much as to the message which constitutes the core of New Testament evangelism. In other articles we shall point out some other elements which enter into the evangelism of the New Testament.

We are in receipt of very frequent inquiries from preachers seeking churches and churches seeking preachers. Sometimes we are at a loss to determine, from the language used, whether a personal answer is desired or an announcement in the CHRISTIAN-EVANGELIST. In such cases, where no stamp is enclosed for reply, we usually assume that an announcement in the paper is desired. Our Ministerial Exchange is freely open to preachers and churches seeking pastorates and pastors.

An Associate Membership.

Recent events have brought into prominence the subject of "associate membership" in our churches, and the question has been raised as to whether the CHRISTIAN-EVANGELIST favors it. For answer, we reprint here the leading editorial of our issue of Jan. 23, 1902. Our position on this point has been a consistent one. We are in favor of any practical plan of holding under our influence those who differ with us on the question of baptism, and of bringing them into co-operation with us so far as the common elements of our faith afford a basis for a common work. Such a plan as that of "fraternal associates" involves no surrender of our plea, and is already in use in more than one church among us. But we are opposed to "associate membership" or any other sort of membership except the one only and original sort into which a penitent sinner enters through faith, repentance and baptism. The two things are distinctly different.

[Editorial on "An Associate Membership," Jan. 23, 1902.]

"What shall be our attitude toward the pious unimmersed?" is a question which demands frequent answer. It would be easy to say, if we believed in baptismal regeneration, that the unimmersed will be unconditionally damned. But we do not believe it. It is easy to put the question aside by saying that God in his mercy may find some way of saving those who have honestly tried to do his will, even though they may not have obeyed him in baptism as we understand it. But this reliance on the uncovenanted mercies is really an evasion. We can, to be sure, leave to God the question as to what will be *his* attitude toward the pious unimmersed, but we cannot evade the question as to what should be *our* attitude toward them.

At a recent meeting of a group of ministers, it was suggested that the best solution for the problem presented by the pious unimmersed, would be to receive them as "associate members" of the church on a profession of their faith in Christ. The chief reasons urged in favor of this procedure were that it would afford a means of keeping in touch with those who would unite with the church were it not that they cannot accept our view of baptism; that it would keep such persons under the influence of our teaching and enlist them in active Christian work under our leadership; that it would be an expression of the recognition which Christian character demands and receives from all of us; and that it would ultimately result in most of these associate members accepting our position fully and coming into regular membership.

It was gratifying to note that in the discussion which this suggestion called forth, there was no disposition manifested to minimize the importance of baptism or to apologize for our in-

sistence upon it. Two questions were raised with regard to the suggested "associate membership." First, would the plan be out of harmony with the New Testament authority upon which we depend absolutely for the model of the church? Second, if not in conflict with authority, would it be expedient?

First, is it contrary to the New Testament? Of course the New Testament contains no suggestion of anything like an associate membership—any more than it does of an Endeavor Society or a Christian Woman's Board of Missions. In New Testament times the class did not exist which the associate membership is designed to reach—viz., those whose Christian character and faith in Christ are unquestionable but who are handicapped by the inheritance of several centuries of teaching that infant sprinkling is Christian baptism. The fact that this class has come into existence since apostolic days, certainly warrants the use of special efforts to reach it. But an associate membership? We think not. We do not see how there can legitimately be more than one kind of members in a church. Persons who have complied with the New Testament conditions can and should be full and complete members. Others cannot be members of any sort, if we are to continue our plea along the old lines. We do not in the slightest degree doubt the entire loyalty of the brother who suggested the associate membership plan, and we are with him in his desire to have more fraternal relations with those devout but erring ones who are not of our fold. But it occurs to us that this ought to be done in some way which will not even appear to disregard any of the authorized conditions of church membership—faith, repentance and baptism.

Second, is it expedient? If contrary to authority, the question of expediency is, of course, ruled out. But in any case the plan could not be approved as expedient until its probable results in two directions have been considered. Would it have the effect of winning the associate members generally into full membership? Perhaps. It would depend on circumstances too numerous to discuss here. *But*, would not the announcement of this plan create general confusion, alarm the brethren in many quarters, precipitate strife and produce much misunderstanding of our position? Such results would not improbably follow, and they are to be considered as a part of the total result in deciding whether the plan would be expedient.

On the whole, it appears to us that the establishment of an associate membership for the pious unimmersed would be an unwarrantable tampering with the authorized conditions of membership, and would produce more discord than harmony. But why could not some of these objections be removed—and perhaps all of them—by

avoiding the term "membership?" Since it is not proposed to make the unimmersed real members, why call them members, even with a qualifying adjective? Certainly, no one would object to having them as regular attendants at all services, as contributors, as workers in many departments of church work. The work itself would keep them interested. If the need of closer organization is felt, form a league or guild or club and make them members of that. In that way all the desired results of associate membership in the church would be achieved, and the misunderstandings and entangling alliances growing out of it would be escaped.

The "fraternal associate" plan which we once proposed is totally different from associate membership if the latter means the reception of the unimmersed into *all* the privileges of the church. We are willing to give everybody all the privileges to which they are entitled, but the privilege of membership in Christ's Church is not ours to give.

The Joplin Meeting.

In another place will be found a report by the pastor, W. F. Turner, and the evangelist, W. E. Harlow, of the great meeting which has just been completed at the First Christian Church in that city. The statements of these two men are characteristically modest, and furnish at once a clue to the success of the meeting. In addition to these reports we have received a copy of the Joplin Daily Globe for Tuesday, Nov. 24, containing a four-column article giving account of the meeting, with pictures of the church building, the evangelist and his singer and the pastor. All this shows how profoundly the entire community has been stirred by this meeting.

The evangelist and pastor have told the secret of the success of this meeting. The ground was prepared, the way of the Lord had been made ready. The personal life and teaching of the pastor had been such as to command the approval and win the respect of the people of the city. Little can be done for a cause, no matter how good it is, that has been trampled in the mire by wicked or unwise men. It is a long and slow process, disabusing the mind of the public in such a case. But here the soil was ready; the church already held a place of honor in the community. It had erected a building worthy of the cause it represented, and it had invited and entertained a state convention of Christian workers of the same body, which impressed the community with its vigorous, aggressive power and its evangelical character. Then comes the evangelist. If the pastor had been wise in preparing the way for the meeting, he was no less wise in selecting his evangelist. He was a man who had labored in that part of the state; he

knew the people, and he, having himself been a toiling man, was in perfect sympathy with "the common people" and their needs. He is a man of kindly nature, of strong sympathy with, and love for, humanity, a clear knowledge of the gospel and its adaptation to the needs of men, and a winning personality, that makes the gospel winsome. He was accompanied and assisted by a singer whose gospel songs found their way to the hearts of the people. Is it a wonder that such a combination of men and of conditions should result in a great ingathering?

The problem which presents itself at the close of such a meeting is, how shall this large number of young converts be kept interested and developed into strong, active Christian workers? As an indication that this matter has received and is receiving due consideration, from both pastor and evangelist, we take the liberty of quoting from a letter received from Brother Turner:

We are overwhelmed with emotion at the victory. It was all accomplished so quietly and with such good will that we can hardly realize what has happened. No undue pressure was used at all. We simply opened the church, preached the gospel and the people came. Let me thank you for your good letter suggesting special care of the new members. I have thought and prayed over this much. Brother Harlow and I have talked it over by the hour. We have arranged for two great midweek services. One will be a new converts' meeting on Monday night of each week, where they will be drilled in a knowledge of the Bible and taught how to pray and take part in the public activities of the church. The other will be on Thursday night, and will be conducted along similar lines for all. God has given us these people, and with his help we will care for them. I may say that they have been already well grounded in the faith by Brother Harlow. You know his style of preaching. He is a teacher. This church now numbers nearly 1,300. But letters will shortly be granted to quite a number who will unite at South Joplin. The church by unanimous vote has called me indefinitely and increased my salary \$300.

We are sure that the information contained in the foregoing extract will give unalloyed satisfaction to the brethren everywhere. We trust it will do more than that—that it will inspire other churches and other pastors to make similar provisions for the care and edification of young converts. It is the failure to do this that has brought meetings with large ingatherings into some disrepute. There may be lack, in some cases, of proper instruction on the part of the evangelist, but we dare say the fault is quite as often in the lack of any adequate plans for pastoral and religious instruction after the meeting. It is a comfort to know that in this case the evangelist did his work faithfully, and that it is to be supplemented by systematic efforts to train the young converts in Christian life and work. We shall watch the results with interest.

We congratulate the pastor, the evangelists and the church at Joplin on this wonderful manifestation of His grace and the saving power of the gospel.

Editor's Easy Chair.

The varied circumstances under which this department is written often make its title, "Easy Chair," amusingly inapplicable. Here we are, for instance, waiting at a railroad station for a train, and writing against time. We have been on the wing for nearly a week, and there is another week's winging ahead of us. But no matter. The "Editor's Easy Chair" must appear on schedule time, whether the train is late or not. Else what would they do who say, "I always turn to the 'Easy Chair' the first thing?" That may be done on the principle that many people act upon, that when you have an unpleasant duty to perform, do it at once and have it over. At any rate, the "Easy Chair" would be missed, and our readers would wonder where the editor was, and what he was doing to pass away the time, if it did not appear. A good sister told us recently that we wrote so well in the "Easy Chair" she wondered we did n't write more for the CHRISTIAN-EVANGELIST! So this department must appear, if the editor is to receive any credit marks at all, whether the "Chair" be the Easy Morris, in the cosy den at "Rose Hill," or the, soft side of a bench at a country railway station.

But this is no country railway station, but the "Queen City" on the O-hi-o, which, an evangelist said, should be spelled and pronounced "Sin-sin-naughty!" But, as for that matter, the name of every great city in the country might be spelled in the same way. Now, when it is remembered that we are in Cincinnati, our readers can appreciate what self-denial we are practicing, sitting here writing these notes and other matter for the CHRISTIAN-EVANGELIST instead of going up and having a delightful time with some of the chief brethren of the city. We might have a pow-wow with Brother Lord about how to save the reformation from the men who would side-track it on a denominational switch, or from those who pull it back into the ditch of anti-progressive, anti-society and ante-diluvian do-nothing-but-debate-ism, or who would steer it into the arid and unfruitful region of speculative rationalism. Then we might caucus with Brothers McLean and Rains about world-wide evangelism, and with Brothers Smith and Ranshaw about getting "Home Missions to the Front," and with that other Smith, the "Colored" one (C? C?), about the "Race Problem." We realize what a loss it is to all these brethren to be deprived of this interview, but we fear they do not! They are probably busy writing, just as we are, fearing the interruption of some caller, just as we are! As soon as we get this copy off we may "hello!" some of the brethren over the 'phone, to let them know how much they have

missed by this inexorable demand upon our time, and to exchange fraternal greetings.

This town of Cincinnati held a much more prominent place, relatively, in our reformatory movement a third of a century ago than it does to-day. Our national conventions were held here as a matter of course, because few cities were able to entertain them. Well do we remember attending our first national convention in this city, and looking for the first time, with something of awe and veneration, upon the leading men of that period, who were gathered here in council. Nearly all of the distinguished men among us then have closed their earthly labors and passed on to their reward. Their names, their heroic deeds and sacrifices are unknown even now to thousands who are growing up in our churches enjoying the fruits of their labors. This is contrary to the scriptural injunction: "Remember them that had the rule over you, that spake unto you the word of God; and considering the issue of their life, imitate their faith." Let us not be so afraid of "man-worship" as to fail to hold in memory the great and good men through whom God has spoken to us the words of life. Let us not permit the now almost obsolete nickname of "Campbellite" to make us hesitate to honor and perpetuate the memory of that great and heroic reformer who, amid obliquy and persecution, wrought mightily for God, and to whom we all owe so much for our conceptions of the Bible, of Christ and Christianity. The fear of "St. Campbell" is a childish one, unworthy of a great and free people who are not in bondage to any man, much less to our enemies.

But if Cincinnati does not hold the same prominence in our movement it once did, it is because other cities have vastly increased in their membership, churches and general benevolences, and our cause has "gone west" at a rapid rate. Still, here are located the headquarters of our home and foreign missionary societies, and two of our most conservative [or radical—which?] religious journals. There is a point at which extreme conservatism becomes intense radicalism, and some of our journals have long since passed this limit. As to those referred to above it is still a question how they are to be classified. Their conservatism, if that be the right name, differs not so much in degree as in kind. So long as papers remain truly conservative they have their use and function in the church. We have no quarrel with conservatism until it reaches the point of obstructiveness to essential progress. So, with two staunch defenders of the faith in the way of religious journals, and with the headquarters of our missionary operations, Cincinnati is likely to remain on the map of our Zion for many years to

come. And may peace dwell within her walls and prosperity within her palaces! Here is the hour-hand pointing to train time, and we are off for the east without the time to even "hello" our Cincinnati friends.

Notes and Comments.

The evangelistic season is now in full swing and the reports from the field are most gratifying. Already there have been some wonderful meetings with throngs of converts. Not less encouraging is the steady stream of additions by ones and twos at regular services. We especially request that ministers will send in reports of additions as promptly and accurately as possible, and that they will take particular pains to specify whether additions are by letter or by confession and baptism. Additions by letter mean only an increase in the forces of the local church. Additions by confession and baptism indicate a growth of the church universal. At any rate, send the news. Get the postal-card habit!

The American issue, of Columbus, Ohio devoted to the Anti-Saloon League movement, warns the politicians of Ohio that the Anti-Saloon people control more votes now than the saloons of that state. It claims that this has been demonstrated in the recent election. It will be a happy state of things, and a great gain to the cause of temperance, when this becomes true in every state in the Union, and when politicians and platform-makers shall fear the temperance, and moral sentiment of the people, more than they fear the opposition of the saloon element. Just as soon as this comes to be true, opponents of saloons will have no trouble in securing a recognition of their cause in party platforms.

We have received the annual report of the city mission committee of Kansas City, Mo. The churches of that city unite in the employment of Bro. F. L. Bowen as city evangelist, and he gives his entire time to a most efficient work with the six missions which the committee sustains. The Jackson Avenue Mission recently completed an \$8,000 building, which was dedicated Oct. 4. The Ivanhoe Park Mission has a building in process of erection. The Budd Park Mission occupies a tabernacle on a leased lot. An interesting part of the city work, though not under the direction of this city mission committee, is "Bethany Commons," a social settlement, where from six to ten young people live at their own expense and let the light of practical Christianity shine out in a needy neighborhood. The city mission work in Kansas City is a commendable example of an efficient and successful handling of the pressing problems that confront us in the cities.

Man's Place in the Universe

By William Durban

A few months ago, great excitement was created in religious and literary circles by the appearance of an article on "Man's Place in the Universe," simultaneously in the London "Nineteenth Century" magazine and the New York Independent, from the pen of that eminent English scientist, Dr. Alfred Russel Wallace. It turns out that the article was a stormy petrel, for it has been followed by a wonderful volume, which has by no means allayed the excitement. The author is a notable personality. He is the man who rendered himself famous by discovering "Darwinism" simultaneously with Darwin himself, so that he shares with that great biologist the laurels of what some claim to be the greatest scientific theory of recent times. Dr. Wallace resides in the remote and picturesque village of Broadstone, in the county of Dorsetshire, which is identical with the ancient Wessex, so graphically described in Mr. Thomas Hardy's novels. Here he has a charming house laid out to his own designs. As the world knows, Dr. Wallace is first and foremost a spiritualist in the highest sense of that term. He asserts that he believes from supernatural evidence in an after life. He is 84 years of age, and though patriarchal in appearance, looks younger than he really is. Despite the large amount of time he devotes to writing and the study of science, more especially astronomy and spiritualism, he takes great interest in his beautiful garden. This extraordinary man has a remarkable personal resemblance to Ruskin. The sage is always ready to pass a cheery word or converse on topics that interest him. Unassuming in his manner, he is loved and revered by all who come into contact with him.

Glorifying Our Earth.

The object of Dr. Wallace in his new and sensational volume is to show that the whole universe exists simply to produce this central world of ours for human occupancy. He brings forward a marvelously well-arranged sequence of facts to demonstrate that our little world is practically the center of the universe, and that man is the highest form of created life. In support of this first point, a long and absorbing astronomical argument is developed, to show that we are situated very near the center of the vast system of which the Milky Way is the great encircling girdle, and probably revolving round that central point. Now the strange thing is that this belief is simply a revival of the idea which prevailed in early ages. It is found in all religious systems, the most primitive as well as the most advanced. The notion that the sun, moon and stars had been created as satellites of this earth, and that the universe was called into being to serve mankind, was entirely in

sympathy with the Ptolemaic system of astronomy.

When, however, the discoveries of Copernicus, Tycho Brahe, Kepler and Galileo brought within our knowledge the vast extent of the universe and the insignificance of the earth, when compared with other great planets, this seemed to degrade man by removing his dwelling place, the earth, from the commanding central position it had always before occupied. Then the idea arose that these shining worlds were inhabited, and this belief soon gained as great a hold on the popular mind as its opposite had formerly done.

The Planetary Duel.

In the middle of the last century an animated controversy arose over the problem of inhabited or uninhabited stars and planets. In 1853, Dr. Whewell, the famous master of Trinity College, Cambridge University, published an epoch-making book, entitled "The Plurality of Worlds," in which he brought forward strong scientific arguments to prove that, "the earth's orbit being the temperate zone of the solar system," it was the only part of the universe where life was possible. But Dr. Whewell soon encountered formidable opposition. His chief antagonist was the equally eminent Sir David Brewster, who put forth an answer in his book, entitled "More Worlds than One, the Creed of the Philosopher and the Hope of the Christian."

The Brewster-Whewell debate lasted a considerable time. It cropped up in all sorts of strange directions. Even "Punch" took up arms against Brewster, and the following epigram might have been aptly quoted by Dr. Wallace, had he known about it:

Says Brewster to Whewell, "Let's fight a star duel,"

Though you're very cruel to raise such a strife;

What! Nature made worlds for mere lanterns or fuel!

I tell you, all planets are swarming with life."

Says Whewell to Brewster, "You old cock o' rooster,

Why will you anew stir the question with me?

Excepting our planet, creation's whole cluster,

Is as empty as you and your volume, Sir D."

The New Astronomy.

Of late years a new science of the stars, denominated astrophysics, has sprung up to reinforce the older science of astronomy. The new system is founded on the wonderful discoveries achieved by means of the spectroscope. In proving his contention, Dr. Wallace recounts in a lucid manner the principal astronomical discoveries since 1850, which was the date of the

birth of the new astronomy. I may here mention that the late Richard Proctor, the popular astronomical lecturer who was so well known on both sides of the Atlantic, was prepossessed with the notion that the planets were the homes of departed spirits. This has been a very favorite idea with many of Dr. Proctor's followers. But strange to say, though Dr. Wallace is an ardent spiritualist, he dogmatically and elaborately argues that no sphere at all except this little earth is habitable, and he maintains that the new astronomy and all its professors support the doctrine that the earth is the abode of the highest created intelligence.

A Difficulty.

One result of spectroscopy is that the number and densities of the stars are known, and that the elements in the solar and stellar systems can be detected by means of the spectrum analysis. The laws that govern the other worlds seem to be identical with those that rule this planet, and therefore it might be supposed that there is nothing to hinder living organisms from inhabiting them. But it is at this point that Dr. Wallace raises his main contention. He lays down a category of the physical conditions essential to life, connected with heat, light, atmosphere and water. Then he occupies many of his pages in proving that the earth alone among the planets is constructed so as to fulfill these conditions. Taking in succession the typical planets of Mercury, Mars and Venus, he shows how far they are deficient in the essentials for the continuance of life. Thus, Mercury presents only one face to the sun, and it is therefore intensely hot on one side, and intensely cold on the other. Poor old planets! There is something the matter with each one, which renders it incapable of sustaining life. Dr. Wallace's conclusions are thus summed up: "That no other planet in the solar system than our earth is inhabited or habitable, that the probabilities are almost as great against any other sun possessing inhabited planets. That the nearly central position of our sun is probably a permanent one, and has been specially favorable, perhaps absolutely essential, to life development on the earth." Furthermore, Dr. Wallace does not believe the number of stars to be practically infinite. Indeed, he says the number of them is pretty definitely ascertained to be about 1,400,000,000.

A Disappointment.

Speaking for myself as an intensely interested student, I must express a mingled feeling of admiration and disappointment after carefully going through this singular volume. Early in my life, indeed while still a boy, I

was profoundly impressed by reading a beautiful anonymous work, entitled, "Other Worlds than Ours." I have never been able to shake off the conviction produced in my mind by the author of that book, that this universe is so conditioned as to admit of universal life in every sphere contained in God's universe. I have carefully but vainly sought through the pages of Dr. Wallace's book for some admission that other orders of beings, suited to the varied environments constituted in different worlds, may be assumed to have been brought into life by the Deity who created man on this earth. There is surely something repellent to the ordinary mind in the idea of incalculably vast deserts in space, unoccupied by any races of beings able to worship the Creator. If the new astronomy is to exclude this possibility, then it will supersede political economy altogether, as a "dismal science." There is certainly nothing fascinating about this novel system of astrophysics. Already Dr. Wallace is meeting with strenuous opposition to his theory. For instance, while able astronomical scholars admit that the sun is near the central plane of the galaxy, they declare there is no reason for supposing it is nearer the center than innumerable other stars. Professor Turner, in his discussion of Dr. Wallace's paper in the "Fortnightly Review," points out that our solar system is not in a position of rest relative to the other stars. It is moving with enormous velocity. If, for instance, it were moving toward such a binary system as that of Sirius—and Sirius is about a million times farther from us than is the sun—the collision would take place in the relatively short period of a hundred thousand years. So that if there be a center of the visible universe, and if we occupy it to-day, we certainly did not do so yesterday and shall not do so to-morrow. It is difficult to see how this consideration can be evaded. We can not reject the sun's proper motion among the stars, nor can we hold that we are moving in an orbit of some kind around the center of gravity of a vast cluster. Every unprejudiced reader of Dr. Wallace's astonishing book must surely feel that he creates far more difficulties than he removes.

London, Nov. 6, 1903.



De Profundis.

By Thomas J. Clark.

Out of the depths my soul doth cry,
Whilst threat'ning clouds o'er me bend low.
Alone, unblest, I seem to tread
My rugged path, no helper nigh
To give me cheer; to make me know
To what meet end my feet are led.

The clouds roll by, the sunlight breaks,
My way more even grows. My soul,
Now calmed, by inward vision learns
Of conscious strength new gain'd; awakes
To duty's call; with brighter goal
Now brought to view, to toil returns.

The Blessed Man

BY G. F. ASSITER

(Psalm 32:1-2.)

A literal translation of this passage might read, "Oh the blessedness of the man whose transgression is forgiven," etc. The favors of which he is the recipient at God's hands, are many; hence the plural form of the word blessed. In this rendering, too, is indicated the source of these varied blessings: transgressions forgiven. The idea cannot be too strongly emphasized that all spiritual gifts and graces are subsequent to pardon. This will be seen also in the 103rd Psalm: "Bless the Lord, oh my soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction and crowneth thee with loving kindness." What a catalogue of blessings: forgiveness, healing, redemption and crowning! But pardon stands first, and is the open sesame to all the others. No wonder that the Psalmist in wrapt contemplation of God's goodness, burst forth with loud exclamation: "Oh the blessedness of the man!" The first two verses of Psalm 32 point out with much force and clearness the completeness of Christ's work in the interests of the believer. His *transgression* is forgiven; his *sin* is covered; his *iniquity* is not imputed. This must not be regarded in the light of Hebrew parallelism, nor as mere tautology. Transgression is the crossing of a boundary; sin is the missing of a mark, and iniquity is that which is distorted. Each of these phases of moral evil needs to be dealt with. Transgression must be forgiven, sin must be covered while iniquity must not be imputed.

All this is effected in the interests of the blessed man, and the contemplation of his glorious condition may well inspire him to exclaim with holy rapture

"Who is a pardoning God like thee
And who hath grace so rich and free."

But who is this man? is the question of vital interest to us. Can such a condition of blessedness be ours, or was it something peculiar to the Psalmist. Beloved, it is yours if you are a Christian; for "David describeth the blessedness of the man unto whom God imputeth righteousness without works," Rom. 4:6. It is something that works cannot merit nor money purchase. It is the product of God's grace.

Dr. Garrison, in his incomparable little book, "A Modern Plea," complains of the shyness with which so many preachers speak of salvation by faith. I fear it is as nothing compared to the loud silence in respect of God's grace. The undue emphasis upon the manward side of justification is fast creating a large body of legalists

whose harsh slogan has drowned the sweet melody of the Savior's "Come unto me and I will give you rest." An interesting study in grace is found in Eph. 1, where the subject seems to grow upon the apostolic vision, as he speaks of "grace" in verse 2, "glory of grace" in verse 6, "riches of grace" verse 7, and "exceeding riches of grace" in chap. 2, verse 7.

Thus far we have noticed the *standing* of the blessed man, let us consider briefly his *state*: "In whose spirit there is no guile." Rightly dividing the word of truth is of the utmost importance, not to the exegete only, but also to every child of God who seeks the mind of Christ made known in his word. The order of the divine truth is as important as the facts of the truth. It is therefore worthy of note that the guileless spirit with which the good man is endowed is the result and not the cause of his justification. He is saved not because he has a right spirit; he develops the latter only as he is conscious of his acceptance in the beloved. The believers standing is in *Christ*; his state is governed by the spirit dwelling in *him*, or in other words the work of Christ *for* him secures salvation, and the work of the spirit *in* him creates a guileless life, and makes of him a man full of good works, the fruit and the consequence of saving faith. Now *per contra*. In Psalm 1 is seen the picture of the man who is not blessed. And here again I must regretfully dissent from a recent note in the CHRISTIAN-EVANGELIST which ascribes the words sinner and ungodly in verse 1 as instances of Hebrew parallelism.

The ungodly man is referred to, but so is the sinner and the scornful. Here is the picture of a man the reverse of that describing the good man. He is taking his degrees in vice. He walks in the counsel of the ungodly, stands in the way of sinners, sits on the seat of the scornful.

He begins in walking and ends sitting. He first counsels with the ungodly and finishes up his awful career by occupying the seat of the scornful. Note the terrible gradation as regards his conduct and his companions.

The term ungodly is of a purely negative character, but sinners and scornful tell of characters that are positively wicked. As regards conduct, he simply walks with ungodly companions at the outset, but ends his miserable career by sitting, implying permanence of character, the friend, too, of the scornful.

Oh the blessedness of that man whose transgression is forgiveness. Mark him, for the end of that man is peace.

Wellsville, Mo.

Our Best Church Hymns By W. E. M. Hackleman

Considerable has been written concerning the history and characteristics of hymns that are worthy of a place in our present hymnody. Little has been written, however, that has been of any particular value, because each writer has set up his own peculiar opinions as a standard by which he then proceeds to select what he supposes to be the best hymns. Consequently there are as many different standards by which to judge hymns as there have been writers upon this subject, and the selections made by these standards are just as variant. This has always been true in the history of hymnody and it may easily be proven that it is true to-day.

If the readers of the *CHRISTIAN-EVANGELIST* would each select those hymns which they consider to be the best, no doubt the selections would range from that grand and ancient hymn, "Te Deum Laudamus," down to "Scatter Sunshine," or,

"I should like to die, said Willie,
If dear papa could die too."

Augustine defined a hymn as follows: "It is a song with praise to God. If thou praisest God and singest not, thou utterest no hymn. If thou singest and praisest not God, thou utterest no hymn." (This is remarkably true of some singers and choirs that we have even in this day.) "A hymn, therefore," says Augustine, "containeth these three things, song, and praise and that of God." This definition is too narrow, and if rigidly applied would more than decimate the hymnals of to-day. Another definition has been given which we think is better, and which is as follows: "A hymn is the uplifting of the soul to God in terms of song." However, this definition is too general, and is not specific to aid us in selecting the best church hymns, hence we see that all previous standards and definitions cannot be relied upon in the task before us and we must seek further enlightenment elsewhere.

After considerable study of church hymnody and its interesting history, we have found what we think to be a much higher and safer tribunal, viz., the Church Universal. We will, therefore, not put forth our own personal opinions and private judgment lest we err like many others. We think it, therefore, wise to ask, What has the Church Universal done in hymnody?

A few words of history will help us to answer this question: The early church sang psalms, hymns and spiritual songs. That is, the psalms of the Hebrews; hymns, like the "Magnificat" (Luke 1:4, 6:55); "The Benedictus" (Luke 1:68-79); "Gloria in Excelsis Deo" (Luke 2:14); "Nunc Dimittis" (Luke 2:29-32), and other portions of New Testament Scripture such as Acts 4:24-30, Eph. 5:14, 1 Tim. 3:16, 6:15, 16, and spiritual songs which

were extemporaneous outbursts of songs of praise, the result of sudden emotion or inspiration. Little by little, however, the privilege of song was monopolized by the priests, and, in 363 A. D., the laity was forbidden to sing in public worship. This was done by the council of Laodicea. For nearly 1,200 years the singing in public worship was confined to the antiphonal chanting of priests in an unknown tongue.

During this "eclipse of the faith" many of the early hymns were lost. Some, however, were incorporated in the New Testament, and will be found in the American revision in the form of poetry. Others have been preserved in ancient manuscripts in the Syriac and Greek and Latin languages, but have not as yet been translated.

Modern hymnody dates from the reformation. Luther not only gave us the Bible, but our hymn book. It was he who restored to the people the privilege of sacred song in public worship. He wrote many hymns and compiled a hymn book. He also wrote many of the tunes for his hymns. One priest said, "Luther was damning more souls with his hymns than with his sermons." Calvin soon followed with the publication of the "Genevan Psalter," which was "a version of thirty of the psalms of David in French rhymes," by one Clemment Marot, a valet to King Francis I of France, and who was at that time the favorite poet of France. He dedicated his book to the "ladies of France," and it was only for their entertainment and the enhancement of his own popularity that this ballad singer had ventured into the psalmody of the Hebrews. No evidence appears that Marot intended to revolutionize the ballads of the nation by infusing into them religious themes, nor did he endeavor to aid in the dissemination of the principles of the reformation. However, his contributions to the polite and classic literature of the day were forgotten in the enthusiasm with which his "Saintes Chansonnettes" (as he termed his version from the Psalter) were accepted by the Court of Francis and the people of France. They were being sung everywhere, where the French language was current, but not for religious purposes.

Calvin, like Luther, had determined upon the elimination from the public worship of the antiphonal chanting, in which the people had no part. He seized upon the opportunity now before him and published the "Rhymes of Marot," with a preface by himself and introduced them as a "Psalm-book" into his church at Geneva. On a certain Lord's day in 1540 might have been heard, the noble ladies and lords of the court of his most Catholic majesty, and the humble congregation of the Heresiarch of Geneva, singing

the same words from the new Psalm-book. These versified psalms were soon translated into the German, Dutch, Bohemian, and other languages and dialects. Luther used them all. Many others were written, until it is estimated that over 400,000 versifications of different psalms were written. A very large per cent of these, however, were so entirely different from the psalms on which they were founded, that they would to-day be considered hymns instead, and probably would have been so considered in that day, if it had not been for the prejudice that existed against any uninspired hymn.

It was not long until the Catholic church began to look askance upon the practice of allowing the people to sing the Word of God in their own tongue. Consequently all Catholics were forbidden under severe penalties to use Marot's or any similar versions, which now began to appear in great numbers. Psalm-singing and heresy were regarded as synonymous terms, and any one who used the psalms was designated at once as a Protestant. Marot was ordered to cease the publication of his book, and though he declared again and again his allegiance to Rome, he was compelled to leave France.

In the course of time the prejudice against uninspired hymns had passed away. Germany was first, through the instrumentality of Luther to make use of hymns. The reformation spread into England in a few years, and Psalm-singing accompanied it. England, however, did not make use of uninspired hymns for over 100 years after Germany had accepted them, and not until after considerable bitter strife and division. Although Isaac Watts did not write the first English hymns, he was the first one who succeeded in having his hymns used by the church, hence he is known as "The Father of English Hymnody." Previous to this uninspired hymns had been used in private worship and occasionally a clergyman here and there would dare to repeat a hymn at the close of his sermon. Especially was this true of those clergymen who wrote the hymns that are familiar to us to-day.

Since the reformation, over 500,000 hymns have been written. This does not include gospel songs, nearly all of which are by American authors, and written within the last fifty years.

William B. Bradbury was the first publisher of gospel songs. At first they consisted largely of standard hymns set to new tunes of light character, to which was added a chorus or refrain. Bradbury was the first writer of this class of tunes, and he patterned after the popular songs of Stephen A. Foster, whose "Down on the Swaunee River" and others of like character are considered musically, in a class by

themselves and purely American. These gospel songs were intended for use in Sunday-school only, but it was not long until they were used in church services as well. However, the Church Universal has not thought them worthy of a place in its permanent hymnody, and with a very few exceptions, they are not to be found in our modern hymnals.

An examination of the hymn books of the Church Universal reveals the fact that out of the one-half million hymns that have been written, fully 95 per cent have been allowed to pass into "innocuous desuetude," and only a small part of one per cent of that number has been universally accepted. We have examined over 100 modern hymnals published by the different English-speaking religious bodies of this country and Europe, and we find that less than fifty hymns are common to all. Some of the most renowned and prolific hymnologists, many of whom wrote hundreds and some thousands of hymns, are represented by one hymn only; none are represented by more than twelve, unless it be Isaac Watts, who wrote over 3,000 hymns, and Charles Wesley, "the poet of Methodism," who wrote over 6,000 hymns. These hymns were written in the third, fourth, sixteenth, seventeenth and eighteenth centuries, and the first-half of the last century, and are, as a rule, void of all theology. A partial list of these hymns follows, and it will be noticed that nearly all religious bodies whether Greek, Roman, or Protestant, are represented by one or more hymns.

AUTHOR.	HYMN.
Toplady, (C. of E.)	Rock of Ages.
Watts, (Cong.)	When I Survey the Wondrous Cross.
" "	Our God, our Help, in Ages Past.
" "	Joy to the World.
Wesley, (Methodist.)	Jesus Lover of my Soul.
" "	Hark the Herald Angels Sing.
Lyte, (C. of E.)	Abide with Me.
" "	Jesus, I my Cross have Taken.
Adams, (Unitarian)	Nearer my God to Thee.
Perronet, (Indep.)	All Hail the Power of Jesus' Name.
Ken, (C. of E.)	All Praise to Thee my God, this Night.
" "	Awake, my Soul, and with the Sun.
Keble, (C. of E.)	Sun of my Soul, Thou Saviour Dear.
Newton, "	How Sweet the Name of Jesus Sounds.
Heber, "	From Greenland's Icy Mountain.
" "	Holy, Holy, Holy.
Elliott, "	Just as I am.
Bonar, (C. of Scot.)	I Heard the Voice of Jesus Say.
Schmolch, (G. Luth.)	My Jesus as Thou Wilt.
Luther, (Great Ref.)	A Safe Stronghold is our God.
Fawcett, (Bap.)	Blest be the Tie that Binds.
Neeham, "	Awake, my Tongue, thy Tribute Bring.
Bowring, (Unitarian)	In the Cross of Christ I Glory.
Doddridge, (Cong.)	Grace, 'tis a Charming Sound.
Newman, (R. C.)	Lead, Kindly Light.
Aquinas, (R. C.)	Jesus the very Thought of Thee.
Benard, (Fr. R. C.)	Jerusalem the Golden.
Montgomery, (Morav)	The Lord is my Shepherd.
Keith, (Bap.)	How Firm a Foundation.
Robinson, (Bap.)	Come Thou Fount of Every Blessing.

Steele, (Bap.)	Father, Whate'er of earthly Bliss.
Medley, "	Oh, Could I Speak the Matchless Worth.
Cosmas, (East Ch.)	Art Thou Weary, art Thou Languid?

HYMNS BY AMERICANS.

Palmer, (Pres.)	My Faith Looks up to Thee.
Smith, (Bap.)	The Morning Light is Breaking.
Tappan, (Cong.)	'Tis Midnight! and on Olives' Brow.
Crosby, (Bap.)	I Need Thee Every Hour.
" "	Safe in the Arms of Jesus.
Prentiss, (Pres.)	More Love to Thee, O Christ.
Phelps, (Bap.)	Savior, Thy Dying Love.
Coxe, (Epis.)	Savior, Sprinkle Many Nations.
Carey, (Cong.)	One Sweetly Solemn Thought, Comes to me o'er and o'er.
Hastings, (Pres.)	Hail to the Brightness of Zion's Glad-Morning.
Dwight, (Uni.)	I Love thy Kingdom Lord.
Duffield, (Pres.)	Stand up for Jesus.

A close study of these hymns will reveal certain characteristics which will enable us to ascertain the standard by which the Church Universal has selected them. These characteristics may be designated as follows:

(1) Lyrical quality. They are rhythmical and fitted for expression in song. They are penetrated with emotion, adoration and experience.

(2) Literary excellence. The language is refined and beautiful, and is marked by vigor and catholicity of thought. The figures of speech are aptly chosen.

(3) Liturgical appropriateness. They are suitable for use by the church in public worship and consist mainly of prayer and praise, which are the two chief elements of public worship.

(4) Reverence. This is fundamental in their conception and expression, and in the effect produced on those who sing or hear them. The hymns above are unusually strong in this respect, and it is this quality that gives them their especial fitness for use in the Church's worship.

(5) Spiritual reality. This element has two sides. One is turned outward toward the world—the side of truth. Facts must not be ignored. The other side is turned inward toward one's self—the side of sincerity. Indeed, God will be worshiped in sincerity and truth. A good hymn, therefore, must be true to facts and must be sincerely spoken by the singer.

(6) Scripturalness. They are scriptural in sentiment and expression. They are founded, largely, on scriptural passages.

(7) Simplicity. The thought is clearly expressed and no one can be in doubt as to the meaning.

(8) Unity. Each hymn contains some great central truth. Each stanza clings closely to that truth and gives emphasis to it.

With this standard given us by the Church, we are enabled to judge, to a certain extent, which of the newer hymns will prove to be acceptable and come into universal use for, while the verdict of the Church is conclusive, it

covers only the hymns old enough to have secured a full and wide trial. If we would not err in judgment in dealing with the great body of more recent hymns, we must measure them by the standard given us by the Church Universal. It will not do to say that "Because a hymn *does good*, it is *good* enough to receive a place in a hymnal," for, while it may have done good, it may be one of those songs that will soon be worn threadbare and laid aside. How true this is of many of the songs of the last few years, as it has been true of the hymns of the past. There is a widespread desire in our brotherhood for a hymnal that will measure up to this standard. Many of our churches are buying denominational hymnals. We trust the day is not far distant when such a hymnal will be presented to the brotherhood for universal approval and acceptance.



"CLEANING HOUSE."

A Change of Food Cleans the Soul's House.

When the body is clogged up by the use of improper food and sickness sets in there is nothing so good as a "house cleaning" and the right way to do this is to change the food, for although taking medicines may afford temporary relief a complete change of food is much the surest and safest way.

The highest medical authority in the world, "The Lancet" of London, says of Grape-Nuts: "Our analysis shows it is a nutritive of a high order since it contains the constituents of a complete food in very satisfactory and rich proportion and in an easily assimilable state." "About two years ago," says a resident of Springville, Ind., "I had terrible stomach trouble and although I tried all kinds of medicines none of them cured me. I was so run down I could not eat, got very little sleep, and was dizzy-headed and miserable all of the time. About that time a friend told me that the only way to cure my trouble was to change my food and recommended Grape-Nuts.

"From my very first meal of Grape-Nuts my stomach began to get better and all the improvements that come from a healthy stomach in place of an unhealthy one soon followed, and this was not all, for just as great an improvement came in my brain. All of the dizziness is gone and my brain is now clear and active. I can eat anything I want, sleep well and am altogether a new man mentally and physically.

"At the time I commenced to use this food I was nothing but a skeleton weighing 130 pounds, but now I have got back my normal weight of nearly 200." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

A Notable Centennial By F. D. Power

It was during Buchanan's administration. The Disciples in Washington City were meeting in an obscure place, Temperance Hall on E Street near Ninth. Hon. Jeremiah S. Black, then attorney general, and Mrs. Black attended these services. Peter, their colored coachman, was sensitive for the honor of the family, and more so for his carriage, and one day said to Mrs. Black.

"Mrs. Black, dat ain't a very fine church you and the Judge go to."

"No Peter, I can't say it is."

"Do you 'spects to tend dat church every Sunday, marm?"

"Yes, until we get a better one Peter."

"Well, marm, I want to ax you somethin' and I don't much like to ax you."

"What is it Peter?"

"Well, Mrs. Black, I want to ax you if you hadn't no objection, to let me drive down to dat fine Presbyterian church where de other big men go, and stand there till meetin' is out, and then drive back for you and de Judge, 'case de drivers of de other members of de cabinet kind o' makes fun o' me for standin' before dat meetin' house."

"All right, Peter" said the lady, "if you'll be on time." And Peter satisfied his mind that he saved the credit of the family and of his horses and carriage by standing regularly with the fine turnouts of the other cabinet ministers.

The church where Peter delighted to stand has just observed its centennial. It is known in Washington as the New York Avenue Church. It began its career at the time Jefferson made the Louisiana Purchase, when New York had but 60,000 people and Washington only a few groups of huts and one tavern. It was the year after Tom Paine's Age of Reason was published when there was great anxiety lest men should swing away from the old faith and even the president was thought to be tainted with the current unbelief of the time. The capital then was a region of malarial swamps, where mosquitoes swarmed, and respecting neither the courtesy of the senate nor the etiquette of diplomacy, inoculated president and pauper. Still it was a time of iron piety and strict orthodoxy. Extracts from the minutes of the session show how it tried members for intemperance, profane swearing, non-payment of debts and even for non-attendance upon divine services, and for these infractions suspension and excommunication were dealt out with a liberal hand. One gentleman, who attended the races and retailed liquor thereat was tried for the offense, but readmitted to fellowship "because of many palliating circumstances and upon his earnest and solemn promises he would do so no more." Another charged with intemperance assured the session he had only been overcome,

so far as he could remember, upon occasion when those with whom he had been drinking had deceived him as to the strength of the liquor."

The church has been the worshiping place of many distinguished people. It has been called the "Church of the Presidents." Among the modern pews is a black bench which was the seat of Abraham Lincoln and bears a plain brass plate with the inscription, "Abraham Lincoln, 1861-1865." A feature of the centennial was the occupation of this pew by President Roosevelt, and Secretary Hay, who as Mr. Lincoln's private secretary had often sat with him there, and the speeches of these gentlemen from the pew. "If ever there lived a president," said Mr. Roosevelt, "who during his time of service needed all the consolation and strength that he could draw from the unseen powers above, it was Abraham Lincoln—sad, patient, mighty Lincoln, who worked and suffered for the people and when he had lived for them to good end, gave his life at the end. If ever there was a man who practically applied what is taught in our churches, it was Abraham Lincoln." Then he quoted Lincoln's words at the close of the struggle, "a thoroughly Lincoln-like phrase, 'I have not willingly planted a thorn in the breast of any man.'"

Among the famous men who have worshiped here was John Quincy Adams, who was one of the trustees and at one time drew his check for \$1,200 to meet church emergencies, and at another, advanced the pastor the same amount to purchase a home, and later, when the pastor desired to sell, bought the house at its increased value. Andrew Jackson and his entire cabinet were members of the congregation in 1830. Jackson withdrew from the church as a result of the turmoil over the famous "Peggy O'Neill." She was the daughter of a famous boniface in Washington's younger days and at the O'Neil hostelry, Jackson, then Senator from Tennessee met Margaret, or "Peggy," as she was known. She was a great beauty, married at sixteen, was soon a widow, and married again. Jackson admired the dashing Irish belle and through her his cabinet was broken up and his withdrawal from the church was one of the incidents of the time. So goes the gossip. Martin Van Buren sometimes visited the church, and William Henry Harrison, Polk, Pierce, Buchanan and Andrew Johnson were regular attendants, Pierce coming morning and evening, which is, as far as I know, the only instance where the chief magistrate has honored the evening services by his presence. Vice-presidents Breckinridge, Wheeler, Colfax, Stevenson and Hendricks worshiped here; Justices of the Supreme Court McLean, Campbell,

Bradley, Matthews and Harlan; and such noted statesmen as Webster, Cass, Simon Cameron, Zack Chandler, Hoke Smith, Daniel Lamont, Trumbull, Frelinghuysen, and others of days gone by, and later notables like Alger, Benj. Harrison, Elkins, Gorman, McMillan and Burrows.

Dr. James Laurie was the first pastor and served fifty years. Then came Dr. P. D. Gurley from 1853-1868, then Dr. Samuel S. Mitchell, Dr. John R. Paxton, Dr. W. A. Bartlett, and Dr. Wallace Radcliffe since 1895. In this church was held the celebrated Briggs trial at the general assembly, and many of the most noted religious conventions and conferences have met here. It has been a gathering place, not only for Presbyterians, but for all evangelical people. One of the features of the present celebration was an evening of greetings from the sister churches, which was full of the spirit of the hymn, "Blessed be the Tie that Binds."

The centennial sermon by the pastor and reminiscences by some of the leaders were accompanied by hymns "lined out" in the old style, and the musical instruments were flute, violin and violincello as in the olden time. One of the addresses was by John Bach Masters, the author of the History of the American People, who spoke upon "The American of 1803." Another was by President Patton, of Princeton, on "A Century of Presbyterian Doctrine."

The masculine character of the faith of other days was contrasted with the new Christianity which drops dogma and doctrine and gives marked attention to the social side of religion. Professor Konig, of the University of Bonn, describes the "diseases" of modern biblical criticism; Professor Patton calls our modern Christianity a "disease." How shall we deal with the microbe?

A very interesting "museum" was arranged in connection with this celebration. An exhibit of curious relics associated with the church and its pastors and leading men was brought together in the Sunday-school room, which was of great value. Pulpits, Bibles, hymn books, sermons, chairs, photographs, desks, China—a thousand things illustrating the history of this congregation were exhibited, and throngs visited them. A thought here for our centennial in 1909. If we are to make a proper showing of our history as a religious body, it is time we were considering this collection and the place of its exhibition. Such a collection our Historical Society aims to bring together, and it can be made large and instructive and invaluable if timely and diligent effort is made to make it worthy of our cause.

Some Neglected First Principles.

By Harry Granison Hill,
General Secretary of American Christian Education Society.

The Detroit Convention is history, it shall become historic. The future will point to it as inaugurating many important movements. It was while the hosts were assembled in our last convention that they heard of the first large donation toward our college in India; they were not surprised when the name of the donor was Gen. F. M. Drake, the benefactor of so many great works. It was at Detroit during the convention that one man gave \$25,000 for the erection of a Christian Hospital. At the same time and place a movement was set on foot destined, we believe, to figure largely in our future, namely, the Evangelistic Board. Here also the American Christian Education Society announced the election of a General Secretary and the selection of the third Lord's day in January as a National Educational Day.

One prominent preacher stated the case in about these words: "We are a pyramid standing on its point. We must be careful or we shall topple." We have been enthusiastic for souls, but have at best a disjointed and unorganized method of evangelism. We have exalted Christ, but have failed to emulate him in his example of going about doing good. Conscious that it is the Church's duty to minister to the needy, our brethren have been so busy keeping up with our wonderful growth that they have failed, or almost failed, in their duty to the unfortunate in body or worldly goods.

We have missionary money, missionary methods and organization, but we lack missionary men, willing to be sent. Plenty to send, few to go. We have a plea to saints and sinners. We consider the denominations a field for missionary effort. We have a plea that aims at the intelligent and rational acceptance of the Christ. We must have educated missionaries, educated ministers, educated evangelists. It is no disrespect to those able men who now and in time past have honored our cause with the best fruits of mind and heart, to say that we have sadly neglected our educational work. We have rested in blissful ignorance or happy indifference to the few institutions of higher learning we are pleased to call "ours." Ours because they have ministered to us rather than of any great support we have given them. Our neglect has been almost criminal, our indifference is astonishing, our delusion that we are supporting our schools seems to be complete.

When our missionary societies ask for more men and none respond, when hundreds of our pulpits are vacant, when our harvest of souls is measured by the handful of capable reapers we send out as evangelists, is it not high time that we arouse from our ease in Zion and give to our colleges

the support and patronage they need?

We have faith in our people. When the need is apparent, we believe they will respond. If our schools are properly endorsed and properly patronized, we will touch the root of many weaknesses in the propagation of our plea. Ponder this subject and you will find it lies deeper than you will at first imagine. Education, Christian education, is the next great subject for the consideration of our brotherhood. May God give us grace and means and power to respond to the cry of Christian education.



Japan's Singular Experiment.

By Fred E. Hagin,
Missionary of the Foreign Society.

A visitor to the Omaha Convention asked the missionaries from Japan if the Japanese worshiped such idols as he was shown. When told that they did, he replied, "I do not believe it." I recently asked a clerk of a large importing house where he took foreign friends when he showed them the sights of Tokyo, wondering if the great Asakusa temple was in the list. But it was not. It is not strange that intelligent people at a distance lose sight of the fact that Japan is a land of idolatry. Ninety-three per cent of her boys are in the public schools. She submitted the tax question to the Hague tribunal. She has appropriated several hundred thousand yen for the St. Louis Exposition. Night or day, one can traverse alone any city or any mountain fastness and valuables and person will be secure. Her foreign policy bears favorable comparison with the most exalted nation, while externally and internally the principles of the central government are becoming more and more Christian in character. Yet Japan has merely tied the fruits of Christianity to the sterile vine of idolatry.

During the first three centuries Christianity met a power which felt its force. This power drew the sword and contested bitterly the irresistible spread of the kingdom. A century ago a European nation rejected Christianity wholesale and reveled in its license, with known results. In Japan the national attitude is not that of a persecutor or a scoffer, but that of a slighter. As a nation it feels partly superior, partly indifferent to the gospel. It is tolerated as a wornout dogma of friends across the seas. Her attitude is singular and unique. History furnishes no parallel. She would have the civilization that is the outcome of a heaven-given religion, but disregard the Christ. She is putting new wine into old wine-skins. The future holds in store, therefore, some interesting changes. What will it be? Can the old bottle hold the new wine? Will the nation bow voluntarily to the Saviour of the world? Or will the present folly bring its own chastening, and by various experiences—some se-

vere—will the fact be accepted, that except they eat His flesh they can have no life in them? Forty-five thousand have accepted Christ; 44,000,000 are idolaters. The balance, the upper classes, are skeptical. To them all religion is superstition. They are under the delusion that civilization is a matter subject to importation, just as a Singer sewing-machine; that the essence of Christianity is a formal thing that can be put on as easily as an evening dress; that Christ is simply one among many moralists, and that His real person is magnified by myth and hidden in obscurity. Of this class is Marquis Ito, who was foremost in urging the new appropriation of one hundred million yen for the navy. He said, however, "I regard religion itself as quite unnecessary for a nation's life."

Again, Prof. Hozumi, of the Imperial University, "Taima is distributed from the temple of Ise to every house in the empire at the end of each year and is worshiped by every loyal Japanese as the representative of the First Imperial Ancestor," and also of ancestor worship—"The influence of European civilization has done nothing to shake the firm-rooted custom." Jules Verne wrote of a steam elephant which pulled a party through the jungles of India. This nation has taken the merely objective from western nations, ivory, bone, etc., and constructed an elephant. The steam is the old idolatrous ideals. A steam elephant is interesting, but expensive and unserviceable. After the nation wanders a little more, it will hear the voice of the true Shepherd.



"JUST RUN ACROSS"

Some People are Lucky.

Some people make an intelligent study of food and get on the right track (pure food) others are lucky enough to stumble upon the right way out of the difficulty just as a Philadelphia young woman did.

She says: "I had suffered terribly from nervous indigestion, everything seemed to disagree with me and I was on the point of starvation when one day I happened to run across a demonstration of Postum Food Coffee at one of the big stores here."

"I took a sample home and a sample of Grape-Nuts as well and there tried them again and found they agreed with me perfectly. For months I made them my main diet and as the result I am restored to my former perfect health and can eat everything I want to."

"When I spoke to my physician about Grape-Nuts he said 'It is a most excellent food.'" Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look for the famous little book, "The Road to Wellville," in every package of both Postum and Grape-Nuts.

News From Many Fields

Indiana.

Bro. George Scoville, brother to Charles Reign Scoville of the Metropolitan Church, Chicago, was accidentally scalded to death, while in the discharge of his duties as locomotive engineer on the Wabash railway on Saturday, Nov. 21. His immediate family reside at Ashley, where he was a beloved and consistent member of the Christian Church. His parents and sister reside at Butler, the old family home of the Scovilles. They will all have the Christian sympathy of their multitude of friends everywhere.

Orders for envelopes for the November offering are still coming in, also for Boys' and Girls' Rally Day. Evidently the churches and preachers do not intend to let the day pass this year, without its proper observance. It is not so much a question now as to who will, as to who will not observe the day. Seventeen calls for meetings by last Thursday's mail. The money is surely needed. T. J. LEGG.



Maryland, Delaware and District of Columbia.

The evangelistic campaign is on in our territory. J. O. Shelburne was holding his own meeting in Baltimore at last report with five confessions.

W. S. Hoyer is in his own meeting at Downsville, two weeks; 10 accessions.

W. J. Wright with P. P. Hasselvander is at Martinsburg, W. Va.; nine confessions.

The writer closed the first week of the meeting at Boonsboro with no additions. W. L. Harris, of Washington, D. C. joins him tonight for two weeks more. Brother Harris reports confessions at prayer-meeting of twin sisters, aged 24 years. He had three other baptisms last night; also the Sunday-school at his church, Whitney Ave., gave Boys' and Girls' Rally Day program last night to a crowded house, and has \$23 in their offering. Let other schools imitate his good example. One-half the net proceeds comes back to our state work. We must push state work forward this year. How many churches observed State Day?

As the echoes of the great convention at Detroit have not all died away, your correspondent would like to note one thing that impressed him most forcibly in the convention, and that was the great opportunity in China as presented by W. P. Bentley. As China is in a great crisis politically, intellectually and religiously, some of the best professors and preachers ought to go there and seize the opportunity in the crisis. The Master taught his disciples to pray the Lord of the harvest to send forth laborers into his harvest. Why should not the missionary leaders and church papers in the brotherhood call for a day of prayer and fasting and consecration for laborers for this great work and all the great fields at home and abroad that need strong hands and brave hearts to do and dare for Christ and for humanity? Is not that scriptural?

J. A. HOPKINS.



Nebraska.

The church at Alma gave their pastor, Bro. Oscar Sweeney, a surprise donation party recently, causing the preacher to forget the grocer for many weeks to come.

Bro. F. S. White has been called for full time by the Arapahoe Church.

E. B. Widger, of LaPorte, Ind., will preach at York on Nov. 29. The secretary spent Lord's day morning, Nov. 22, at Pawnee City, representing state missions. Full apportionment was pledged. J. W. Paine, of Kansas, will occupy the pulpit there Nov. 29. Full apportionment came from Humboldt Church on the same date, Bert Wilson preacher.

The secretary was called to Ulysses to be present at the funeral of Mrs. Helen Cameron, an aged and beloved sister in the church there. She had been a member of the Chris-

tian Church for 43 years and had for more than forty of them provided the emblems for the Lord's Supper. She went home with gladness.

Brother and Sister Maxwell are happily situated in their home at Ulysses. The church is taking on new activities under his ministries.

L. P. Bush preached at York on Nov. 22, and A. G. Smith at Rising City on the same date.

Three added in Brother Austin's meeting at Northside, Omaha.

O. A. Adams began a meeting at Dunning, Blaine county, Tuesday evening, Nov. 24. We hope to organize a church there, as there is not a church building in the town. The secretary will preach at Valparaiso on Nov. 29.

The four secretaries of Kansas, Missouri, Iowa and Nebraska will have a conference on state missions at St. Joseph, Mo., on the first day of December. One was held last summer and found to be so helpful that they will be continued. These states have a population today of 8,000,000, and the Disciples number 300,000 in round numbers. Of these Missouri has over half, or 175,000; Iowa, 56,000; Kansas, 50,000, and Nebraska 18,000. In these states there are 2,700 churches, 1,500 preachers. Last year the state organization did missionary work as follows: Employed 88 men, added 4,320 to the churches, 2,523 by baptism. Organized 28 new churches, raising for missionary purposes within the state \$22,600. It will be seen from the foregoing that we have practically two congregations for each preacher. That a good many of these have a preacher all the time, and that some of the preachers are not giving much time to preaching, indicates what is true, that too many of our congregations are without preaching. For this cause many are weakly and some practically dead. For this cause if for no other, it is imperative that we give state missions a prominent place in the calendar of the churches' benevolences. More than this: we need a vigorous campaign among our young men for the purpose of filling the ranks of the ministry of the word. Such questions as are brought up by these figures and conditions are the subjects that are considered by our secretaries when they meet. W. A. BALDWIN.

Lincoln, Neb.



Washington State.

A. L. Crim, whose work at Everett has been blessed of the Lord, has decided to return to the east and has resigned. Brother Hawkins from Kentucky has been secured to succeed him.

A. J. Adams, who has been with the church at Ballard about six months, intends to leave that field. Brother Adams is commended by many of the members of the Ballard Church, and it is to be hoped that he may be retained in this part of the state.

David Husband, pastor at Sumner, has been assisted by State Evangelist Morris in a meeting which at last report had 19 additions and the meeting continues.

The meeting at Olympia, W. S. Crockett pastor, J. T. Eshelman evangelist, added 28 to the church. The quartet of the First Church, Tacoma, went over and assisted in the music a few nights. It is said to have been the best meeting in the history of the church.

E. R. Moon had six additions at Kelso, Oct. 25, at the regular services. Brother Moon is doing a good work at Kelso and Castle Rock.

It is reported that C. F. Stevens, of Trenton, Mo., has located at Walla Walla.

Ralph Sargent is well liked by the people in his new field—Pullman.

Home again. Convention echoes reverberating even to the Pacific Coast. We now say, "St. Louis, 1904," and "Portland, 1905."

Good pulpit supply was provided during my absence in the following: John Shackelford, W. S. Crockett, N. S. McCallum of our own ministers, and Mrs. Club and Paul Rader of the M. E. Church. Very cordial words of appreciation for them all have been spoken,

and the praise is worthily bestowed. The welcome given me on my return suggests, "Blest be the tie that binds our hearts in Christian love."

The meeting at Sumner closed with 24 additions—a good meeting. Brother Morris is now holding forth at Aberdeen, a city of several thousand people and an important milling and shipping town.

J. T. Eshelman is closing a meeting in Centerville, with 8 additions when last heard from.

Brother Harrold, of the Central Church of San Jose, Cal., was a recent visitor in Tacoma as he was returning from a trip to Alaska. The writer acknowledges a pleasant call.

I baptized 6 at the First Church, Tacoma, last Thursday evening. They had been led to confess Christ in a series of meetings being conducted in the Christian Gospel Mission on Jefferson Avenue, where Brother Westbrook is conducting a mission and shelter home. Booker Smith is the evangelist now holding services there, and several more have made the confession who will be baptized soon. Nearly all of these will unite with the First Church.

The sixth annual meeting of the Tacoma Social Missionary Union was held last week in the First Christian Church. The writer had the privilege of giving one of the addresses on the subject, "Missions, the Business of the Church." The principal address was by Miss Hatch, a returned missionary from northern China. There are now 16 of the city churches in this union. Meetings are held twice a year. Reports, addresses and good music make up the programs, and refreshments discussed in the social hour, make them of growing interest.

Tacoma.

MORTON L. ROSE.



New England.

Dr. J. H. Hardin has recently closed a successful meeting at Everett, Mass. There were in all fourteen additions and the church was greatly edified. Bro. R. F. Whiston is the pastor of the Everett church and since his advent there has been a steady growth. The present membership is about 150.

Brother Hardin is now in a meeting at Springfield, Mass. The prospects for success are good. The congregations thus far have been large, and interest excellent.

Bro. J. H. Mohorter left Boston for Pueblo, Colorado, on November 17. Before leaving his people gave him a farewell reception and presented him with a purse of \$125. He left with best wishes for himself and family from the whole New England brotherhood.

Dr. J. M. Van Horn, pastor of the First Church, Worcester, Mass., began a series of evangelistic services on Lord's day November 22. He will do his own preaching and illustrate his sermons with the stereopticon.

The Highland Street Church, Worcester, Mass., is rapidly raising money to pay off the indebtedness on their lot. They aim to secure the whole amount by May 1, 1904, after which they will commence to build. This church is a little over a year old and has a membership of 127.

The church at West Rupert, Vermont, is still pastorless. Bro. I. Y. Wilson, a graduate of the School of Evangelists, an earnest Christian and a good preacher, is supplying the pulpit at present.

Brother Charles Forster, the young pastor at West Pawlet, Vermont, is stirring up things at a lively rate. The church is doing better work than it has done for years.

Our energetic pastor at Brockton, Mass., J. Mc. D. Horne is in a meeting with home forces, assisted by Charles L. Estey, singing evangelist. The church is also trying to raise its church debt of \$900. After this is accomplished, they hope to enlarge their building, which is necessary to meet the demand of their growing work.

Tremont Temple (Baptist) of Boston, after two years of diligent search has finally se-

cured a pastor. Dr. Henson is the man. He came to Boston from the Hanson Place Baptist Church, Brooklyn. He is 72 years of age, yet is not too old to occupy the most famous Baptist church in America. "The Christian Endeavor World" says of him: "Dr. Henson is an ideal pastor for this (Tremont Temple) great church. . . . Crowds flock to hear him. His discourses are scintillant with wit, warm with human interest, and rich with Christian truth. 'It is no new gospel I bring you,' he said in his first sermon from his new pulpit. 'It is old—yet ever new. What the world wants, what Boston wants is not the truth as it is in Darwin, Huxley, Emerson nor any noted man, but the truth as it is in Jesus.' That truth Dr. Henson will proclaim and not to empty pews."

As long as ministers preach that truth, backed up by earnest, studious, consecrated lives, they will never reach the dead line nor lack men and women to listen to them.

G. A. REIVIL, Cor. Sec. of New England.

Virginia.

Lynchburg has a \$30,000 church in course of erection. The congregation is worshipping at present in the Y. M. C. A. rooms. F. F. Bulard is pastor.

The Virginia Christian College, which has just opened here, has about 125 students in attendance. J. Hopwood is president, late of Milligan, Tenn.

Roanoke has cleared itself of debt. W. G. Johnson ministers here. He is about to enter on his second year. He is now in a meeting at Chilhowie. I am supplying for him here.

P. A. Cave, Third Church, Richmond, withdraws his resignation.

Professor Forrest, of Charlottesville, preaches for Seventh Street Church until a successor is found.

On a recent Lord's day in Richmond I heard Bishop Hendrix, of the M. E. Church, South, in the morning, and "Bishop" H. C. Combs, of the Disciples of Christ, at night. They both seemed "broad" yet "sound," and they were both certainly "sweet."

B. H. Melton celebrated his first anniversary at the Marshall Street Church recently. Brother and Sister Melton have both endeared themselves to the brotherhood and sisterhood of Virginia and have proven themselves very useful additions to the working forces of the state. Under his ministry a German Lutheran minister of no small ability has united with us of late.

CLARIS YEUVELL.

Roanoke, Va.

Texas.

The "Juliette Fowler Orphans' and Widows' Home" will be opened about Dec. 20, with A. J. Bush as superintendent and financial agent. This home will be located some ten miles west of Dallas on the Interurban Railway between Dallas and Fort Worth, in which orphans, destitute of means of support, will be received who are under the age of 13 years, and widows having small children to care for who are unable to support them. For years the Texas brotherhood have been talking of the establishment of a widows' and orphans' home, but never until the last state convention did the matter take any definite shape. The beginning will be small both in resources and in buildings, but with strong faith in a generous and charitable brotherhood the enterprise will grow, and within a few years we hope to have a home and a school that will rejoice the heart of every Disciple in the state.

This writer has just closed a meeting of two weeks with the church at Midland, with an immediate result of thirty-one baptisms, two reclaimed, one from the Baptists and three by relation giving a total of thirty-seven. The Midland Church has Brother Volney Johnston as her pastor, who is very much beloved by the entire membership, and the people of the town. He is a young man of fine ability and great usefulness, and ranks as one of our best preachers and pastors.

The church at Merkel, where L. A. Dale ministers, will soon have a new house of worship. The money has been raised and they think by Feb. 1, 1904 the house will have been completed.

Itching Skin

Distress by day and night—

That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

The source of the trouble is in the blood—make that pure and this scaling, burning, itching skin disease will disappear.

"I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better and it was not long before I was cured. Have never had any skin disease since." MRS. IDA E. WARD, Cove Point, Md.

Hood's Sarsaparilla and Pills

rid the blood of all impurities and cure all eruptions.

The new church house at Smithville will be dedicated the last Sunday in November, Chalmers McPherson, of Waxahachie, preaching the dedication sermon. Ernest J. Bradley an alumni of Texas Christian University, is the pastor of this church, who has certainly done a splendid work since he accepted the pastorate, and is proving himself "a workman that needeth not be ashamed."

L. A. Bretcher, formerly the pastor of the church at Mineola, has accepted the pastorate of the church at Orange, whither he has gone. The light of this church had about gone out when our state board sent one of their evangelists, B. J. Waugh, then who held a very successful meeting, adding about 100 to their membership, reviving the church and locating the pastor, and we can now hope that soon the Orange Church will be ranked among the best.

B. B. SANDERS.

Austin.

Georgia Convention.

The twenty-fourth annual convention of the Christian Churches of Georgia met in Macon, Nov. 16 to 19, and was pronounced by all the greatest convention of our history. The proceedings were characterized throughout by a deep spirit of unanimity and harmony. S. B. Moore, pastor of the First Church, Atlanta, presided.

The convention was opened by a praise service conducted by J. H. Wood. Welcome address by W. H. Roper, and response by Wm. Shaw.

A. B. Phillippis, Augusta, followed with a masterful presentation of the claims of Church Extension, saying in part: "The child Church Extension is now fifteen years of age. We have in the fund \$395,342.26. We will have half a million in 1905. Over 706 prosperous young churches have received assistance. More than \$225,795 has been returned and reloaned. Five hundred churches have received aid that compels respect for the other 2,700 that need it. About 5,600 of our congregations own their own buildings. We are increasing at the rate of 300 churches a year; on an average 200 of these call for assistance. Over \$305,000 in our treasury is the earnest of a round million by 1909."

Tuesday forenoon was an interesting and enthusiastic session, devoted to C. W. B. M. work. Mrs. Henry Lewis, of Atlanta, presided. Fine papers were read and excellent reports made.

Tuesday afternoon was given to W. S. G. M. work. Mrs. A. C. Smith, of Atlanta, acting president. Much praiseworthy work reported as done under their auspices.

W. P. Bentley, missionary to China, reached the climax of the day in what was unanimously pronounced the best discourse of the conditions in China ever heard. He said in part: "There is a threefold crisis in China: one pertains to her intellectual life, one to her

educational, and one to her religious life. This does not take into account the political crisis which as truly exists, but which does not so concern us as Christian workers.

"Now to meet this threefold crisis we need a threefold ministry. For the intellectual crisis we need a Christian literature. For the educational crisis we must have a Christian education. For the religious crisis we must have the gospel of Christ."

"The great obstacles to the progress of Christianity in China are prejudice, conservatism and ancestral worship. Among the physical obstacles are the languages, primitive means of transportation and disease."

"The work has many encouraging features. Among these we mention the general awakening among the people. It is said by wise men the intellectual awakening of China is the most momentous event of modern times. Lord Woolsley, of the English army, says the Chinese are the most wonderful race of the earth to-day, and the natural leaders of mankind."

"Then we must note the growth of influence of Christianity in China. There are only 120,000 church members, but these Christians with their 200,000 friends exert a powerful influence already. So much so that the government was compelled to issue an imperial decree of religious toleration. This was issued in 1901, and is the magna charter of religious liberty in China and marks an important epoch in the progress of Christianity."

"The Chinese are generally misunderstood and underestimated in America. China has ruled and dominated nearly half the human race for two thousand years. China is awakening as fast as possible with so vast a body of strong, conservative men."

W. A. Chastain opened the session Wednesday with a fine Bible study, after which Evangelists Cave and Coche made splendid reports, followed by treasurer's report by H. M. Patterson. All debts have been paid, with more than \$100 in the treasury.

An excellent symposium of Sunday-school work, led by A. B. Reeves, was the principal feature of the afternoon.

B. L. Smith, corresponding secretary of home missions, illumined the problem of home missions in what was generally considered the best of all his past grand addresses. W. J. Coche delivered a learned discourse on "What is Conversion?" Gallant R. Lin Cave captivated the large audience when he eloquently spoke on "The Magnetism of the Cross." He said: "Every truth, intellectual, moral and spiritual, is invested by the Lord of truth with an influence of power in proportion to its own peculiar nature and importance. The cross stands in the forefront of truth. In the family of truths it is the heir of all the age. In the language of the poet, 'All the light of ancient story gathers round its head sublime.'"

Thursday, the last day, was the best. A. R. Miller, of Savannah, gave one of those deeply spiritual, love-inspiring, pathetic sermons. Wm. Shaw, of Winder, led the Endeavor bands to the sublime heights to enjoy a miniature transfiguration scene of spiritual acquirement.

Frank L. Adams, of Atlanta, touched with magic colors the yet unfinished scene, and presented in clear outline a picture of the best convention ever held in Georgia by the Disciples.

Convention Notes.

Everybody joined in one unanimous chorus of praise for the great hospitality of the good people of Macon.

E. L. Shelnett and F. L. Adams have bought of A. E. Seddon the Southern Evangelist, and become co-editors in giving Georgia, Florida and South Carolina a good paper.

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The Sunday-School.

Dec. 13.

THE DEDICATION OF THE TEMPLE.— 1 Kings 8:1-11.

GOLDEN TEXT.—I was glad when they said unto me, Let us go unto the house of the Lord.—Ps. 122:1.

The Preparations for Building.

David himself, though not permitted to build the Temple, planned the edifice and prepared much of the material for its erection (1 Chron. 22:2-5). The profitable commerce, which Solomon soon established throughout the enlarged borders of his kingdom and even beyond, supplied the funds for the enormously expensive building enterprises which he undertook. The Temple was only one of these, and perhaps not the greatest. Something of the scope of Solomon's ambitions and achievements as a builder, and something also of his method of getting workmen by levies, are indicated by the catalogue of his works in 1 Kings 9:15-19. "This is the reason of the levy which King Solomon raised, to build the house of Jehovah, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. . . . And Solomon built Gezer, and Beth-horon the nether, and Baalath, and Tamar in the wilderness, and all the store-cities that Solomon had, and the cities for his chariots, and the cities for his horsemen, and that which Solomon desired to build for his pleasure in Jerusalem and in Lebanon and in all the land of his dominion."

The Friendship of Hiram.

A significant feature of Solomon's administration was the changed relation toward neighboring governments. David had, to be sure, been on the friendliest terms with Hiram, King of Tyre, but in general he had made more wars than alliances with his neighbors. Solomon's policy was to form alliances. The King of Egypt became his ally and gave him his daughter in marriage, and his harem was filled with the daughters of lesser potentates with whom he contracted similar alliances. The friendship with Hiram was turned to practical account, for Hiram controlled the cedar forests of Lebanon which must supply the fine timber for all of Solomon's great buildings. These rafts of cedar which Hiram sent were by no means gifts, for Solomon paid for them in grain and oil. It was a profitable exchange, for the Israelites were an agricultural people, while Hiram's Phoenician subjects were not farmers but traders.

The Building of the Temple.

The Temple was not a large building, as we count buildings to-day. There was no reason why it should be large. It was not intended to seat a great audience. It was a place of safe keeping for the ark of the covenant and the special dwelling place of Jehovah. Certain priestly functions were to be performed in the Temple, but the place of worship for the people was on the outside of the house. But, though its size was not great, it was a magnificent building, both in the richness of its materials and in the beauty of its highly-wrought ornamentation. Seven years were occupied in the erection of the building, as against thirteen years which were required for the building of Solomon's palace.

The Dedication.

It was a day of great festivity when, in the presence of a great assembly of Israel, the ark was brought up from the tabernacle, where it had been housed since David brought it to Jerusalem, and placed in the Holy of Holies in the Temple. There were sacrifices on a vast scale and doubtless the thousands of animals sacrificed furnished food for the assembled multitude as well as for the priests. When all was in order and the ark and the holy vessels were in place, it is said that "the



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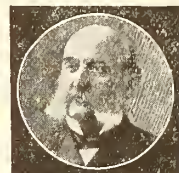
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cloud filled the house" and "the glory of Jehovah filled the house of Jehovah." The house had been built as a habitation for Jehovah and the worshipers were given assurance that they had not built in vain.

The Meaning of the Temple.

Man has a natural tendency to use visible and tangible objects to make more vivid and real the sense of the presence and power of deity. The use of images is an outgrowth of this tendency. But in attempting to represent God Himself in bodily form, the conception of God is inevitably debased. There cannot possibly be much likeness between an inanimate material object and a spiritual and personal God. The history of all attempts to make the thought of God's presence vivid by the use of images is a history of religious deterioration. In Israel's history this universal need was met in a unique way. Instead of an image of Jehovah, they were authorized to make a dwelling-place for Him. The ark was to be the symbol of His presence, as an idol might have been to a heathen the symbol of his god's presence. But the obvious advantage was that, in using the ark, there was less danger of confusing the reality with the symbol. After the Temple was built there was perhaps more danger of thinking that Jehovah dwelt only there, though Solomon said: "Heaven and earth cannot contain thee; how much less this house that I have builded." In later and corrupt days the idea became prevalent that Jehovah's honor, if not His very existence, depended upon the preservation of the Temple. It became the duty of the prophets to stand for a more spiritual thought of God and to call the people back to this idea which Solomon voiced in his prayer of dedication. And at last it became necessary for the Temple to be destroyed, as a proof that God is greater than all temples and altars.

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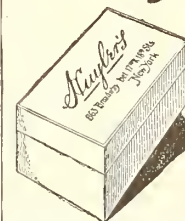
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Christian Endeavor.

Dec. 13.

AN ANTI-WORRY MEETING.—
John 14:1-31.

Worry means weakness. It is caused by weakness; it causes weakness. The strong person never worries. Why should he? He is adequate to the performance of his tasks. He feels the joy of achievement, the glow of success. And these things drive out worry.

The big, strong steam-engine, which has horse-power enough and to spare for all the work that is put upon it, runs smoothly and quietly. It is the little leaky, rusty donkey-engine that puffs and sputters and strains and groans, because it is too weak for its work.

But to avoid worry it is not enough that we be strong in our own strength. If this were so, there would be times when, under stress of great needs or dangers or sorrows, the strongest would find that his strength was but weakness and would throw up his hands in surrender. At such times it is the strong faith that counts.

Faith is the act of laying hold upon unseen realities and using them as realities. If God is an abstraction, a mere name, if we do not feel toward Him and rely upon Him as a present and potent reality, then our faith is not of a quality to save us from worry or to bring us any blessing whatever. But if our faith is such that it makes God *real* to us and brings Him into our lives as an efficient factor in the control of events, then we have the best of reasons for putting away all worry from our hearts.

"Let not your heart be troubled," said Jesus. He was speaking of anxiety about death and the future life, but the words apply with equal force to all troubles, and the same reason holds good which he gave. "Let not your heart be troubled. Ye believe in God, believe also in me." Belief in God is a sufficient reason to cease from troubling, for genuine belief in God includes belief in His power, which guarantees His ability to help us; His wisdom, which guarantees His acquaintance of our needs; and His goodness, which guarantees His willingness to help.

Christ promises peace. "Come unto me all ye who labor and are heavy laden and I will give you rest." His method of giving rest is not to take away all troubles and difficulties from our path, but to fortify us within, that we may be able to meet and overcome them. Above all, He frees us from disagreeable qualities of mind and heart which do more toward disturbing our own peace and giving us occasion for worry than any amount of external annoyances could. False pride, selfishness, morbid eagerness for honor and recognition among men, the desire of sinful things—these are the disturbers of our peace and the real source of most of our worries. These evil spirits of unrest He casts out and gives us peace by helping us to develop peaceful characters.

DAILY READINGS.

M. Our Father's Care.	Matt. 6:24-34.
T. Golden Precepts.	Matt. 7:1-12.
W. Solemn Warnings.	Matt. 7:13-29.
T. The Triumph of Faith.	2 Tim. 4:1-8.
F. Fed by Ravens.	1 Kings 17:1-6.
S. The King's Trust.	2 Chron. 20:14-30.
S. The Way of Salvation.	Isa. 36:1-10.

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Midweek Prayer-Meeting

By Frank G. Tyrrell.
Dec. 9.

PHILEMON: OR CHRISTIAN URBANITY.—
Philemon, 1:25.

It is said there is a letter of the younger Pliny extant, written to a friend whose servant had deserted him, in which he intercedes for the runaway, who was anxious to return to his master, but dreaded the effects of his anger. This celebrated letter has been compared with Paul's to Philemon, written under the same circumstances; and scholars do not hesitate to say that, not only in the spirit of Christian love, of which Pliny was ignorant, but in dignity of thought, argument, pathos, eloquence and beauty of style, the letter of the Apostle is vastly superior to that of the polished Roman.

Paul begins with his usual gracious salutation; then he declares his deep personal regard for Philemon—"making mention of thee in my prayers"—and dwells gratefully upon the service Philemon has rendered to the saints. Paul was tactful, as well as courteous. Not only so, he was kind and wise. He knew the subtle art of appreciation, and its power over men.

There is a touch of pathos in his reference to himself—"Paul the aged, and now a prisoner also of Christ Jesus." He had been full of strength; he alludes to the halcyon days, when he was the happy and self-sacrificing servant of such as Philemon, for Christ sake. He could enjoin, or command what is fitting, but he prefers to entreat. Before he writes down the name of the prodigal, he describes him as "my child, whom I have begotten in my bonds;" Philemon must at once be interested, and kindly disposed. Any convert of the aged Apostle would have the open sesame to his heart, of course.

Although Paul would like to keep the converted slave as a personal helper, he will not do so, without his master's consent. The business side of the transaction is settled with the utmost fairness and delicacy, when Paul says if the slave owes the master anything, or has wronged him at all, he himself will repay it. And he suggests that perhaps for the good of all concerned, more especially for the slave's good, and that the master might have him in the bonds of brotherly love forever, he was parted from Philemon for a time.

How could Philemon read that closing paragraph, and not be constrained to receive the letter and its bearer, the returned slave, with all Christian courtesy? Paul expresses the utmost confidence in Philemon's kindness of heart, declaring that he is confident the master will do more than he suggests. And, hopeful for the future, he asks that a lodging be prepared for him, as he expects to pay Philemon a visit after his release.

This letter is a beautiful example of Christian urbanity, and it is also a fine illustration of the way Christianity wrought upon society. Here was the institution of slavery, lawful, popular, unquestioned. Christianity immediately begins to leaven it. There is no vitriolic denunciation. The subject did not demand it, nor would it have been in any measure effectual. The fact is, a man can be a Christian in any conceivable condition. He may starve to death, and die with a triumphant faith in Christ. The condition of the body, or of anything else exterior to a man, doesn't count with determinative force.

The epistle shows the fine sense of honor which Paul had. He would not appropriate a day's time of the man who legally belonged to another. Neither would he encourage him to run away. He sends him back to the master. But he writes a letter which introduces the slave to the master in a new light, and uses all his power and influence to modify the human relation by the gentle ethics of the gospel.

PRAYER.

Grant unto each one of us, O God, the same spirit of gentleness, of fine courtesy, of Chris-

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



Mrs. E. Austin.

An interesting letter to our readers from Mrs. E. Austin of New York City.

Brooklyn, N. Y., Nov. 9th, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,

Mrs. E. Austin.

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tian love. Enlighten our minds; awaken our consciences; give us discretion and tact, and the wisdom of love in all life's relations, for Christ's sake. Amen.

(Topic for December 16.—"Pensioning Our Veterans. (Ministerial Relief) Phil. 4:10-18; 1 Cor. 9:7-14.)

WE ARE READY

To send a trial bottle of Vernal Saw Palmetto Berry Wine to any reader of the CHRISTIAN-EVANGELIST who will write for it, free and prepaid.

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Our Budget

—T. J. Legg is in a meeting at Darlington, Ind.

—A. L. Zink, of Long Grove, Iowa, has accepted a unanimous call from the Prairie City church and is on the ground for business.

—The Oacoma, S. D., Church was dedicated Nov. 22, with the debt all provided for by pledges, amid great rejoicing.—W. J. DODGE.

—J. W. Shepherd, of the Gospel Advocate, Nashville, Tenn., preached at the Sarah Street Mission, 1324 N. Sarah St., St. Louis, Nov. 22.

—The new Christian church at Sheridan, Wyo., was dedicated Nov. 8. The debt was almost entirely provided for. F. E. Blanchard is the pastor.

—W. M. Taylor, who recently returned from San Juan, P. R., has an interesting lecture on Porto Rico which he recently delivered at Columbia, S. C.

—Bro. R. A. Omer writes from Camp Point, Ill., of the death of his mother. After months of suffering, she has entered into rest, full of faith and good works.

—J. Sharratt, of Burton, Kans., preached the sermon at the union thanksgiving service at the Presbyterian Church. He began a revival at Sterling, Kan., Nov. 29.

—The South Broadway Christian Church, Denver, Colo., B. B. Tyler pastor, will hold special Thanksgiving services Sunday Dec. 6, morning, afternoon and evening.

—Last week the Foreign Society received two gifts of \$500 each and one of \$900 on the annuity plan. Others are expected soon. For full information address F. M. Rains, corresponding secretary, Cincinnati, O.

—The church at Herington, Kan., that was destroyed by fire August 8, is being rapidly rebuilt. It is being enlarged, and when finished will be the largest and handsomest church in the city. It will be dedicated some time in January.

—During the week of Dec. 13-18, Mr. Herbert L. Willett will deliver a course of six lectures at the Christian Church, Liberty, Mo., where Robert Graham Frank is pastor. Liberty is one of the educational centers of Missouri, and will give Dr. Willett a large and appreciative audience. The lectures will be followed by a meeting with home forces.

—O. D. Maple has resigned at Lawton, O. T., and is now evangelizing in the new country. Thus far two new churches organized. He is giving a course of lectures in the Presbyterian church at Walter, O. T., preparatory to the revival which the Christian Church is to hold. He received a unanimous call from Central Christian Church, Marion, O.

—The church at Bethlehem gave a reception for the new members received in Bro. J. F. Adair's meeting last Wednesday evening. O. L. Adams preached the union Thanksgiving sermon at Bethlehem in the Baptist church and will also give the same address Sunday morning in a union service at New York, Iowa, in the Christian church.

—J. J. Handsaker, of Coquille, Oregon, says that after being refused the use of any of three churches of the city, the brethren at Myrtle Point, Oregon, have secured a well-located lot upon which they will erect a tent at once for use this winter. They plan to have a house erected not later than Sept. 7, '04. The Sunday-school of one hundred is growing rapidly.

—A misplaced decimal point in a notice of Wilbur J. Chapman's "Present Day Evangelism" in our issue of Nov. 19, made the price of that volume appear as *sixty dollars*. In reality it is only sixty cents. It is a good book, but the former figure would doubtless seriously handicap its sale among those who need it most. The publishers are Baker & Taylor Co.

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—The Christian Woman's Board of Missions received \$1,000 on the annuity plan on Nov. 21. The following verse of Scripture accompanied the gift: "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

—W. B. Golden, who has been in the employ of the Iowa Sunday-school Board since Nov. 1, when he resigned at Bagley, is reviving the church at Seeley Township, Guthrie Co. He is holding a meeting which promises to result in a reorganization of the church, which had ceased to meet. A Sunday-school was organized last Sunday.

—Geo. L. Snively, of our National Benevolent Association, reports the following recent benefactions: R. A. Long, gift, \$100; J. Breckenridge Ellis, annuity, \$100; Elizabeth Cayton, annuity, \$500. Three hundred old brethren and sisters and children and friendless sick, depend on such help for daily bread and raiment and care. We all should foster this sacred ministry.

—According to the Pittsburg Times, W. J. Russell, pastor of the East End Christian Church, has been drawing some lessons from Samson's riddle, "Out of the eater came forth food, and out of the strong one came forth sweetness." After a very vivid recital of the biblical story, he draws the pregnant lesson that it is out of difficulties overcome and victories gained that the honey of our civilization is procured. Every lion of temptation overcome brings both food and sweetness to the soul.

—J. A. Berry, of Moberly Mo., writes: "In a recent number of the CHRISTIAN-EVANGELIST I read that Bro. T. P. Haley had passed his fiftieth year as a preacher. I had supposed he had been a preacher longer than myself. But I am a little ahead of him. My ordination dates first Sunday in January 1853, in Columbia, signed by James Shannon and A. Douglas. I still have all the work I can do, but will be out of work Jan. 1." God bless the veterans! May there always be work for them to do.

—Bro. J. S. Hughes, who has given so much time and study to the writings of the Apostle John, is conducting an institute of correspondence on that subject. It is believed by many Bible scholars who have heard Bro. Hughes' lectures on this subject, that he has gained a real clue to the interpretation of the book, and that his lectures are wonderfully helpful to the churches where they are held. There is no doubt but what we are entering upon what may be called the Johannine period of Christianity, and that there remains much yet to be done in attaining his profound view of the Gospel. We hope Bro. Hughes will be kept busy in this work, and that many may share in the benefits of his investigation of this sacred writing. His address is 1203 Chamber of Commerce Bldg., Chicago, Ill.

—The editor was not able to attend the funeral services of General Drake, but sent a message of sympathy to Bro. F. L. Moffett, pastor of the church at Centerville, Iowa. We are in receipt of the following response from Bro. Moffett: "All appreciate your message of sympathy. A great man has fallen. We mourn as those bereft." The whole brotherhood shares in the sorrow of the bereaved church at Centerville.

—H. A. Northcutt has resigned at Kirksville, Mo., to take effect Jan. 1. He says: "My reason for resigning is, I am very much worked down, and feel that a change of work is necessary. The work here is very hard on the account of there being so many students here. The American School of Osteopathy is located here and one of the normal schools. I have been here four years and a half. During that time we have taken into the church at our regular Sunday services over 800 members; many of those were students and have gone away to other fields of labor. I will go into the evangelistic field the first of January."

—Last week we mentioned the call which the Brookfield (Mo.) Church has extended to Bro. R. E. L. Prunty for an indefinite time, accompanied with a raise in salary. We learn from a subsequent communication that the church is engaged in erecting a new building, and that the walls of the basement are about complete. Brother Prunty is putting the profits of his paper, the Brookfield Messenger, into this enterprise, and also the proceeds of his popular lecture, "Sunshine and Shade," which he is giving the churches for a collection at the close. Such liberality on the part of the preacher deserves hearty response from the people.

—J. Sharratt, of Burton, Kan., writes: "We have had the pleasure of having with us Bro. H. C. Shipley, of Jewell, Kan., giving us a week's lectures on his trip around the world. These lectures have been in the interest of foreign and C. W. B. M. work, and are the best ever given in our city. They were illustrated by stereopticon views of our mission stations and missionaries, also of the idols, heathen temples, manners and customs of the people in India, China, Japan and Hawaiian Islands, and were very fine. One of these lectures will do more to educate our people along the lines of missionary work than a hundred sermons. I trust our churches will try and secure him, for his terms are easy and his work is substantial. His permanent address is Jewell, Kan."

—Dr. Goodson, of St. Louis, recently preached a sermon in the Cumberland Presbyterian Church on King's Highway, in this city, which was printed in the St. Louis Republic. Bro. Louis S. Cupp, of Platte City, Mo., has made the following extracts from the sermon:

"The world has long since outgrown present-day organized church systems."

"The primitive church was the ideal church. Christ's prayer, 'That they may all be one,' etc. (quoted in full) . . . was the passion of his life . . . This was realized in the early church."

"Present-day methods and sects are to become a thing of history."

"A federation of churches is the next forward move."

"Verily this is no dream of a dreamer who dreams that be dreams."

"Let the movements already begun among denominations be hastened. Let there be not thirteen Presbyterian bodies in the United States, but one great Presbyterian Church, one national Methodist Church, and one universal Baptist Church. Let there be no effort to put 10 or 12 different churches in a small town of 2,000, but only one church."

"Personally I am ready to make any sacrifice to help such a union of churches."

We have asked Dr. Goodson for a copy of his sermon for our columns.

—The Joplin Daily Globe says: "Rev. Dr. Turner has performed a wonderful work in Joplin. He came here five years ago to a disorganized church. He went to work in earnest and soon perfect harmony was had among the members. Then he sought to erect a new building, and now the Christian Church has one of the finest edifices in the city. Dr. Turner commands the respect of every man, woman and child who knows him. . . . The meetings were brought to a close Sunday night. There was no sign of lost interest in the meetings and it is believed that had they continued until the first of the year new members could have been added daily. . . . For five years Evangelist Harlow was a fireman and engineer on the Missouri Pacific, and while thus employed he studied his Bible. He now has in his possession the Bible which he studied during the time he was employed in heaping coal into the firebox. He has been a close student of the Bible for a number of years, and some of his admirers have said they thought him capable of repeating from memory every verse in the New Testament. Probably the most impressive service of this day was the one Sunday afternoon. When the hundreds of new converts sat together, from the little boys and girls to the ones with gray hairs and bending forms, whole families united in the church, with their happy faces singing the praises of God it would have touched a heart of stone. Before this sight the scoffer would be silent. What this means for higher living and happier homes and a better city and community no one can measure. As the evangelist talked of their new duties and exhorted them to be faithful and closed expressing the hope that he would meet them all in the church triumphant, the people were melted to tears."

Ministerial Exchange.

There is an opening for a minister at Bloomfield, Mo. Address J. H. Tiller.

Charles E. McVay, singer, now in a meeting at Warrensburg with Allen Wilson, with 159 additions up to date, will go to Omaha for December and will be open for engagements after that. Permanent address, Bethany, Neb.

King Stark, Warrensburg, Mo., intends to give all his time to evangelistic work and is ready to correspond with churches desiring his services.

C. A. Burton can be secured for protracted meetings during December and January. Address, Virden, Ill.

J. Sharratt, pastor at Burton, Kan., will be glad to hear from any church desiring an able and experienced pastor.

C. C. Cline writes that there are openings for three young ministers, married or unmarried, in three rapidly growing Arkansas towns. Salary about \$600 to begin with, and increase in proportion to success. Address C. C. Cline or E. C. Browning, Cor. Sec'y, Little Rock, Ark.

Murphysboro, Ill., wants a preacher.

Manville, Ind., wants a capable young man or pastor.

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1522 LOCUST ST., ST. LOUIS, MO.

Thomas J. Easterwood, of Texas, wishes to do evangelistic work in the north during the winter. He is now in a good meeting at Carneiro, Kan., where correspondents may address him.

Marion Stevenson, Irving Park, Chicago, Ill., is arranging to do some evangelistic work this winter and is ready to correspond with churches wishing meetings.

W. F. Shearer, evangelist, and Orville Harrod, singer, are open for engagements for meetings after Jan. 1. Address Angola, Ind. They are now in a meeting at Rochester, Ind., with C. H. De Voe, and go from there to Fayette, O., to assist W. S. Cook during December. Brother Shearer has a booklet on "How to Arrange for Evangelistic Meetings," which he will send to any one enclosing stamp.

Gas City, Ind., will need a pastor after Jan. 1, at which time Shelly D. Watts closes his work. Correspondents, address Elder J. M. Mappin, Jonesboro, Ind.

C. Dickinson, Box 188, Everest, Wash., writes that he can put churches in correspondence with an able and experienced preacher who is a fine soloist and has traveled extensively in the Holy Land recently.

J. J. Limerick, Carrollton, Mo., would like to correspond with congregations near that place wanting a preacher for next year.

Bardwell, Ky., wants a preacher for 1904. Will pay \$400 for half time. Many good openings for evangelistic work in vicinity. Unmarried man preferred. Address L. Willmer Biggs.

Eureka College.

There are about forty young men in the Bible department, sixteen of them supplying twenty-eight churches with regular preaching. Their work for the four months from July 1 to Nov. 1, shows over four hundred sermons preached, \$200 for missions and sixty-five accessions, two-thirds of them by baptism. This is an excellent record for summer and early autumn.

President Hieronymus and an excellent faculty of sixteen are doing work of as high grade as any college among us.

Sec. J. G. Waggoner's first six months' work in the field brings to the college \$10,000 in cash and pledges. To this the Swisher bequest is to be added. It will amount to between \$8,000 and \$10,000. Let the good work go on. A loyal observance of Education Day, on the third Sunday in January, will do more than aught else to help. Give Eureka \$250,000 and 400 students.

E. L. Powell, of Louisville, has just closed a series of seven sermons with the church here. On Nov. 17 and 18 a number of the pastors

from towns and cities gathered by invitation, and a most interesting and helpful series of conferences were held on evangelism, education and missions. A McLean was present at the last and gave one of his never-to-be-forgotten addresses on "Giving."

ALVA W. TAYLOR.

WORLD'S FAIR MARCH 1904.

Mr. John C. Weber, director of Weber's Military Band of Cincinnati, known as the "Prize Band of America," has composed the St. Louis World's Fair March 1904—and dedicated it to the Louisiana Purchase Exposition. It will be distributed through the passenger department of the B. & O. S.-W. R. R., World's Fair Route, at 10 cents per copy.

The music is in sheet form, arranged for the piano, being very handsomely gotten up, with highly illuminated title cover. Mr. John C. Weber is not only a great Musical Director, but he has written some very catchy and popular marches. The St. Louis World's Fair March is his latest success, and will add further to his fame.

Mr. Weber and his great organization of artists has twice defeated all comers in national contests at Elks' Reunions. The last triumph was at Baltimore, Md., on the 21st of last July, when, in a notable contest, composed of the leading bands of America, won the first prize of \$1000.00. It is confidently expected that Mr. Weber's World's Fair March will become a popular air during the next year, and every household should have a copy of this music.

Send 10 cents in silver to the undersigned, and copy of the World's Fair March will be mailed to your address.

MARK ENVELOPE—"WORLD'S FAIR MARCH." Mention this paper when ordering.

O. P. McCARTY,
General Passenger Agent,
B. & O. S. W. R. R.,
Cincinnati, O.

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Correspondence

The Joplin Meeting.

We have just closed in the First Church of this city, in point of the number brought to Christ, the greatest meeting ever recorded in the history of this restoration movement. Including a lecture at the close the meetings lasted 52 days, the time that Nehemiah used in restoring the walls of Jerusalem. Here, as then, we had opposition. Here also the people had a mind to work. In this time 675 people were received into the Church—474 were baptized, 116 were from the denominations, 50 of these being baptized, 25 by letter and 116 were by statement or restored from backsliding. Some of the latter had been out of fellowship for a quarter of a century and were practically conversions; 66 came forward the last Sunday. Not one invitation was given from start to finish without a response. We only stopped because the house was full of members. The last two weeks members in good numbers remained at home to give the unconverted a chance to hear. This is not all. This work was preceded by a meeting in South Joplin conducted by W. A. Moore with 117 additions, which with those received at regular services in the meantime, makes 809 additions to the two churches in this one campaign. Nor is this all. Brother Harlow will continue the work for some time on the south side, and we can not tell where it will yet end. Of how the people were turned away by the hundreds, of the possibilities had we been in a large tabernacle, of how the whole city and surrounding country is stirred, of the joy and the new hope of the church, of the many heart thrilling experiences of the services, we can not now speak in detail. By request of the evangelist a few words will be said for the encouragement of the brethren. The organization of a Board of Evangelism at our last national convention is one of the most significant things of our recent history. The work here ought not to be exceptional. Let us hope that a new day has dawned when we shall see people brought to Christ and the plea for unity in greater numbers than ever before in our history. I desire to mention three things:

1. The Preaching.

1. The equipment of the evangelist. He has a thorough knowledge of three things: human nature, the Bible and the modern pseudo philosophies. For ten years he has made a special study of psychology and he knows the workings of the mind. He knows man's sins, temptations and troubles and how to present the gospel in a way to most powerfully appeal to the will. The Bible is at his tongue's end. For over seven weeks he answered from one to thirty questions the same hour they were handed to him. These covered almost every phase of Bible knowledge, and never once did he hesitate for an appropriate answer. Many were brought to Christ in this way, and many who could not defend their religious position surrendered it for the position we occupy. The whole plan of redemption from Genesis to Revelation was set forth, illustrated and applied so that children could understand. His insight into the deep things of the Book is remarkable. And when he takes up the modern cults, Christian Science, Spiritism, Faith Healing and all the rest melt away before the merciless fire of his logic and reason. He does not denounce these things. He gives them credit for the good they have and then explains their achievements on scientific grounds, leaving their errors clearly exposed to view. His lecture on the New Thought ought to be heard by every church in the land.

3. His equipoise. He is not disconcerted or sidetracked by either censure and praise. No amount of opposition can draw him into a heat of temper or retaliation. He pursues his way, knowing that truth will triumph.

3. The preaching itself. The style is simple. No effort is made at oratorical display. People remember the message rather than

the messenger. He is not tied down with notes. The sermon is in the mind and heart, burning to be delivered. The message is plain. No compromise is made with any form of sin or sectarianism. Yet the truth is spoken in love. People sometimes go away gnashing their teeth, but often return to unite with the church. It is doctrinal in the finest meaning of the word. Not only first principles, but all the great doctrines of the Word are expounded; not occasionally, but in every sermon. It was positive. He speaks as one having the authority of the truth. His statements seem to be an end to all controversy. No doubts or opinions are brought forth. The appeal is to the Word of God that liveth and abideth forever. The sermons are short but his language comes like a torrent. The appeal is always to the gospel as *the power of God to save*. No death bed stories are used to work up the emotions. Conscience and intellect are appealed to rather than feeling. People are urged to walk by faith and not by feeling. Last, he is powerful in exhortation. While the people sang a stirring hymn his clear voice could be heard warning, inviting, rebuking, pleading and persuading the ones convicted to accept the gospel. Sometimes a second appeal was made. These exhortations were simply irresistible. Men had either to surrender or remain away. This is one feature of New Testament evangelism not yet restored, it seems to me.

4. Best of all, the preacher lives his message. His life is pure and clean. For ten years he has lived in 75 miles of this place, and there is no crooked life to be apologized for. He preaches in a way that not only do the converts stay, but is so modest and retiring in manner that the pastor can stay also. With a most successful record both as pastor and evangelist for ten years past and yet young in years he will yet win many notable victories in the ministry. We pray that this meeting, his first as he re-enters the evangelistic field, may be the prophecy of his greatest life work.

2. The Music.

Bro. V. E. Ridenour, of Topeka, Kan., conducted the music. His solos not only appeal to the cultivated ear but always reach the heart. Each song is a sermon. While he sings there is a hush over the audience, and frequently the people are in tears. When thought best he sings illustrated songs. On the eleventh night of the meeting, there had been 99 additions. He then sang "The Ninety and Nine," and Brother Harlow asked for the one that was lost to come to the Good Shepherd. Twelve came and the church rejoiced with the angels. As a chorus leader he is a master. Such congregational singing has never been heard in this church. This feature of our meeting was a success.

3. The Church at Work.

The organization was thorough and every man did his duty with joy and alacrity. There were volunteers for every suggested duty. Thousands of invitation cards in the homes, cards in the store windows, daily bulletins on the street corners, full reports in the daily papers, etc., were a part of the work that never lagged till the last song had been sung. The spontaneity and initiative of the workers were the finest I have ever seen. In keeping with the work is the joy of every member and a happier church does not exist to-day. It is proper here to say that one factor of our success has been the work of J. W. Baker, pastor of the South Joplin Church. His work as superintendent of the Sunday-school of the First Church for four years helped greatly to prepare the harvest among the young people. His splendid liberality not only made the building of the First Church possible, but he also gave the building occupied by the South Side Church. His splendid executive ability has been a power in the work at all times. His whole heart and soul have been in this campaign from beginning to end. Honor to whom honor is due.

Of course there was opposition. Every church in town, including the Catholics, felt the need of revivals. There were two so-called union meetings conducted. Many false rumors as to our teachings were afloat. The

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

spirit of sectarianism is the same everywhere. Error never dies without a struggle. But these things seemed to help rather than to hinder. The people came to hear for themselves. The simple gospel was preached. The plea for unity was urged. The victory was won. Let the glory and the dominion be unto Him who hath redeemed us with His own precious blood!

Joplin, Mo.

W. F. TURNER.

As our great brotherhood will doubtless be anxious to know the secret of our success in this, the greatest meeting ever held by our people, and as modesty will forbid others stating all the facts, I desire to state what, in my judgment, were the principal factors.

First, the church as a whole, and especially the working force, is well respected and had the confidence of the entire city.

Second, great plans and preparations were made long in advance, and a spirit of faith and expectation permeated not only the whole church, but the community as well. The pastor preached for months, and special prayer-meetings in the church and throughout the

city were held, with only one thought in mind—to save souls. The pastor visited me in my home months before the meeting and we laid plans carefully, every one of which was carried out in letter and spirit to the end of the meeting. The people had a mind to work, and a great deal of personal work was done. Everybody kept sweet and I heard not one criticism on either pastor, evangelist or singer during the entire meeting.

Third, the greatest single factor in it all is the high esteem in which the pastor, Brother Turner, is held not only by the church but by the whole city. He has been in and out before this people for five years and he is universally loved by all. His unswerving fidelity, his tireless energy, his sweet spirit, his loyalty to the truth and his courage to second every effort and statement is the great secret of our success. May the good Lord give us more Turners and we will have more just such victories. Don't worry, brethren, about what he will do with all these babes. He is equal to the occasion and will faithfully feed and care for this great flock to the glory of our God. W. E. HARLOW.

Springfield, Mo.

My Ebenezer.

We are closing a pleasant and profitable year with the Christian Church here. Have baptized fifteen at regular services, and had twenty added otherwise during the year thus far.

We hope very soon to have a protracted effort and to have my son assist. One confession last Lord's day.

When the time came to aid church extension I discovered that we had no insurance on the church house against fire. My theory is to let the secretaries write on till we have things right at home. After a liberal five year's insurance had been secured, we sent Brother Muckley an offering, and a good one.

Our call to continue during 1904, D. V., was unanimous, and at an increase of salary wife and I have started on the fortieth year of married life. We used to say if God spared us to see all of our nine children over twenty-one years of age, we ought to be ready and even willing to have the Lord call us hence at his own time. He has granted that blessing, and the time finds us in good health, although approaching the ages of 65 and 63. We have heard of but one complaint at Lamar. One dear consecrated sister has been "almost mad at the shortness of my sermons." I did not promise to reform.

The elder Thomas Bronston with whom I labored some in my earliest ministry, once gave me this homely but very practical illustration, "The churches are by preachers like hunters are by dogs. The dog that catches the game, rides home. This the winning dog greatly enjoys for a season. But by and by the young dog whom the old one has taught, all he knows, turns down the old dog, and catches the game. Then the young dog rides and the old dog walks and growls. I'm walking but not growling. Glad to see you young fellows in easier places than the old preachers ever had."

May God give us elderly men the grace not to growl if we are compelled to give place to the younger men. There are two classes of preachers that we have always tried to be good to when they have come our way—the old and the young, feeling that the middle-aged ought to be able to take care of themselves.

It is perhaps more difficult to descend than to ascend a hill, but I hope to be able to keep sweet and cheerful and tell a good story now and then till the descent is made. God has been on my side all the time, however poorly I have served him, and after all this sunshine, after all these blessings, I would be ungrateful not to bear bravely and patiently what dark hours may come as we close this pilgrimage here. I could stand to hear "this is your second wife," but to be asked if "tis not your daughter" is quite a thrust. So much for having or not having gray hairs. With a hearty goodwill for the CHRISTIAN-EVANGELIST I close. S. W. CRUTCHER.

Lamar, Mo.

Hiram College News.

Jay Elwood Lynn, of Springfield, Ill., and a member of the class of '95, recently held us a meeting resulting in about forty additions.

We are adding seven hundred dollars' worth of new books to our library this term.

The college has received a gift of \$2,000 from Mrs. Parmlee, the proceeds of which are to constitute a prize for the best thesis submitted by ministerial students of the senior class.

Our present term is very prosperous under the administration of Prof. Wakefield. Our enrollment is 294. A hopeful and enthusiastic spirit pervades faculty and student body.

XX

A Special Appeal.

One of the hardest of hard things is to break away from old habits and contract new ones. For years we have taken our state mission offering in January, and the effort to change to the first Lord's day in November is proving disastrous to our treasury. Few, very few, of the churches have as yet taken the offering; they are going to take it, yes, but for some reason or another, they are not taking it *now*.

We had fully expected that, as it would be such an obvious benefit, the change of day would affect us very little, if any, and our work was pushed right along, the board making such arrangements as were necessary to meet the demands. This, too, in face of the fact that, in place of having a goodly sum in the treasury, we had nothing at all. But a crisis has been reached; we have gone as far as we can; the treasury must be relieved at once.

It would seem that there were enough churches in the state to whom the time of taking the offering is practically immaterial, to furnish the needed relief. Is this not your case? Can you not do this? Please don't be indifferent, the matter is too serious. We ask for immediate action on the part of both preachers and churches. Your instant, hearty, enthusiastic co-operation is needed. Let not one wait for another, but let all who can act immediately. We have planned to do the greatest year's work in all our history; by your co-operation we can succeed; without we shall fail. Help now. Help willingly. Help all you can.

W. F. RICHARDSON,
Chairman State Board.

THIS TESTIMONY

Will surely interest many readers of the *Christian-Evangelist*.

James G. Gray, Gibson, Mo., writes about Drake's Palmetto Wine as follows: I live in the Missouri swamps in Dunklin County and have been sick with Malarial fever and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle.

A. A. Felding, Knoxville, Tenn., writes: I had a bad case of sour Stomach and Indigestion. I could eat so little that I was "falling to bones" and could not sleep nor attend to my business. I used the trial bottle and two large seventy-five cent bottles and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle.

J. W. Moore, Monticello, Mo., makes the following statement about himself and a neighbor. He says: Four bottles of Drake's Palmetto Wine has cured me of catarrh of Bladder and Kidney trouble. I suffered ten years and spent hundreds of dollars with best doctors and specialists without benefit. Drake's Palmetto Wine has made me a well man. A young woman here was given up to die by a Minneapolis specialist and he and our local doctors said they could do no more for her. She has been taking Drake's Palmetto Wine one week and is rapidly recovering.

The Drake Formula Company, Drake Bldg., Chicago, Ill., will send a trial bottle of Drake's Palmetto Wine free and prepaid to any reader of the *CHRISTIAN-EVANGELIST*. A letter or postal card is the only expense to get this free bottle of Drake's Palmetto Wine.

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The Success of Magic Foot Drafts in curing all kinds and conditions of rheumatism has been so great that the makers have decided to send them to all who write.

FREE—On Approval

We want everyone who has rheumatism to send us his or her name. We will send by return mail a pair of Magic Foot Drafts, the wonderful external cure which has brought more comfort into the United States than any internal remedy ever made. If they give relief, send us One Dollar; if not, don't send us a cent. You decide.



Magic Foot Drafts are worn on the soles of the feet and cure by absorbing the poisonous acids in the blood through the large pores. They cure rheumatism in every part of the body. It must be evident to you that we couldn't afford to send the drafts on approval if they didn't cure. Write today to the Magic Foot Draft Co., 515 Oliver Bldg., Jackson, Mich., for a trial pair of drafts on approval. We send also a valuable booklet on Rheumatism.

4 Big Four TRAINS.

NEW YORK AND BOSTON LIMITED,
Leaves St. Louis 8:30 a. m. daily.

THE KNICKERBOCKER SPECIAL,
Leaves St. Louis 12:00 noon daily.

CINCINNATI EXPRESS,
Leaves St. Louis 8:25 p. m. daily.

No. 46, NEW YORK AND BOSTON,
Leaves St. Louis 11:00 p. m. daily.

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The Growth and Character of Our Churches in Australasia.

G. A. Hoffman.

Your statistical secretary recently received a report from Wren J. Grinstead, Adelaide, South Australia, which is so gratifying to your secretary and indicates such rapid growth that we feel that it should be published through our religious press for the encouragement of our American brotherhood. The report is quite full and we can only give the important parts of it here. This is for the fiscal year closing 1903.

	Churches	Members	Baptisms	Gain	Bible School Scholars Enrolled
New South Wales	16	1911	196	172	1681
Queensland	24	850	288	200	700
South Australia	30	3749	506	361	2888
Tasmania	14	439	17	29	147
Victoria	99	6550	1203	774	6743
Western Australia	12	1100	400	392	806
Auckland District	19	862	228	144	700
Dweedon District	11	1108	133	109	839
Wellington District	10	729	61	30	823
Total	235	17,298	3,032	1,923	15,329

The report indicates that they have 85 ministers or evangelists, and what is especially gratifying, they gave to home and foreign missions the sum of \$20,184.90, or \$1.16 per member. This almost doubles our gifts proportionately in America. Another very comforting and cheering result is that the 17,298 members led 3,032 to the Christ, and the net gain was 1,923. That is for every six members, an additional one was baptized, and of the whole number baptized, 63 per cent is net gain, and there is a net of 11 per cent to the whole membership. In America we think we do well if we have a net gain of 33 per cent of those baptized, and a net gain of 3 per cent on the whole membership.

Accompanying this report we have the following statement from the same brother. I ask my brethren to carefully read and seriously think on these differences. Are there not some things in them that would be helpful to us?

The Churches of Christ in Australasia.

The movement for primitive Christianity in Australasia had its origin about the middle of the last century, by the banding together of various brethren from the English churches of Christ, and some from Baptist churches. After a few years of struggle against sectarianism, some American evangelists came to their aid, and in their many years of labor in the colonies, left a strong impress upon the movement, although the English temperament and origin of the Australian churches,

together with the close political, social and commercial connection with the mother country, largely determine the character of the movement. They thus occupy a mean between the characteristics of the English and American Churches of Christ; having the conservatism, the compactness of organization, and perhaps some of the exclusiveness of the English brethren, with a large measure of the aggressive evangelism of the American.

Between the American and Australasian churches, there are some points of difference worthy of note. The preachers are all called evangelists, whether located or not, the terms "pastor" and "minister" being both generally rejected as unscriptural. The Lord's day morning service is based upon the mutual principle—that is, the different items, as reading, presiding, praying, speaking, etc.—are assigned to individual brethren, and the preacher is not in charge of the service. The contribution box and the Lord's Supper are usually extended only to immersed believers. The church hymnals and the Scripture lessons for the Lord's Day morning service are practically uniform throughout Australasia.

In organization the Australasian churches are active and aggressive. Endeavor Societies, Sunday-schools, mission bands, mutual improvement, temperance and Dorcas Societies are to be found everywhere. Each state has an evangelistic committee, corresponding to the state mission boards in America; and usually a foreign mission committee and a Sunday-school union. These are generally appointed at the annual state meeting, which is termed a conference. Representation at the conferences is by churches. There is no central organization for the whole of Australasia as yet, but it is hoped that a general conference will be organized in 1905.

The movement is represented in every one of the six states of the commonwealth of Australia, in New Zealand, and among the Kanakas of the South Sea Islands. We are unrepresented only in the Northern Territory and in British New Guinea. A congregation recently formed at Johannesburg, South Africa, reports to the Australian Christian, but definite statistics from it are not available. We have one weekly paper. There is no endowed college of the Bible among us, but training classes are conducted by local evangelists in Sydney, Melbourne and Adelaide.

In the absence of a federal organization, the preparation of these statistics has been purely voluntary, and there will no doubt be many imperfections found in them. It is hoped that a regular statistical secretary will be appointed before next year, and that all changes required in the statistics will be reported to him.

WREN J. GRINSTEAD,

Adelaide, South Australia.

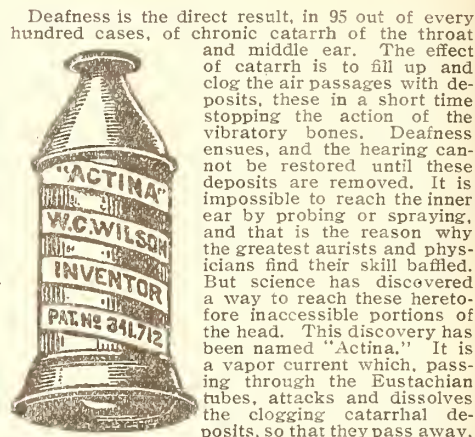
It is certainly possible that if some of the things practiced by our far-away brethren were inaugurated in our American churches, it would be a great help and blessing to us. Think of many of our country churches where an evangelist preaches once a month and the church building stands idle the other three Lord's days. Think of our many churches who are constantly working on the outside community for help to support their work instead of developing their own membership in the grace of giving. May not the above report and statement have its lessons for us, and may there not be some things in it which are more nearly in accord with the Scriptures, as well as more successful in securing the attention and conversion of men?

Sure of Its Victims.

Dr. D. M. Bye, of Indianapolis, Ind., the great cancer specialist, who has cured over six thousand cases of cancer within the last ten years with soothing, balmy oils, says that one time he selected a list of five hundred names of persons who had written to him relative to taking treatment, but who, from some cause, had neglected to do so, and wrote to them several months later inquiring after their condition. To his surprise and grief he learned that nearly twenty per cent had died within five months from the time they had written their letters of inquiry. If left to itself cancer is always sure of its victim. Book sent free, giving particulars and prices of Oils. Address Dr. D. M. BYE Co., Drawer 505 Indianapolis, Ind.

CURES DEAFNESS AND CATARRH.

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A Year's Missionary Record.

New Castle, (Ind.,) church has not been anti-missionary but O-missionary. For several years nearly all money sent to this worthy cause came from the C. W. B. M. But during the year 1903, although \$500 was spent on improvements of the church property, the following offerings were made for missions: To foreign missions, \$75. The C. E. and pastor each have their own native missionary in India. To Home missions, \$113. To state missions, \$110. Both the Endeavor and S. S. assisted in this offering. To various benevolences, including help to neighboring churches, the poor and ministerial relief, \$80. The Junior Endeavor sent \$62.50, being the banner society of the state. The C. W. B. M. offerings for the year were \$213.50. The total for missions was \$664, not including an individual offering of \$200 to the C. W. B. M. These offerings were gifts, not money raised (!) by suppers, etc. According to the estimate of our secretaries these offerings to foreign, home and state work represent the saving of 125 souls. What a rich field for labor! And we have done so little in proportion to our ability! The church that spends \$2,000 on itself ought to give at least \$1,000 to missions. Missions is the cure for selfishness, and selfishness is the present greatest enemy of the church.

Newcastle, Ind., Nov. 25. E. R. BLACK.

Echoes from Boys' and Girls' Rally Day for America.

Anniston, Ala.—Enclosed please find check for \$50 as the outcome of Boys' and Girls' Rally Day. You remember that Brother Belt White is our minister, and this collection comes largely from his untiring efforts.

E. C. ANDERSON.

Nebraska City, Neb.—Enclosed please find our offering from Boys' and Girls' Rally Day, which we took last evening after rendering your program. We are sorry it is not more, but hope it may be of some use to you in your work of evangelizing America.

ANNA HAMMOND.

Cleo, Oklahoma. — Please find enclosed money order, our offering for Home Missions. We were not able to have the exercise, but send our offering.

C. J. CHASTAIN.

Petersburg, Va. — Enclosed please find money order, proceeds of our Rally Day offering. Our school is small and I did not expect as much as we received. We did the best we could. I hope that we may do better next time.

E. L. WILKERSON.

Cato, N. Y.—I enclose our Rally Day offering. Our entertainment was fine, and I believe it will help to urge the school on to always observe the day.

LESLIE M. MOODY.

Luther, Mich.—Enclosed find money order for Rally Day, offering. We were glad to be able to raise a little more than our apportionment this year.

CLARA NICHOLSON.

Clintonville, Ky. — Enclosed please find check for \$12.80, results from Rally Day yesterday. This is our first observance of Rally Day.

W. F. HEATHMAN.

Wilsey, Kans.—Enclosed please find order for Rally Day offering. God bless the cause.

R. E. HILL.

Nickerson, Kans.—Enclosed please find proceeds of our Rally Day offering. Our exercise passed off fine.

W. H. WARD.

Breckinridge, Ky.—Our Sunday-school took up an offering on Sunday for Home Missions, and I will forward same to you. We did not observe Rally Day, as our school is so scattered we could not get them together very well to practice. Nevertheless, we made our apportionment.

J. DUNN.

Morgantown, W. Va.—Observed Rally Day last Lord's day. A great day. We doubled our apportionment. Praise God.

J. J. TISDALL.

Hall, Ind.—You will find enclosed money order for \$10.83, the amount we raised on Rally Day for Home Missions. We used the program you sent us and it proved successful.

C. E. LUDLOW.

Lebanon, Ind.—Enclosed find draft for \$70. We had a great day, and you will see that the

above amount is \$10 more than our apportionment. We hope that all have done this well.

R. S. KERN.

Anchor, Ill.—Enclosed you will find the collection we received on Rally Day for Home Missions. It is not as much as we would like to give, but ours is but a small band working for the cause of Jesus Christ. We wish to do better next year.

MYRTLE STAGNER.

Indianapolis, Ind.—(Fourth Christian Sunday-school.) Enclosed please find check for \$27, contribution to Home Missions for Rally Day.

E. H. CLIFFORD.

College Men for the Orient.

John R. Mott, senior college secretary of the Young Men's Christian Association, has just announced that several prominent college and university men are ready to sail for the Orient to become secretaries of the Young Men's Christian Association in Shanghai, Hongkong and Nagasaki. Gailey, the big Princeton half back, is now in Tientsin, where he has been conducting an association among the sons of the mandarins. Carter, of Harvard, who was on the winning hockey team, is traveling secretary for all the associations in the Indian empire. Robertson, the Purdue athlete, who was instructor in engineering, is now at Nanking, the head center of the Chinese examination system. C. C. Rutledge, of Philadelphia, who was one of the crack baseball and football men of the Ohio Wesleyan University, will sail in November for Hongkong. For two years he was in the Naval Academy. He was a volunteer in the Spanish war and rose from private to first lieutenant. For the past two years he has been the secretary of the associations in the medical, law and dental schools of Philadelphia. The great association of over a thousand members in the foreign concession in Shanghai will have reinforcements this year from America. It has separate departments from Chinese and Europeans. Plans are on foot for a building on the American model for each of these branches. Notable achievements in cricket and track athletics have made this association respected even among the numerous nationalities of the foreign settlement. Arthur Rugh, a former college baseball captain, will go to Shanghai to help Robert E. Lewis, the author of "Educational Conquest of the Far East," in developing the association there. W. W. Lockwood, of Omaha, another college man, will also go to Shanghai. A member of the Princeton faculty, N. Wilbur Helm, will become the first American secretary in Southern Japan. His headquarters will be at the port of Nagasaki, the metropolis of the island of Kiushui. Buenos Ayres in Argentine already has a flourishing association that has grown in two years to 450 members, with 100 men in the night school. In the capital of Brazil similar progress has been made.

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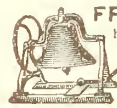


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SUBSCRIBERS' WANTS.

WANTED—10,000 readers of "Was Joseph Smith a Polygamist," by Thomas H. Popplewell, Colfax, Iowa; 20 cents per copy.

WANTED—Members of church to locate hotel, hardware and furniture, newspaper, two small farms. M. Wight, Ianthia, Barton Co., Mo.

WANTED—A Stereopticon with oil burner; second-hand; or the lime burner will do. Send prices and description. J. B. Askew, Wagoner, Ind. Ter.

FOR SALE—Ten vols. of "Beacon Lights of History" and twenty vols. of "The International Cyclopaedia"; black leather binding; good as new; very cheap. Address E. G. Merrill, 329 Rolins St., Macon City, Mo.

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Evangelistic

CALIFORNIA.—Los Angeles.—Began a meeting with Broadway Christian Church on Sunday evening. Brothers Coulter and Swindle are splendid Christian men and ministers.—R. P. SHEPHERD.

COLORADO.—Boulder, Nov. 23.—Our meeting closed last night with 108 additions. We had a grand meeting.—WM. DALE.

ILLINOIS.—Girard, Nov. 23.—We have just closed one of the most successful meetings ever held in this city. Brother Harold E. Monser has, in the fear and the love of the Master, been preaching the gospel. The results are as follows: by primary obedience, 31, by letter 1, statement 3, reclaimed 2, Adventists 2, Episcopalians 2, Methodists 1, Dunkards 1, making a total of 43. Of these 19 are males and six are heads of families. I wish to speak a word of commendation regarding the work of Brother Monser. He has conducted this meeting without engendering prejudices or bitterness. Our denominational friends have listened to the Christ story without having their peculiarities ridiculed. There has been no excitement or play upon the emotions. The gospel has been preached by a man who knows and loves it. The blessing of the Girard church is upon him and his good wife as they leave for Atlanta, Ill.—MEADE E. DUTT.

Danville, Nov. 23.—Second Church, four added at regular services yesterday. This makes 34 additions since the middle of July. All of these adults and helpful members—LEWIS P. KOPP, minister.

Girard, Nov. 28.—Our meeting in Girard closed on Nov. 23 with 43 additions, as follows: 31 by primary obedience, 1 from Methodists, 2 from Episcopalians, 1 from German Baptists, 2 from First Day Adventists, 2 reclaimed, 1 by letter and 3 by statement. It is a pleasure to hold a meeting for the church at Girard. Am now at Atlanta, Ill. I have been engaged for the first six months of next year by the First District Board of Illinois, in co-operation with the State Board. I will endeavor to organize churches in four cities in northern Illinois. Bro. Meade E. Dutt, the pastor at Girard, will have charge of the singing for me.—HAROLD E. MONSER.

Murphysboro, Nov. 28.—Twenty-three added to date. We begin a meeting at Washburn, Ill., Dec. 6. We have an open date for February.—LAWRENCE WRIGHT and L. R. SMITH.

East St. Louis, Nov. 30.—The church was rededicated yesterday by L. L. Carpenter, of Wabash, Ind. Two thousand three hundred dollars has been spent in a thorough remodeling of the building, and the church was reopened free from debt. There have been 7 additions in the past five weeks.—F. D. FILLMORE, Pastor.

West Point.—Geo. W. Buckner, of Macomb, Ill., has just closed a meeting here with 18 additions.

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INDIANA.—Knightstown, Nov. 23.—G. L. Wharton was with us yesterday and inspired us all. A good offering for the Bible College in India was taken in the morning and Boys' and Girls' Rally Day was observed in the evening and another good offering received. The day marked the best mission day in the history of the church. All missions to the front; is my motto.—ALLEN T. SHAW, pastor.

Cayuga, Nov. 24.—Our meeting at Knox, Ind., which lasted three weeks, closed last Friday night with 16 added to the church—13 by confession and baptism; two by letter and statement, one from Methodists. Began here last night.—J. J. TAYLOR.

Marion, Nov. 22.—Our meeting at the Tabernacle Church at Marion closed its fourth week Nov. 21. Best hearing ever had here: 350 extra seats and at times turning people away. To this date 3 baptized, 15 others received. Meeting continues.—E. L. FRAZIER.

Madison, Nov. 23.—One by letter yesterday from Baptists. Boys' and Girls' Rally Day was observed in splendid shape; large audience, good program and a good offering. This is one of the best services we have.—J. MURRAY TAYLOR.

Huntington, Nov. 23.—We were overrun at all our services yesterday—Sunday-school, Endeavor and church services. Six persons were received into the membership of the church—four by confession and obedience and two by letter. We are in a series of sermons on "The Ascent of Man," and so far the audiences have taxed the capacity of our building. Our work is encouraging.—CEPHAS SHELburne.

Manville.—The church at Manville has recently enjoyed the labors of Bro. J. Murray Taylor, of Madison, in a series of meetings. Bro. Taylor preached for about three weeks, generally twice a day, and his labors resulted in thirty additions. The church and community were greatly pleased, not only with the plain and scriptural teaching of Bro. Taylor, but with his kind and courteous demeanor in social circles. He made many friends who will long remember his persistent efforts for the salvation of souls. The writer of these lines, having preached for the Manville Church just fifty years, now desires to hand over the pastorate to other hands. Indeed, such has been his desire for several years. At seventy-two, although his eyes are somewhat dim, his natural strength is but little abated. The church at Vevay, Ind., has recently extended to him a unanimous call to serve it half the time. He has accepted this call and entered upon his work, still preaching at Manville one-fourth of the time, but not acting as pastor.—J. W. LANHAM.

Marion, Nov. 28.—The fifth week of the S. M. Martin meeting with the Tabernacle Church at this place brought us 19 additions. We have 36 to date. Meeting continues.—E. L. FRAZIER.

New Albany, Nov. 25.—Just closed a meeting at Austin, Ind., during which 11 were added—7 by confession, 2 Baptists, 1 Methodist, 1 Dunkard. The best result was manifested in the church. The congregation is in the best condition during its thirty-five years of existence. My next meeting will be at Courtland, Ind.—U. G. SUTHERLIN, Evangelist, 206 McLean Ave., New Albany Ind.

INDIAN TERRITORY.—Wagoner, Nov. 23.—Two additions yesterday; one the Sunday before and one the Sunday preceding that date also, making four recently.—J. B. ASKEW.

IOWA.—Montezuma, Nov. 23.—Three accessions yesterday: one by statement, one restored, one by baptism. We are now in our beautiful new parsonage.—J. H. STARK.

Seymour, Nov. 23.—One added by statement and two by letter yesterday. We expect to begin a series of meetings with the year, and desire a leader of song—one who can lead and drill our forces.—S. B. ROSS.

Dean, Nov. 27.—Bro. W. R. Gill, of New Market, Iowa, commenced a meeting with the Hilltown Christian Church, Sunday, Nov. 22; has preached six sermons to date. Result, one reclaimed, fourteen by confession, crowded house and interest increasing. Will report again later.—G. W. PATRICK.

KANSAS.—Cherryvale, Nov. 23.—We are in a glorious meeting here with 21 accessions in eight days, 13 yesterday; nearly all by baptism, a majority are males. Brother C. A. Shive is the zealous pastor.—E. W. BRICKERT, Evangelist.

Herington, Nov. 24.—One baptism since last report.—F. M. McHALL.

Wellington, Nov. 24.—Two additions here Sunday: one by letter and one by baptism.—H. M. BARNETT.

Glasgow, Nov. 26.—The work in these parts is doing well. Four added since last report.—J. M. BEAVER.

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Dodge City, Nov. 25.—Am well begun in a meeting here with Bro. S. S. McGill and people. Two added and interest increasing nicely. I have calls for meetings in four states and two territories.—T. L. NOBLITT.

Chetopa, Nov. 25.—The church at Chetopa has just closed a meeting with home forces. Eleven additions: 9 by confession and baptism and 2 reclaimed. Bro. R. H. Tanksley, of Oswego, preached for us the last week. We are rejoiced.—O. M. PENNOCK.

Melvorn, Nov. 24.—Three additions last Lord's day at regular services, two by confession and one by statement.—J. F. POWERS, Ottawa.

MISSOURI.—Butler Nov. 23.—Miles Horn, a prominent attorney, made the good confession yesterday. Contribution in Bible-school \$16.92, and 150 present.—E. H. WILLIAMSON.

Mountain Grove, Nov. 23.—Just closed a short meeting at Fairview Church, five miles from here with five additions. I start to-day for Nebraska to hold a meeting at Liberty Ridge. Can hold another meeting in Nebraska

at close of that meeting. Address me for the next two weeks at Gilead, Neb. Permanent address Mountain Grove.—E. W. YOCUM.

Weaubleau, Nov. 23.—We had two added here yesterday from the Methodist. We have a good little band of workers here. I will close my year's work here in December. They have called me for another year.—S. E. HENDRICKSON.

Carrollton, Nov. 11.—We closed a two weeks' meeting with Narceline congregation last Sunday evening. Seven by letter and relation, two by baptism. We would like to correspond with congregations near Carrollton wanting preachers next year.—J. J. LIMERICK.

Kirksville, Nov. 24.—Three young men came into the church here last Sunday.—H. A. NORTHCUTT.

Kingston, Nov. 22.—We are in the midst of a glorious meeting: 18 additions, 13 by confession, 7 added to-day; more to follow; house packed; interest intense. Bro. F. F. Wyatt and wife are doing splendid work. Their next meeting will be at Horton, Kan., with L. H. Barnum.—HAROLD BALDWIN.

Fulton, Nov. 23.—I have recently held a very delightful and successful meeting with the Mexico Church. Brother Kokendoffer is one of our noblest and grandest men. He is doing a great and good work. When the proposed new building is completed, even better work will be possible.—MADISON A. HART.

Windsor, Nov. 24.—Just closed a short meeting at Liberty Church in Jasper Co., one addition by primary obedience, and Bro. O. W. Jones, of Jasper, will give them one fourth the coming year. I begin meeting at Belle, Nov. 28.—R. B. HAVENER.

Paynesville, Nov. 24.—Just closed a four weeks' meeting here with 22 additions and the church greatly revived. Eld. W. A. Meloan did the preaching. He gave us the strongest, clearest and most effecting teaching and preaching that our church has had for years. This is Brother Meloan's birthplace, and it was a great delight to him to come after his 31 years of ministerial work, back to his old home and among his friends and kinsfolk, and to lead them in spiritual things. Brother Meloan will always have a royal welcome to the hearts and homes of the people of Paynesville.—M. D. DUDLEY.

Springfield, Nov. 29.—We are nearing the close of the third week, with 91 additions. Close to night.—BROOKS BROS., evangelists, D. W. MOORE, pastor.

Shelbyville, Nov. 25.—I have accepted the work at this place. The outlook for good work is splendid. Had two additions last Lord's day: one from the Methodists.—CLARENCE E. WAGNER.

Bethany, Nov. 24.—A two weeks' meeting at New Castle, Mo., with five additions by confession.—ENOS OATMAN.

Odessa, Nov. 27.—Five weeks' meeting, with J. J. Lockhart, closed; 65 additions, 30 heads of families; 34 baptisms. The greatest meeting in every respect that has been held in any church in Odessa for many years. Bible-school doubled and Christian Endeavor will be doubled.—DAVID LYON.

Clinton, Nov. 28.—We have had one of the best meetings of my experience here. While at every service we have sought men for Christ, and many have accepted him, our chief purpose was to build up the church and deepen the spiritual life. I never saw a better opportunity to make a good, strong church than here and now. The additions so far have been among the very best people in the city. My wife is with me conducting the music. We go to Hillsboro, Tex., Dec. 1, January at Ft. Collins, Colo., February and possibly March at Syracuse, N. Y.—F. O. FANNON.

Lockwood, Nov. 26.—Bro. A. J. Williams has just closed a very successful meeting at this place of six weeks. Our little town was stirred up as never before. We had 21 additions, 9 confessions, 12 by commendation, 2 from the Methodists and 2 from the Baptists and 8 took membership. Brother Williams is an all-around evangelist.—D. E. PALMER.

MICHIGAN.—Saginaw, Nov. 23.—Began here yesterday: two added at the morning service. Large and enthusiastic audiences at all services. Outlook encouraging; Brother Cowperthwait left work in splendid condition.—I. S. RAUM.

NEBRASKA.—Edgar, Nov. 23.—I have been called to the leadership of the church at this place for next year, taking the place of my uncle, who was a worthy, energetic and consecrated worker in the vineyard of the Lord, he having removed to and taken work at Hartsville, Mo. I baptized a young man and a young woman yesterday after service.—A. C. YOCUM.

NEW YORK.—First Church, Elmira, Oct. 30.—Just closed what was, in many respects, the

best meeting in the history of this church. Bro. Stephen J. Corey, state evangelist of New York, did the preaching. Thirteen persons were added to the membership, but this does not, by any means, measure the amount of good done. It was pre-eminently a meeting for the members. The church has just launched a building project which we hope to carry out in the spring.—C. C. CRAWFORD, Pastor.

Buffalo, Nov. 24.—Two more added here at Jefferson St. last Lord's day. I find this a most responsive people.—B. S. FERRALL.

Gloversville, Nov. 24.—Nov. 8 was a great day for the Disciples of Christ. After much work and great sacrifice we completed our church home and formally dedicated it free from debt to the work of the Master. This was made possible by a promised loan from the Board of Church Extension to purchase a centrally located lot. Following the dedication, Stephen J. Corey, state evangelist, began a series of gospel meetings. Under the faithful preaching of the word, 37 responded to the invitation of the gospel, making about 70 added to the church in six months. This suggests at least the fact that New York is a responsive mission field, our mission points gaining over 39 per cent last year, with the prospects of reaching a much higher per cent this year. Nov. 28 closed my work here. Bro. C. T. Fredenburgh has been called to succeed me. Nov. 29 I enter upon my work with the Second Church of Christ, Brooklyn, N. Y.—JOS. KEEVIL.

OHIO.—Lockland, Nov. 24.—On the last two Lord's days we have had seven added in the mission here: four by confession, two by letter, one by statement. The outlook is very hopeful.—WILL G. LOUCKS.

Cleveland, Nov. 23.—Franklin Circle's offering for Boys' and Girls' Rally Day is \$100. Five confessions at yesterday morning's service and five recently by letter.—EDGAR D. JONES.

OKLAHOMA TERRITORY.—Norman, Nov. 23.—At the close of our services last night I baptized a young man 22 years old.—J. G. CREASON.

Newkirk, Nov. 23.—Splendid services last Lord's day: increased audiences. One accession since last report. Had a fine Rally Day program: raised more than our apportionment.—F. D. WHARTON.

PENNSYLVANIA.—Pleasantville, Nov. 23.—The meeting at Shamburg still increasing in interest. Three confessions Sunday night making fifteen up to date and many more expected this week. Good attendance and unusual attention make the prospect very encouraging.—W. H. H. MONROE.

Turtle Creek, Nov. 19.—Closed a four weeks' meeting with the church here last night. It has been a blessed fellowship. There were 17 added; 10 baptisms and 7 by statement. One baptism at Rowan Avenue, Pittsburg, in a short meeting before the Turtle Creek meeting. Begin at Knoxville, Pittsburg, Nov. 22.—F. A. BRIGHT, Evangelist.

SOUTH CAROLINA.—Columbia, Nov. 23.—W. M. Taylor closed a two weeks' meeting here yesterday. Three confessions, but only one was baptized. The indifference among the church members here is heart-sickening, and Brother Taylor, who is an earnest, consecrated worker, was much grieved thereat. He told the congregation yesterday that they had not the work at heart or they would have at least attended the meetings more regularly. We need a pastor badly, one who is sensible, earnest and energetic. We have no use for a builder of air castles, but a man who is impressed with the greatness of his message and its adaptation to the needs of all men, will be able to do a great work; he will get very little encouragement, however, except the knowledge that he is doing his duty.—EDWARD EVERETT HOLLINGWORTH.

TEXAS.—Walnut Springs.—Closed a meeting of 12 days with Walnut Springs Church, resulting in 13 accessions, 12 by baptism and one reclaimed. This is the seventh meeting I have held for this congregation during my nine years' stay here.—W. L. DUDLEY.

WASHINGTON.—Everett, Nov. 25.—The 15th of November was the last day of Bro. A. L. Crim's acceptable service of a little over one year with us. Not one voice was raised against him, but he thought it duty to go, so we paid him up in full, bid him God speed, and another hope went down and another niche was made for happy memories. The last night witnessed ten additions, seven by immersion, so that it was a time for mingled joy and sadness, for smiles and tears. We are waiting with great anxiety to hear from our mother, the C. W. B. M., as to whom we may expect to come to the work here. There was never a more united congregation than this,

FORGET YOU EVER HAD IT.

Catarrh, the Most Odious of All Diseases Stamped Out, Root and Branch.

Catarrh is the most foul and offensive disease that afflicts the human race. Any one with social ambitions had better renounce them if he has a bad case of catarrh, for his presence, if tolerated at all, will be endured under protest. The foul and sickening breath, the watery eyes, the hawking and spitting and fetid discharge at the nose make the unfortunate sufferer the most avoided of human beings.

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The following letter from a St. Louis lawyer is only one of thousands received praising the merits and curative powers of Stuart's Catarrh Tablets. Read what he says:

"I suffered from catarrh for 15 years. It would be worse at certain seasons than others, but never failed to annoy me and cause me more or less misery during that period. About a year ago I got so bad that I thought of abandoning my practice. I was a nuisance to myself and all who came near me. My condition was very humiliating and especially so in the court room. I had tried, I thought, every known remedy: all kinds of balms, ointments, inhalers, sprays, etc., till I thought I had completed the list. I was finally told of Stuart's Catarrh Tablets by a friend who took pity on me and, as a drowning man will catch at a straw, I got some and began taking them. I began to improve from the first day and I kept up the good work you may rest assured. In six weeks I was as free from catarrh as the day I was born, but to make assurance doubly sure, I continued the treatment for six weeks longer.

"I have had no trace of catarrh in my system since. I am entirely free from the odious disease and feel like a new man. I write this letter unsolicited for the benefit of fellow-sufferers and you may give it as widespread publicity as you wish."

Stuart's Catarrh Tablets are for sale by all druggists at 50cts. a box

and it would be well nigh impossible to find a field of so great promise.—G. S. JUDD.

WISCONSIN.—Milwaukee, Nov. 23.—Nine added since last report. Work prospers.—C. M. KINDLER.

WYOMING.—Sheridan.—Two additions to the church here at regular services last Lord's day, one by letter and one from the Baptists.—F. E. BLANCHARD.

A Fine Kidney Remedy.

MR. A. S. HITCHCOCK, East Hampton, Conn., (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

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Current Literature

BACKGROUNDS OF LITERATURE. By Hamilton Wright Mabie. Illustrated. (The Outlook Co., New York. \$2 net).

Most of the writers who have gotten an enduring hold upon the hearts and minds of men have had their feet firmly planted upon some particular spot of earth and have drawn from it much of the inspiration and strength for their achievements. Burns is not less but more a poet of mankind because he was in a special sense the poet of Ayr. Wordsworth's dependence upon the English lake district

blindly sympathetic, and filled with the charm of an English style that is both rich and pure, would be mere repetition. We have already said that Mr. Mabie wrote them.

HIS PA'S ROMANCE. By James Whitcomb Riley. (The Bobbs-Merrill Co. \$1 net).

Riley once more, and a hearty welcome to him! And it is Riley at his best. The fifty poems in this volume (with a very few exceptions) have not been printed before. Among them are good specimens of Mr. Riley's various styles: poems of the corner grocery and the wholesome philosophy of rural Hoosierdom; poems of childhood; poems of nature and sentiment in English (not dialect); tender and beautiful tributes to friends, Maurice Thompson, "Bill Nye" and Benjamin Harrison. We do not remember that Mr. Riley ever wrote anything more delectably foolish than "The Toy Balloon." When he takes a turn at Irish dialect in "Chairley Burke" the result is much better than it usually is when he gets out of the relatively narrow field in which he is supreme. In "The Old Man of the Sea," the author assumes the role of moralist or preacher more distinctly than he usually cares to, but his little sermon on the power of habit is embodied in a lyric form that almost sets itself to music. The poem which gives its title to the book is one of the best of Mr. Riley's longer narrative poems.

GETTING ONE'S BEARINGS — OBSERVATIONS FOR DIRECTION AND DISTANCE. By Alexander McKenzie, D.D. (Fleming H. Revell Company, Chicago. \$1.25.)

The reader's first impressions are tinged with disappointment. It is of the same sort of work as the old favorites—Mathews Getting On In the World, and the Character Building Series by Samuel Smiles. It lacks the brilliant rhetorical embellishments of the one, and the charming

quaintness of the other, and yet produces the conviction that it exceeds both in actual value. It is truer to life than the former, and deals with more modern conditions than the latter. It consists of "Talks to College Men." These "talks" are richly freighted with practical aid for the youth seeking to make the most of his life. They abound in beautiful portrayals of true gentlemanliness. They greatly inspire to the attainment of high rank in the orders of real manhood and nobility. The Gentleman, Imagination, The Calling, Shibboleth and Religion are dissertations whose careful perusal will prove valuable even to college alumni who have been for years in ungloved contact with the world and destiny.

Books Received Week Ending Nov. 28.

[The most import of the following will be reviewed in later issues of the CHRISTIAN-EVANGELIST:]

Control in Evolution. A Discussion of the

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Fundamental Principles of Social Order and Progress. By Geo. F. Wilkin, Ph. D. Introductory note by Augustus H. Strong, D.D., LL.D. (A. C. Armstrong & Son. New York. \$1.50.)

The Psychology of Child Development. By Irving King. (The University of Chicago Press, Chicago. \$1 net.)

Modern Fables and Parables, or Moral Truth in a Nutshell. By Rev. W. S. Harris. Illustrated by Paul Kraft. (J. L. Nichols & Co., Naplesville, Ill.)

Character, a Moral Text Book. By Henry Varnum. (Hinds & Noble, New York. \$1.50.)

Shakespeare and the Rival Poet. By Arthur Acheson. (John Lane, London and New York.)

The Easy Book, Bible-lessons for Little Learners. By William Worth Dowling and Miss Jennie C. Taylor. (Christian Publishing Co., St. Louis, Mo. 30cts.)

The Souter's Lamp. By Hector MacGregor. (Fleming H. Revell Co., Chicago.)

The Unselfishness of God and How I Discovered it. By H. W. S. (Mrs. Pearsall Smith). (Fleming H. Revell Co. \$1.25 net.)

Immortality a Rational Faith. By William Chester. (Fleming H. Revell Co. \$1 net.)

The Fruit of the Spirit Poetically Interpreted. By Alice Jennings. (Fleming H. Revell Co. \$1 net.)

The Country Boy. By Forrest Crissey. Illustrated by Griselda Marshall McClure. (Fleming H. Revell Co. \$1.50 net.)

Outline Sermons and Plans for Evangelistic Work. Edited by Rev. C. Perren, Ph.D. (Fleming H. Revell Co. \$1.20 net.)

Chalk, or We Can Do It. Practical work with chalk and blackboard. By Ella N. Wood. (Fleming H. Revell Co. 75cts net.)

An Old-Fashioned Sugar Camp and Other Dreams of the Woods. By Paul Griswold Huston. (Fleming H. Revell Co. \$1 net.)



AN ILLUSTRATION FROM "HIS PA'S ROMANCE"

By JAMES WHITCOMB RILEY

was not provincialism, but was rather his particular channel of communication with nature's infinite reservoir. Even the universal Shakespeare had relations of special intimacy with Warwickshire. Mr. Mabie has a large and fruitful theme when he essays to point out some of the local dependencies in the case of a few great writers, and to show how their work has been influenced by these attachments. The seven chapters are on "The Lake Country and Wordsworth; Emerson and Concord; The Washington Irving Country; Weimar and Goethe; The Land of Lorna Doone; America in Whitman's Poetry; The Land of Scott." It will be seen that the author has not made any attempt to exhaust his theme, but has only chosen a few typical instances. One might, from the title, expect the emphasis to be placed on the descriptive element. In reality it is upon the critical. Most of the chapters are essentially essays in criticism. To say that these essays are dependable in statements of fact, fair and convincing in questions of critical judgment, warmly but not



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Missouri Bible-School Notes.

Boys' and Girls' Rally Day is to come the Sunday before Thanksgiving or any other Sunday that suits your school better, but see that the day is kept and an offering taken for home and state, as fifty per cent of the offering is given to state Bible-school work, while the other goes to general home missions, making it worth while for every school in the state to keep the day and help forward these good works.

Have you had the Recruiting Campaign? Do you really want to increase the membership of the school, the number of Bibles used, the punctuality of all, the regularity of your school membership? Then keep the school interested by the recruiting campaign. It surely does it, as many are testifying.

The new school at Minden Mines, under F. M. Usher, is growing right along, averaging seventy, the result of their new house and the splendid work of Sister McCoy Crank, their minister and Superintendent Usher.

Liberal is going to keep Boys' and Girls' Rally Day; so should your school, and they will if the matter is brought before them. Will you do it?

Mrs. Madison Miller is wisely continued as superintendent of Liberty, while their records show the presence of nearly every teacher every Sunday. This is what tells in this good work, and Liberty should be proud of such teachers. Robert Graham Frank is just opening up his work and all are delighted with the outlook, and the next move will be a new house in Liberty. Good!

John P. Jesse has held five protracted meetings in Camden Point in five successive years, every one of which was a success, netting 250 additions to the church, and then, best of all, 130 of them came from the Orphan School, showing clearly the character of work done in that institution. President Barham and his splendid faculty are doing such good work that the school is crowded again this year and only needs more room. President Barham superintends the Bible-school and six of the teachers are from the Orphan School. What a great work for Christ and the worthy young women of the northwest is being done! M. M. Goode is helping in the meeting this year, and the brethren think him fine, so that during all the bad weather the house has been crowded, with thirty additions, so that no one talks of Brother Goode as being over the "dead line."

Brother Head's good meeting at Brunot shows sixteen additions, nearly all "primary," being twelve confessions, three Baptists, one Congregationalist, and he organized an Endeavor with thirty members, and is now at Potosi. Brother Havener is at Berea, Shelby, Brother Moore at Lucerne, all working for Christ and the children, and are worthy of your support. Have you sent it? Will you?

Now, do not defer Boys' and Girls' Rally Day, but have a great time, raise the school's apportionment and then put before the school "Certificate of Honor," coming from B. L. Smith, Y. M. C. A. Building, Cincinnati, O., and worthy of your efforts.

Meeting our financial obligations promptly depends on you; please do not fail.

Would you believe it? The campaign goes right along and now word comes that Cassville is going to be a record-breaker.

The Webster county meeting was great and more money was raised for the work than has been given in years, just as F. M. Hooten wanted and does. They are going to make an especial effort to revive some of the weaker congregations of the county. Northview extended us every courtesy, and we enjoyed the meeting very much. Webster will push to the front if good men back Hooten.

LaBelle is one of the exceptions in Bible-school work, first in having a superintendent that is always on hand and on time, for so Frank Elick does. They are to keep Boys' and Girls' Rally Day, they are going to have a cradle roll, a home department, and more than meet their apportionment to our work. D. L. Bourne is an expert in review, and the children enjoy him greatly, while J. H. Jones in his meeting with singer C. E. Wagner, has given satisfaction to all, and Brother Jones has been called for another year. LaBelle

has the best record for 1903 in Lewis county, and it is no unworthy record either for faithfulness did it.

The "roll of honor" to go to the schools meeting their apportionment on Boys' and Girls' Rally Day to be kept Sunday before Thanksgiving, or when it suits you this fall, is very pretty indeed, and all our schools should strive for it. You get your supplies free from B. L. Smith, Y. M. C. A. Bldg., Cincinnati, Ohio. Let us put Missouri right to the front in this grace also. We can do it and we will.

Miss Grace Moss superintends at Lebanon, and with that womanly determination stays with her work until it is "the talk of the town," having near 200 enrolled, and they are going to introduce the cradle roll and keep Boys' and Girls' Rally Day. S. G. Clay is doing such good work there, that he will be continued. Good!

Washington, Laclede county, has their new house in shape, and are in their Bible-school doing good work for Christ, adding another band to the county force.

Kirkville is one of the hardest works in the state, only because it is such a school town and with so many students with every one of whom H. A. Northcutt keeps in touch, thus making his work very heavy, but the results are very good.

Another fine superintendent is Mrs. M. J. Groom, Richland, and where Jno. R. Blunt and his devoted wife are doing such good work for Christ and the children. Mrs. Groom has had a teacher's meeting for nine years. Think of that, and is going to have a cradle roll, then home department. Of course such a school helps all the work, and they will keep Boys' and Girls' Rally Day, and are even now planning for a Christmas entertainment. Work, you say, and of course, and the trouble with so many schools is the leaders try to run them without work, and it can not be.

Not less than 300 Missouri schools ought to keep Boys' and Girls' Rally Day, and they will too, if the workers will call their attention to it. We owe it to our home work, to the children, to the Master, and to the salvation of souls.

Third quarter is due Dec. 1, and that ought to be sufficient. Write.

H. F. DAVIS.

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The Quiet Hour

I could love thee, O God, all the same if there were no heaven, and if there were no hell I would fear thee no less.—*Teresa.*

Men at some times are masters of their fates; the fault, dear Brutus, is not in our stars, but in ourselves, that we are underlings.—*Shakespeare.*

It is our Maker's care that plants alike thorns and flowers in our path. To reject His flowers would be none the less filial than to repine at His thorns.—*Frances Power Cobbe.*

The tissue of the life to be
We weave with colors all our own;
And in the field of destiny
We reap as we have sown.

—*Whittier.*

When I found that it was Christ's nature to lift men out of weakness to strength, out of impurity to goodness, out of everything low and debasing to superiority, I felt that I had found a God.—*Henry Ward Beecher.*

A great many people purpose to do right, but the trouble with them is that they purpose in their heads, and that doesn't amount to much. If you are going to be a Christian you must purpose to serve God away down in your heart. "With the heart man believeth unto righteousness."—*D. L. Moody.*

If any little word of mine
Can make a life the brighter,
If any little song of mine
Can make a heart the lighter,
God help me speak that little word
And take my bit of singing
And drop it in some lonely vale
To set the echoes ringing.

Prayer.

O God, grant us the open mind to learn thy truth, the open soul to receive Thy unstinted blessings, the open hand to give as it has been given unto us. Fortify us with Thy courage and visit us with the peace of Thy presence. Purify us that we may be strong, and strengthen us that we may keep ourselves pure. And forgive us our sins, through Jesus Christ. Amen.

To will aright gives to the mind the right impetus. The will is a cause, a master cause. What amazing vigor a resolute volition shoots though the whole life and experience! "I will love," "I will trust," "I will rejoice"—and we are at the feet of God. The will tilts the soul to the sun; it determines the climate in which we live; it turns the tides of feeling. Let us cultivate the will. It needs cultivating as the conscience does.—*W. L. Walkinson.*

God's help is always sure,
His methods seldom guessed;
Delay will make our pleasure pure,
Surprise will give it zest;
His wisdom is sublime,
His heart profoundly kind;
God never is before His time
And never is behind.

Hast thou assumed a load
Which few will share with thee,
And art thou carrying it for God,
And shall He fail to see?
Be comforted at heart,
Thou art not left alone;
Now thou the Lord's companion art;
Soon thou wilt share His throne.

—*T. T. Lynch.*

Family Circle

The First Night of Paradise.

Mysterious light! When our first parent knew,
Thee from report divine, and heard thy name,
Did he not tremble from this noble frame,
This glorious canopy of light and blue?

Yet, 'neath a curtain of translucent dew
Bathed in the rays of the great setting flame,
Hesperus, with the host of heaven, came,
And, lo! creation widened in man's view.

Who could have thought such darkness lay
concealed
Within thy beams, O, Sun? or who could find,
Whilst fly and leaf and insect stood revealed,

That to such countless orbs thou madest us
blind?

Why do we then shun death with anxious
strife?

If light can thus deceive, wherefore not life?
—Jose Maria Blanco.



Neptune and Graywings.

By Grace Duffield Coodwin.

"Come on, if you want to; you may see him too," called Annie, shaking back the curls that tumbled over her face.

"Oh, dear!" said Marion fretfully; "who wants that dirty Indian boy? What made you call him? It's our gull, anyway, and you mustn't touch him."

"Mustn't touch him!" echoed Bessie, who stood holding Randall's hand, and watching with big eyes the struggle of the little gray gull with a broken wing, which Ben was now binding fast to its body.

The Indian boy looked down wistfully from the cliff where he had paused when Marion spoke. Then he tried again:

"I won't hurt him, honest; he's awful pretty."

Even Marion was won by the boy's frank admiration of the new-found treasure, and her lips found the vanished smile as she shouted up:

"All right. Come ahead, Neptune—only you're not to touch him, mind, 'cause his wing got broken some way, and he can't fly even a tiny bit, and Ben is going to make him all well. Will he be well by to-morrow, Ben?"

Ben was twelve and scornful.

"I shouldn't wonder if it took a week, or maybe a month," he replied; "and we've got to feed him every day."

"Feed him what?"

"Oh! fish and things."

The words were scarcely out of his mouth before he found himself alone, all the children having raced down to the slip to begin at once their search for "fish and things," Neptune, the Indian boy, far ahead. Ben wound the strips of cloth tenderly over the beautiful useless wing, and the gull ceased to struggle, and looked up with great frightened eyes.

They put him in a box in the boat-house, and every day they fed him, and let him out to run on the sand, until a week had gone by. Then one day Ben unbound the wing, and the children stood breathless to watch the feeble flutter which proclaimed that the gull would soon fly. But he did not seem to care greatly for his new freedom. He had grown fat and tame,

and at the end of a month he was still there, flying at times, but always returning to the familiar rocks, and waiting for his food from the kind little hands that never failed to supply it.

Neptune was more faithful than anyone, and if ever a little gray gull could have indigestion, that one ought to have had it; for Neptune dug clams at low tide, fished for herring in the weir, brought crusts from his own scanty meal—how scanty the hotel children never guessed—and even urged the poor bird to eat blueberries and sassafras.

Marion complained bitterly that the others had no chance to offer food to the gull, for Neptune was there early and late, and spent the most of the day idly lounging on the rocks, skipping stones in the water, and trying to teach tricks to his feathered friend, who perched contentedly on the boy's bare brown foot.

"Neptune," said Annie one day, "what makes you love Graywings so?"

"'Cause he loves me, I guess," said Neptune simply. "You've got folks, and things to do, and Graywings and I haven't got anybody but ourselves."

"Pooh!" said Ben. "He's got a whole flock of relations, probably sisters and brothers and cousins and aunts, over on Greening's Island; and he's just fat and rich, and don't care any more about his family. How's that, Graywings?"

"No such thing!" said Neptune hotly. "He just likes us because we've been good to him; and he can't remember his folks."

"Well, If you're so fond of him," retorted Ben, "you'd better be careful how you sit here shying stones around, or you'll hit him."

"No, I won't either," Neptune answered sullenly, and climbed up the rocks out of sight.

But one day Neptune was nowhere to be found, and down on the sand little Graywings fluttered pitifully, dragging a broken wing—broken a second time by a cruel blow of a stone; for nothing else could have harmed him so.

The children—even big Ben—wept with pity and wrath. Neptune did it, —they knew he did.

"He was bound to make trouble

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with those old stones," said Annie tearfully, and even Marion sobbed, "I never wanted Neptune even to see Graywings—you know I never did!"

Once more Ben bound up the poor wing, and once more Graywings was fed and petted to his heart's content. And still Neptune did not return!

At last, one day the children saw him bounding down the rocks, and flew after him, with voices raised in protest. They found him leaning over poor Graywings with a face of distress.

"O Ben!" he called, "what's the matter? How did it happen?"

"How did it happen?" mocked Ben bitterly. "You're a pretty chap to be asking that! You did it yourself, with your old stones—just as I said you would—and then you ran off and left him!"

"No such thing!" And Neptune was on his feet, and his fists were clenched and his eyes ablaze.

"Where have you been, then?"

"Yes, where?" chorused the little girls.

"Been blueberryin' over at Pretty Marsh for the hotel—that's where! And Graywings was all right when I went off."

Annie stepped out bravely.

"You may just go home, Neptune, and don't you ever come near Graywings again! You hit him! Nobody else around here throws stones, and nobody else comes down on these rocks."

Neptune turned without a word or a look, and went away, and it was a long time before the children saw him again.

One night Graywings, healed for the second time, and strong as ever, was hopping up and down the piazza, with a crowd of admirers around him. He turned his smooth, gray head and shining eyes from side to side. Uncle Ned came over to watch the little procession.



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THE YOUTH'S COMPANION, BOSTON, MASS.

"It makes me feel mean nowadays," he said to the children's father, "when ever I see a gull; for I hit one with a stone a few weeks ago, down there on the rocks. It was pure accident, and I couldn't find the little chap again. I was very sorry."

Ben's face lighted up. He saw in a moment the whole mistake.

"Why, Uncle Ned," he shouted, "that was Graywings! And we found him, and now he's all well."

But later he drew Annie aside, and the two disappeared. Up the hot and dusty road they hurried, and into the woods to the rough cabin which Neptune called home. The boy was sitting at the door, staining little strips of wood for baskets, and the old woman who employed him was scolding angrily. The children walked bravely up to him, and Ben spoke first.

"Neptune, you didn't do it; it was Uncle Ned. And we want you to come down and help feed Graywings this afternoon."

Neptune looked up, and his eyes were shining gladly.

"All right," he said; "I'll come."—*Sunday-School Times.*

A story is told about Wendell Phillips—a story that must have made even the serious-minded Abolitionist laugh heartily.

Wendell Phillips was in a hotel at Charleston, had breakfast in his room, and was served by a slave. Mr. Phillips spoke to him as an Abolitionist, but the waiter seemed to be more concerned about the breakfast than about himself. Finally, Mr. Phillips told him to go away, saying that he could not bear to be waited upon by a slave.

The other remonstrated: "'Scuse me massa, but I'se 'bliged to stay yere, 'cause I'se 'sponsible fo' de silverware."—*Current Anecdotes.*

Who's Who in India Missions.

Who were the first Protestant missionaries to India? Bartholomew Ziegenbalg and Henry Pluetschau.

Who is the most prominent figure in India during the latter half of the eighteenth century? Christian Friedrich Schwartz, the "Councillor of Tanjore."

Who was the greatest scholar in India in the early part of the nineteenth century? William Carey, the "Father of Organized Missions."

Who composed the "Serampore Trio?" William Carey, Joshua Marshman and William Ward.

Who was the first woman missionary to India? Hannah Marshman.

Who is called the greatest of American missionaries to foreign lands? Adoniran Judson, the "Apostle of Burma."

Who were the first American women to go as foreign missionaries? Ann Hazeltine Judson and Harriet Atwood Newell.

Who wrote the greatest of all missionary hymns? Reginald Heber, Bishop of Calcutta.

Who was the most eloquent missionary orator of the nineteenth century? Alexander Duff, pioneer of higher education in India.

Who was the first American physician to become a medical missionary? Dr. John Scudder.

Who trained so many girls that she was called the "Mother of a Thousand Daughters" in Ceylon? Eliza Agnew, principal of Oodooville Seminary for forty years.

Who "opened the zenanas of India at the point of an embroidery needle?" Hannah Catherine Mullens.

Who established the Indian Witness, one of the most important Christian periodicals of India? James Mills Thoburn, M. E. Bishop, of India and Malaysia.

Who founded the first woman's col-

lege in India? Isabella Thoburn, at Lucknow.

Who was the first woman to go as a medical missionary? Dr. Clara Swain, of Barielly, India.

Who was pastor of the largest Baptist church in the world at the close of the nineteenth century? John Everett Clough, the "Hero of Ongole."

What veteran missionary is called "The Prince of India's Story-tellers?" Jacob Chamberlain, of the Arcot Mission.

What American missionary who contracted leprosy in India is devoting her life to the lepers of Chandag? Mary Reed.

Who has the most remarkable memory of any woman in the world? Pundita Ramabai, the "Hindu Widows' Champion."—*Missionary Review.*

Giving and Leaving

"So Mr. Jones gave £500 to missions at his death, did he?" was asked of a minister the other day. The answer was, "I did not say he gave it, but he left it; perhaps I should more explicitly have said that he relinquished it, because he could no longer hold it." The distinction needs to be kept in mind; one only "gives" when living; he "relinquished" at death. There is plenty of Scripture commendation for giving, but none for relinquishing what the stiffened fingers of death can no longer hold.

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A Thanksgiving Hymn.

By Mary Stark.

Praise the Lord! In the closing year
Before his throne let us appear
With songs of joy, and hymn of praise
To him who guardeth all our ways.

For bountiful harvests in gladness reaped,
For fruits of the earth in the storehouse
heaped;
For his blessing on the seed and field,
Our grateful hearts their praise would yield.

For clouds of war by his hand dispelled,
Ignoble strife of brethren quelled;
For Justice anew to her high throne raised,
The Lord of love and truth be praised.

—Herald and Presbyterian.

Virtue Rewarded.

The explorer, Dr. Carl Peters, has quite a collection of darts, arrows and assegais that are souvenirs of exciting experiences in Africa.

On his last expedition, Dr. Peters gave employment to a homeless black youth whom he took from the forest and trained in the duties of a valet. Thus his tent, where he kept his outlandish weapons, was always neat.

One day the boy brought an assegai to Dr. Peters.

"I found this, sir," he said, "outside. It belongs to you, doesn't it?"

"It does," the explorer answered. He had remarked the interest that the boy took in his collection, and therefore he added, "You may keep that assegai, Jerome, for your honesty."

The boy appeared properly grateful. A few days later, though, Dr. Peters lost a piece of gold. He knew he must have lost it in his tent. Therefore he waited confidently for Jerome to return it to him. But the boy made no sign.

"Jerome," Dr. Peters finally said, "I lost a gold piece the other day. Did you find it?"

"Yes, sir," Jerome answered.

"Well, what did you do with it?"

"Kept it for my honesty," said Jerome.—Selected.

How Woman Suffrage Works.

Alice Stone Blackwell gives the following concrete case of how woman suffrage works for moral purification in politics:

In Wyoming, soon after the passage of the woman suffrage law, a man was elected who was popular with his party, but who was a secret drinker. After his election he grew more careless, went into saloons openly, and was several times seen on the street the worse for liquor. The politicians of his party did not care. When his term was out, they re-nominated him. A man came home from the caucus, and his wife asked him who the candidate was. He told her. "Why," she said, "that man cannot possibly be re-elected." "Why not?" asked her husband, in surprise. The wife made no answer, but she put on her sunbonnet and went out and talked with the

woman next door, over the fence. The woman next door then put on her sunbonnet and went out and talked with her next neighbor, and so they passed the word all through the town. The women held no caucus, made no public demonstration, but when election day came, the intemperate candidate found himself defeated. He knew he had done nothing to make him lose caste with his party, and he could not understand his defeat until one of his lady friends said to him, very quietly, "We could not let you go back; you were setting a bad example to our boys." In Wyoming, both parties have come to recognize the necessity of nominating their best men, or at least not nominating bad men, if they wish to succeed.

Cures for Fits.

For a fit of passion.—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself a simpleton.

For a fit of idleness.—Count the ticking of a clock; do this for one hour, and you will be glad to pull off your coat the next and work like a beaver.

For a fit of extravagance and folly.—Go to the workhouse or speak to the inmates of a jail, and you will be convinced that

"Who makes his bed of brier or thorn,
Must be content to lie forlorn."

For a fit of ambition.—Go to the church-yard and read the grave-stones; they will tell you the end of ambition. The grave will soon be your bed-chamber and the earth your pillow.

For a fit of despondency.—Look on the good things God has given you in this world and to those he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders no doubt will find them; while he who looks for a flower may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity, and fear.—Whether they respect the body or the mind; whether they are a load to the shoulders, the head or heart, the following cure may be relied on, for I had it from the Great Physician: "Cast thy burden on the Lord, and he will sustain thee."—Selected.

Pumpkins and Pumpkin Pies.

There is no more pleasing sight than a field of pumpkins turning up their yellow, complacent faces toward the September sun. No cornfield is complete without the indispensable pumpkin; and though it is usually what farmers term a "stolen crop," a few seeds placed at intervals among the hills of Indian corn often secure a ton or two of pumpkins besides the regular crop. It is not only a valuable auxiliary, but the long, trailing vines of almost tropical luxuriance and the large, golden, ovoid fruit are beautiful

sights in themselves. Whittier, whose memory loved to revel among the scenes of old New England life, tuned his lyre to its praise in some of the sweetest lines that he ever sung:

O, queenly and fair in the land of the sun,
The vines of the gourd and the rich melon
run.
And the rock and the tree and the cottage en-
fold
With broad leaves all greenness and blossoms
all gold.

O, fruit loved of boyhood! the old days recall-
ing.
When wood grapes were purpling and brown
nuts were falling!
When wild, ugly faces were carved in its skin,
Glaring out through the dark with a candle
within!

When we laughed round the corn heaps with
hearts all in tune,
Our chair a broad pumpkin, our lantern the
moon.
Telling tales of the fairy who traveled like
steam
In a pumpkin-shell coach, with two rats for
her team. —Ex.

The Band's Part.

One winter when the First United States Cavalry was stationed in Montana, the bandmaster went to the commander of the post, General Culver Grover, and reported that the members of the band had been ordered to help cut ice.

He said, "Sheneral, they do not enlist us to cut ice, but to make moosic."

The commanding officer called the adjutant, and on his approach said: "Mr. Adjutant, Mr. Schmidt wishes the band excused from ice fatigue. He says they enlisted to make moosic."

Mr. Schmidt, bowing to the commanding officer, said, "Yes, Sheneral, to make moosic."

The commanding officer said, "Mr. Adjutant, the band will be excused from ice fatigue."

Mr. Schmidt bowed himself out, saying, "Thank you, Sheneral, thank you, Sheneral."

"But," continued the commanding officer as the door closed, "Mr. Adjutant, the band will take post on the bluff overlooking the river and will make music while the rest of the company cut ice."

The weather was intensely cold, and as a matter of course it was impossible for the players to make a sound, their breath freezing on their instruments.

The bandmaster again hurried to the commanding officer and said: "Sheneral, it is impossible to make moosic. The band would rather cut ice."

"Very well, Mr. Schmidt, just as you wish," replied the commanding officer, and, calling the adjutant, "Mr. Adjutant, the band will cut ice." —Chicago News.

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With the Children

By J. Breckenridge Ellis

Two weeks ago I called Madge Masters and Nannie D. Chambers our veterans, and so they are; but we have a third veteran, to whom I now submit the floor, Bertha Beesley, Moselle, Mo.: "Here I am again but not with my report, as I left it at my boarding place. You know I am teaching now, and I have not been getting the EVANGELIST. When I came home, last night, mamma told me about our orphan; no grander purpose can be found than that of helping others, and a society like ours can well afford to make a sacrifice for such a cause. My mother sends 25 cents, my sister 25 cents and I 50 cents." Later: "My twentieth quarterly report will be found enclosed. I enjoy the work of instructing the young minds under my control. My enrollment is 30. My school is about 15 miles from a railroad and I am often asked if I get lonesome. No, I am too busy—especially as I had a tooth pulled this week, or rather, a part of it, and it keeps me company." (I have always contended that people who get lonesome do it willfully, and because they won't exert themselves to overcome it. Don't tell me you can't keep from feeling lonesome. Is there no tooth to your head that you can get pulled?) "Each evening I have my next day's work to prepare, and then I have plenty of studying to do." (Good for you; it's a poor teacher that stops studying; lots of them do. Preachers, too. I've known preachers who just step about telling old tales and no more thinking of buckling down to a solid book to get something into their minds, than if they were pumpkins.) "Last week I attended our county association at Washington and had the pleasure of going through the cob pipe, shoe and zither factories. I would tell you how they make cob pipes, but it would take too long." (It's well enough for the boys not to know.) "The zither factory was the most interesting. We saw the wood dressed, veneered, cut, oiled, polished and put together to make the musical instrument; our thriving little country metropolis has the largest factory of this kind in the world." (I hope the thought of these countless zithers will prevent no one from moving there.) "In the proprietor's museum we found palm trees, bunches of green bananas just cut from the tree, preserved snakes, stuffed birds, sea shells, alligators, minerals, etc." (What points has a preserved snake over a pickled?) "Dear co-workers, let us push our orphan work. We are able to do that much for the orphans, are we not?" (This brings our total to \$22.30.)

Lois Percy, Thomas, Okla.: "I think it will be just fine to have an Av. S. orphan. Mamma doesn't belong, but she believes in taking care of orphans. She sends 10 cents, and so do I. We will try to send more money next year." (\$22.50.)

Mrs. R. Johnson, Malvern, Ia.: "I have been reading 'With the Children' about 2 years. I like the orphan plan, and am going to turn in and help a little. Perhaps you'll ask why I don't join the society. Well, I'll tell, if you

don't tell the children—afraid I couldn't keep the rules. I think some of the letters are very bright. I like those news boys (the Lees) and many more. I hope you'll easily get enough to care for your orphan." (No, not easily; it's right hard work.) "I send you 50 cents, hoping one more child may be saved from being a tramp, or something worse." (\$23)

Aubrey Ainsworth, Shenandoah, Ia.: "Inclosed find 25 cents for the Av. S. orphan from Sister Edith and me. She is six, I am past 7; we are too young to join yet. We go to school and Sunday-school. We are trying to be little Christians." (I am very much pleased with this letter because it is written by Aubrey, and spelled by him, and punctuated by him. I wish mammas and papas would always let their children's letters come to me from their own little hands. Total, \$23.25. Not long ago I spent two days in the country and went after walnuts with my little cousins, Louise and Anna Laura, and I saw the island I dug last summer which I told you about. The water in the pond was so low that none of it ran between the island and the end of the point, so it had stopped being an island. Maybe it expects to wait till next summer to be one again. It reminds me of our Av. S. members who stop keeping our rules, some when vacation comes, others when school begins. But I was going to tell you that while out there, trying to get warm by a new base burner that wouldn't do it—I mean get warm—Susie Searce gave me 50 cents for our orphan; \$23.75.)

Nelle L. Northcutt, Kansas City, Mo.: "I begin keeping the Av. S. rules to-day. I send 50 cents for the orphan. I do hope we will be pleased with it, and don't, whatever you do, let it freeze or starve. Talk about cats—I have the sweetest one—Jeretta Gordon." (24.25.)

Terol Lester, Appleton City, Mo.: "I am a stranger to you all. Once I kept the Av. S. rules 2 weeks. I have not missed going to school yet. I have fine times there. I walk a mile and a half to it. I live 6 miles from town, so I don't get to go very often, only to Sunday-school. I am 11. I can't write a long letter as I have yet to get my language lesson to-night. I think it would be nice to start an Av. S. Branch here. Several children live close to the church and school both, so we would have a nice place to meet." (Why not get one up? From a "busy woman with little ones of her own to care for," living in Akron, O., comes

one dollar for our fund. She doesn't want her name given. She sends the prayer that God may guide us in our undertaking. From another busy mother in Oklahoma, comes a dollar—a mother who would not dream of using a dollar for her own pleasure except as one finds pleasure in blessing others. Total, \$26.25.)

I have another letter from Mrs. J. K. Hansbrough, who is Cor. Sec. of the National Christian Orphans' Home, situated at St. Louis. You remember what she told us about little Joe, the five-year-old boy who was sent to the Home so mysteriously, with nothing to identify him but a piece of white cloth pinned under his collar. In answer to me, she writes: "I am glad you are pleased with little Joe. If you could see him, you would be ever so much more pleased. For some of our children we get only \$3 a month board. I think we could clothe him as the Av. S. would wish him clothed, for \$14 a year. Do you think the Advance Society could raise \$50 a year? I think that would board and clothe him fully. Maybe the Av. S. will find they can send something extra for better clothes, or for a visit to the World's Fair, or for a boat excursion. If any of your members visit St. Louis, they can come and take Joe to some place of recreation, if they bring a letter from you, granting the privilege. I think the Av. S. members would be much interested in visiting their orphan, when they come to St. Louis." (Children, what do you say? If we have a rally at the World's Fair, wouldn't it be good to rally around our orphan? Don't you like this plan better than an orphan over in India? Do you think we can raise \$50? I have written Mrs. Hansbrough I think we can. Perhaps if you would have the matter brought to the attention of some of your church members, we can roll up the \$50 for our American orphan. Tell your preacher about it, and see what he says. We don't want to persecute anybody—just want to give folks a chance to help in this work if they feel like it; and they can't feel like it unless they know about it. Tell 'em. Maybe you'd better not let 'em know what I said about their studying.

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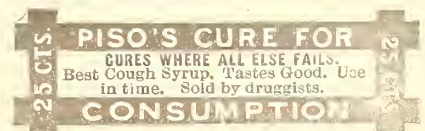


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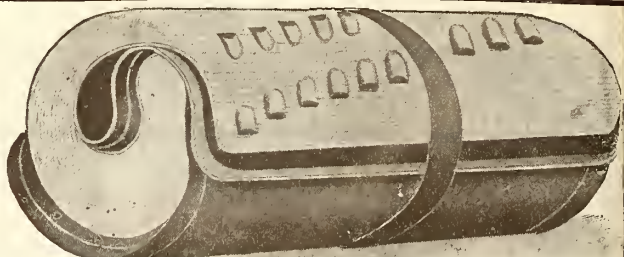
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Your paper has been a visitor to my home for twenty years and shall be until your life and mine closes, and may our heavenly Father spare you for many years of useful work.

H. E. WITWER.

Your CHRISTIAN-EVANGELIST grows better and better all the time. I keep on hoping to have some little share in making it grow, but I move around so much in search of health that I seem never to have time for anything else. I suppose I am settled now for the winter, and may hope to get the harness on after awhile.

Fraternally,
J. S. LAMAR.

Can't you send me a man to push the CHRISTIAN-EVANGELIST? I'll stand back of him. No, I won't stand back of him, I'll push him for all there is in me. I do want the people to get the light, and I know of nothing that will help to this end more than the CHRISTIAN-EVANGELIST. There are a host of us who look to the CHRISTIAN-EVANGELIST for deliverance.

I have your circular letter of Nov. 28. I am sorry I cannot do more for the CHRISTIAN-EVANGELIST than what I do. Just at present I am not preaching regularly anywhere, and have been confined to home affairs for the last three months on account of the serious illness of my wife. Wherever I go I do not hesitate to say a good word for the CHRISTIAN-EVANGELIST. It is a first-class paper and worthy of a large constitution.

F. M. GREEN.

The CHRISTIAN-EVANGELIST is excellent. I hope Bro. T. P. Haley will give something quite helpful to old preachers, for I expect to be an old preacher myself some day.

E. J. LAMPTON.

WORLD'S FAIR MARCH 1904.

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For the brighter age to be.

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For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	753
EDITORIAL:	
The Mystery and Meaning of the Incarnation.....	755
Prayer and the Holy Spirit as Factors in New Testament Evangelism.....	755
An Eastern Trip.....	756
Editor's Easy Chair.....	756
Notes and Comments.....	757
CONTRIBUTED ARTICLES:	
Christmas Sermons in Brief.....	758
That Alaska Decision. Edward Everett Hale.....	759
Uncle Sam's Ice-Box. F. D. Power.....	760
The Weakening of Worship. N. J. Aylsworth.....	761
Christmas Ideas for Sunday-schools.....	762
The Influence of the Home. George W. Bince.....	763
A Turk of the Old School. Z. T. Sweeney.....	764
A Practical Application. Orpha Bennett Hoblitt.....	766
The Sun (poem). Mettie Crane Newton.....	767
Too Much Christmas. A Story. Jessie C. Glasier.....	768
God is not Far From Men. T. C. Clark.....	769
NEWS FROM MANY FIELDS:	
Colorado, 770. California, 770. South Carolina, 770. Indiana, 771. Western Pennsylvania, 771. Virginia, 771. Arkansas, 786. Michigan, 786. Florida, 786. Tennessee, 786. Texas, 786. Washington, 787. Kentucky, 787. Los Angeles Letter, 787. New Brunswick and Nova Scotia, 787.	
General F. M. Drake.....	772
PEOPLE'S FORUM.....	774
CURRENT LITERATURE.....	775
FAMILY CIRCLE.....	776
WITH THE CHILDREN.....	779
THE PULPIT.....	780
THE QUIET HOUR.....	781
THE SUNDAY-SCHOOL.....	782
CHRISTIAN ENDEAVOR.....	783
MIDWEEK PRAYER-MEETING.....	783
OUR BUDGET.....	784
EVANGELISTIC.....	792
Address at the Funeral of F. M. Drake.....	794
CORRESPONDENCE:	
Kansas City, 788. Remarkable Revival with Home Forces, 788. Ohio's Capital, 789. Church Building in Arkansas, 789. Northern California, 790. Marriages, Obituaries, 791. H. L. Willett at the University of Arkansas, 795.	



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Side-Lights on Current Topics.

The only ditch that Colombia has now is the one it dug for itself and fell into.—*The Baltimore Herald*.

One year's service as a ship trust promoter ought to be sufficient recommendation to get a man a good job in the Post-Office Department.—*The Atlanta Journal*.

Mr. Bryan declares that his trip to Europe is not in the nature of a vacation. Possibly not for him, but how about the rest of us?—*The Washington Post*.

A Colorado editor who doesn't seem to be carried off his feet by our strenuous President, declares that if every armed crank that haunts the White House were locked up, there would be a vacancy in the presidential chair.—*The Atlanta Constitution*.

Servia wants to borrow \$20 000 000. Here's a chance for a little bunch of idle capital to get a life job.—*The Indianapolis News*.

New York, according to Dr. Parkhurst, is only seven weeks away from hades. The people can hardly wait.—*The Chicago News*.

The Congressional Record has resumed operations and is deserving of commendation for the manner in which it avoids false statements about its circulation and advertising.—*The Washington Star*.

Washington was congratulating himself. "Yes," he said, "I am first in peace and first in war. You see, I got in before they had a chance to promote Leonard Wood over me."—*The New York Sun*.

Considerable diversity is observable among our contemporaries in calling the people of Panama, Panamaians, Panamanians, Panamists, and Panamese. But the people of Panama will agree that the proper name for the United States is Panamamma.—*The Louisville Courier-Journal*.

Speculators in real estate who held on to their lots until the boom burst will understand about how Colombia feels at present.—*The Kansas City Journal*.

Now the Chinese are talking of going to war with Russia. As possible race suicide, this looks like the limit.—*The Philadelphia North American*.

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XL.

December 10, 1903

No. 50

Current Events

At noon on Monday the special session of Congress expired by limitation and the regular session began. The President's message, which was read at once to both houses of Congress, is a document of average length as presidential messages go. The chief points of the message are as follows:

The department of Labor and Commerce has made a good beginning, in the less than ten months since it was organized, in providing for greater publicity for the proceedings of great corporations and in expediting suits under the federal anti-trust law. This department, with the bureaus which have been transferred to it, now has 8,836 employees.

The government's attitude toward combinations of capital and labor is not one of hostility, for it is recognized that such combinations are natural and may be beneficial, "Every man must be guaranteed his liberty and his right to do as he likes with his property or his labor, as long as he does not infringe the rights of others."

The reduction of the revenue during the past five months has been such that, if it continues at the same rate through the rest of the fiscal year, the surplus will disappear.

Any general reconstruction of the monetary system is declared unwise and unnecessary.

The question of legislation for the encouragement of the merchant marine is commended to the consideration of Congress.

An appropriation is recommended to cover the expenses of prosecuting and convicting parties guilty of postal and naturalization frauds.

The need of treaties making bribery an extraditable offense is pointed out.

The Alaskan boundary decision is reviewed and commended as an evidence of international good feeling and a step toward arbitration.

Favorable mention is made of the Louisiana Purchase Exposition. The needs of our non-contiguous territories are pointed out. Revision of the land laws is urged, in view of the frauds now being committed.

The new general staff system in the army is approved and further increase in the efficiency of the navy is recommended.

The Panama situation is treated at

length and the course of the administration in that matter is defended.



The President devotes more space in his message to the defense of the administration's recent actions toward Colombia and Panama than to any other one subject. He holds that in the act of Congress, June 28, 1902, authorizing the President to make a treaty with Colombia for the building of a canal across the Isthmus of Panama, the essential feature was the specification, not of the government with which negotiations should be carried on, but of the route over which Congress preferred to have the canal built. Since the Isthmus unexpectedly changed hands after the passage of that act, it is held that the purpose of the act has been fulfilled in making the recent treaty with the government now in control of the Isthmus. By the treaty of 1846, the United States agreed, in exchange for the privilege of free transit across the Isthmus, to guarantee the sovereignty of New Granada over Panama. The territory of New Granada was subsequently divided and Panama became a part of Colombia. Still later, within the past month, the territory of Colombia has been divided and Panama has become a separate and independent government. The guarantee of sovereignty to New Granada did not bind us to prevent either of these changes. It has always been held that, as Secretary Seward said in 1865, when Colombia demanded our aid in suppressing a rebellion in Panama, "the purpose of the stipulation [the treaty of 1846] was to guarantee the Isthmus against seizure or invasion by a foreign power only." In the same year Attorney General Speed said: "The United States did guarantee New Granada in the sovereignty and property over the territory [Panama]. This was as against other and foreign governments." These opinions, pronounced long before there was any thought of such developments as have recently taken place, have great force in answering the charge that we have broken faith with Colombia in recognizing the independence of Panama. Again, as to the propriety of our taking steps to prevent Colombia, or any other power which happens to control the Isthmus, from obstructing that great natural highway, the following words from Secretary Cass in 1858 are as pertinent as if they had been written yesterday:

While the rights of sovereignty of the states occupying this region [the Isthmus of Panama] should always be respected, we shall expect that these rights be exercised in a spirit benefitting the occasion and the wants and circumstances that have arisen. Sovereignty has its duties as well as its rights, and none of these local governments, even if administered with more regard to the just demands of other nations than they have been, would be permitted, in a spirit of eastern isolation, to close the gates of intercourse on the great highways of the world, and justify the act by the pretension that these avenues of trade and travel belong to them, and that they choose to shut them, or, what is almost equivalent, to encumber them with such unjust relations as would prevent their general use.

The President severely arraigns Colombia for the policy of obstruction which it adopted in rejecting the canal treaty. The events leading to the recent successful revolution in Panama are recited, showing that the movement was wholly spontaneous and was not fostered by our government. Since 1850 there have been, in the province of Panama, not less than fifty-three revolutions, rebellions and revolts, successful and unsuccessful. This list is not complete, but it shows an average of one revolutionary disturbance every year through the entire period, and every one of these uprisings endangered to some extent the traffic across the Isthmus which we were under obligation to protect. Six times our government has landed troops to preserve order, and on four other occasions such aid has been asked but not granted. In view of these facts, and of this half-century of forbearance, the course of the administration in recognizing the government of Panama and entering into a canal treaty with it, does not seem so hasty as it may at first glance have appeared. The President closes his message with a statement of the provisions of the new canal treaty.



The time for appeals against the course of the administration in regard to Panama, is growing short. The treaty has been ratified by the government of Panama—a somewhat informal and desultory government, to be sure, but one that is able to keep the peace on the isthmus and is therefore doubtless competent to ratify a treaty. The ratified treaty is on its way back to Washington, and it is predicted that it will be ratified by the Senate without much delay—though Senator Morgan may decide to make a few remarks occupying a week or two, as his canal speeches usually do. It

Ratification
by Panama.

will be hard to organize any opposition to it on party lines, for the South wants the canal. The communication which was sent to the President of the Senate recently on behalf of the Colombian government, protesting against the President's actions, seemed to be about the limit as a diplomatic *faux pas*. But last week the Colombian junta in New York presented to Grover Cleveland a letter, which is evidently at least semi-official in its origin, appealing to him as the natural leader of the American people to rally the nation to the defense of Colombia's rights in Panama. It is gratifying to observe that the petitioners "have unbounded faith in the righteousness of the American people, and know the sound principles of justice that constitute the make-up of the stout and sincere heart of every true American." Totally unembarrassed by the recollection of Colombia's proven inability to govern Panama properly or peaceably, or of our government's patience through half a century of vexatious misrule, the appeal concludes with this choice example of Latin-American rhetoric:

"We are absolutely confident that should you advocate the cause of righteousness and redress from the height of your glorious record, but more especially in regard to the fair dealing with the weak South American nationalities during the period of your administration, there will be no doubt that all those who to-day are misguided will at once understand where lies the path of true grandeur for their country, and how easy it will be for this great republic to accomplish the most resplendent act of justice and redress, setting the most transcendent example of republicanism."

The special session of Congress was not a great success. It was called to pass the Cuban reciprocity bill. The Senate did not want to pass that bill at the special session. Its reason was—because. The Senate wanted to adjourn and go home for a couple of weeks before the regular session opened and let the President's reciprocity bill wait. Senatorial dignity seemed to demand that the President be taught that the Senate could not be startled into prompt action by a call to a special session. But the House would not adjourn; so the Senate could not. The latter part of the session was wasted in that petty deadlock. The Senate would not act because it was being "kept in" against its will. And the House insisted on keeping the Senate in because it would not act. The Cuban reciprocity bill will probably be passed early in the regular session, after the President has been duly impressed with the futility of trying to get the Senate to do anything to-day which can be postponed till to-morrow. There is something almost oriental in the Senate's chronic deliberateness, and when our strenuous President runs against its adamant fixity we are apt to have

an exhibition of what would happen if an irresistible force met an immovable body. In this case the immovable body had the best of it, for a time at least. We hope the President will not often find it necessary to try to accelerate the Senate, for—if one may slightly modify Kipling's lines, with a worse rhyme than he would ever be guilty of—

The end of the fight
Is a tombstone white,
And graven deep upon it
Is this epitaph clear:
"A fool lies here
Who tried to hurry the Senate."

An intelligent citizen of St. Louis, who has been serving on the grand

The Source of Crime.

jury which has uncovered a vast amount of corruption in this city, was recently discussing the police system in vogue here, and in that connection made a statement which has perhaps a wider bearing than was intended. He said: "I was astonished to find that over 90 per cent of such crimes as murder and assault either occurred in a saloon or were directly traceable to one. The grand jury endeavored to fix the responsibility for the existence and conduct of some of these saloons. This proved a very difficult matter." The fact at which the speaker was driving was the fact that the police force in this city is not primarily an instrument for the enforcement of law or the preservation of order, but is the tool of a corrupt political ring—a ring which bears the name of one of the great parties, but has in reality no political principles and is moved only by considerations of "graft." This police force protects disorderly resorts which could be closed by a simple enforcement of existing laws. But the larger fact is this: The laws are made to protect an institution, which, according to the above statement, is responsible for 90 per cent of the assaults and murders. Why not try to "fix the responsibility for the existence of" all of the saloons, instead of merely some of them, as the grand juror says? If this statement about the relation of the saloons to crime is true—and it is only a repetition of a statement made in the formal report of a grand jury in this city a few months ago—the average good citizen, who is not a fanatic or a puritan, but is opposed to crimes of violence, ought to be expected to join in a war upon the saloon, the institution which furnishes the training, the incentive, the opportunity and, too often, the defense for the crime. And the otherwise sane men who criticize such a program as an attempt to "make men good by legislation" or as an "interference with personal liberty" ought to be impanelled to serve on a grand jury until they become familiar with some fundamental facts about the relation of the saloon to crime.

John Alexander Elijah Dowie, who combines the callings of prophet and business manager in a unique fashion, has become involved in financial difficulties. The expedition of his "Restoration Host" to New York was no great success. The city evidently needed restoring, but it was too busy electing a Tammany ticket to attend to the matter just then. Dowie's wife and son left New York en route for Australia while the crusade was still in progress and it was rumored that they had taken a vast amount of treasure with them. This rumor was doubtless false, but it may have had its effect in making his creditors nervous. Claims began to be pressed and, at the petition of creditors to whom \$385,000 was owing, Judge Kohlsaat appointed receivers in bankruptcy. Dowie appealed to his people and crowds came to make deposits in Zion Bank. "God is with us, but you must dig down in your trousers and produce a million dollars," said Dowie to his followers. This exhortation gives, in fact, the keynote of his whole movement. Enough was raised to satisfy the more pressing claims, the creditors are satisfied of the solvency of "Zion," and the storm seems to have blown over. Dowie is, in our opinion, a good many different kinds of a charlatan, but his genius for organization and administration is genuine. Two years ago he opened up Zion City on 6,400 acres of land which he had bought near Waukegan, Ill. Now the city has 10,000 inhabitants. Everything in it is owned and operated by "Zion", and that means Dowie. All the property of Zion is held in his name. He claims that it is worth \$25,000,000 and that the value of the property has increased by \$5,000,000 during the past year. It is a pity that his real ability could not have found an outlet in some legitimate business, unentangled by religious quackery.

Brevities.

The case of Mr. Smoot, Mormon apostle and newly elected Senator from Utah, will have to come up for consideration sooner or later. In the early days of the special session of Congress, pages and pages of the Congressional Record were filled with lists of petitions presented by various senators on behalf of their constituents praying for an investigation of the charges made and filed against Mr. Smoot.

Perry Heath, against whom charges were made in Mr. Bristow's report of the post-office investigation, says that he will not resign his position as secretary of the Republican National Committee, and sees no reason why he should do so. James N. Tyner who is under indictment for postal frauds, has written a letter to the President asserting his innocence and protesting against the comments which the President made on Bristow's report.

The Mystery and Meaning of the Incarnation.

There are some things about the birth of Christ, that are too deep for our human philosophy. How the Infinite could take on the limitations of the finite, and the divine assume the form of the human, is beyond our comprehension. The fact itself is patent enough, but the philosophy of the fact is too profound for our human understanding. We can see that since man is created in the image of God it is not impossible or unreasonable that God should manifest himself in a human personality. But it does not follow that the human mind is capable of dissipating the mystery that must needs enshroud the process by which God became manifest in the flesh.

But this mystery that attaches to the incarnation is no obstacle to intelligent faith. On the contrary it is the occasion and ground of faith. If all the mystery were eliminated from the problem, where would be the occasion of faith in the divine personality of Jesus of Nazareth? Daniel Webster, when asked if he could comprehend Christ, replied that, if he could he would not believe on him as a divine being. If there were not heights in the personality of Jesus that rise above the reach of our intellects, we could not trust Him as an all-sufficient Savior. But if he be "God manifest in the flesh" it follows that mystery must attach to the process by which the divine and the human were blended in one perfect and sublime personality.

Besides, this is but a part of the mystery of all life. Science has not yet succeeded in banishing mystery from the processes of life in the vegetable and animal kingdoms. It has registered and classified the phenomena of life in these realms, and has made considerable progress in understanding their relation to each other, but beneath all these phenomena there is a hidden force, working according to a great plan, which eludes their search. But they do not reject the facts because they cannot comprehend the unseen and invisible power that produces them. This is the common sense rule that prevails everywhere except in the domain of religion, where some would make mystery the ground of rejecting the greatest facts of all history, even the very facts that have shaped the course of history and made our civilization what it is.

When it comes to the meaning of the great fact of the incarnation, reason enlightened by revelation, can see its way more clearly. It being God's purpose to enlighten, regenerate and save men, He would naturally seek the best method of disclosing His character and will to men. In no way could He do this so successfully as by entering into humanity, and uniting the divine with the human in the person of His Son, the incarnate Word. The mystery of Bethlehem

and the tragedy of Calvary, were the beginning and end of a chapter of self-revelation of God, in which His infinite love and good will to men were made manifest to the world and to principalities and powers in the heavens. This is why the facts of Christ's birth, death and resurrection are gospel, or good news. They disclose God's love for humanity and his gracious purpose and plan of saving men from sin and death.

No wonder, then, that Christmas is a season of joy and good will among men. So it should be. It marks the birth-time of a new era of hope for the race. Since that night when the angel-choir sang the *Gloria in Excelsis* over the plains of Bethlehem, the tide of life and love has been rising in the world, and the kingdom of God is spreading its benign influence over the earth. In our gladness let us not forget Him whose lowly birth and advent among men has opened up a fountain of joy and life to mankind. Let mortals join with the angels, this Christmas tide, in singing, "Peace on earth, good will among men!"



Prayer and the Holy Spirit as Factors in New Testament Evangelism.

No one can read carefully the Acts of the Apostles—our great authority in the work of evangelization—without recognizing the important place assigned to prayer and to the Holy Spirit. After Jesus had given the apostles their great commission to evangelize the nations, "he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye have heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." (Acts 1:4, 5). Immediately following our Lord's ascension they returned unto Jerusalem from Mount Olivet, and going up into the upper chamber, where they were abiding—the apostles, "with the women, and Mary, the mother of Jesus, and with his brethren"—and "all continued steadfastly in prayer." This prayer-meeting was followed with the endowment of power by the Holy Spirit.

In this way began the work of New Testament Evangelism. The work proceeds with such wonderful success that the Jewish rulers were disturbed and the apostles were forbidden to preach this gospel. But instead of ceasing, they held another prayer-meeting. "And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." Later, the number of the disciples had so increased, and there were such demands upon the time of the apostles in ministering to the temporal needs of the poor, that they recommended the selection of seven men

from among the multitude of believers to look after this matter, saying, "But we will continue steadfastly in prayer, and in the ministry of the word."

There can be little doubt but that the two functions of the apostolic ministry, given above, are mentioned in the order of the importance attached to them at that time—first prayer, then the ministry of the word. Is that the order in which they are regarded in our efforts to carry on evangelistic work? If not, we have to that extent departed from the apostolic order, and from the New Testament method of evangelism. When we stop to think about it seriously, it is easy to see that the apostolic order indicated above is the natural and the proper one. It is by prayer that we are enabled to preach the word with power. Prayer is the bringing of our own hearts and minds into oneness with the will of God. Prayer is a condition of receiving that fullness of the Spirit's power that will enable us to be effective ministers of the gospel of Christ.

We need not follow the thrilling record in the Acts of Apostles of how these first preachers of the gospel were made invincible by means of prayer and the Holy Spirit, and what triumphs they won for the kingdom of God. No one can fail to see that these men felt themselves to be under the guidance of the Holy Spirit. It was not in their own power that they wrought so mightily, as they gladly testified, but in the power of the Holy Spirit, which was given to them according to the measure of their needs and the demands of the kingdom they were seeking to advance. Can anyone believe that the marvelous speech of Stephen, the proto-martyr, was delivered without the aid of the Holy Spirit? Impossible. He was "full of the Holy Spirit" and spoke with such convincing power that even the great persecutor, Saul of Tarsus, never forgot.

Of course it will be said, and has been said, that the apostles possessed an extraordinary measure of the Holy Spirit. That is probably true, and if so, it was because the work they were required to do demanded such extraordinary measure. But is not the inference legitimate that the Holy Spirit will be granted to us in such measure as will fit us for the work which the Church of God requires to-day? The apostles, we all understand, had a special work to do that needs no repetition; but in addition to that, the main part of their work was much the same as that to be done to-day—preaching the gospel, rebuking sin, planting churches, organizing and caring for them, and planning for the extension of the kingdom. If the work is in some respects different from that done in the days of the apostles, it does not follow that it is less difficult, especially in heathen lands. There is the same need for the Holy Spirit and for prayer in the work of God to-day

as in any previous age of the world. What is more, God is as really present with his people in their efforts to spread his kingdom to-day as He ever was. The Holy Spirit is just as available to-day, for all the purposes connected with the ongoing of the Church, as He ever was. No man can accomplish the best results in evangelistic work without the realization of this truth.

With all our success in evangelistic work, we believe that there has been a lack among us, as a rule, in not giving sufficient prominence to prayer and to the Holy Spirit. If this lack should be supplied, we could easily be the greatest evangelistic people in the world, because of our knowledge of the gospel. We can avoid the errors as to the place and use, both of prayer and of the doctrine of the Holy Spirit, which have marred the work of others, without neglecting these essential factors of New Testament evangelism.

An Eastern Trip.

Greeley's advice, "Go West, young man," was no doubt wise, at that time, and even yet, under ordinary conditions. But it does not follow that it isn't wise also for the Western man to go East, occasionally, on a pilgrimage at least, if not for permanent settlement. The West has received much from the East, and has given much back to it. The closer the two sections keep in touch with each other the better it will be for both of them. No Western or Southern man can go East without finding much to admire. Nor can any Eastern man travel widely in the South and great West without finding a preventive of a certain top-heaviness with which the East and particularly New England has been thought to be afflicted at times. Each has its strong and its weak points. If the East has a longer history, greater wealth, more and better endowed schools, a more widely diffused culture and a material development that comes only with time, the West has a wider and richer domain, more room for development, more freedom from conventionalism, and greater opportunities for that direct contact with nature, in her more primitive forms, which has produced some of the greatest characters of our own and the world's history.

The editor of this paper has just returned from Philadelphia whither he went to attend the semi-annual and mid-winter meeting of the Trustees of the United Society of Christian Endeavor, held in that city on December 1, 2 and 3. En route thither we stopped off at Washington, D. C., and spent the last Lord's day in November with the brethren at the Capital. In the morning we preached in the Garfield Memorial Church on Vermont avenue, of which Bro. F. D. Power has been pastor twenty-eight years. It had been more than twenty-one years

since we had preached for the church, on our return from England, where we had lived for nearly two years. In reminding the church of this fact we remarked that there were not many churches which we could revisit after a lapse of twenty-one years and find the same pastor doing business at the old stand. It was a good congregation for a cold, snowy morning, and the whole service was very delightful. This Memorial church, which the brotherhood assisted in erecting, was completed in the fall of the same year of our former visit in 1882, W. K. Pendleton delivering the dedicatory sermon. It has proved to be a great investment for our cause, not in the East alone, but in the whole country and throughout the world.

In the afternoon we went with Bro. Power out six miles, to what is known as "Edgemont Christian Mission," where a corner-stone of a new chapel was laid. This mission is an outgrowth of the Vermont Avenue Church, and Bro. Power presided on the occasion, calling on us for a brief speech. The location is a most desirable one and is near the line of the district, just over in Maryland. The mission has been conducted by two earnest young men, Bros. Fred Holden and Will Bondurant. There were present also, besides a goodly company of people in that community, Bro. Bagby of the Ninth Street Church and Bro. J. Murray Taylor, of Madison, Ind., who was preaching in the city that day for the "H" Street Church. We predict a bright future for this new congregation which will be known as the Thirty-fourth Street Church.

In the evening we took tea with Bro. E. B. Bagby and wife, and preached for the Ninth Street Church, to a large audience, made up largely of young people. It has all the signs of a live, growing church. Bro. Bagby has been the pastor from the beginning, thirteen years, and the church has an enrollment of about 1,100 members. The building is an elegant modern church edifice. It is a remarkable instance of success in building up a large, influential church in the East in a comparatively short time. It requires an extraordinary combination of favorable circumstances to make this possible, chief of which is the right man, which the church was fortunate in securing in the person of Bro. Bagby.

The other churches there are the "H" Street Church, from which Bro. Sappington has just resigned. This church is six years old and has good promise of success. It is courting Bro. J. Murray Taylor, who, we judge from appearance is in the condition of mind of Barkis—"willin'." It would seem to us to be a propitious union. Then there is the Whitney Avenue Church, the origin of which Bro. Power reported in these columns, not long since. It began as a union church and has fallen under our care.

Bro. W. L. Harris is pastor of that church.

On Monday forenoon we met in the study of Bro. Power's church for a conference, Bros. Power, Bagby, Harris, J. A. Hopkins and W. J. Wright, evangelists, of that region, Bro. Taylor, and Bro. Jones, the latter soon to be ordained to the ministry from Bro. Bagby's church. We had a pleasant and profitable interview on matters pertaining to the kingdom, and the brethren reported over fifty additions since their last meeting, most of them in a meeting by Bro. Wright. We spent the afternoon with Bro. Power, looking through the new Congressional Library and the Capitol. This library is magnificent beyond any power of ours to describe. It must be seen and studied to be appreciated. We had a look through the Capitol and an introduction to and brief conversation with the Speaker of the House, "Uncle Joe" Cannon. When Bro. Power inquired if he were succeeding "in keeping the boys straight," he replied, "O yes, they have given me but little trouble so far, but I expect the cussin' to begin by next Friday or Saturday." That was the time set for the announcement of the Committees. Congress had adjourned over Monday so that we did not have the privilege of seeing that body in session. So far as we know only one Congressman came out to hear us preach; that was Hon. Mr. Crumppacker of Indiana.

We had a delightful stay with Bro. and Sister Power, in their cozy home. It is easy to see how important a place Sister Power has filled in the useful life and arduous labors of her husband. It would be difficult to overestimate the immense service Bro. Power has been to our cause by his wise administration of affairs in Washington through all these trying years, and by his able preaching, his pure living and his wide literary labors. His influence with all the Protestant religious leaders in the East is very great. Long may his valuable life be spared to us!

We must defer notes on our visit in Philadelphia, and the Christian Endeavor Conference, until next week, as we have several things to say concerning the incidents and impressions of that visit.

Editor's Easy Chair.

Christmas bells! Their anticipated music is already vibrating in our ears. If there is any holiday that has distinct premonitions of its coming, whose spirit gets into the very air weeks before it actually arrives, it is Christmas. You see it in brightening eyes, and faces; you feel it in the grip of your friend's hand; you hear it in the conversation of children; you observe its signs in the numerous mysterious packages that crowd the street cars and in the jam of the shoppers in all the stores; you read it in the adver-

tisements; you smell it in the evergreens that line the market places, waiting to be loaded and lighted; and you are reminded of it by certain pertinent questions from junior members of the family as to your state of preparedness for the great day! By all these signs does the glad Christmas-tide herald its coming.

Christmas is a wonderful quickener of memory and imagination. Whatever else we may or may not do, at this approaching Christmas, we are all sure to make a pilgrimage, on the swift wings of memory, to the days and scenes of our childhood. Neither time nor distance can blot out the impressions made on our minds in childhood by the mystery and the mingled awe and exuberant joy of the Christmas season. In imagination we are children once more. We are back at the old home. It is Christmas eve. The yule log has been placed in the big fire-place, and a bright fire drives back the gloom of the approaching night within, while without the snow is beginning to fall. We are all there once more, in that charmed family circle—the faces and forms of many of whom, have long since faded from mortal view. Later in the evening some of the young people of the neighborhood drop in. There are nuts to be cracked and stories to be told, and father and mother or grandfather and grandmother, tell Christmas stories of the “good old times,” when they were young. How the children laugh to think that father and mother, and even grandfather and dear old grandmother used to be frolicsome boys and girls, and loved to play tricks on one another and actually made love to each other! Pass round the pumpkin pie, now, for there will be plenty left for to-morrow.

The perennialness of Christmas is one thing that impresses us. Many old things come to be out of date, and customs once dear grow stale and drop out of fashion. But Christmas holds its charm from generation to generation. The secret of this, no doubt, is the fact that it is indissolubly connected with the story of the Christ-Child. This story will never grow old. Moons will wax and wane. Suns will rise and set. Empires and republics will flourish and decay. Fashions will change, in science, philosophy and religion. But the story of the guiding star, the wise men bringing their costly gifts to the cradle of the new-born Babe in Bethlehem, the shepherds watching their flocks by night, the song of the angels announcing the birth of a Savior—this will endure through all time, and make men's hearts grow warm and tender, as no other story this world has ever heard. Wise men will come, not from the East alone, but from all parts of the world, bringing their frankincense and myrrh, and offering them at the

shrine of Jesus, as long as the human heart finds in him the satisfaction of its deepest longings.

How shall we make most of this approaching Christmas? By filling it with the unselfish spirit of Christ. Let the question be, not, “What will I get?” but, “What can I give?” especially to those who are likely to receive but little. There are sad hearts and desolate hearth-stones all about us. Shall we not strive to gladden some dreary life, to brighten up some cheerless home? If we do, it will be a memorable Christmas, because we shall have a fresh experience of Christ's love in our hearts, and fresh proof that it is, indeed, “More blessed to give than to receive.” Among ourselves, let us not aim at costly gifts, but seek, rather, to make them tokens of personal affection, valuable for the love they symbolize rather than for the money they cost. Let us make it a happy season for the children, and see to it, that they shall think of Christ as inspiring all these gifts, and as the source of all the gladness which makes Christmas the happiest season of all the year. A merry Christmas to all our readers!

Notes and Comments.

As previously announced, the CHRISTIAN-EVANGELIST will complete its fortieth volume with the close of the present year. It is altogether proper that so important an anniversary should be celebrated by a special historical number. Naturally we had expected to make the last issue of the present volume the anniversary number, but a number of reasons make it necessary to postpone this issue until Jan. 21. The undertaking is no small one, as our historical information must be gathered from many sources. We have asked a few brethren whom we knew to be familiar with the early history of some of the papers which have been consolidated with the CHRISTIAN-EVANGELIST to give us some reminiscences connected with such papers, but there must be a large number of readers unknown to us by name, perhaps, who are in possession of facts which would be of interest in such a number. We shall be pleased to have a few words, too, from the “Old Guard”—that is, subscribers who have been with us from the beginning, or for a great many years. All this matter should be sent to us as early as possible in order to be available for the anniversary number.

F. D. Power, our associate editor, and pastor of the Vermont Avenue Church, Washington, D. C., was taken suddenly ill at Philadelphia, during his attendance on the Conferences of the Trustees of the United Society of Christian Endeavor. The editor of this paper, who was the guest of Dr.

E. E. Montgomery, of that city, took him to his room, where he had every possible attention and care. The symptoms indicated appendicitis, but these had subsided largely on Thursday, the attack occurring Wednesday. On Thursday he sat up most of the day, but on Friday morning when we left the city he was not so well, and was unable to return home. His wife and daughter had come from Washington and were with him. We hope soon to hear of his recovery. Dr. Montgomery is one of the most celebrated surgeons in Philadelphia, or in the country, and Brother Power feels that he is in safe hands. Let us pray that our esteemed brother may soon be restored to perfect health.

The committee having in charge the matter of our exhibit at the World's Fair, is getting its plans completed and will have something definite to submit soon. As soon as the architect's plan is complete, we will print a cut of the proposed building, together with an estimate of its cost. We hope to be ready by the time the holidays are over to make a strong appeal to the brotherhood for funds. Meantime any one so disposed may signify what he is willing to do in this enterprise. The idea grows on people as they think about it—a rallying center for the brethren, with resting apartments for men and women, an exhibit of all the lines of our progress, a bureau of information relating to the history and principles of our movement. This, together with our great conventions in the Music Hall, our communion service on Lord's day at the Coliseum, and the “day” given us by the exposition, during the progress or at the close of the convention, will do much to familiarize the larger public with the fact, the magnitude, and the meaning of our religious movement.

Attorney J. G. Blair, of Monticello, Mo., writes to the editor as follows:

Allow me to say that I have been for several years back watching and looking after your soundness, and I am prepared to say that I can not discover any ground for even a suspicion in that direction, when your writings are all taken together, except as to your position upon Church Federation—in which I fear you have made a great mistake; but I don't want to censure or condemn without a further hearing.

It is really refreshing to have a critic who is willing to investigate the facts before passing final sentence. It is a great relief to the editor to have his “soundness” attested by a lawyer, even with the exception named. Bro. Blair does not seem to know that our position on Church Federation has been pronounced unobjectionable by the erstwhile stoutest opponents of federation. We suspect that he has been trying a knotty case and has not kept up with the developments in religious lines. We shall send him a tract.



Christmas Sermons in Brief



Peace on Earth.

"Out of the shadow of the night
The world moves into light.
It is daybreak everywhere."

—Longfellow.

History is a series of progressive cycles. Like the individual life, it is full of strife, yet the end of it all, if a good conscience inheres, is peace.

The Man of Galilee unfolded the principle by which all attainment must measure itself, i. e., perfection. Translated into social terms, this means peace. Here the Galilean again sets forth a working principle in the Golden Rule. Our fathers interpreted it politically in the Declaration of Independence when they set forth the truth that all men were created free and equal and with certain inalienable rights. That means the observance of the Golden Rule socially and politically and industrially. It means war for the sake of protecting human rights only.

Tyranny, vassalage and slavery obtained in the days of the Savior. But the world is purging the dross and the process ushers in the era of human equality. War now seeks apology in the claim that it is for the sake of some human right, and conquest can not be boldly undertaken by a western people. Vassalage must seek the excuse of a better ability to rule, and the ultimate independence of the ruled. Slavery is allowed only to the unspeakable Turk. It is all the work of the "Golden-Rule-human-equality" doctrine incarnated in modern life.

John Bright said the engineer would be remembered after the politician is forgotten. By the arts of industry and commerce the world is made of kin. Here too must human equality and the Golden Rule reign to keep peace. *To every man the result of his own labor, from no man aught except an equivalent in value is given.* That means industrial peace.

The process of peace is a leveling process. Not a *leveling down* but a *leveling up*. It is the lifting up that draws all men.

A. W. TAYLOR.

Eureka, Ill.

The Epoch-Maker.

At this season of the year our thoughts turn back to the greatest event in history. We think of the epoch-making man, who has changed the map of the world, and transforms the minds and hearts of men. The race will never think again the thoughts it entertained before the birth of Christ. The children of the olden time were afraid of God, and trembled in the presence of Jehovah. Adam and Eve hid themselves among the trees when the voice of the Lord walked in the garden in the cool of the day. Into the land of Nod we trace the footprints of a flying Cain. At Sinai the brave man Moses said, "I

exceedingly fear and quake." But we have passed from fear to love. Christ is the perfect revelation of the Father. He tells us what God thinks and how he feels. The infinite mind has uttered itself in "the mute persuasion" of the cross. Christ said, "I am the way, the truth, and the life." He is the way of man to God, the way of God to man, the meeting-place of the human and divine. The peace-conference of two worlds was held around the Bethlehem cradle. Behold the ground rocks beneath the giant tread of millions coming "boldly to a throne of grace." Heaven's good will was not first preached, but sung into the world by the lips of angels. Peace on earth is the counterpart of the sweet temper of the skies. To save the world is the Father's sublime pledge, and in token of good faith he has given as hostage the Child of his heart. God in Christ is saying "Christmas gift" to the ages; a happy everlasting new year.

Augusta, Ga. A. B. PHILLIPS.

The First Christmas.

Jesus was the world's expectation and hope. "All the people were in expectation." All races and civilizations that had lived on this planet were looking for some one to come. The history of the past looked forward, led up to, and was fulfilled in the divine birth of the Babe in Bethlehem. The religions of Egypt, Persia, Babylon, Chaldea, the literatures of Greece and Rome, abounded in visions and songs of "him who should come." The Latin song of Virgil sings of a child of the golden age; Plato prophesied a God-inspired man who would take away the darkness; above the shrine of Osiris were the words, "Who is he that shall draw aside the veil." The whole Jewish system of religion was one of expectancy. All its singers, poets and prophets, all its types, symbols and prophecies were of some one to come. All ancient history, poetry, philosophy, art, were permeated by this great and deeply-moving purpose of God. Take the Christ idea out of the world, and its inspiration and hope, its literature and religion, go with it. "Through the ages one increasing purpose runs."

And when in the fulness of times, this expected One came in midnight birth, the starry deep was disturbed, and there was a movement among the wise men; and Herod the king became uneasy upon his throne, and the shepherds abiding in the pasture-fields of Bethlehem saw the glory of the Lord and heard the voice proclaiming the good tidings; and the very heavenly chorus burst into praises of "Glory to God in the highest." The coming is the come One; the kingdom of heaven is at hand, all things have become new. Christ has ushered a new era and hope into the world. Henceforth

there is to be a new kingdom and order of things; new creatures, new growth and life-purpose and outlook; life and immortality brought to light. To this all things pointed, from it all things radiate. The whole plan and purpose of God to "bring together in one all things in heaven and in earth" culminates in the divine birth. To Jesus Christ all men must turn. The divine evolutionary process ceased with the coming of the Perfect. Now it is a birth into his kingdom and a growing up into him in all things.

CEPHAS SHELburnE.

Huntington, Ind.

A Progressive Incarnation.

It is necessary to believe in the Christ of Bethlehem. Children always believe that sweet story; so do child-like natures. They do not analyze or speculate—they believe, and then come and offer their gifts. May we always have that blessed vision of the starry sky, the astonished shepherds, the chorusing angels and the holy Babe. But it is equally as necessary to believe in the Christ of to-day. Christ came; that is the historic statement; but Christ comes is both historic and vital.

Just as he robed himself in clay, so he is robing himself through all the centuries in law and custom and social institution. He is entering more and more into the common life of the world. At first men tried to shut him up in the sanctuary and in holy days. But he who went about doing good, speaking to common, earth-worn people, forgiving, healing, enlightening—he is not to be embalmed in a creed or smothered in a ritual. His going away was expedient; it was necessary in order to his fuller coming. To the individual soul, regeneration is his coming. And if the truth is held with steadfast faith, the soul's Bethlehem gives place in time to Nazareth and the temple, and at last the Christ of the Beatitudes and the miracles, of suffering and victory, the Christ that has abolished death, fills the life and glorifies it.

Christ moves among the nations of the earth. He is coming in Central America and in China, in South Africa and the Philippines, in sweeter manners, in purer laws. He is the animating spirit of unrest that moves in the great human deep, among laborers and capitalists alike, and his march is toward the throne.

St. Louis. FRANK G. TYRRELL.

In the Fulness of Time.

"When the fulness of the time came, God sent forth his Son." (Gal. 4:4.)

God does not work hastily. There is a gradual unfolding of all his divine purposes. The law of progressive development is operative alike in nature

That Alaska Decision

By Edward Everett Hale

It is possible that the year 1903 may mark an epoch. It is certain that the successful trial of the Alaska boundary, which has taken place in London, is an event of the first importance in the history of the civilization of the world. It may be that some other year will be chosen by the historians for celebration. On the other hand, it may be that the peaceful decision as to a very difficult question—a decision made by the two most advanced nations of the world—will be recognized as we recognize the Fourth of July. It is a very simple thing to say, it is a very great thing to say, that almost unconsciously the decision represents the Golden Rule as applied to the affairs of nations, "Do unto others as you would have others do unto you." We have given to the Canadians what they wanted; England has given to us what we wanted. That is a simple statement of the decision.

We had in our own history a very pleasing illustration of a similar decision. It was, unfortunately, on a scale so small that it did not attract, as this decision does, the attention of the civilized world. In some prehistoric time the red men, who found themselves at a point generally called Pueblo in Colorado, made irrigating ditches which fertilized the charming valley where our city of Pueblo now stands. It happened, as we irreverently say, that in the latter half of the last century some white men appeared there, who took up the sections assigned to them by the government of the United States. It was very clear that those sections were worthless unless they had the water which flowed through the Indian ditches. The leaders of the whites conferred with the leaders of the redskins. And, under the high law which has won for itself the golden name, the Indians said to the white men: There is water enough for both. We will draw the water on Monday, Wednesday and Friday of your week; you shall draw the water on the other days. Here was the gold-

en rule establishing in a difficult decision as to irrigation, the second law like unto the first, "Thou shalt love thy neighbor as thyself."

It would be absurd to claim that the decision made in London with regard to these intricate questions as to what *lisiere* means, or what is the crest of a range of mountains which never existed—it would be absurd to say that the Golden Rule was in form applied by the tribunal to which the question was referred; but, in any study of ethics or international law, a great interest certainly attaches to the fact that the decision, when arrived at, is substantially an advantage to both the contending parties. Probably the persons who have become much excited on the subject think it is a greater advantage than it is. Such mistakes as that often happen in human affairs; but, if those people who are on the advance line are satisfied, all the more ought the people be satisfied who are comparatively indifferent as to the points at issue. In this case it would be hard to say why the government of the United States should wish particularly to incur the expense of policing a frontier district, inhabited by men who come to-day and go to-morrow as they seek for gold. The one thing certain in the whole affair is that the gold would come to the ports of the United States, whether the territory were called Canadian, or by some other name. Gold finds its own level as water does. But the United States wanted this strip of territory. Maps and charts and treaties seem to give it to them, so we argue for it, and perhaps some people thought we would fight for it. But, really, the pear was on our side of the fence, the pear fell in our orchard, and it is ours.

On the other hand, the Canadians wanted access to the Pacific. Lower down the coast they had it. Mr. Polk and his southern friends chose to give it to them a generation ago, with mo-

tives none too creditable to themselves. But the Canadians were not satisfied with

an advance to the latitude of 49. They wanted a harbor nearer to the North Pole. It is as hard to say why as to say why the United States cared much for gold mines which were virtually theirs. But the Canadians wanted their port, and they have it. And we have peace instead of war, good temper instead of bad temper, and, whether all parties meant to or not, each party has done to his neighbor what his neighbor was glad to have done.

Here are some of the reasons for saying that the decision in London forms what John Adams called "an epocha," when he wrote of the Declaration of Independence. The new century has certainly made for itself already some good auguries. We began with the organization of a common tribunal—on paper. The newspaper world sneered at the statement, and asked why The Hague Tribunal did not settle the Boer war, why it did not appease the contestants in the Philippines; and the newspaper world did not much care for the answer. It was that The Hague Tribunal was made for us by twenty-four powers, who chose to rely upon it so far as their concerns with each other required. Time passed on, and the sixteen American states fell into this great agreement. Those critics who are satisfied with nothing, thought this advance unworthy of notice; but, as four years have ground by, that great tribunal has already settled cases of importance; it has compelled, one may say, the settlement of many, many more where the parties in controversy did not care to refer their questions to its decision. The court, if we may call it by that name, at London, in the dignity of its conduct, in the publicity of its proceedings, and in its great result, has won for itself a distinguished place in history.

Boston, Mass.



and in grace. "First the blade, then the ear, then the full corn in the ear," is the law in every line of study and in every sphere of growth. In being we have first existence, then righteousness, then eternal life in righteousness. In knowledge we have first the intuition, then the thought, then the ripe conclusion in the thought. And the kingdom of righteousness is governed by the same law. Step by step can we trace, through the history of four thousand years, the unfolding of the eternal and unchangeable purpose of God to save men by his Son Jesus Christ. The landmarks which indicate this progressive development of

divine mercy began (1) in the heart of the Heavenly Father (John 3:16); (2) it assumed the form of a divine purpose (Eph. 3:11); (3) from the divine purpose there budded a promise (Gen. 3:15); (4) the promise grew clearer, defining the specific race and people whence the Deliverer would come (Gen. 12:1-3); (5) as the day passes from the faint dawn to the noon-tide brightness, so the promise of the Messiah, obscure at first, passes into the clear light of prophecy and history (Isa. 9:6, 7; 52:7; Dan. 2:44); (6) as the day of Christ approached, prophecy became more special, and his birthplace is defined (Micah 5:2); and as

the coming of Christ drew nigh, the angel of the Lord announced his parentage (Matt. 1:20-25.) It was then that the Messianic idea became fully developed. All the scattered rays of prophecy were concentrated in Jesus as their focus. All the confluent streams of grace and truth had met and merged in him, the end of the law, the goal of the grand march in Messianic prophecy, the revelation of the mystery of the ages, the solution of the divine redemption plan, "the brightness of God's glory and the express impress of his substance." W. J. RUSSELL,

Pastor of the East End Christian Church,
Pittsburg, Pa.

Uncle Sam's Ice-Box

By F. D. Power

Our genial general secretary of home missions tells us his organization is at work in every state and territory of the land. There is at least one-sixth of the United States I am afraid he has overlooked, and that is Alaska. Our Lady of the Snows is making a great ado about the decision of that boundary commission in regard to the disputed strip of territory, and all eyes have been turned toward our northwest possessions: and then this is the way we are to go by all-rail route to Paris soon, and we are interested to know something of this wonderful region. Some years ago I said to the librarian of Congress: "Let me have the best things on Alaska." An attendant brought me a half-dozen books, all of which were cheap and unsatisfactory. The truth is, we know little of Alaska. With all its romance Jack London's "Call of the Wild," and Joaquin Miller's "Comrades of the Klondike," dedicated to the missionary, Dr. Young, express the conditions. Here is what the poet of the Sierras has to say:

And have you banged at the Chilcoot,
The rock-locked gate to the golden door?
The thunder built steepes have words built to
suit.

And whether you prayed or whether you
swore,

'Twere one where it seemed as an oath or a
prayer--

Seemed as God couldn't care,
Seemed as God wasn't there.

And have you climbed to the Klondyke,
And talked as a friend to the fire-burned
stars?

With mucluck shoon and with tolspike,
Have you bared your head to the bars--
The golden-built bars, where morning is born?
Hast drunk with maiden morn,
From Klondyke's golden horn?

Say! Have you read by the north lights,
Such sermons as never men say?
Have you sat and sat with the midnights
That sit and sit all day?
Have you heard the silence, the room?
The glory of God in the gloom--
The icebergs boom and boom?

Then come to the Sunland, my soldier,
Aye, come to my heart and to stay.
For better crusader and bolder
Bared never his breast to the fray.
For whether you prayed or whether you
cursed,

You dared the best and worst,
That ever brave man durst.

The name Alaska is native and signifies "A Great Country." It has an area of 600,000 square miles. It is twice the size of Texas. Its farthest point west is the island of Adut, 2,943 miles west of San Francisco, thus placing that city east of the center of our country. As when the sun is rising on Eastport, Me., it is just going down on this far western island, we may claim that on the United States the sun never sets. The population in '95 was about 35,000, of which one-fourth were whites and the rest Indians. The territory has lofty mountains, Mt. St. Elias being 18,000 feet in height, large lakes, impenetrable forests, mighty rivers, inexhaustible mines, and great diversity of climate, the thermometer ranging from 95 in the shade to 80 below zero.

Alaska was discovered by a Russian expedition under Bering, 1741. It was thought of until recently as only associated with Esquimos, wolves, walrus, seals, and totem poles. In 1867 the United States purchased the whole outfit from Russia for \$7,200,000. It was ridiculed as "Seward's Folly" and "Uncle Sam's Ice-Box." When asked a few days before his death what he considered the most important measure of his political career, Secretary Seward answered: "The purchase of Alaska, but it will take the people a generation to find it out." The world to-day is beginning to see the fulfillment of this man's prophecy that "the Pacific Ocean, its shores, its islands, and the regions beyond, will become the chief theater of events in the world's great hereafter." Half the population of the globe fronts the Pacific; 800,000 square miles of our territory finds its commercial outlet there.

Gold has revealed Alaska. Klondicitis is now the name of a very old and very familiar disease. The famous Treadwell mine on Douglass Island, opened fifteen years ago, has yielded more yellow stuff than was paid for the whole territory. Its gold mines have produced \$65,000,000 and its furs \$60,000,000, and its population now is anywhere from 100,000 to 150,000.

The Alaskan Esquimos, which number 20,000, are honest, good natured, and friendly. They subsist principally upon fish. The Eskimo woman ages rapidly, but when young is sometimes even good looking. They dress like the men in the "parka," a loose garment reaching to the knee, made of skin, and in fur seal boots and breeches; and it is puzzling to distinguish the sexes, as they are a smooth-faced race, only the women are generally adorned with tattoo marks on the chin and they are beasts of burden.

The dwellings of these people are pits in the ground, roofed over with logs, with a piece of fish skin for a window. The hut is entered through a sort of ante-chamber from the top by a hole large enough to admit a human body and by a step ladder. The sole furniture is a seal oil lamp used for cooking and heating, which is lit in the autumn and burns constantly until spring. Ten or fifteen persons occupy the hut, and during stormy weather, being kept closed, it has not the odors of Araby the Blest. Their summer dwellings are built above ground of light poles, roofed with skins. Their food is boiled seal meat and fish. Certain dishes are favorites. One made during the warm season consists of a dozen raw salmon heads put in a hole and, after several days' exposure to the sun, for obvious reasons, they are in a state of constant motion. Decayed goose eggs and a mayonnaise of stale fish-roe, mashed up with salmon berries and flavored with fish oil,

are also famous confections.

The leading tribes are Tlingits and Aleuts. The Tlingits are said to be natural gamblers, and, as a rule, drunkards. They belong to two classes, the "Wolves" and the "Ravens." They were slaveholders until recently, and when a chief died one or two of his serfs would be killed that he might have servants in the other world. A slave was killed and planted as the corner-stone when the chief built a new hut. Witch-beating, in which suspects are pounded with devil-clubs, is as bad yet among them as it used to be among our fathers in Salem, Mass. Flagellation with devil-clubs is also self-inflicted for rheumatism. "Potlatches" are conspicuous ceremonies. These are grand free distributions of goods accompanied by drinking, feasting and gambling, when a shaman or chief marries, builds a hut, or dies. They burn their dead, except their shamans and sorcerers, and kinsman burn their hair in the funeral pyre and smear their faces with the ashes of the departed. We get perhaps 5,000 of these copper skins in the disputed strip.

Alaska is larger than twenty-one states east of the Mississippi, and has a coast line of 7,860 miles. It presents a great opportunity for development. The temperature of Sitka is little less than that of Washington. On the coast poppies, daisies and anemones bloom luxuriantly throughout the summer. A tourist counted twenty kinds of wild flowers within a mile of St. Michaels. Southeastern Alaska has a luxuriant vegetation. They raise turnips there weighing ten pounds; cabbages, twenty-seven pounds, and as fine potatoes as are seen in any market. But the great thing is its gold. Plunder is now the chief object. In August, '96, a poor squawman, rejoicing in the title of "Stick George," while building a fire on the banks of Bonanza Creek, to cook his frugal meal, accidentally thawed out the frozen gravel and carelessly poured out \$700 in coarse gold. Since then Klondicitis has claimed thousands of victims.

What do we get through the boundary commission? Why 20,000 square miles were involved in dispute. We are awarded 15,000, and about 10,000 human beings that have been for years on the fence. Skagway and Dyea come our way. Skagway is the metropolis, three times the size of Sitka, and only exceeded in population by Nome. It is the key to the Klondike. Hence the tears of Our Lady of the Snows. Dyea is deserted, and a Skagway man uses most of it as a vegetable garden. The future of that vast territory interests us. Why should we not report at the next convention this neglected sixth of the United States occupied by the A. C. M. S.? Who will go?

The Weakening of Worship

By N. J. Aylsworth

Many things conspire in this age to the development of fraternity. The influence of Christianity, so strongly impressed on our civilization, is being felt more and more, as love, sympathy, helpfulness. Commerce is laying an embargo on war. The railroad, the telegraph, the submarine cable, the ocean steamer, are all so many swiftly flying shuttles weaving the web of brotherhood. Whittier was not wrong when he said of the Atlantic cable:

"Throb on, strong pulse of thunder! beat
From answering beach to beach;
Fuse nations in thy kindly heat,
And melt the chains of each."

In no other age have the religious and secular so strongly conspired to the development of sympathy, and the result is apparent in a wonderful growth of brotherhood.

But if the influences of the age are eminently favorable to brotherhood, they are *not* so to worship. The unprecedented splendor of a material civilization, sore rival to the spiritual; the rush and roar of business; the swiftness of the race for material acquisitions, are all powerful diversions from the future and eternal. Deeper still, perhaps, lies the influence of democracy, which is a great leveler, leveling down as well as up. Independence, equality, are not mere political principles, but are felt to the very core of our being. The congressman, the senator, the president, do not rule, they serve. If they do not please the common man, he replaces them by others to his liking. Dignities, parenthood, age, are little revered. The deference of children to parents is well nigh a thing of the past. What this means for worship is easy to understand when we consider that the family is the kindergarten of the church. Reverence is becoming one of the lost arts; it is dying out of the human heart. Worship is withering at its roots. The very ability to worship is being lost. After saying, "Demos is King," it is easy to say, "Demos is God." This is not to say that democracy is wrong; only that its leveling down is a perilous process, to be watched, guided, and turned from evil ends. Democracy is a kingship for which small men are little meet; and it has its perils, political, moral and spiritual.

Science is not an enemy to religion, but it has sometimes jostled it uncomfortably. Digging about the foundation is a dangerous business, and weakens the sense of security. Such periods are periods of fear and pain. Religious people have been stoutly blamed for their resistance to the would-be demolisher, but, I think, not with entire justice. If, after you have laid your mother to rest, with many tears, her grave is violated, she is dragged from her coffin, carried to a dissecting-room and with brutal re-

mark and ribald jest, cut in pieces, are you the worse for protesting? What were you if you did not cry out with horror? And yet, from the points of bald utility, no harm has been done, and science has been furthered. Are sanctities to pass for nothing? Not until we become brutes. If, then, a body of men, cold and feelingless, gather about your religion, holier than father or mother, and say, "Let us rip this up," and you cry out in pain, what does it mean? It means that you are noble. Shame to the scientist that is brutal enough not to feel your pain! Neither has been large enough to see the end and be at peace, but you were the nobler. You were for the good, he for the true; the conflict was less a blame than a misfortune. When the intellect of the growing youth begins to set question marks about his childhood faith, it is a perilous hour. As he loves the good and the true there will be battle, sometimes awful battle. If there be no conflict, it means either little intellect or little heart. In the rising of the race to new manhoods this conflict is ever repeated. Alas for him who has no sympathy with these birthpangs! He but proclaims his own poverty of soul.

This jostling of certainties and the familiar and profane handling of religious sanctities have tended to weaken the sacredness with which they formerly impressed us. But we are not to blame for this; we could not prevent it. The spirit of our age is kind and sympathetic, but it is not worshipful. We voice our prayers, but the spirit does not mount. The wrestling of prayer, the burning passion of adoration, are not ours. The wings are clipt, and we but flutter. We want to worship, but the faculty is weak and wasted. There are few men now who are "mighty with God." Prayer-meetings do not prosper, family altars have fallen down. We can only strive against this spirit of the time—against the worshipless air in which we gasp—and seek to nourish the roots of worship; and in this we can do much.

Some of the things that weaken worship, however, are strictly under our control. We can best approach this part of our subject by noticing Christ's injunctions regarding oaths. The Jews were in the habit of confirming their statements by the use of a variety of oaths, omitting, however, the name of God. Christ spoke of this practice as "coming of evil." It tended to looseness regarding the truth; a veracity that needs continual propping with oaths is not of the best. But another objection to these oaths was that they were dishonoring to God. Heaven was his throne, earth his foot-

stool, Jerusalem, the city of the great king. To swear by any of these was to make too familiar use of things closely related to God—to profane, turn to common uses, not his name, but things made sacred by association with him. Such things [were harmful to reverence, and thus became weakening to worship.

In the light of this, what must be said of the profane swearing of our day, using God's own name in all conceivable ways of dishonor, connecting it with all the trivialities and obscenities, and even ordure of human speech? He who should use the name of a respectable woman in this way in a crowd, would be likely to be knocked down, and a century ago might have paid the penalty with his life. To such a being, worship will be forever impossible, except through a complete revelation of feeling toward God,—a profound repentance,—and even then his soul will bear the scare of his self-debasement for many years.

This gives us the principle by which we may judge of another form of profanity, hardly as yet recognized as such, but which is very harmful. I refer to what may be called religious banter, or joking regarding spiritual things. In this no insult is meant toward the Divine Being, but it is clearly a profanation of sacred things,—a trifling and making common with them,—and it strikes at the very foundation of worship. You cannot stand in awe of a being that you joke about. That is not sacred to you which you can laugh about. The stories about St. Peter with his keys at the heavenly gate, and the jokes about hell are clearly profanations. The preacher who raises a laugh when speaking about some sacred matter has stabbed religion with a rapier, and made that holy thing ever after suggestive of laughter to his hearers. Baptism has been almost ruined as a religious act by the jokes of religious people; it has been profaned, and lacks to the popular mind the holy and sublime impressiveness of the first age. A man of about thirty, a member of a religious family, a regular attendant at church, had passed through many revivals unmoved, and about all hope of his ever becoming a Christian had been abandoned. He was witty, and when approached on the subject of his duty, would always parry with some joke, which was repeated and laughed about throughout the community. Finally a preacher went to that place who saw what was the matter, and told the man and the church what they were doing in terms that startled them. The man confessed Christ within twenty-four hours. The power of the gospel had been nullified by jokes. The late Robert Ingersoll sought to laugh Christianity out of existence. I have never

(Continued on page 763.)

Christmas Ideas for Sunday-Schools

Observance of Christmas by Sunday-Schools.

In my opinion, the Christmas service should be made a grand festival entertainment, permeated with the spirit of Christ to such a degree, as to draw all members of the Sunday-school and church into a sense of true kinship of family relation. It should be of such nature as to deepen and enrich life by impressing, in a vital way, the noblest religious lessons, at the same time interesting and entertaining all, from the youngest to the oldest, and filling every heart with joy and happiness such as are only known, when love blossoms in the human soul.

How can these results best be obtained?

I. (a) The story of stories, or the world's evangel, in which the finest possible rendering of the best musical numbers relating to the advent, ministry and resurrection of Jesus should be given. (b) These should be followed by carefully selected passages read by the one who can most effectively render them, and who can best interest all present, the passages to relate to the advent of Jesus, the ethical teaching as found in the Golden Rule and the Beatitudes, the supreme act of love in Christ willingly giving his life, and the splendor of the resurrection, carrying the promise of life everlasting to the children of men. (c) A brief talk of five to eight minutes on the life of the Redeemer, or the message of Christ by the minister.

II. Readings, recitations and tableaux, interspersed with songs. When possible, fine stereopticon pictures, accompanying the readings, recitations or songs, or the minister's five minute talk, would greatly add to the interest and delight of all.

III. The Christmas offering. Here, if a Christmas tree is to be the feature of the evening, let every one in the congregation, from oldest to youngest, receive some token. Of course the little folks will receive candy, pop corn and oranges—but this is a season when all the church should receive some little memento of the day; while those who have felt the burdens of adversity and poverty should receive substantial aid, so that joy shall enter every home, at least during this most holy of all seasons, the chief object being that those who most need shall receive the most, and those whose circumstances are the best shall receive remembrances, that from a monetary standpoint are of least cost, such as a card or a note of cheer from the minister.

In this way we will substantially help every one. Those who need the externals will have received them, and at the same time, by helping others, those who have been more blessed in worldly goods will have helped themselves in the truest way, for they will

have brought gladness and joy into their own hearts by carrying it into the lives of others to such an extent that they will know as never before what it is to find life by losing life—to enjoy by sinking self in thought of others.

These brief lines embody the result of my experience and most mature convictions, reaching over sixteen years of Sunday-school work and teaching.

The program, of course, is only suggestive and could be infinitely varied.

ELIZABETH FLOWER WILLIS.

Worcester, Mass.



Giving—Not Getting.

Children of well-to-do parents receive suitable gifts at home. Our gifts to children whose parents are unable to provide for them, may be delicately bestowed in private.

In my ignorance, for years I thought it made Sunday-school children happier to give them presents at Christmas. I have been shocked, almost tempted to believe in the depravity of human nature, upon hearing well-behaved children from refined homes utter such exclamations as these:

"Pshaw! This ain't real steel; it's only pot-metal."

"I'm too big for this!"

"I won't have any if I can't have one as nice as his!"

Finally, I awoke to the realization that the depravity and grossness was on my own part as superintendent, not on the part of the children. Covetousness, jealousy, selfish disappointment are not natural to childhood, but unnatural, unchild-like, the result of bad training. A child's greatest pleasure is in the service of others. Children come up to what we expect of them. They grasp the idea of the heroic when suggested, more readily, more enthusiastically than their elders. How grandly they rise to an ideal when it is lifted before them! We had been bringing out the worst in our children, cheating them of the joy of Christmas giving, instead of holding before them the ideal of self-forgetfulness in living for the happiness of others. It has been said that we ought not only to love Christ, but to *be* Christ before our fellows. He gave. The Sunday-school's aim is to fit the child for life and eternity. In any sphere, denying self, living for the welfare of others, is joy and, incidentally, honor and success. A mother who lives for herself is not a success. The statesman or citizen who thinks only of his own good, fails dishonorably.

At the Central Christian Church, some years ago, we put to the test, in the observance of Christmas, the truth of Jesus' words: "It is more blessed to give than to receive." The

admission fee was an apple, an orange or a potato. Nobody brought *one*, but three barrels at the door were filled. We opened with a grand march in which the whole school participated, and each class and its teacher in passing the platform deposited some gift in sight of all. And such hilarious giving you never saw! The Sunday-school room was filled with canned goods, sacks of flour, other groceries, and many useful articles, all of which were wisely distributed and bestowed by competent committees.

We sang *giving* songs and Christmas carols, and reproduced in tableaux some of the world's masterpieces: "The Holy Family," "Christmas Angels" and "The Worship of the Wise Men," which will hang on memory's wall forever.

This celebration was delightful and satisfactory because *love*, the only gift which makes us happy, was in all hearts, and the spirit of the first Christmas brooded over *our* "Feast of the Holy Child."

MRS. FRANK P. GRANT.

St. Louis.



The Gladdest Day.

My thought of the Christmas time is that it ought to be made the gladdest day of all the year to the children, and there ought to be associated with it, so far as possible, the most tender thoughts of Jesus, our Lord, the love of God in making the unspeakable gift of himself to men, what the world would be without any Christmas time, and what it is in the far away lands where it has never come, and among the poor in our cities whose darkened lives have scarcely received a single ray of Christmas light. As love begets love, so a sense of God's love will awaken the love of the children, and this will be made manifest by their desire to make gifts to others.

The best Christmas time I ever knew was when we asked the children in our primary Sunday-school class to hunt up and bring all their toys and books which they were willing to pass along to others less favored than they. So the Christmas time is made to teach the beautiful lesson that the joy of giving is greater even than that of receiving.

MRS. EDWALD L. ELY.

Atchison, Kan.



Christmas Music in the Sunday-School.

The first Christmas was inaugurated with the songs of angels, and there has never been found any better way of expressing the joy of Christmas-tide than by song. There may be a place in the imagination of even the healthiest childhood for Santa Claus, but surely a Sunday-school entertainment has a higher purpose than the fostering such fancies.

Christmas is pre-eminently the chil-

dren's day; give the smallest ones the biggest part of the entertainment. While solos and duets by sweet, childish voices are winsome, the Christmas chorals by an entire Sunday-school, when well learned and earnestly sung, are best of all.

The greatest poets have written some of their finest strains upon Christmas themes; these have been wedded to tunes by the best of musicians. Don't reject the best carols because they are old, and use inferior jingles because they are hot from the press.

The most appropriate Christmas entertainment I have ever known was one made up entirely of Scripture texts in the form of prophecy and fulfillment, part of the texts to be recited, part sung to appropriate music, written somewhat after the anthem form. It has been several years since I heard it, but it abides with me.

CHAS. M. FILLMORE.

Carthage, O.

No Santa Claus.

For some time I have been giving a great deal of serious thought and attention to the question, "How shall we observe Christmas in our Sunday-school?" A good entertainment is enjoyed by all, and especially by the children. I think the time had come when we should be very careful in selecting a suitable and instructive program for the evening.

I, for one, am willing to do away with Santa Claus in the Sunday-school. He is entirely too common. You see him on the street corners and in all the department stores, deceiving the children. But I hear some one say, "The children won't enjoy it without a Santa Claus." Try it and see! Tell them the story of the first Christmas. It is an old, old story, but it has lost none of its sweetness. It is just as beautiful and interesting now as then.

Teach them that one of the ways to make Christmas day a happy day is to make it a giving day, to bring gifts for some of God's children in hospitals or children's homes. For several years, the little ones in my class have brought soap for the Babies' Home in this city. I wish you could know of some of the sacrifices these little ones make to be able to do this. I wish you could see their happy faces when they bring their little gifts to the platform. I have tried to teach them that whatever we do for others for His sake, He will count as done unto Him. In all our Christmas giving, let us think of Him and try to make others happy for His sake.

ALICE M. DUCKWORTH.

St. Louis.

A man can no more take in a supply of grace for the future than he can eat enough to-day to last him for the next six months, or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores of grace from day to day as we need it.—D. L. Moody.

The Influence of the Home.

By George W. Bince.

For the past few weeks I have read with interest the articles in the CHRISTIAN-EVANGELIST pertaining to the erection of the family altar in every Christian home. There is possibly nothing in the line of Christian work which needs more thoughtful or more serious attention than this very matter.

It has been my good fortune throughout the past sixteen years to come into contact with the young people from various homes in southern Illinois. My business has been teaching in the public and private schools of this end of the state.

I wish to submit a thought or two from observation along the line of the far-reaching influence of home training in any and every phase of life.

I take it that the work of the home, the church and the school are in a substantial manner identical. The constant work of each is to create a favorable environment for the young people to develop in, to the end that sturdy character may be found in every home of the human family. Divorce school work from this idea, and it becomes simply a process of intellectual gymnastics; permit the church to lose sight of this aim, and there is no excuse for its existence; and if the home be not concerned in purifying the thoughts and affections of the boys and girls around the hearthstone, there is certainly trouble ahead for those who are responsible for the discrepancy.

Conceded then that the aim of one is the common aim of all, the question naturally arises "Which institution shall take the initiative in this arduous task?" Shall the school or church or home assume the leadership and direct the work?

Manifestly, the home. I think it was in Brother Philputt's address that I read that "human nature is incurably religious." This is to be taken with a grain of allowance. Man is incurably religious, if spiritual impressions be made upon him while in the plastic stage of youth; if the home fail in its mission at this point, follow the matter far enough to convince yourself that the religious life of the young people coming from such home is weak and nerveless, if not altogether wanting. The persistency with which home influences and habits cling to and control the life of the youth and the mature man, is one of the striking things that has come under our observation.

Whatever the home emphasizes will dominate the life of the children. Let the parents stand four-square for education and the boys and girls of that home are among those devoted to study at school; let them put social matters in the foreground, and church, school, government, business or what-not becomes an incidental matter.

How important then becomes the institution known as the home! What a

responsibility rests upon those who have the shaping of the ideals of the children in the millions of homes in this and other lands of to-day! What a crying need for the rekindling of the flame of pure devotion upon the family altars this wide, wide world over! Rome never fell until she lost her faith in the gods; and this never occurred until the home and home-life of the Roman citizen grew corrupt. Careful daily religious training in the homes of Israel spiritualized that race and preserved its integrity, while civilizations all about toppled and fell into decay for lack of the benign and holy influence of the family altar and the resulting spiritual ties which bound the Jews together in a strong bond of fraternal fellowship and good will toward each other.



The Weakening of Worship.

(Continued from page 761.)

seen his efforts fitly characterized. They were eloquent profanity. Their power lay in smirching the sacred, and leaving men incapacitated for worship of anything; making them profane in feeling, brutalizing them. If I have an error take it from me, but leave me my reverence. Do not make me drop it by cutting off my hands. Worse than highwayman is he who profanes my soul and makes me brutal. This man's lectures were tragedies. It is wretched business, the slaughter of holy feelings.

Alas for the man to whom there is no holy day, no holy seasons, no holy Being, no holy acts—to whom all things lie at the level of the common earthly life! He is profane; there is nothing sacred. No transfiguration glory ever lights his brow. He knows not the grandeurs of being; all is cheap.

What can be done to stay the paralysis of worship?

1. Teach childhood reverence for parents, for the aged, for the wise and the good. Let it see you stand with bared head and uncovered feet before the burning bush.

2. Select the most favorable times to be alone with God. Banish worldly thoughts, meditate, listen to the great silence. Hush the uproar of life, that the still small voice may be heard.

3. Trifle with nothing sacred, or even related to it.

4. Make the Lord's day holy. Let its hours be God's, and spend them in his service. This will give a vast uplift to worship.

5. Never smile at religious jokes, even on preachers' lips. They should be a shock to our sensibility. Speak with the really good men who are making this mistake, and they will probably thank you. Guard your holy feeling for all that is sacred as the jewel of your soul; and your heart will yet mount as on wings to the eternal, and you shall know the joy of worship.

A Turk of the Old School

By Hon. Z. T. Sweeney

Former U. S. Consul-General at Constantinople

Progress is felt in Turkey as everywhere else. Manners, customs, and costumes are rapidly being changed to conform to "Frank" or "Ghiaour" standards.

Rarely is the picturesque, but inconvenient, dress of the old time Turk seen upon the streets of Constantinople. Equally rare is the cumbrous turban which has been displaced either by the fez of Abdul Medjid's time or by modern headgear fresh from Austrian or French factories.

But underneath all the outward forms of progress, the Turk is still a Turk, and can be found by one who knows how to hunt for him. Within a block of the modern European hotels, where the Ghiaour is meditating upon the fading of all things Oriental, may be found numerous private coffee-houses filled with the old school Turks, repeating and listening with gravity to the simple tales called "The Arabian Nights' Entertainment." To one who can understand their language there is no greater pleasure and diversion than an excursion through these private retreats. It is a backward single step of at least five centuries.

Having nothing particular to do one dreary afternoon in the beginning of January, in company with a young friend familiar with the Turkish language, I crossed the bridge from Galata to Stamboul and trudged, slipped and splashed my way through mud and mire, along its narrow and dirty streets.

Wet, tired and depressed in spirit, we entered a Turkish coffee-house, or rather room, two sides of which were literally made of small panes of glass; the western overlooking the opening in which stands the Egyptian Obelisk, the northern the dull exterior of the far-famed "Saint Sophia." There, in one corner on an old-fashioned yellow painted tripod washing-stand, stood a contrivance capable of holding both the semi-circle kettle and the ignited coal to keep the water for the coffee warm. A carpeted bench, rather high to be a comfortable seat to Europeans, traversed the whole of the many windowed square. White- and green-turbaned Turks, each with his legs carefully folded under him, either smoking his narguile, chibook or cigarette, covered the whole range. Nothing but the alternate bubbling sound produced by the narguiles and the tremendous and continued suction given the tiny cups of coffee, followed by a sigh of satisfaction, broke the silence. It was indeed not only a picturesque, but a very impressive, scene of Oriental life and custom.

An old Turk solemnly stroked his beard and gazed at the wreath of smoke circling ever upward from the huge bowl of his chibook which rested on the floor. A young man slowly and

systematically blew the smoke from his mouth to the ignited end of his cigarette, and sighing as it lost itself in the clouded atmosphere, began again.

Taking up two of the small stools, we retreated as far as possible to one of the corners, and had not been there very long when a conversation, which had its birth in long intervalled monosyllables, gradually worked itself up to a general though languid interest. They had been talking of the French, English and European nations, but could come to no satisfactory conclusions as to the greatest, and were about to give up (not in despair, but in indifference) when the door opened and a venerable looking Turk, with an exceedingly important air, walked in. "Mashala! It is Hadgi Mehmet!" exclaimed one, "he will tell us which of these ghiaour nations is the greatest."

Hadgi Mehmet paid not the slightest attention to this remark, but took a seat, and arranged his corpulent body in a comfortable position and salaamed one after another his numerous acquaintances. He then smoked a cigarette and sipped a cup of coffee, which, judging from the various sounds he produced, he must have enjoyed immensely.

For full a quarter of an hour we preserved this impressive silence, and we were beginning to forget Hadgi Mehmet; and the others certainly appeared to have quite forgotten him—when unexpectedly in a deep bass voice he slowly said:

"You wish to know which of the Frank nations is the greatest. Ask me and I will tell you."

"Which? O Hadgi Mehmet!" asked one.

"None—not one of them is great—but ask me which, to the eye of the world seemeth the greatest."

"Which? O Hadgi Mehmet!"

"The English—but why in truth are they not great? ask me!" And with a defiant look he scanned his audience. None daring to accept the challenge (which his look meant) to solve the problem, he put his fore-finger to his temple, and slowly and emphatically uttered these words:

"Why? Because they deem themselves what they are not—wise. They are yet young. They are a nation of boys. Their wisdom or knowledge is such as can yet be surpassed by women, whose hair is long and whose wits are short."

This outburst was followed by a very long pause, and though impatient to hear what more would be said by the philosophic old Turk, for we well knew that he had not finished, we little expected him to be so personal as he was. Examining us from head to

foot with an eye that, at any rate, appeared to measure, weigh and sift out our inmost thoughts, he abruptly put the question.

"And what are you?"

We told him that we were Englishmen, to which he gave a great "Ah—" which meant as much as: I thought so.

"And can you tell me what kind of wisdom that is that can not be surpassed by women?"

We expressed our incapacity to do so, at which he was not at all astonished; but told us to ask him and he would tell us.

"O Hadgi Mehmet, the far-seeing, what kind of wisdom is that that can not be surpassed by women?" we asked.

"Ah! It is the wisdom of inexperience!—the wisdom of the Hodga, who had but learned three quarters of the book of the Prophet, and written the thought of his brethren for a few moons! He had a mature head, but no experience, and he fell—so will the English," and Hadgi Mehmet looked round—was there one ready to contradict him? No. But we wanted to know more about the young Hodga, who like man fell; so without further delay put the question:

"And how, O deep reasoner, did the young Hodga of mature brain fall?"

"I've said he fell. But why?—ask me." And forthwith we asked him a second time, both how and why.

The following is what he told us. We have endeavored to translate it, word for word into English; but it, of course, loses that inherent quaintness of expression, and the rich gestures which invariably accompany the eastern tale.

"Some years ago, deep in the recess of a secluded corner of the mosque Saint Sophia, to the left of the pillar bearing the impression of Mehmet's hand, could be seen and heard a youth reciting sentence after sentence of the Koran. A youth that was his father's pride, and with good reason, for before one score and two years had he seen, he could repeat well nigh three quarters of the Holy Book.

"One evening Abdul, for by that name was he known, instead of reciting his lines sat—looking—looking—at some distant thing that his father could not see.

"Abdul, what seest thou in thy thoughts?" asked his father. 'Father,' said he, 'a great yearning is within me—my soul crieth for something'—(mark and remember this, said the story-teller, when the obedient soul of one of the faithful crieth for something, He—Allah, heareth and answereth that cry.) 'The next great fast of the Ramazan I would pass in that place whither five times do I daily turn mine eyes in solemn prayer. And to go to Mecca I must have money, and to get this, no way do I see.'

"Mark that," quoth Hadgi Mehmet, "He was young and could not see—though he gazed and gazed—but his father could."

"My son, that is no difficulty. Thou shalt be a scribe, the writer of the thoughts of thy brethren. Thou hast thine ink-stand, the gift of thy great-father to thee on the morning when thou, midst jubilee shouts from youthful throats, were first conducted to school. 'Twas a veritable gala day to us all. Naught else dost thou need but a tray, a stool and a very wise look, all of which thou hast; and the money is made."

"Abdul was a child. He knew nothing, but deeming himself wise, he sought to surpass the counsels of his father by writing above his little box, in well blended letters: 'THE WISDOM OF MAN IS GREATER THAN THAT OF WOMAN,' dost thou understand?"

"This sign one day attracted the eye and mind of a Hanoum (who had a little sense) who was passing along the road where Abdul sat within his box. The Hanoum, on seeing that Abdul was a very manly youth, went to him and said she had a letter to write—one of great importance—one that would tax his thought and judgment—to write which he had better come to her Konak, where he would be undisturbed."

"That evening Abdul, impetuous youth, early picked up reeds, ink and sand and turned his footsteps toward the dwelling place of his morning fair visitor, as directed."

"Bang! bang! he knocked at the door."

"'Who is there?' from the window."

"'It is I, the scribe,' and the door opened."

"Abdul's breast, as he entered the room draped with rich damask, with no little youthful excitement, was throbbing. First coffee and cigarette were served; then the Hanoum came smiling into the room. 'Ah, good evening, good evening.' They spoke and spoke—on all matters except the letter; for Abdul was in a seventh heaven in the company of the fair being. He knew not that time was passing. He was in ecstasy when—bang! bang! bang! went the door. 'Oh, what shall I do? It is my husband, the Pasha; he will kill you. Aman, aman, what shall we do? He will slay you in his wrath; he will cut you to pieces. Aman, aman, my soul is in bondage.'"

"Suddenly this Hanoum, who by exception had longer wits than hair, took Abdul by the arm, and with a true woman's bewitching eye and captivating gestures, implored him (unnecessary waste of words and time) to get into a box, saying: 'Quick, quick, my life, and if your life you prize, utter not a word, but remain silent, and Inshallah! I will save you.'"

Abdul, too late now, saw his folly; 'twas his want of experience." (Hadgi

Mehmet here looked very wise and put that inevitable finger to his temple, and gazed at each one of his silent admirers.)

"Yes, my brothers, Abdul entered the box, and—click—our Hanoum Effendi locked it."

"'Ouf, ouf, a coffee and my chibook bring thou hither,' said the Pasha as he entered his home."

"'Pasha mine, husband mine, what an adventure I have had to-day! O, such an adventure!'"

"'Bah, bah, thou art but a woman. Didst thou forget thine eyelids to paint, or thy nails to color? No! Didst thou forget thy robes of silk to caress? No! That indeed would be an adventure; but ha! ha! pooh—my chibook and sugarless coffee.' And the Pasha sat on the identical box in which Abdul was locked."

"'By my soul, my Pasha, I lie not; such an adventure! I will tell it thee. To-day, as thou knowest, is my day to go my rounds in the bazaar (yes, to trouble men's brains with petty questions). While there I saw a young man who was pleasing to mine eyes, to satisfy which I asked him to come here.'"

"'What! What!'"

"'Wait, my Pasha, wait. He was flattered and came.'"

"'He came! Who came? Where is he?'"

"'Yavash, yavash, my Pasha. He came, and we had been but half an hour together enjoying ourselves, when we heard your dreaded knock. Quick, quick, if you value your life. said I to him. Jump into that box. And, poor youth, he obeyed me.'"

"'The Pasha jumped up, drew his sword, and tried to open the box."

"'Oh, Pasha mine, what a hurry thou art in to slay this youth of comely form—the being that gave my soul's reflectors such joy but a few hours ago. He is your prey; he cannot escape; so calm thy wrath. For if thou touch him in the spirit that thou art in now, thou wilt kill him with a blow, and then, wherein the pleasure? Yavash, yavash, my Pasha. The youth is not only in the box, but is locked in, and the key is in my pocket; here it is.'"

"'The Pasha colored and, swollen with wrath, reached forward and snatched the key from her hand—'"

At this crisis of the tale, Hadgi Mehmet put his fore-finger to his temple, looked all round, and, with a smile of satisfaction, asked me if I followed and understood him. I told him that I was very impatient to hear the end, and begged him to continue."

"Ah, my friends, observe, no sooner had the Pasha taken the key from his wife than she cried, 'Ha! Ha! Yadiz!' and clasped her hands for joy."

"The Pasha in disgust threw down the key, sheathed his sword and walked out of the room."

"Soon the great door closed, hiding the muttered curses and the danger of

his presence. The Hanoum, still laughing, picked up the key, unlocked the box and let out the trembling Abdul. And when he got out she said to him: 'Young man, to-morrow go and take down that sign of yours and in its stead put: THE WISDOM OF WOMAN IS EQUAL TO DOUBLE THAT OF MAN, for I, who am but one, have fooled two of you in one day.'"

In the East, the day that a child first gets his school-bag is one of rejoicing. All the pupils of the school in which he is about to enter, with the school master at their head, follow the new scholar round the district with shouts of gladness."

On one of the granite pillars in the mosque, high up, there is the impression in the stone of a very large hand. The Turks believe that the impression was made by Mahomet's hand while stained with Christian blood."

A bet is decided in the favor of the one who can first distract the other's attention, hand him or her something and say the word "Yadiz"—the same as in our "filipœna."



ABOUT FEAR

Often Comes From Lack of Right Food

Napoleon said that the best fed soldiers were his best soldiers, for fear and nervousness come quickly when the stomach is not nourished. Nervous fear is a sure sign that the body is not supplied with the right food."

A Connecticut lady says: "For many years I had been a sufferer from indigestion and heart trouble and in almost constant fear of sudden death, the most acute suffering possible. Dieting brought on weakness, emaciation and nervous exhaustion, and I was a complete wreck physically and almost a wreck mentally."

"I tried many foods, but could not avoid the terrible nausea followed by vomiting that came after eating, until I tried Grape-Nuts. This food agreed with my palate and stomach from the start. This was about a year ago. Steadily and surely a change from sickness to health came until now I have no symptoms of dyspepsia and can walk 10 miles a day without being greatly fatigued. I have not taken a drop of medicine since I began the use of Grape-Nuts, and people say I look many years younger than I really am."

"My poor old sick body has been made over, and I feel as though my head has been, too. Life is worth living now, and I expect to enjoy it for many years [to come if I can keep away from bad foods and have Grape-Nuts." Name given by Postum Co., Battle Creek, Mich."

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

❖ A Practical Application ❖

By Orpha Bennett Hoblitt

Georgia Asheton had stood for ten minutes on the doorstep of St. John's Episcopal Mission looking anxiously across the weed-grown plain and up and down the dusty road.

"Is it possible that no one is coming?" she said finally, addressing the six stumpy Spanish daggers that adorned the bare churchyard. "Considering Miss Briggs' lecture to us at the last Guild meeting on the disgrace of not decorating for Christmas and her exhortations to be prompt, I should think that she, at least, would—Ah, here is Antonio. Now I can begin."

Around the corner of the adobe church came Antonio, bearing a very rickety step-ladder on his shoulder and leading by a frayed and knotted rope a mangy pup, which came most unwillingly, pulling back, its head down, its tail between its legs. Antonio, however, at the sight of Miss Asheton, quickened his lagging pace, while a smile, which exhibited two rows of sound white teeth, creased his brown countenance into a net-work of amiable wrinkles and brought out the twinkles in his bright, black eyes.

The ladder fell to the ground with a crash and the dog yelped and scurried back as far as its rope would permit.

"*Buenas tardes, senorita,*" said Antonio, "I have brought all and there is much mistletoe inside."

Fumbling in different parts of his nondescript attire he produced nails, a hammer, a coil of rope, a ball of twine, and finally a key with which he unlocked the door.

As he said, there was mistletoe inside, two great heaps of it filling the back pews, and Miss Asheton smiled approvingly at the small Mexican lad.

"How beautiful! Did you bring all this, Antonio?"

"Not alone. The *ministro* helped. We gathered all the afternoon yesterday."

"Ah, indeed," said Miss Asheton, frowning slightly as if annoyed. "But why do you bring that dog in, Anto-

nio? Leave him outside. He will not run away if you tie him."

"No, but Pablo will find him. He searches for him already."

"Pablo? What are you doing with Pablo Ramirez' dog?"

"He is my dog now," said Antonio.

some smilax and holly or a few of the evergreens and palms and flowers we had at home. Mistletoe is so stiff and unmanageable. It will be hard to make this bare place beautiful with it alone."

"It is the only green in the whole valley now," said Antonio with an impressive sweep of his arm.

"I know, and it is beautiful. Oh, see!" She held up a great branch from which depended the silky, grey nest of an oriole. "How exquisite! That must go on the front chandelier, where everyone can see it," and suiting the action to the word, she fastened it deftly into place.

"We will finish the chandeliers first, Antonio, and then do the chancel rail and the altar and the lectern. Perhaps some one will come to help by the time we get to the windows and the wall space above the altar. Bring me the mistletoe, the finest and thickest branches for this part, and I will fasten it into place while you cut and trim it."

Her clear, sweet voice rang through the chapel and penetrated beyond the closed door into the little study at the back, where the rector was writing his Christmas sermon. At the words the handsome, athletic young clergyman threw down his pen and started to his feet, but then sank slowly back again into his chair, where he sat

frowning, his lips set in a somewhat unpleasant line.

"If it were anyone else," he murmured, "or if some one else would come, I would go out and help, of course. Why is she so foolish as to try to do such work alone? She will tire herself out. However, I suppose that is nothing to me now, after—I'll wait a little. Some one will surely come." And he tried to resume his writing.

No one came, however. Nevertheless the decorating in the church proceeded briskly. The chandeliers were soon draped, the low chancel railing was festooned with green along its entire length. The crimson draperies of the little altar made an effective back-



"See, I can read them, PEACE, PEACE ON EARTH."

"Pablo took my new knife, the fine four-bladed one. He will not give it back, though I call him *picaro, puerco, ladron*. I cannot fight him, he limps. So I take his dog. I do not like the dog, but Pablo does. I take him for revenge. And I will never love *mi amigo*, Pablo, again. He is *malo, muy malo*. He steals, he lies, he —!"

"Hush, Antonio." What a savage he is, thought Miss Asheton. I ought to reason with him, I suppose, but I do not feel equal to it to day. Her lip trembled, and if Antonio had not been engaged in tying the dog to the end of a pew he might have seen tears shining on his divinity's eyelashes.

But she looked up quite gaily. "Now let us see, Antonio. If there were only

ground for the leaves and white berries that were artistically arranged upon them, and its tall vases were filled with the finest sprays. At the lectern Miss Asheton lingered longest, but even that work of art was at last finished and Antonio's exclamations of admiration at the effect were loud and satisfying.

"*Se acabo, eh?*" said Antonio, wiping his perspiring face with his sleeve.

"Not quite. There is this rope to twine for the festoons above the altar. It will take away a little of the bare look, but there should be a motto."

"Letras?" said the quick-witted Antonio. "Look!"

From behind the organ he produced them, old English characters done in glazed paper in crimson and gold.

"The *ministro* brought them." Miss Asheton frowned again, but Antonio spread them out before her. "He say they go up there," he explained, pointing to the wall. "See, I can read them. P-E-A-C-E—Peace on E-A-R—earth. What does that wish to say, *senorita?*"

"*Paz en la tierra.* It is what the angels said to the shepherds. *Sabes?*"

But Antonio shook his head and looked blank.

Miss Asheton looked severe. "Do you mean to say to me, Antonio, that Padre Sebastian has never told you about it? Well, well! It is time that you heard of it. Help me to stretch the rope down the aisle between these chairs. Now begin at that end and bind the branches on, turning them all the same way, so, and lay them on thickly. That's it. Now we will work toward the middle and I will tell you the story."

Antonio, beaming at the prospect, set to work with a will, and from the other end of the aisle the clear, high voice began the sweet old story of the Babe of Bethlehem, told so often, but this time in soft and musical Spanish.

As she proceeded, Antonio forgot to work, but stood instead motionless, wide-eyed and open-mouthed, his dark face glowing with interest as the wonderful story was unfolded. A strangely awed and solemn look came into his eyes, but he said nothing except a quiet "*Mil gracias, senorita,*" as she finished, and fell to work again steadily and gravely.

Miss Asheton, too, was silent. The late afternoon sunlight, streaming in at the western window and shining on the chestnut waves of her hair, lit up her face which, in its softened and reverent expression, showed that her thoughts were still with her story.

In his study the rector had ceased to write. His arms were resting on the table and his face was buried in them.

At last the rope was finished. The white hands and the brown ones together tied the last bunch of mistletoe in its place, and Miss Asheton said:

"That is all. We must leave the motto and this until to-morrow, An-

tonio. You are too little to fasten them up, and I will get a man to do it. Besides, I have kept you too long already. Leave me the key and run along home. I will stay and put things in order."

Antonio unfastened the pup and took the wretched creature up in his arms.

"I go home, *senorita,*" he said, slowly, "but I go first to take the dog back to Pablo. Let him keep the knife, if he wish it. He has not many things and he is a poor, lame creature and humpbacked, while I am straight and strong. The blessed *nino, Jesus,* and the shining angels wished 'Peace on the earth.'"

He was gone, and from the window Georgia Asheton watched him running down the road until the tall weeds hid him from her sight.

She turned, with misty eyes, to find the rector standing beside her, a new light in his face, a smile, half tender, half playful, on his lips, which trembled as he spoke:

"Georgia, dearest, the blessed Jesus and the shining angels wished 'Peace on the earth.'"

Half an hour later, the motto hung, the church in its usual order, they came outside into the afterglow of a New Mexican sunset. The light had faded from the eastern mountains, but the west was glorious with it, a rosy flush, that reached up, fainter and fainter, almost to the zenith, where the young moon hung in its border, and low in the west, in the heart of the glow, shone the evening star. They took their way westward over the great purple plain in a hush that yet spoke to them of space and beauty and a great Peace.

Mesilla Park, New Mexico.



The Sun.

By Mettie Crane Newton.

One day as I mused on the myst'ries
Of earth and sky and sea;
The sun on his journey westward
Sent back these words to me:

"You dream, you ponder and study
To fathom nature's laws;
Now list, and learn that of many
Effects, I am the cause.

"I'm a silent force, but a greater
Dwells not in earth nor air;
I'm lord of the morn and evening
My throne is anywhere.

"I pass from view, but am shining
In distant, foreign lands;
My reign has no beginning,
My work, it never ends.

"I paint the auroral splendors,
I gild the glowing west;
With warmth and light and beauty,
Is every country blest.

"I pass o'er the hills in springtime,
And wake the slumb'ring flowers;
I green the gray old forests,
And weave their fairy bowers.

"Behold me in seedtime and harvest,
Rip'ning the fruit and grain;
Clothing in rich abundance
Upland, meadow and plain.

"I smile in the homes of the lowly,
In the dark and crowded mart;
'Tis only a ray of sunlight,
But cheers the lonely heart.

"To wearied brains 'tis elixir,
To wearied nerves 'tis balm;
To the worn-out frame a healer,
A miracle-working charm.

"And for the unnumbered blessings,
I scatter far and near,
I'm worshiped by many nations
As a God of love and cheer.

"But, behold, there is a mightier,
The self-existent God;
And I am only a vassal
Of the universal Lord."

Then behind the misty mountains
He hid his golden light;
And I bowed in silent worship
In the hush of starry night.
New York City.



SURE TEST

Of Whether Coffee Really Hurts or Not.

Some folks drink coffee and suffer day after day, but console themselves by saying, "I don't believe it hurts me or at any rate I am not sure that it does."

The sensible thing to do is to make sure by leaving off coffee and using Postum for a week or so. The trial is pleasant and you may learn something worth more than money to you in the way of health and strength.

An intelligent woman who valued her health and comfort made sure. She says: "I have proved positively that when I used coffee I had kidney and bladder trouble, palpitation of the heart, stomach trouble, insomnia and my complexion was sallow and muddy, but I got rid of all these troubles when I quit coffee and took on Postum Food Coffee. All my troubles disappeared quickly, almost as if by magic, and in their place I became strong and well.

"I soon learned to like Postum as well as I ever liked coffee, and I would not exchange my delicious cup of Postum for coffee and sickness for anything in the world." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

Too Much Christmas: A Story

By Jessie C. Glasier

Four o'clock Christmas afternoon. Outside, a gray sky, scattering snow-flakes, the merry jingle of sleigh-bells and hurrying footsteps echoing on the icy pavement. Inside, behind the broad windows of Dr. Keith's handsome parlor, a glowing fire, soft-hued draperies, easy-chairs and divans, and scattered over piano and mantel, sofa and rug, a holiday display of books, knick-knacks and toys. Lastly and most important, Dr. Keith's four rosy, well-dressed children.

"There! That's finished, but it doesn't end a bit as I hoped it would," pouted Helen, closing the book on her lap and tipping back in the depths of her favorite chair. "I wish mamma had looked at the end of it before she bought it. I don't enjoy stories at all where people die and nothing goes as you want it to."

"Pooh! Girls always like to find something to cry over," declared Theodore, scrambling up from the rug. "Now if some of your things were broken or wouldn't work right, like my steam-engine here, you might be disgusted." He shoved both hands into his trousers' pockets and looked moodily down on the splendid red and black toy at his feet. "I can't think what ails it. It won't go at all like it did this morning. I'm going to ask mamma to let me go over and take a look at Sam Bright's. His is just like this, only it's bigger."

"You'd better not bother mamma," said his sister. "Don't you know she took Mrs. Ponsonby up to her room after dinner for a visit?"

"Oh yes. I s'pose they're talking about 'old times.' I don't see what mamma can find to say to *her*. She doesn't seem to care for anything much. Doesn't bother herself to say three words to us."

"I don't think much of company Christmas-time. Ho hum!" And Helen smothered another yawn.

"Well I do, if it was Aunt Marcia and Paul that had come," put in Jamie dolefully from the window. "It was just a shame Paul had to get rumonia."

"Pneumonia!" corrected Helen, laughing. She had crossed listlessly to the mantel and was fumbling in a bon-bon box. "Theodore Keith, where have all my chocolates gone?" she demanded.

"How should I know. I haven't touched them," Theodore returned, crossly.

"Thought you ate the last one your own self before dinner. Don't you remember?" Jamie put in. "My marshmallows and creams are all gone, too. Nothing left but gum-drops and common things. Most wish I'd saved some of mine. I don't feel very good, somehow."

"It's an awfully tiresome Christmas. What shall we do? I wish mamma

would come down." And Helen's face grew more discontented as she sauntered to the piano and surveyed the various possessions that she had arranged there with pride only that morning.

"I do think Maud Garnett might have sent me as much as a fancy calendar," she complained.

"I should think you had one for every room in the house now," observed Theodore.

"Well, she might have remembered me in some way. She always has, before. I made her a lovely handkerchief this year. O Theo! I hadn't thought till this minute! Don't you suppose we'll get something from Cousin Lewis? Is it too late for the postman?"

"If I just had the watch I wanted, I could tell you," Theodore sighed. "My tools are beauties, but I did want the watch so. I hinted every way to papa, and I did think I'd get it this year. Horace has one and he's only twelve, not a month older than I am. Jamie, stop teasing Midget," he demanded sharply.

"He teeps pulling my dollies away," wailed the little maid from her corner. "I det 'em 'way I want 'em an' he mates 'em tumble over."

There was a stir in the hall and Nurse Lucy, in white cap and apron, put her kindly black face in between the portieres. A moment more and she was stepping briskly about the room, shaking up pillows, setting chairs straight and picking up scattered toys from the floor.

"Child'n, I cert'nly is s'prised at ye, 'deed I am!" she began. "I jes' been straightenin' up in de hall an' I 'clar I was 'stonished at de way you was all gwine on 'bout yo' fine presents yo' thought was so gran' dis same mohn-in'. Wishin' fur de pos'man, too, when he come to dis ve'y house jes' loaded down 'fore dinner. I'm right down glad all dem dat's tried so hahd to please ye can't see yo faces. All on ye faultin' 'cept dis blessed baby, an' she fair misable becuz she's got so many doll babies she can't hold 'em all to once. Come here, honey, let Lucy fix 'em fur ye," she added more gently, taking the little one on her lap.

"Well, it's a real poky, dull day, anyhow," Helen declared under her breath; but Nurse heard her.

"Dull, an' all dese el'gant t'ings to 'muse yo'selfs wid! I know 'zackly what's de mattah wid ev'y las' one of yo' chil'n." And she shook her head at the little group. "It's too much Christmas ails ye."

"O Nurse!" protested Helen.

"Pshaw!" exclaimed Theodore, tossing his curly head and trying to look

as though he did not believe a word that Nurse had been saying. But both his face and Helen's were losing the fretful look of five minutes ago. The children generally took Nurse Lucy's little lectures in good part and were the better for them.

"Tek my word, I've hit de nail plum onto de end. Ef yo' hadn't mo'n a quahtah paht o' dese fine t'ings, yo'd be boun'ter 'preciate 'em a dozen times bettah."

"Well, don't scold any more, that's a dear. Take us for a walk, won't you," coaxed Helen.

"Yes, do," Theodore echoed. "It's stopped snowing now, and I don't believe it's as cold as it was before dinner. I'll go and see," and he rushed out. In the vestibule he stopped short in astonishment. One of the heavy outer doors stood open, and from behind it protruded something that looked like a bundle of rags in the dull gray light.

"What in the world—" he began. The bundle stirred, then advanced boldly. A coffee-colored face and two shining rows of teeth became visible under the remnants of an old pink fascinator, and a pair of merry black eyes looked up half pleadingly.

"Please, sah, hit's me, sah, an' I ain' doin' no hahm nor nuffin'. A big dog got ahtah me en de street an' I seen dis do' on de swing an' I jes' runned up de steps ter git outen de way, an' w'en I's in onst 'twuz so pow'ful comf'ble I 'lowed I' stay an' git thawed out a bit. Dat's all an' dat's de truf," with an energetic nod that set the frayed ends of the old fascinator fluttering.

Theodore looked a bit incredulous, remembering the street-thief who had stolen into the hall the week before and made off with papa's best umbrella: but honesty shone in every curve of the chubby face lifted to his.

"Call it warm in here, do you? Must 'a' been pretty cold," he said, shivering as the keen wind struck his face.

"Dat I wuz. Feet felt de wust," and the child looked down at her shapeless old shoes which yawned at the toes, inviting snow and frost to enter. "If I hadn't be'n boun' ter fin' suffin' fur Mammy fur a bit o' Christmas, I'd a gib'n up an' gone home long 'fo' dis. But I's putty comf'ble now, an' luk at heah!" She drew one bare brown hand from under her old green and blue plaid shawl and held up a scrawny branch of holly, with here and there a red berry amidst its prickly leaves.

"What good is that?" Theodore asked, dancing a hornpipe on the tiled floor to keep from shivering again.

"What good? Lawzee! Yo' don' know my Mammy. Don' yo' see," she went on, stimulated by the interest in the boy's face, "we useter hab a hull roomful o' holly an' groun'-pine,

Christmas-time, in de bressid Souf, an' mek wreafs an' crosses an' ankers an' ebry kin' o' tings, an' sell loads on 'em. An' we ain' seed a smitch o' holly befo' sence we come up Norf, an' Mammy, she's jes' be'n a-honin' fur a piece once mo'. I 'lows dis mos' mek her well. Wuzn't I tickled when I seed it half en de snow, front o' one dem big houses yonder. But I gotter mosey 'long. Good day ter yo'," and the queer little figure started out at the door.

"No, wait," said Theodore, imperatively. Until a year past, Dr. Keith's home had been in one of the loveliest of Southern cities, and the children still felt much of the keen regret with which they had parted from the scenes they held so dear. Even the ragged little darkey who swept a near-by crossing was an object of interest now, "because he looked so much like home." This waif with the cheery laugh and twinkling white teeth was far more amusing. Theodore decided to get better acquainted. The others would enjoy hearing her funny chatter.

"Come in and get good and warm before you go," he commanded, laying hold of a corner of the old shawl. Impulsive Theodore was always ready to make friends and kept his family in lively uncertainty as to who his newest chum would be.

"Me in dere? I ain' fit!" The child's face glowed with longing, but she hung back, looking down at her wet ragged shoes. "Wait jes' a minit, den." She stopped to clean her feet vigorously on the door-mat, then timidly followed Theodore into the parlor.

But after one glance into Nurse Lucy's face she forgot to be shy. Her eyes sparkled with enjoyment as she stood by the glowing grate answering the questions with which the children plied her, and turning her woolly head from side to side in silent astonishment at the array of pretty things all about her.

"What is your name?" Jamie asked promptly. There was a fresh display of white teeth, a brighter gleam of fun in the rolling eyes.

"Cin'mon Brown."

"Cinnamon!" repeated Helen, wonderingly. Theodore and Nurse laughed with the owner of the funny name, but Jamie was neither amused nor disconcerted. "Did they call you that because you are just that color?" he asked soberly.

Cinnamon gave a little rollicking giggle. "Yes, dey did dat. 'Twuz a fine gen'leman Mammy wash fur, name me dat, fust time he see me. Mammy laid out ter change hit, but it stick, dat name did, an' fin'ly she 'low as dere wuzn't much in names, nohow. She say as how Cæsar 'Gustus an' Benj'min Franklin wuz jes' as no 'count 's if she done tuk no pains 't all namin' on 'em. So she say I mought as well be Cin'mon as any'ting."

A pause, then she turned to Theo-

dore with a wondering half-whisper. "Hit look in heah like one dem gran' stores down street. Does you 'spect ter sell off a passel o' dese yer el'gant tings?"

"Oh no! They belong to us. They are all our Christmas presents," Theodore explained, looking, as he felt, half ashamed.

"Fur de massy sake!" little Cinnamon cried. "All dese—an' dese—an' dem oders?" pointing with the holly branch. "An' yo' gwine ter see 'em ebry day an' play wid 'em?—I wish Mammy could git a peek at 'em!" she ended fervently.

"What sort of a Christmas have you had, Cinnamon?" Helen asked.

A sober look flitted across the little brown face, then eyes and mouth smiled again. "Fust-rate, thank you Missy. Mammy wuz ailin' bad, but dere wuz wood fur a fiah, an' we had smoked meat fur dinnah an' a pot o' hominy like we useter hab down Souf."

"But didn't you have any Christmas presents?" persisted Jamie.

"Not's I knows on," was the smiling answer, "'less yo' count dis one," and she glanced down at the sprig of holly. "But sho's yo' bohn I mus' hurry now. Mammy's be'n lookin' fur me a right smaht time, I reckon."

"Wait a minute," Theodore said again.

"Don't let her go yet, Nurse," cried Helen in the same breath, and the two, who had been exchanging nods and signs together in the bay-window, hurried out into the hall for further consultation.

"There's that pair of mittens mine, you know," began Theodore.

"There's a pair of shoes that I've had put by for ever so long," said Helen, "That old brown cloak, too."

"She shall have my picture puzzle," Theodore added.

"And I'm going to ask Maggie to put up a basket of things to eat. And say, if it isn't too far let's get Nurse to take us and all go with Cinnamon," Helen ended, wide-awake by this time.

"Hurrah! That's a capital plan," Theodore agreed and both children hurried off to appear again with shining eyes and arms well-laden.

It was hard to make Cinnamon understand that all these things were for her, that they were going to help her carry them home, and that she mustn't worry any more about Mammy's cough, because Papa was a doctor and could cure anybody.

"Mammy allus said I wuz bohn ter luck an' now I b'liebes hit!" she cried. "Why, dere's 'nuff fur fohty Christmasses," she declared waving both red-mittened hands over cook's basket and the pile of garments and toys. When Nurse had added a bright colored shawl for Mammy's aching shoulders out of her own store, Jamie filled the pockets of the half-worn cloak with candy and Midget, who had been shyly eyeing the stranger from Nurse's lap, came up with as many of her doll-

family as her little arms could hold. "Tate any one you want," she said, with her blue eyes full of pity. "I fink the baby doll is the nicest. And you may have my Noah's ark too, 'tause I'm so sorry you didn't find any 'Tristmas in your 'tockin.'"

"Yo' bressid dahlin! You is de puttiest t'ing in dis hull roomful!" Cinnamon cried, quite overcome, while Jamie danced about begging Nurse to hurry and help him on with his overshoes and ulster, and Helen tied Midget's hood with fingers that trembled with pure delight.

There was a still more excited group about the parlor fire late that evening. Even Mrs. Ponsonby was genuinely interested.

"To think of finding an old family servant in such a mannah! Really, it is most romantic," she said, waving her fan dramatically with one ring-decked hand while with the other she touched her handkerchief softly to her big dark eyes.

"You told her I would come to-morrow, Dudley?" asked Mrs. Keith from her corner, where she sat with Midget on her lap and Theodore on the rug at her feet.

"I did, my dear," answered the good doctor, stroking Helen's hand as she leaned over the arm of her chair. "Poor old Judith! I never want to lose track of her. It would have made you want to laugh and cry both to hear her go on over me."

"You ought to have heard her talk to Theo when we were there," Helen put in, "She told over and over just how he looked when he was her baby, and how 'he'd 'done growed so tall an' handsome.'"

"Seem's most as if I could remember her," Theodore said musingly, knitting his forehead.

"You were only a baby, son, when she left us. Not quite two years old, so you can hardly expect your memory to go back to old Judith, if she was the best Mammy a boy ever had," said his mother.

Helen slid her hand into her father's. "I hate to have this day come to an end," she said regretfully.



God is Not Far From Men!

By Thomas Curtis Clark.

God is not far from men!
The humblest flower that's born,
The mountain's towering form,
The glow of radiant morn,
His Beauty tell!

God is not far from men!
The fields of waving grain,
The sunshine and the rain,
The stars with light aflame,
His Wisdom speak!

God is not far from men!
The touch of pitying love,
The word the heart doth move,
The tear born from above,
His Love reveal!

News From Many Fields

Colorado.

The churches of the entire state join with the Central Church of Pueblo in welcoming J. H. Mohorter, of Boston, who began his ministry with the Central, Nov. 15. We trust a long and useful pastorate may follow the mutually pleasant beginning; also that Sister Mohorter's health may be restored.

J. E. Pickett preached to his congregation at the Highlands Church, Denver, Nov. 15-22, on themes designed to upbuild the spiritual life, entitling the week's services, "A Week of Worship." B. B. Tyler has recently given three lectures on his recent experiences in the Orient, which gave pleasure to his hearers and added \$40 to the building fund of the church.

For years the church at Golden has had many discouragements, and it has seemed hard to accomplish any permanent work. But with the beginning of the ministry of J. W. Maddux in August, a change for the better seemed to come, and steady progress has been made. Audiences have improved in size and character from the first; the church is meeting expenses by free-will offerings; a number of influential members who have moved into the community have added their influence and membership to that of other good workers, with the result that the prospect seems bright.

F. F. Walters has been received with heartiness by the church at Grand Junction, and we expect good things from that important city on the western slope. Brother Walter's experience as pastor at Salida, with his pioneer evangelistic work in northwestern Colorado during last summer, have fitted him for still greater usefulness at Grand Junction.

F. L. Cook, of Sedalia, Mo., has been called to the pastorate at Salida, and is to begin work about Jan. 1. He held a meeting for this church last February.

G. W. Coffman, formerly pastor at Salida, began work at Paonia, Nov. 1. Paonia is an important new town in Delta county, to which the Rio Grande road has recently built. By reason of its splendid agricultural and horticultural resources and its great coal supply, a fine future awaits it. Our congregation has bought the old school property, which is admirably located, and the building will serve well for several years. The little church of 26 members is full of faith and determination, and Brother Coffman will lead them into the accomplishment of good work.

On Lord's day, Nov. 22, the new house at Atwood was opened for worship. Atwood is six miles west of Sterling, and 134 miles northeast of Denver. There are but nine members enrolled, but they are full of faith and zeal. Against many difficulties they secured a property worth a little over \$1,100. On opening day \$600 remained unprovided for. Nearly \$200 was secured during the day. Within ninety days these pledges will be paid, and in this time it is hoped to raise another \$150, and then it is hoped \$250 can be borrowed from the Board of Church Extension. It is planned to re-establish the church in Sterling this missionary year, and it is expected that these two churches will then cooperate.

Colorado is having some good meetings. The leader is that at Boulder, in which the pastor, Samuel M. Bernard, did the preaching. There were 107 additions; a splendid result. Ward Russell is in a meeting at Florence, his own field, with 12 added to date. This, too, is a good result in that difficult field. Wm. L. Cline, of Manzanola, is preaching in a meeting at Rocky Ford. It has just begun. L. E. Brown held a meeting with his own congregation, with 25 additions. Other meetings are in prospect. The State Board asks the churches of the state to place the services of their pastors at the direction of the State Board for one meeting during the year.

The state convention at Pueblo in October voted to undertake the largest things ever undertaken in the history of our state work—

the raising of \$2,500 for state work this year. But Colorado has much of the western pluck and determination, and will win. Already the churches at South Broadway, Denver, Grand Junction and Highlands Church, Denver, have made their pledges. These, with individual offerings, amount to \$375.90. But this is but a small beginning, and two months of the missionary year have passed. Every pastor is exhorted to take this matter up at once, and push it. There is nothing more important than to get an early start.

S. K. White, pastor at Windsor, is leading his congregation in a determined effort to cancel their indebtedness. This done, they expect to hold a meeting. A popular lecture course has been arranged, reaching from November to March, in which L. E. Brown, B. B. Tyler, William Bayard Craig and Samuel M. Bernard will appear. Also Judge J. Mack Mills' orchestra of Fort Collins.

The death of Mrs. Sarah J. Corbin, of Fort Collins, removes one of the pioneers of the work in northern Colorado. She was the leader in organizing the church at Fort Collins, and was familiar with the difficulties encountered in such work. The church at Fort Collins is the monument of her work as a pioneer.

The many friends of Mrs. Elizabeth J. Bronaugh, in Illinois, will regret to learn of her death. She passed away at the home of her daughter, Mrs. Leonard G. Thompson, in Denver, Oct. 23.

Denver.

LEONARD G. THOMPSON.

California.

Brother McHatton has been busy holding meetings since his return to California and success has followed his efforts.

The entrenchments of sin have to give way to Brother Gallahorn and Carroll; they have been kept busy since the state meeting and their work has been full of success.

Not many of the California brethren saw Brother Lehmon, who came out from Iowa in a great hurry to hold a meeting for Brother Denton at Vacaville, then after that fine meeting rushed back to his old pasture.

Brother Jopson, of Los Gatos, held an uplifting meeting for Brother McCollough at Warm Springs.

We regret very much to lose Brother John Young from our California forces. He has proved himself to be a consecrated, level-headed young man, and the Lodi church has greatly prospered with his labors. But his parents and that Missouri church will be the gainers, and we will still hope to strike hands with Brother Young in our "Sunset Land."

We too often have preachers come to California, who are not as level-headed as they think they are. Whether it is constitutional with them or the climate change may be the question.

When the Palo Alto church called Brother Evans away from the Red Bluff church it produced other great changes along the line. Brother Russell from Hollister to Red Bluff. Brother Meeker from Winters to Hollister. While the preachers and the people are all happy, the Winters church is trying to call an eastern man.

The church at Monmouth, Oregon, having taken Bro. J. A. Brown away from the Wheatland and Fairview churches, leaves a good field in need of a good workman.

We are needing more laborers in our fields.

Our work at Acampo is prospering in every department. A fine Sunday-school, same in Senior and Junior Endeavors. The Methodist brethren have come into our prayer-meetings and we alternate in their church and ours.

Brother Fuller, who united with the Church of Christ from the Baptist Church, is taking up the work at Galt and has settled with them.

Brother Reed, formerly of Texas, a good preacher and elder of the Lodi church, will hold the fort till they secure some one.

The offering for state work this year excelled all previous history. The fields are in-

viting and the laborers are being called.

We have lately held a short, successful meeting with Brother Middlekoff at Dos Palos, the only church we have in Merced county. We had one addition by statement, three by primary obedience; two of whom had been baptized, and all were well advanced in years and were heads of families. Dos Palos is one of those fertile spots in the great San Joaquin valley that is attracting attention and settling up with a good class of eastern people because of the irrigating canals that run all through the colony. Everything grows lovely. The alfalfa fields are a delight. Large quantities of honey are produced. It is strictly a land of "milk and honey," but it is not a "Holy Land." The colony is about eight miles long at present by four wide and is enlarging. Land \$60 to \$75 and water \$2 per year. They cut from four to six crops of alfalfa with an aggregate of from five to ten tons per acre. Poultry, hogs, cattle, dairy and fruit are successful. A farm of ten to twenty acres makes a good holding. It is three miles from a railroad and strictly temperance.

J. DURHAM.

South Carolina.

The state convention was held at Orangeburg, Nov. 19-22. The attendance was large, and the sessions on Saturday and Lord's day especially enthusiastic.

Sermons were delivered by A. T. Fitts, the state evangelist; W. H. Brunson, of St. Stephens; John Simpson, who has been laboring in the state for over a year, but who is now compelled to return to his old home in Lexington, Ky.; W. T. Smith, of Ellenton, and S. D. Colyer, pastor of the Orangeburg church.

"Bible-school Methods" were discussed by Edward Everett Hollingworth, who also had charge of the music during the convention.

The C. W. B. M. report, by Miss Cora Brunson, of St. Stephens, corresponding secretary, showed 44 members, who raised \$127 for missions during the year. Papers by Mrs. M. R. Gooding, of Varnville, and Mrs. Dora E. Walker, of Appleton, were read.

Miss Annie Agnes Lackey, a returned missionary from India, discussed "India's Needs." A. B. Phillips, of Augusta, Ga., spoke in behalf of Church Extension.

W. P. Bentley, of Shanghai, China, who is at home in Pittsburg, Pa., on furlough, made the most interesting address of the convention on the Celestial Kingdom.

Dr. C. W. Erwin read the report of the corresponding secretary and treasurer, and A. T. Fitts presented his report as state evangelist, showing that in the eight months he has been in the field he has held meetings at thirty points, preached 212 sermons, and received 93 additions.

B. L. Smith talked Home Missions with his usual ardor and effectiveness.

W. M. Taylor, late missionary to Porto Rico, spoke on the needs of and conditions in our new possession.

Detailed reports were received from 22 churches.

The convention endorsed The Southern Evangelist, CHRISTIAN-EVANGELIST, Christian Standard and Christian Century as worthy of the support of our brethren in the state.

It was decided to appoint a superintendent of Bible-school and young people's work, there being a great work to be done along these lines.

Pastor Colyer's Bible class of Orangeburg was a feature at one session. The books of Mark and Acts have been subdivided into 192 sections, with appropriate headings, which have been memorized and the gist of the contents of the books fixed in the mind in connection with these heads. Eleven young ladies, three of whom were under 15 years of age, were in the class, and were questioned by the pastor, in every conceivable way, without a mistaken reply. Then there was a speed ex-

ercise, in which Miss Marie Harley repeated the 192 headings, approximately over 900 words, in one minute and twenty-two seconds, intelligibly to the rest of the class. The others ranged to three minutes and one second. All who heard the recitation pronounced it wonderful, and the convention later expressed its appreciation by giving the class the Chautauqua salute.

The next convention will probably be held in Charleston, where a new church building is fast nearing completion, and is expected to be dedicated in January.

EDWARD EVERETT HOLLINGWORTH,
Columbia, S. C.



Indiana.

Newcastle contributes \$110 to state missions, the largest contribution, with a single exception, ever received by the State Board from a church, in the November offering. The growth of the Newcastle church on missions, and in spiritual life generally, during the past year, is one of the marvels among many good records made by Indiana churches the past year. E. R. Black is the pastor.

Angola, which has a record fashioned after that of Antioch of old, sends \$111.80, and assumes \$70 due from the State Board to Strole, a total of \$181.80. Many churches not heretofore represented in state missions, have already remitted, and others report progress in making up the offering. All of which is very encouraging to our State Board. The same good reports are coming in from Boys' and Girls' Rally Day. Lebanon leads out with \$70. The Indiana preachers, churches and Sunday-schools seem to be working to make November offerings more nearly what they ought to be than ever before. Some will not be complete till later.

We ought to be careful about conflicting dates. One of our general enterprises sent a representative to one of our good churches on Sunday, Nov. 1, State Mission Day, and took an offering of \$57, deferring the state offering till later, which, when it came, was less than \$17. This is awkward. We ought to avoid conflict of dates.

There seems to be a small epidemic of resignations among preachers the past few weeks. I could give churches the names of some good Indiana preachers, if you speak quick. Some of the best preachers in the state will be accessible for the next week or two, but not for longer time, as this class of preachers are always in demand. Churches needing meetings can have names also of preacher-evangelists who can hold meetings.

How many churches will spare their pastors for one meeting and pay his salary? We make this call for volunteers to help answer about 300 calls on our books. Please write me and say you will spare your preacher and pay his salary for one meeting.

T. J. LEGG.



Western Pennsylvania.

Earle Wilfley, who has been pastor of the Park Church, New Castle, for four years, has resigned to accept a unanimous call to the church at Crawfordsville, Ind.

The First Church, Allegheny, is rallying in a royal way to the call of their pastor, Wallace Tharp.

E. A. Cole, of Washington, Pa., assisted E. W. Thornton, First Church, Pittsburg, Hazelwood Ave., in a meeting resulting in 26 added, nearly all by primary obedience.

Evangelist Fred A. Bright is in a meeting with Knoxville Church, Pittsburg, F. M. Gordon pastor. He just closed a short meeting at Turtle Creek, R. J. Bamber pastor, with 17 added.

Z. E. Bates, Shady Avenue, Allegheny, is in a meeting with home forces, with fine outlook.

Henry F. Lutz, after a very successful pastorate at Duquesne, Pa., has resigned to take the work at Fairmount, West Virginia, beginning Dec. 6.

W. D. Trumbull has been pushing the work with Central Church, New Castle, since graduating at Hiram College in June. They are running a Brockway entertainment course for the benefit of the building fund with splendid success. The writer assisted in a four weeks' meeting, resulting in 32 accessions to the church.

Western Pennsylvania missions are still the order of the day, and a goodly response is being made on the part of the churches to the appeal for a larger offering.

W. R. Warren, editor of the Christian Worker, has held two institutes, one at Brad-dock, O. H. Phillips pastor, and one at Central, Pittsburg, C. L. Thurgood pastor, beginning Wednesday night and closing Sunday. These addresses are proving to be a spiritual uplift to the churches and those who hear them.

Bolivar Church has recently closed a meeting resulting in 8 added. E. L. Allen, of Duquesne, did the preaching.

Holbrook Church, J. W. Stewart pastor, begins a meeting Nov. 30. E. W. Thornton, of Pittsburg, will do the preaching.

R. O. Miller, class of '03 of Bethany, has accepted a call to the church at Dravensburg, Pa., and is already on the field.

A. P. Cobb, of Waynesburg, begins a meeting Nov. 30 with Charlevoix Church, I. N. Frye pastor.

Brother Frye held a successful meeting at Zollarsville the first part of November.

J. G. Burroughs has resigned the work with Gipsy, Pine Vale and Smithport churches in Indiana county.

E. A. Hibler is back to his old post with the First Church, Johnstown, after a rest of three months. He reports his work in fine condition through the faithful efforts of W. R. Warren, who supplied the pulpit during his absence.

Harry A. Cochran, a student at Bethany College, is preaching half time for the church at Monaca.

S. J. T. Sale has accepted a call to Bell-vern and is already on the field at work.

The new church building at Mahoningtown, seventh ward, New Castle, is inclosed and will soon be ready for dedication. A. N. Chisholm is the pastor. This is a mission, supported by the Park Church, New Castle.

J. R. JOYCE, Cor. Sec.

McKeesport, Pa.



Virginia.

The new convention year has scarcely begun until our Virginia brotherhood is called upon to record another severe loss in its corps of preachers. This time it is L. A. Cutler who is taken. He attended our state convention and delivered one of our most eloquent addresses. He returned to his field of labor, every one supposed for a number of years of usefulness, but in less than three weeks he had passed to his reward. He was 66 years of age, and had been one of Virginia's staunchest and most gifted ministers. He was at one time candidate for governor on the prohibition ticket. I suppose some one who knew him long will write a suitable story of his life, and will therefore content myself with this simple statement.

A new church was dedicated near Newport, Va., on the second Sunday of November by Brother Reynolds, of Ohio, and J. A. Campbell, of Lee county. The organization was effected about two months since with nine members. They now have a house seating 250 people paid for, and a splendid chance for a rapid growth. This church is about two and a half miles from the birthplace of the lamented C. S. Lucas. I was told by those who had made a count, that there were 100 children in reach of this new church, who had never been to Sunday-school. What a mission field! Ernest C. Bragg, of Pembroke, is to preach for this congregation in connection with his work at Pembroke.

Monte Vista Seminary, at Vista, Virginia, has recently changed hands, but our Bro. O. L. Huffman has been retained as principal and manager. Brother Huffman is a success-

ful school man, and will no doubt make a splendid success of this good enterprise.

A. J. Renforth is in a meeting with J. D. Hamaker at Strasburg. At last report there had been 23 confessions. The meeting was to continue. Brother Renforth is our Hampton preacher, and is also a very successful evangelist. Brother Hamaker is one of the "old guard," and a splendid co-worker in a meeting.

At noon on Thursday, Nov. 5, our state convention adjourned as a body, in order to attend to an ordination service. The following young men were ordained to the ministry: C. O. Woodward, Manchester; S. A. Morton, Crewe; and C. B. Richards, of Petersburg. Those who took part in the service were: W. F. Fox, W. L. Porter, P. A. Cave, B. H. Melton, L. A. Cutler and J. D. Hamaker. J. D. Hamaker delivered the charge, and L. A. Cutler made the ordination prayer.

Virginia Christian College at Lynchburg, Va., is prospering even beyond expectation. Reports say they now have 125 students, and this is the first year. Surely a good beginning.

There has been for the past two years a Sunday-school and mid-week service conducted at Fairmount, one of Richmond's promising suburbs. About 40 members have been found in this community, and a church will be organized the first Sunday in December. Hugh Sublett, who is now working for his A. M. at Richmond College, will be called to the pastorate of this young church. Brother Sublett has been speaking in this section for some time, and the people are greatly pleased with his ministrations. A chapel has been built, and the prospect for a successful work is very flattering. We now have six churches in Richmond and Manchester. Surely we are growing in this good old state.

J. J. Haley, of Cynthia, Ky., has accepted a call to Seventh Street Church, Richmond. Brother Haley will be heartily welcomed to Richmond and to Virginia. He will find a great field, and will do a great work.

Gethsemane has called S. G. Sutton. It is thought he will accept. Brother Sutton is a very successful worker, and will, if he goes to Gethsemane, be the "man of the hour."

The Richmond churches have decided to observe the week of prayer. All the people will go to one church each night. At the close of the week of prayer, the ministers will each hold a protracted meeting. Thus we will have five meetings going on at the same time in the city. Each pastor will do his own preaching. This effort will likely be by some special evangelist later on.

Charlottesville has not found a preacher. There are a number of other vacant pulpits.

J. T. T. Hundley has made a good beginning at Norfolk. This is a good field, and Brother Hundley is a strong preacher and a hard worker.

A union Thanksgiving service was held by the Disciples of Richmond in Seventh Street Church. C. O. Woodward, of Manchester, preached the sermon. It was very highly complimented. Brother Woodward knows how to get hold of the hearts of his hearers. He is one of Virginia's most promising young men.

A letter from J. R. Miller, Radford, Va., says they have their new brick house ready for the roof, but are not able to get the roof. Brother Miller is a good worker. This mission is worth and deserves success. It would not be a mistake or money wasted if some one would make J. R. Miller a Christmas present of a roof for this new church house.

A new church was recently organized in Westmoreland county by J. T. T. Hundley. This is our first work in this section, and is a compliment to Brother Hundley's earnestness.

B. H. Melton recently preached the annual sermon to the Junior Order of American Mechanics at Wilson, N. C. Brother Melton was for five years pastor of the Wilson Church. This special service was a just compliment to a deserving man. He preached for his old congregation at night. The house was crowded at both services. Brother Melton is the efficient pastor of Marshall Street Church, Richmond.



General Francis Marion Drake



By F. L. Moffet

General Drake is at rest. The end came unexpectedly to all. Even those who were attending him did not look for so sudden a departure. On Monday evening the writer called on him at his home, and found him in the best of spirits, and had a most delightful visit with him. He had been to the office that afternoon having some blank notes printed to be used in securing pledges for Drake University, the immediate purpose of which was the erection of two buildings, one for the Law Department and one for the Bible Department. Later in the evening President Hill M. Bell, of the university, and Judge C. C. Cole, dean of the Law Department, arrived from Des Moines, and, after talking over the interests of the university, General Drake made a pledge of twenty-five thousand dollars upon condition that the same amount be raised. That evening he induced Judge Cole to obligate himself to raise five thousand dollars of the above amount. President Bell and Judge Cole returned on the midnight train, and General Drake did not retire until after their departure. The next afternoon was very chilly, and General Drake went to his office as usual in the afternoon, but had to wait some time for a car, and became thoroughly chilled while waiting. He, however, spent the entire afternoon at the office, and answered all the correspondence of that day. That evening Joel Brown, financial secretary for Drake University, was in the city and spent about an hour with the governor at his home. C. C. Smith was also in the city, and Governor Drake, hearing of it, sent a note inviting him to dinner the next day. Brother Smith went to the house about ten o'clock and was having a friendly visit, when he observed a death-like palor come over his countenance and beads of perspiration stand out upon his face. He complained of severe pains in his lungs and difficult breathing. Brother Smith, upon feeling his pulse, and finding it very feeble, became alarmed, and called Mrs. Goss, his daughter. A physician was soon summoned and he was taken to his room, where he soon entered into convulsions, which was the beginning of the end. He suffered most intensely from Wednesday noon until about thirty minutes before his death on Thursday at 10:45. He was conscious to within a short time before his death. With that indomitable courage of a man who had never known defeat, he fought man's last great enemy, death, but to no avail. The last stages of the disease which had been preying upon him for years had been reached, and when the end came he sank to rest as one who lies down to pleasant dreams.

Those who looked upon him and ministered to him so tenderly in his final hours were his daughter, Mrs. Henry Goss, with whom he had made his home for some time, and Mr. Goss, Mr. and Mrs. George Sturdivant, Mrs. T. P. Shontz, of Chicago, his son, Frank E. and wife, of Chicago, his sister, Mrs. Nancy Lockman, his sister-in-law, Mrs. J. H. Drake, of Albia, some of the grandchildren, his pastor, and his physi-

cian, Dr. Clyde Sawyers. In response to telegrams stating his serious condition, the four absent children had made haste to reach their beloved father while yet alive, but John A. and T. P. Shontz were in New York and could not arrive till Saturday morning, though they had prepared to have a special train bring them from Chicago had their father been alive when they reached that city, and Mrs. J. L. Sawyers and Dr. Sawyers were in Baltimore, and though they made the greatest haste, did not arrive till Saturday night, as two wrecks delayed them on the way.

Profound grief was manifest in all upon the announcement of the death of General Drake; each one seemed to feel it as a personal loss. The state and the nation mourn the loss of a great and good man, but he was nearer to Drake University and his home city than to any others; the faculty and students of the university had lost a father and a friend; the people of his home city had lost a dearly beloved companion and brother.

When the news of ex-Governor Drake's death was heard at the state capitol general sorrow was expressed. Gov. A. B. Cummins issued a proclamation paying tribute to his sterling worth in the following beautiful words:

"It is with profound sorrow that I announce to the people of this state the death of Francis Marion Drake. He was one of Iowa's most distinguished citizens, and has contributed in a high degree to the growth and development of the state. Born in Illinois, Dec. 30, 1830, he came with his parents into Iowa in 1837. His boyhood and early manhood witnessed the privations and dangers of the western pioneer, and the strong, reliant character for which he was conspicuous was formed amid the perils of the early days. He answered the first call to arms in the war of the rebellion and bore a prominent and noble part in the struggle for the union. He was sorely wounded but returned to the army while yet on crutches. He rose by gallantry and courage through the ranks and was mustered out at the close of the war as brevet brigadier general. In civil life he was equally successful, and accumulated a fortune which he devoted to benevolence and philanthropy. He was elected governor of the state in 1895, and filled the office with great distinction during the years of 1896 and 1897. His death will be universally deplored, and his memory will be always revered.

"Now, therefore, I, Albert B. Cummins, governor of the state of Iowa, in addition to the sad announcement above made, do hereby direct that until after the funeral ceremonies occur, the flag upon the capitol shall be at half mast, and that upon the day of the funeral the executive offices shall be closed."

In the city of Centerville every heart was sorely touched. Rich and poor, learned and ignorant, the prominent and the hum-

ble vied with each other in attempting to find some way to express the gratitude of the heart.

The funeral obsequies were simple, yet befitting a man who had reached such great distinction in state and nation. From 9:30 until 12 Monday the body lay in state at the Central Church of Christ, with a detail from the Knights Templars in charge. Thousands passed by and looked tearfully in the face of one who had been their benefactor and friend. It was evident that everyone felt sincere sorrow at his departure. More than a thousand of the children from the public schools passed before his casket.

The floral decorations were beyond description. Possibly no great man in the state of Iowa ever was given such elaborate floral tributes at his funeral. On the great pipe organ was spread the regimental flag, the one presented to Company "G" by the women of Appanoose county, and bearing the names of the battles fought. Beneath was the word "Drake" in the university colors. Around the platform were the beautiful floral offerings of the family, including a magnificent blanket of roses, a pillow with the word "Father," a gates ajar, the broken column, a large wreath and dozens of American beauty roses, and chrysanthemums from the finest Chicago florists.

At one o'clock a brief service was held at the house with the family alone by the pastor. Words of consolation were spoken, and a brief prayer offered. The family with closed doors then sat for nearly an hour alone with the dead. What tender memories and holy influences!

The Des Moines special bearing Governor Cummins and his staff and the university faculty and students, arriving too late for them to view the remains at the church, were taken to the house. The funeral services at the church were held at 2:30 and were very simple. The choir, under the leadership of Professor Travis, sang "Lead Kindly Light," "Tarry with Me," and "Jesus, Lover of My Soul." The Scripture was read by Rev. D. A. Wickizer, of Bloomfield, Ia. A very tender prayer was offered by Dr. I. N. McCash, of University Place Church of Christ. The memorial sermon was delivered by the writer. President Hill M. Bell, of the university, represented the university with brief remarks.

President Bell said: "The news of Governor Drake's death is a great shock to the university. His loss is felt in so many ways that it is difficult to say wherein it will be felt the most severely. While the founder of the institution, he was also a real father to it and took as much interest apparently in the management of the university as he would in the direction of an only child. No appeal ever went to him from the university that was unheeded. If a professor felt the need of a special piece of apparatus, a note to Governor Drake brought in response a draft sufficient to purchase the article. If we needed a building, he was ready to give half or all as the necessity seemed to indicate. His gifts to

the university amount to almost \$200,000. But his greatest service to the university was not in the money that he gave, but rather in the wise counsel exercised as president of the board of trustees. His unselfishness was always so apparent to everyone of his associates on the board of trustees that his words of counsel were law to its members. No one had to beg Governor Drake for his assistance. He was always ready to do more than had been asked. The loss to the university is irreparable, but we trust that the institution that bears his name shall be an everlasting monument to the goodness of his heart and the greatness of his acts."

The Knights Templars who had charge of the funeral gave their beautiful ritualistic service at the church, and also at the grave. The G. A. R., the city officials and all the orders of the city were present in a body, as was the Drake faculty, trustees, trustees of the Drake Free Public Library, the Appanoose County Bar Association.

Besides Governor Cummins and his staff, there were many from Keokuk, Ottumwa and Chicago, who came on special trains to be present at the funeral of a dear friend. Among Chicago visitors were Thos. Miller, general freight traffic manager of the Burlington system; Mr. Harris, of Harris Gates Company, and Mr. Schenck.

The thing which most impressed every one in connection with the funeral obsequies was the spirit in which everything was done. No man ever had a more beautiful display in floral decorations. No one could be more ardently admired. But everything which was done, from the humblest to the highest, was a heart service. Everyone felt that he could not do enough for so true a friend.

While we knew that he had personally helped many in our own city, we had no idea that he had been the personal benefactor of so many. His assistance was rendered quietly, and no one would ever learn from him that he had helped another. But since his departure, hundreds have expressed their gratitude for favors shown and assistance rendered. What he did was with no thought of reward in this life. Among his private papers are found evidences of charity reaching back to 1856, and among these same papers are records for almost every year of his life since that. Assistance in a financial way was rendered some friend, but never anything in return.

Others will write of his public life and his great gifts to the church and the cause of Christian education. I desire to speak of his greatness in other directions.

While he was during his eventful life in business, associated with many of the great financiers of the nation, such as Russell Sage and others, he never felt above the lowliest citizen. He felt himself to be above no one, and felt inferior to none. The common people loved him as a brother, and they had supreme confidence in him. How many have leaned upon him in life!

I shall never forget his tender regard for his sainted wife, who was taken from him suddenly in 1883. He cherished her memory and honored her noble life by what he

did. Last April, when we held our farewell service in the old church to enter the new building, he was to make a few remarks. I shall never forget how, with trembling hands, and quivering lips, and tear-stained eyes, he spoke of his departed loved ones. The old memories came back upon him; the faces of other years appeared before him; the voices which had been silent for years spoke again to him. His devoted wife, his sister, his saintly father and mother—all had been carried out from that old building to the silent city of the dead. We scarcely thought so soon would we be called upon to carry his lifeless form from the beautiful new building which his donation had made possible.

The tender regard in which he was held by the people of his own city, where he has lived since 1865, is a testimony to the greatness and worth of the man.

The high regard in which he is held by his children is certainly an inspiration. No family ever enjoyed each other more. No envy or jealousy finds place there. The only rivalry which can be observed in them is as to who can do the most for the other. This was a noble characteristic in the life of General Drake; it was a joy for him to serve.

I have been associated with him for nearly eight years in the church in this city, and he never endeavored to lord it over God's heritage; he had none of that spirit. His advice and counsel were most valuable, and always sought; but he would always say, "I am only one, and maybe this will not suit the other members of the official board." The poorest member of the board received as much consideration from him as the wealthiest. A truer man never lived—there was nothing little in his nature. You could trust him to the utmost, and when once his friend, he trusted you. He had the elements of character which make a true man. He was straightforward in all he did. The following resolutions by the Bar Association of his county reveal the motives which actuated him through life:

WHEREAS, on the 20th inst., God in his divine dispensation called from this life to a life beyond the limits of mortality, and into the realms of immortality, where God himself is the divine ruler, our brother, Francis Marion Drake, therefore

Be it resolved by the members of the bar of Appanoose county, Iowa, that in the separation of our worthy and esteemed brother, Francis Marion Drake, from us, we have lost a distinguished member of our profession.

Be it further resolved that it is the sense of this bar that no nobler man, honest and courageous lawyer, worthy citizen or Christian gentleman ever belonged to the bar of this country.

Be it further resolved that Governor Drake was a lawyer of the highest type, in all that the word implies among lawyers, who are always zealous for the fair name of the profession. He was honest, zealous, courageous, bold in his professional life. The most loyal to his client, but that loyalty, however, was always subordinate to his loyalty to truth and right. And he never sought the success of his client at

the expense of right and justice or his own ambition to succeed. Brother Drake was not a "trickster," "pettifogger" or deceiver in his business, but while loyal and industrious for the best interests of his client, he was fair and honest with the client of his opponent, and the soul of courtesy and kindness to opposing council.

Be it further resolved, that in the life and practice of Brother Drake as a lawyer, he has never mantled the cheek of any honorable member of the bar with the blush of shame, or his dearest friend or children with a cause of regret at his conduct.

While he has been separated from us, he is not lost, but his professional life may be emulated by us who remain, and should stimulate us to do the right; and when our lives shall close, may we join him in that supreme court above presided over and inspired by the great Law-giver from whose edict there is no appeal, and whose judgments are always just and acceptable to the good.

L. C. Mechem, T. M. Fee and C. F. Howell, Committee.

Chronology of F. M. Drake's Life.

Born in Schuyler county, Ill., Dec. 30, 1830.

Parents moved to Ft. Madison, Ia., in 1837.

Father moved to Davis county and founded Drakeville in 1846.

Son enters store of Drake & Sons same year.

First crossed the plains in 1852.

Second trip in West, 1854.

Returned home to re-enter store in same year.

Became Odd Fellow also in that year.

Married to Miss Mary J. Lord, Dec. 24, 1855.

Located at Unionville with store, 1855.

Became Mason in same year.

Was in milling business from 1858 to 1859.

Enlisted in the army in 1861.

Promoted to major, September, 1861.

Commissioned Colonel 36th Volunteers, August, 1862.

Wounded at Mark's Mills, April 25, 1864.

Brevetted Brigadier-general, 1864.

Mustered out of service at Davenport, 1865.

Took up residence at Centerville, 1865.

Began practice of law with Judge Harris in 1866.

Organized Iowa Southern Railroad Co., 1870.

Completed M. I. & N. road to Centerville, 1872.

Resumed law practice with Gen. A. J. Baker, May 1, 1875.

Became prominently identified with Centerville National Bank, 1880.

Endowed Drake University, June, 1883.

Nominated by Republicans for governor of Iowa, July 17, 1895.

Elected to the executive office, Nov. 5, 1895.

Donated largely to building Central Church of Christ.

Built Drake Free Public Library, 1902.

Stricken with fatal illness, Nov. 18, 1903.

Died Nov. 20, 1903.

Centerville, Ia.

People's Forum

MR. J. H. GARRISON, DEAR BRO.: I have read your little book, "A Modern Plea for Ancient Truths," with a great deal of interest and profit, but there is one passage in it which, if I understand correctly, seems to me to contain a dangerous idea. It is found on page 76 in the chapter on progress, and is as follows: "He has not exhausted Himself in the revelations which He has made in the past, either through nature, through history, or through holy men of old who spake as they were moved by the Holy Spirit." This means to me that the Bible does not give us a complete or a sufficient revelation of God's will to men. In other words, that we are not only to learn more of the revelation which has already been given, but that we are to expect that additions will be made to this body of revelation. Is this the thought that you intended to present?

Faternally,
V. F. JOHNSON.

[This is not the thought we presented, as we supposed the context clearly shows. The Bible is quite sufficient as the written record of God's revelation to men, showing the way of salvation. But there is a growing knowledge of God and of truth through the experiences of life and through the movements of God in history. This is not "a dangerous idea," but a very wholesome one. It is a dangerous idea to limit God's operations in the world to the distant past and take Him out of the present. There is a constant unfolding of God's purposes in human history and in the life of man, and many things which are now hid from our vision will one day become clear to us. What we call human progress is but the result of God's movements in the world.—EDITOR.]

Further About the Falling off in Ministerial Students.

I was pleased to read the editorial in the CHRISTIAN-EVANGELIST of Nov. 5, touching the falling off in the number of those preparing for the ministry, for it relates to a matter most vital to the church. Does not a part of the trouble arise from our treatment of our boys in the home and Sunday-school?

I call attention to the present strange tendency of the boys to drop out of all public exercises. Is not this tendency well nigh universal, or have my observations been exceptional? In most public entertainments at the church, the boys are giving over to the girls recitations, orations, and all exercises involving oratory. If put upon the program they excuse themselves and slip out, consenting, of course, to take part in some foolish little Santa Claus business.

Look at the performers at the Christmas and Children's Day celebrations. You would suppose that this was a girls' school.

You will not hear a recitation from a boy of any size. This is all contrary to nature. Men are the natural and rightful orators,

but our young men are giving up their birthright. This has gone so far that the ladies of the Woman's Temperance Union seem to have ceased to expect young men, or even large boys, to appear in their medal contests. It is now a girls' affair, since their brothers have dropped out. If a boy appears among the speakers he is so small that he does not feel embarrassed by the lack of masculine company.

One evil begets another. Failure to drill for speaking carries with it failure in reading. The young men who have avoided declamation and oratorical exercises are invariably found to be poor readers. This is a logical result. A single recitation, well drilled into a child, will make him a better reader for life. Many such will produce high excellence. But the thoughtless youngster who has dodged this important part of his education has, by his folly, doomed himself for life to be a blundering and hesitating reader. Are we not making a great mistake? Where are the future jury pleaders, congressional debaters and statesmen to come from if the boys are not taught to speak? But a question which is far more vital to the church, How are the ranks of the gospel preachers to be kept full when our young men are thus neglected?

Does one reply, The preparation now required for the ministry is spiritual, intellectual and scholarly, and we are giving them that?

It is true, of course, that the spiritual and intellectual preparation is needed, but that of itself is not sufficient. The voice also needs to be trained, and still more, practice in speaking is necessary and that easy assurance must be gained that enables one to face an audience with confidence and pleasure. A young man may have scholarship and faith and spirituality, but if when through with his college course he finds that he dreads to speak in public and has a poor voice for it, rest assured he is not going into the ministry.

We thus lose hundreds of young men from the gospel field whose heads and hearts are right and whose general education has been ample. What has caused this falling off in the love of oratory? Is it the excessive devotion to athletics which, with many, monopolize all their spare time and energy? I am a believer in muscular development, but not to the exclusion of oratorical training. Cannot our Sunday-school and Endeavor program-makers correct this evil?

AMZI ATWATER.

Bloomington, Ind.

Syncopated Church Music.

[The following paragraph on church music appeared recently in the St. Louis Globe-Democrat, and may be suggestive as indicating the drift of secular opinion on this subject.]

The invasion of ragtime music into the church choir, slightly modified, has stirred the pastors of churches at Topeka, Kan., into a revision of the choral program, and a careful inspection of it each Sunday, to see that nothing of a frivolously festal nature is introduced. Church music has drifted a long way from long-meter doxol-

ogies; and it was many years before the present syncopated melodies came into vogue that liberties were taken with some of the staid old hymns by irreligious singers and composers. That mighty and powerful Methodist glorification, in figurative language of the regenerating potency of the divine spirit, "There is a Fountain Filled with Blood," which used to climb the heights of sounding melody two words at a time with a majesty that befitted its spiritual exaltation, was "syncopated" more than twenty years ago. It became a hurried, galloping, sacrilegious horror, in which the line was lengthened out into, "There is a fountain filled with blood, filled with blood, filled with blood," and if the requirements of the meter had been such, would probably have been made "blood, blood," without hesitation or compunction. The new tune rattled off the rather sanguine phraseology in the same notes of that other whoop-la-whoop "song," "O, How I Love Jesus," which is set to such a wretched measure that it must be pronounced "O, howl of," etc., in order to keep up with the sixty-miles-an-hour music. Such effects are an abomination, and the pastors of churches are moving none too soon to bring the songs of sacred worship back to the stateliness and grandeur of ancient days.

✱

A Condition, not a Theory.

In many congregations within my knowledge, apostolic conditions of salvation are being abandoned, those favoring a change contending that modern "society," and especially the younger element, cannot be drawn into a church where "old foggy" usages prevail. But to strengthen the church from this source, the most popular ultra sectarian ideas must prevail, such as modern "lecture sermons," modern music, modern church fairs, parlor dancing, progressive euchre, church club meeting, ending in a dance. If the allurements and recreations of the world are so harmless that the church members can engage in its amusements without any taint or compunction of conscience, that they can do no harm in the church, what in the name of all that is good, does the world need of the church? Of what use is the church to the world? The condition of things looks as though the story of the cross, to soften the sinner's heart, and bring him into the fold of God, has lost its power. In my grandfather's days, when, without the aid of any instrumental music, the good old spiritual songs of Zion would be sung, it would seem as if heaven and earth combined to sing all glory to our King. We are told now by some of our younger preachers, that it is the same old Jerusalem gospel, but in a new dress. God prepared the first gospel dress; we know nothing of his ever changing. Who made this second dress? In the olden days there were brought into the fold of Christ (at the time of ingatherings, protracted meetings) scores of souls at a time. Then was the time of separation. You could not serve God and mammon. No, there could be no middle ground.

Louisburg, Kan. REV. A. M. MOTT.

Current Literature

THE BEATEN PATH. A novel. By Richard Lawrence Makin. (The Macmillan Co. \$1.50.)

A novel of very unusual strength. The problems touched by it are those of the modern industrial situation, combinations of capital, over-capitalization, and labor-union troubles. These are topics which tempt the novelist to extravagance in his treatment. Mr. Makin has admirably escaped this danger, and his work is strong in its restraint and in the absence of exaggeration. He makes no attempt to dazzle us with the glory and splendor of the financial world. To tell the truth, we are tired of being dazzled, and we welcome a book which handles the matter soberly and sanely. The human interest of the story is amply provided for by a plot involving some very interesting people in quite unusual relations. Any attempt to even hint at the gist of the story in a few words would only spoil it. It should, however, be said that the love motive is worked out in a distinctly novel and ingenious manner. The style, without being loose, is full and leisurely. It would have been no great disadvantage if its 550 pages could have been reduced by at least twenty per cent.

THE NEW ERA IN THE PHILIPPINES. By Arthur Judson Brown, D.D. (Revell. \$1.25 net.)

The writer is Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., and spent a considerable time in the Philippines. Naturally his primary interest was in the missionary situation—but this, broadly interpreted, means the whole situation. He is a good, all-round observer, has gathered facts assiduously and used them intelligently. Probably this is the best book that is generally accessible to tell the average reader all that he is apt to need to know about the present situation in the Philippines. Political, industrial, commercial and educational questions are discussed, as well as religious. But the author thinks—and rightly, we believe—that “the real issues of the new era in the Philippine Islands are not so much political and commercial as moral, and that it is a grave error to imagine that they can be settled right without the active and prayerful co-operation of the Christian Churches in the United States.”

THE BONDAGE OF BALLINGER. By Roswell Field. (Revell. \$1.00)

Ballinger's bondage was an enslaving passion for books, for first editions and autograph copies. With passing years this growing passion obscured all other interests and led him into many dilemmas. The patient Hannah, his wife, bore the consequent domestic embarrassments with a degree of fortitude and composure which would have made Job seem quick-tempered and irritable by comparison. But while his chronic bookishness deprived Ballinger of all business sagacity and left him as helpless as a child in all practical affairs, it mellowed his spirit to the richness of old

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

“I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my cure entirely to Hood's Sarsaparilla.” Mrs. J. N. PERRY, care H. S. Copeland, Pike Road, Ala.

Hood's Sarsaparilla and Pills

Cure kidney and liver troubles, relieve the back, and build up the whole system.

wine or an old fiddle, and brought to him the power of winning friendship. Through one of these friendships he finds peace and prosperity in his old age. Beautiful, idyllic, tender, the story of Ballinger is a genuine little classic.

ON THE WE-A TRAIL. A story of the Great Wilderness. By Caroline Brown. Illustrated by Max Klepper. (The Macmillan Co. \$1.50.)

A moving tale of adventures in the Illinois country during the early years of the Revolutionary War, when the country was full of Indians, hostile to each other and to the whites, when the ancient feud between the French and English settlers was being superseded by the conflict between the English and the Americans. The stern and martial figure of General Clark moves across the stage of this story. There are plenty of Indian atrocities in the narrative, and a strong and stirring portrayal of life in the “great wilderness,” both in peace and in war, and a pleasing love story delicately handled. In short, it is altogether such a book as Maurice Thompson's “Alice of Old Vincennes.”

MODERN FABLES AND PARABLES, Or Moral Truth in a Nutshell. By Rev. W. S. Harris. Illustrated. (J. L. Nichols & Co., Naperville, Ill. pp. 352. \$1.25.)

There is a good deal of shrewdness and hard sense in some of these modern fables. The author has followed quite closely the method of the immortal Aesop, and has put many principles of right living and clear thinking into very concrete and catching form. Putting moral truth into parables and fables is a good deal like the old plan of administering quinine in jelly. The success of the expedient depends largely upon the skill of the administrator. The inventor of these fables evidently has a gift for conceiving and stating truth in concrete forms.

CHALK. Practical Work with Chalk and Blackboard. By Ella N. Wood. (Revell. 75cts net.)

The Sunday-school teacher or superintendent who has felt the need of illustrating the lesson graphically with chalk, but has been deterred by the consciousness of having no artistic talent, will find much in this book to surprise and delight him.

The author's fundamental notion apparently is that artistic excellence is not essential for effectiveness, and she shows how the crudest drawings, such as the most inartistic person can make, can be utilized to good advantage.

December Magazines.

The Booklovers' Magazine has just completed the first year of its existence. It is the biggest baby in the world of periodical literature, and the most precocious. Being issued in connection with the Booklovers' Library, its literary standing was assured from the start and it found waiting for it a special constituency created by that successful enterprise, as well as the general constituency composed of all who appreciate a good thing in the way of a magazine. The most striking feature of every number, and especially of the Christmas number, is the large number of illustrations superbly printed in color.

The Critic has a well illustrated article on Sacred Themes in Lithograph. The Jessica Letters, purporting to be a correspondence between a New York editor and a brilliant Southern woman, grow more interesting with each installment. The Critic's book reviews are short, crisp, frank and trustworthy. Evidently their reviewers read the books. The custom is none too common outside of their office—and ours.

The World's Work presents its usual comprehensive survey of current events. Among the special features are a very fully illustrated article on new methods in agriculture, a character sketch of Speaker Cannon, a careful study of the New York public school system and a survey of Governor Taft's work in the Philippines by Bernard Moses.

The World To-Day contains so large a variety of timely articles and editorials, that it is difficult to particularize. It is, as the name indicates, thoroughly journalistic in tone and purpose, and is developing into a strong rival of the two or three widely known magazines which aim to summarize all the important events of the preceding month.



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Family Circle

"We Are Seven."

I met a little girl of eight
Whose family was athletic,
And that was how I came to hear
This Wordworth tale pathetic.

"I'm living all alone," she said,
Though really we are seven,
But pa and ma are on the links,
And Tom is on the eleven.

"My sister Kate plays basket ball,
Her team is always winner;
One brother trains for Harvard's crew,
And cannot eat our dinner.

Then Johnnie joined the baseball nine,
He all the time plays matches
And wears a cage upon his face
While every ball he catches.

"Yes, we are really seven, sir,
But our years won't be many;
I, too, will grow up strenuous,
And then we won't be any."

—McLandburg Wilson.

An Unhistoric Dark Day.

They were sitting before the fire reading.
"Candles were lighted in the house,"
read Jimmy. "The fowls retired to roost.
The cocks were crowing all around as at
the break of day. Objects could not be
distinguished but at very little distance,
and everything bore the appearance and
gloom of night."

"Well, so they do every night," said
Jennie. "That's not wonderful."

"Oh, but this was in the daytime," said
Jimmy. "The darkness began about ten
o'clock in the morning and lasted all day
long. The histories all tell of it, and call
it the Dark Day. It was May 19, 1780."

Jennie's only answer was a great yawn,
for she did not care for history as Jimmy
did. The two were keeping house alone.
Father and mother had gone to stay all
day and all night. Jimmy and Jennie had
celebrated by sitting up very late.

"How jolly it will be not to have anybody
call us in the morning!" said Jimmy.
"Let's sleep as late as we want to for
once."

"Oh, no; let's get up early. There's
lots to do, and we don't want father and
mother to think we neglect things," said
conscientious Jennie.

Fifteen minutes later they were both
sound asleep, and only the old clock was
left to make a noise in the farm kitchen.
But the clock was not so faithful as usual.
Something was wrong with it. In the mid-
dle of the night it stopped, and no ticking
was heard for five hours. Then, without
any apparent reason, it began again, as
watches sometimes do.

The house was very still in the morning,
and the two children slept heavily. Jen-
nie woke up first, just in time to hear the
clock strike.

"Jimmy, Jimmy, wake up!" she cried.
"It's seven o'clock."

They had always been early risers at the
farm, and seven o'clock seemed very late to
them.

Jimmy jumped up like a shot. He hur-
ried to do the chores, and Jennie hurried
to get the breakfast. It was a dull, cloudy
day, and not a glimpse could they get of
the sun. Jimmy went to his weeding,

like the faithful farmer boy he was, and
Jennie was very busy about the house till
the clock struck twelve. Then she called
Jimmie in to dinner. They were very mer-
ry at dinner and ate a long time.

"How dark it is!" said Jennie, when the
meal was fairly over. "It must be going
to rain."

They hastened out to scan the sky; but
no rain-cloud was to be seen—only the
gray mist that had covered the sun all day.

Why! why-ee!" cried Jennie, in aston-
ishment. "The chickens are going to
roost. Jimmy, it's another Dark Day!"

Jimmy ran in the house and brought out
the book. He had to hold it close to his
eyes to see in the dim light.

"Yes!" he cried excitedly. It's just the
way it was then. We're having another
Dark Day. Hooray! Go and look at the
clock."

"A quarter past one," reported Jennie.
"Jimmy, we'll have to light a lamp. Oh, I
wish—I wish—that it was night, so that
mother would come."

"Nonsense!" said Jimmy, although his
own hands trembled queerly. "It's only
living history over again. Don't be a cow-
ard, Jennie. Just think how grand it is to
be alive on such a wonderful day!"

"Don't go out to weed again!" begged
Jennie. "Stay in the house with me."

So Jimmy stayed; and, although he
wouldn't have liked to own it, he was glad
to stay. He even wiped the dishes, "for
company," he said. At two o'clock a rat-
tle of wheels was heard, and a buggy drove
into the yard.

"It's mother!" cried Jennie, joyfully,
and ran out, dish-cloth in hand. Mother
got out with her arms full of packages and
a beaming smile. But she looked at father
queerly when she saw what the children
were doing.

"Why, Jennie," she said, "haven't you
got your supper dishes done yet?"

"Supper!" cried Jimmy and Jennie.
"Why, ma, you mean dinner! Did you
come early because you thought we'd be
afraid? We might have been, if we hadn't
read about the other Dark Day in the his-
tory last night."

"Early! Dark Day!" Mother looked up
in astonishment. "What are you children
thinking? What time do you think it is?"

"Two o'clock in the afternoon," cho-
rused Jimmy and Jennie, pointing to the
clock.

Then mother laughed. Oh, how she
laughed! The table fairly shook till all
the dishes rattled.

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"It's almost eight o'clock at night! The old clock must have stopped. O, father, father, did you ever hear of anything so funny?"

But Jimmy and Jennie did not think it so very funny. It was not till years after that they saw much amusement in their unhistoric Dark Day.—*Bertha E. Bush in Youth's Companion.*

Satisfied.

Love wore a threadbare dress of gray,
And toiled upon the road all day.
Love wielded pick and carried pack,
And bent to heavy loads the back.

Though meagre-fed and sorely tasked,
One only wage Love ever asked—
A child's white face to kiss at night,
A woman's smile by candle-light.

—Margaret E. Sangster, in Lippincott's.

A Real Christmas Story.

In a large New York business institution, says the December World's Work, there was an employee whose Christmas gift had the saving grace of individual consideration. He was a bookkeeper, nearly forty years in harness, and he had been overlooked in former years of fatness in Wall Street, except for a customary and unvarying ten-dollar gold piece. Several days before Christmas last year, the office became agitated with rumors of an unprecedented flood of good fortune. The old bookkeeper tried to keep calm, but his hopes ran riot, and the day before Christmas found him in a nervous flurry. He saw his fellow-employees called into the cashier's office one by one, each returning with a sealed envelope. The bookkeeper waited for his summons, but it came not. Even the office-boys emerged, biting new gold pieces to test them, and the roll was complete an hour before the bookkeeper summoned courage to send in an inquiry whether a mistake had been made in the case of Mr. Blank, and whether an envelope had been overlooked. The answer was:

"There is no envelope for Mr. Blank, but the president wishes to see him for a moment."

The bookkeeper saw only one interpretation. This meant his discharge for failing efficiency. He fairly tottered into the sanctum, a pitiful figure of panic fear.

"Sit down, Mr. Blank," said the president. "I have omitted your name in the list of Christmas rewards for faithful service, and I regret that the bank will have to find another man to fill your position after to-morrow. Compose yourself, sir, tears are undignified in this office. You should know better after being here for so long a term of service. Don't go. I have a few words more to say before you leave. The directors have decided to retire you on full pay for the rest of your life, and the year's salary will be paid to you in advance. This does not establish a ruinous precedent, for employees with thirty-eight years of faithful service to their credit are not sprinkled very plentifully through Wall Street."

A Bad Sign.

An amusing story, which may or may not be entirely true, is told of a short-sighted but energetic member of the Russian secret police, by the Youth's Companion:

He was walking through a little-frequented street of St. Petersburg, one night, when he spied high up on a lamp-post, a placard.

"Aha!" he said to himself, scenting mischief on the instant and alert for action, "that's one of those incendiary notices about his majesty, the Czar! It must come down at once!"

With some difficulty, being of a stout

WHY SWAMP-ROOT GIVES STRENGTH.

Almost every one, from personal experience, knows that effects of any kind of severe physical strain are felt, first of all, in the small of the back—in other words, in those Vital Organs, the Kidneys. This is as true in the case of the very powerful as it is with one of less strength, and it is especially true whenever the kidneys are weak.

The Great Kidney Remedy Swamp-Root, strengthens the kidneys and through them helps all the other organs.

Among the many famous cures of Swamp-Root investigated by the CHRISTIAN-EVANGELIST, the ones we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great kidney, liver and bladder remedy.

Mrs. H. N. Wheeler, of 117 High Rock St., Lynn, Mass., writes on Nov. 2, 1901: "About 18 months ago I had a very severe spell of sickness. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. Swamp-Root is so pleasant to take.

"My business is that of canvasser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

Mrs. H. N. Wheeler



MRS. N. S. WHEELER.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, *fatal results are sure to follow.*

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The Effect of the Sample Bottle of Swamp-Root.

"Having heard that you could procure a sample bottle of Swamp-Root, free by mail, I wrote to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle and it was promptly sent. I was so pleased after trying the sample bottle that I sent to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to too close confinement in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine, but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

W. F. Lohues.

Springfield, Ohio, Feb. 21st, 1901.

SPECIAL NOTE.—If you are sick or "feel badly," begin taking the wonderful discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better they will help all the other organs to health. A trial will convince anyone.

You may have a sample bottle of this great remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the St. Louis CHRISTIAN-EVANGELIST.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

build, he succeeded in climbing the post and dislodging the placard; he bore it to the ground, and there, peering at it by the light of the lamp, he read two Russian words, the English equivalent for which is the well-known legend, "Wet Paint."

He is Looking for You.

"Hello, little stranger! What is the matter?"

The rough-looking wagoner softened his voice in speaking, for the child in the road was crying.

"I am lost! I can't find my father," sobbed the child.

"Is he a big man, with a long, white beard?"

"Yes; that's my father."

"It's all right then, because he is looking for you. Keep right along, and if you don't find him, he'll find you."

And the child dried his tears and sprang into the road again, for, if his father was looking for him, of course he could not fail to be in his arms again after a while.

Dear boy, dear girl, if you are trying to come to Christ, take courage. He is looking for you, too, and if you only persevere, you are sure to meet him in the way and to hear his gracious voice saying, "Come unto me."—Exchange.

How Walter Waited.

Eight o'clock was Walter's bedtime, and, like many other little boys and girls, he thought it came too soon. Just as he was building a fine large house of blocks, or chasing fire-flies on the lawn, the eight strokes would sound from the big, old-fashioned clock in the hall, and mother would carry her little boy off to bed.

"I'll be so glad when I'm fifty years old," Walter used to say. "Then I'm going to stay up 'all night long." Mother always smiled when he said this, and told him to wait and see.

One morning mother and father went off on a day's journey, not to return until nine o'clock in the evening, and as an unusual treat, Walter was to be allowed to wait up for them. The little boy was overjoyed. All day long he planned games for the extra hour before bedtime. Such houses he would build, and such fun he would have! When eight o'clock struck, he pointed his finger merrily at the big clock and laughed at it.

"Not to-night!" he cried gleefully.

Soon after, when he had built one fine house of blocks, he began to feel drowsy, but he wouldn't tell nurse. It looked so comfortable on the big sofa in the library, he thought it would be easier to wait there for father and mother.

So he climbed upon the soft cushions and snuggled down contentedly. Then he laid his curly head back on the cushions. It was so pleasant to wait here; by and by there would be a ring at the doorbell, and then he would rush to open the big door, and mother would kiss him—and father—and father—would—

Walter suddenly stopped thinking, for his blue eyes closed, and he was fast asleep. It was thus that mother and father found him when they came in shortly after nine o'clock; and how everybody laughed, even Walter, when he saw the joke! After that evening Walter made no more objections to going to bed at eight o'clock.—*The Sunbeam*.

A Homely Sermon.

The old tinker sat out under a shady tree, mending the kitchenware, and we children stood around him in breathless interest. We lived in a quiet country place, and his visit each summer was a great event to us.

Mother brought out an old tin dipper full of holes. The tinker looked it over, and shook his head.

"What you need is a new dipper, ma'am," he said. "There's some things that it's better not to fuss to mend. It's just wasting time and money. You'd better throw them away and get new. Don't forget that, children," he went on after mother had gone into the house. "It's a good thing to know how to mend and patch, but there's some things which have got so old and rusty and full of holes that it isn't worth while trying. There's some folks go on trying to patch up a bad temper all their lives. As fast as one place is fixed, another one gives out, and they're as bad as ever. What they ought to do is to throw the old one away, and ask the Lord to give them a new one."

"And would He do it?" questioned my little brother, eagerly.

"Of course He would," said the tinker. "Don't it say in the Good Book that He'll make us 'new creatures?' Well, that's what it means, and I know He'll do it, because He gave me a new temper, and made me contented when I used to be sour and sad."

"Will the Lord give us new dresses when the old ones are too bad to mend?" asked my sister, in a wistful way.

"I guess He always has, hasn't He?" said the tinker. "While you're little, He gives you a mamma and papa to get them for you, and He's given you two good hands to work with when you get big. So don't think the Lord's forgotten you, sissy."

The homely little sermon has come to my mind many times since I was old enough to know the meaning of "the new life." Let us leave off mending and patching the old, unsatisfying way of living. If we but trust our Father, there is a better way of life, with all the old worries and failures left out. Let us learn to pray in perfect faith David's prayer: "Create in me a clean heart, O God, and renew a right spirit within me."—*Bible Advocate*.

Record Correct.

One day the mate of a trading schooner, overhauling the log, found that the captain had written in it, "Mate drunk to-day."

The mate expostulated with the captain, saying, "What is the use of putting that down?"

The captain said: "It happened. Why shouldn't I write it down?"

The next day the mate wrote in the log, in which afterward the captain found the

record, "Captain sober to-day." — *Exchange*.

"You see," the book worm said, "there are three kinds of poets—real poets, magazine poets and Rudyard Kipling. The real poets write Edgar Allen poetry; the magazine poets write magazine poetry, and Kipling writes apropos poetry."

"I never heard of apropos poetry," said Alice, gently.

"Certainly not," said the worm, proudly, "I invented the word myself. Apropos poetry is the kind that is apropos."—*Leslie's Monthly*.

A Chicago gentleman employed one house-keeper thirty-one years. Here are the rules he followed:

"Don't expect more from a servant than you could do yourself.

"Remember that your servant is a human being, not a beast of burden.

"Follow the Golden Rule."

If you purchase a

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With the Children

By J. Breckenridge Ellis

Helen J. Unsell, Frankford, Mo.: "I would like to join the Av. S., but am afraid I might forget the rules." (*Coward!*) "Like Ruth Day, I study at home with mamma for teacher. I have no brothers or sisters to go to school with me, and as the schoolhouse is a mile and a half away, my parents are afraid for me to go alone." (And I think they are right). "I am acquainted with one of your members, Alta Tucker, of Frankford; she is a nice girl. Mabel Bush, I have taken that trip you spoke of. Papa, mamma, a party of uncles and aunts and I boarded the steamer Quincy at Louisiana, Mo., and when we reached Hannibal, a party of friends came aboard. Then we sailed up the river" (*Sailed?*) "till we reached St. Paul, Minn. There was dancing in the cabin every night. When it grew dark and our boat passed others all lighted up, it was a beautiful sight. One night we passed the excursion boat J. S. I close with best wishes."

Margaret E. Burner, Benton, Ill.: "I am not old enough to join the Av. S., but mamma reads the letters to me. She says I may send this quarter for the Av. S. orphan fund. I will soon be old enough to belong to the society." (Do hurry up! This quarter brings the fund up to \$26.50.)

Willard W. Jones, Jacksonville, Mo.: "I have read or heard read 'With the Children,' and enjoyed the stories and letters so much. I want to help a little to support the orphan, and inclose 25 cents. I have 2 brothers and 3 sisters, all older than myself. One sister lives in California; she is coming home to spend Christmas. I have 3 little nephews and one niece. I am 9. I am an associate member of the Endeavor. Put me on the Av. S. roll." (The other day Mary B. Chastain stopped in on her way to school—she's the girl that lives on the other side of the church from me—I am next to the church—and we have just put down a new granitoid pavement all around it—you ought to see it—and walk on it, it will be fun when it is coated with ice—it's cold enough for ice to-day—Margaret Burner said she was sitting by her fire when she wrote her letter; so am I—Well, Mary B. stopped only about as long as this sentence; she gave me a quarter for our orphan. And a few days later Bro. Geo. W. Dawson drove up to the gate; he didn't come to take me driving, but to give me \$1.00 for the orphan. Total, \$27.50—isn't that right? I felt pretty proud to get \$1.25 from people living right here in Plattsburg, because, you know, they say a prophet hasn't much honor in his own town, at least if he lives in Missouri. Maybe I'm not a prophet. Lots of these Plattsburg people know about our trying to have an orphan supported by little children, and I'm beginning to feel sorry for some of them; they're trying to avoid meeting me on the street. But I'm not going to ask for their money. If there ever was an orphan raised with money that was just given because the people wanted to give, and not because they were badgered about it, that

orphan will be the Av. S. Orphan. So nobody need tuck their heads when they see me coming; I'm not going to do anything to them. Now, I see I made a mistake up above; should have said \$28.00; you can't be too careful.)

Jessie V. Underwood, Boyd, Ore.: "I have begun the Av. S. rules again. My poetry is from 'Evangeline,' history from 'Life of President Garfield.' I read a chapter in the Bible every day. On the 12th we had a big snowstorm, but I went to school anyway. Last night it snowed again and a sleet fell all to-day and made a fine crust on the snow." (If it was just on our granitoid pavement!) "At school, at noon, the boys chose sides and we had a fine snowball-fight. After that, the boys who live near the school got their bob-sled, and we coasted the rest of the playtime. I like to play in the snow when there's no wind and I have plenty of warm wraps. When the snow gets deeper, come and take a sleighride with me, and then get upset." (When I buy my new fur cloak with nine tails, I'll be there.) "I'll write again if you want me to." (If I want you to! What do you take me for? Of course I want you to! She sends 25 cents; \$28.25.)

Harry Buckley, Lawrenceburg, Ky.: "I heartily agree with you when you say, 'It would be much nicer to support an orphan in this country.' So I'll go another dollar for the United States orphan, hoping it will be a little girl—a sweet little girl. It would be fun to let the Av. S. name it—vote on it as they did on the colors. Let us all pray for our orphan." (There are a hundred cents to the dollar in that kind of a prayer. Good for you, Harry; come again!)

Here are two of our oldest and dearest Av. S. friends: Gerald Dever and Mrs. Dever, Fort Worth, Tex.: "We are much interested in the missionary work of the Av. S. We add our small sum. Why could not each member give one dollar? Our missionary society keeps an orphan, and we have the largest Sunday-school in the city (the Tabernacle). We have been having the red and blue rally; last Sunday the attendance was 1,029. The Blues came out over 400 ahead, and will be given a banquet by the Reds Friday night. There are 100 in my class. Our Sunday-school is stirring the whole city. We inclose two dollars for the orphan." (Never could understand what becomes of those rally people when the rally's over. Total, \$31.50. Who said we'd never reach thirty dollars? Ha, ha!)

Flossie Davis, Des Moines, Ia.: "Inclosed find 25 cents for the orphan; I would like to send more, but can't at present." (In that case a quarter means just as much to you as a thousand-dollar bill would to—well, to me, for instance.) "I'll warrant your Felix can't play the piano." (I don't warrant Felix for anything but yowling around the door in cold weather.) "Now, my cat can." (Name, please?) "One night when I was gone, mamma was in the dining-room and heard the piano going." (Perhaps if you had stayed at home it wouldn't have wanted to go. Mine knows better than to move from where I put it.)

"She went in to see who it could be, and lo, and behold! there sat the cat, spitting the keys. He is the smartest cat I ever saw" (but you never saw F.) "and he is quite vain; he likes to look at himself in the glass." (If my cat could see himself in the glass, as others see him—for these days he has taken an absurd liking to sleep in the coalpile and comes out every morning so black you hardly know he's yellow—I think he would lose his purr.) "I am reading straight through the Bible. I started the New Testament several times, but quit when I got to Luke." (Afraid of doctors?) "I think the Av. S. a good thing, for I know I would neglect reading the Bible if it were not for that." (It's hearing something like that that makes a person feel paid for lots of trouble. My head is so full of things I want to tell you, I can't hardly walk in it; but you see for yourself that our space is up. Remember we're trying to raise \$50 for Little Joe. Prizes for the best letter of 1903, and the 4 best 1903 Av. S. reports, will be announced in January. I offer the same prizes for 1904, namely, "Red Box Clew" for the most interesting letter, "Adnah" for the 4 best kept consecutive Av. S. reports. I hope nobody will forget that Christmas is coming.)

Plattsburg, Mo.

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The Pulpit

DOES NATURE DECLARE THE SOUL IMMORTAL?

By F. E. Billington.



The choice of nature as our book of revelation for this evening does not signify a belief that the Bible is untrue or fallible. I believe that it is both true and infallible—the very Word of God. But there are some who reject the Bible as God's word. It is for the sake of such that the choice has been made.

Through nature God is speaking to us. Let us listen to her teaching concerning the immortality of the soul.

The existence of the soul needs no proof. I doubt the possibility of such a proof. It evades the sense of taste, of touch and of smell. No man ever saw a soul, yet no one doubts its existence or power.

Science tells us that "Nothing can move without contact with some substantial force." What, then, is the substantial force that acts upon the cells of the brain, and that controls the whole body of man? What is it that differentiates man from the animal creation beneath him? It is the soul which Drummond calls "a Living Organism," the ego, the inner living, conscious self, the breath of the Almighty.

The Bible gives no uncertain sound concerning the future of the soul, but what does nature teach us?

Our very conception of God is sufficient proof that the soul may exist apart from the body. All humanity looks upon God as Spirit—omnipresent, omniscient, eternal. If nature does not teach the future existence of the soul, why is the belief so prevalent? This belief is indeed not confined to those who read the Bible. It may be in the "happy hunting ground" of the Indian, the "Valhalla" of the Viking, the "Nirvana" of the Brahman, the "Heaven" of the saint or the Gehenna of the wicked; but somewhere, all believe that the soul of man shall dwell forever.

The first evidence that I shall bring you of the soul's future existence is its substantial nature. Science teaches us that substance can not be annihilated. Ages ago, perhaps a hundred thousands years, a seed was dropped upon the earth. It grew to be a tree, but a change of the earth's surface placed it where the sea covered it with sand, and later the volcano covered the sand with its liquid flood of melted rock. Beneath this weight of stone and silt the tree lay for ages. Year after year wrought its change until the entire tree became one piece of shining coal. The miner takes it from its hiding, and then it is taken to the gas plant and thrown into the great furnace and burned. Has the coal by this process been annihilated? I think not. Instead of coal we have coke, coal-tar, gas for our lights and some three to five hundred thousand compounds of hydrogen and carbon. The form of the substance has been changed, but all the elements of the tree and the coal still exist, though in different relations.

Now if the piece of dead coal can not be annihilated, much less can that "living

organism" called the soul. It must exist throughout eternity. But existence is not life in its fullness, neither is eternal existence a synonym with eternal life.

Drummond has said that "eternal life is uninterrupted correspondence with a perfect environment." But where on the earth is such an environment? It can not be found. If it could be, what soul would have such correspondence? This environment is none else than the God of heaven, and eternal life is to have eternal fellowship with Him. Compare with this the words of Jesus when he said: "This is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent."

A second evidence of the soul's future existence or life may be found in man's capacity for progress. Read the development of the mind in the discoveries and inventions of the last few years and then predict, if you can, the future. This present life is far too short for the soul of man to reach the limit of its capacity, and even if it were not, the body is in the way of such progress. Even a Newton, when he had sought out so many of nature's truths and laws, likened himself to a child playing with the pebbles on the shore, while the great ocean of truth lay undiscovered before him. Will the Creator, who has given to the soul such limitless fields and capacities, not sometime and somewhere satisfy its cravings? It cannot be otherwise.

Turning now to the incompleteness of the present moral government, may we not find a third proof of the soul's immortality? The law of sowing and reaping is a fixed principle of nature, but how seldom is it satisfied among men. Righteousness unrewarded and transgression unpunished! Error and sin on the throne and truth and piety in the dust! Surely there must be a time and place when and where the inequalities of this present world shall be made equal and the wrongs of earth made right. If nature does not touch such a truth, why is the belief in rewards and punishment so fixed in all the world? Sin can not go unpunished forever nor righteousness unrewarded.

Shall we look for other proofs of a future life? We may find it in the probational element in the life that we are now living. How truly indeed has another said, "The child is father of the man." If the child is a prophecy, may not our whole earth life be such? We are here fitting ourselves for eternal habitations. Here we are but children. There must be provision for the unfolding of the plant into the life-rose with its perfume and beauty, or the noxious, deadly weed, in preparation for the Judge's sentence, "He that is filthy, let him be filthy still," and "He that is righteous, let him be righteous still." The destiny of the soul is determined by its earthly probation.

Why has God made the earth and fur-

nished it so lavishly? Man is the goal of creation, and his happiness and comfort the heaven's supreme pleasure. Shall God, who has wrought with so much care to provide for the wants of the soul, wantonly blot it out forever and ever?

Now as a last proof of this element of the human soul, let us notice its capacity for fellowship with God himself. It is the nature of man to be religious. His thoughts turn to God as the sparks fly upward. There is no race of people without religion; no people that does not call to heaven for help, protection and consolation. In many cases the worship is crude indeed, and sometimes revolting to the Christian conscience, but still the element of worship is there, and a longing of the soul for a fellowship which it is certainly not the purpose of God to disappoint.

Do I hear you say this is a mystery, this question of immortality? It is no more such than the life we now live, than nature all about us. Who can tell how the food we eat becomes flesh and bone and blood? Who can explain how the sap rises in the tree and carries life to its smallest twig? Or who can tell how from the same food one animal grows wool, another hair and another feathers? This is all mystery, but no one questions the facts. "Now we see through a glass darkly." May we not find in nature a figure of this mystery of life? On yonder twig I see a ring of semi-transparent material. It is a ring of eggs laid by an insect. When the sunny days of spring come, these eggs will burst out with life and the twig will be covered with worms. These disgusting and troublesome forms of life we call grubs. Watch one of them as it leaves the branch and makes its way to a safe retreat in some protected nook. Here it hangs its ugly form and enters the pupa or chrysalis state. After a few days or weeks the chrysalis breaks and out falls a sprawling, awkward bug, which soon develops into the most beautiful of butterflies. I can not, neither can you, understand this mystery that is wrought out before our eyes every day; but who can deny the reality?

This, to me, is a type of our own life and change. Now are we the despised grub; to-morrow, the "narrow house," the chrysalis, and then the unfolding of the soul into all the glory and splendor of the presence of God.

But how shall our feeble and corrupt bodies be preserved and remade when they have fallen into dust? The chemist can take the cup of precious metal, though defaced and containing impurities, and cast it into an acid and it disappears. He puts in another chemical and the silver or gold is thrown down—it reappears. He moulds it again and brings forth a perfect cup, a thing of beauty.

Now if the chemist of earth can deal thus with the vessel of silver or gold, can not the God of heaven, the great chemist of the universe, remould and glorify these vessels in which we live? Who is bold enough to deny God this power?

Friends, do you listen to nature's teachings? Do you hear the voice of heaven calling you and urging you to prepare for a home with God forever and ever and ever? That you may both listen and respond is my sincere prayer.

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The Quiet Hour

Now away with worldly thoughts, domestic cares and business anxieties, while my soul rests awhile in the presence of God, and meditates on spiritual things.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—*B. F. Westcott.*

Heaven is your mark, Christ your way thither, the word the way to Christ, God's spirit the guide to both. When in this race impatience shall make you to tire, or ignorance to stray, or idleness or weakness to tumble, or willfulness to fall, may repentance raise you, faith quicken you, patience strengthen you, till perseverance bring you back to the mark.—*Thomas Fuller.*

What the religion of Christ desires of us is, not that we should alter the outward form of our life, but that we should infuse a new spirit into it, even the spirit of Christ. It is not that we should renounce the business or occupation or profession formerly ours, but that we should carry it on henceforth, realizing it to be a way in which God is with us, by which he is leading us, through which he will bring us to a promised heritage at the last.—*Andrew Bruce Davidson.*

Is it raining, little flower?
Be glad of rain!
Too much sun would wither thee;
'Twill shine again.
The sky is very black, 'tis true,
But just behind it shines the blue.

Art thou weary, tender heart?
Be glad of pain!
In sorrow sweetest things will grow,
As flowers in rain.
God watches; and thou wilt have sun
When clouds their perfect work have done.
—*Lucy Larcom.*

When the time has fully come for missionary work, even among the Gentiles, Paul is ready. When the time is ripe for the Reformation, Luther is ready. Behind all emergencies God sits and waits. His great right hand is full of men, and, when the hour strikes, he speaks to the crisis and says, "I have provided me a king." Men who do not know God, wonder at the opportune appearance of the right man at the right place, and just in the nick of time. It all comes naturally and inevitably in the order of Providence. When summer comes, the beasts of the field need shade trees to protect them from the heat of the sun. But the same sun that brings the necessity for shade, calls out the leaves to furnish it. There is purpose and unity in it all. The children of God never marvel at the meeting of the man and the occasion.—*Charles R. Brown.*

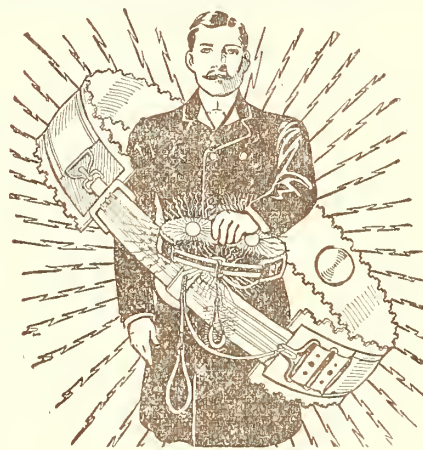
So I take my life as I find it, as a life full of grand advantages that are linked indissolubly to my noblest happiness and my everlasting safety. I believe that infinite love ordained it, and that, if I bow willingly, tractably and gladly to its discipline, my Father will take care of it.—*J. G. Holland.*

Father, give me such a sense of oneness with Thee, and of Thy constant and unflinching care, that I may, without fear or fretting, fulfill my appointed mission in life, trusting Thee completely for the results, here and hereafter!

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THE QUEEN OF SHEBA VISITS SOLOMON.—1 Kings 10:1-13.

Memory Verses: 1 Kings 10:6-9.

GOLDEN TEXT.—When the righteous are in authority, the people rejoice.—Prov. 29:2.

Two Accounts.

For the account of Solomon's time of greatest prosperity and of his last years, read 1 Kings 9-11. The following are the principal topics:

Solomon as a builder (chapter 9).

Solomon's wisdom and wealth (chapter 10).

Solomon's sin (chapter 11).

A parallel account covering the same ground is given in 2 Chron. 8, 9, except that in Chronicles no mention is made of Solomon's degeneracy in his later years, his marrying many foreign women and taking hundreds of concubines and building "high places" for the worship of the heathen gods whom these foreign wives brought with them. The writer of the book of Chronicles was chiefly interested in the ceremonial side of religion. He tells in great detail of the temple furnishings and of the courses of priests for the service. Apparently he did not care to preserve to posterity the record of the degeneracy and idolatry of the very man who had set in motion the machinery of Israel's worship. It is to be noted, too, that the writer of Chronicles does not explicitly report the alliance with Egypt or Solomon's marriage with the daughter of the heathen king of Egypt. This Egyptian queen of Israel is mentioned in Chronicles only in connection with the statement that Solomon brought her out of the city of David into a house which he had built for her so that her heathen presence

might not pollute the place which had been made holy by the presence of the ark (2 Chron. 8:11). The writer of Kings mentions the fact of her removal to her own house, but does not suggest this reason for it (1 Kings 9:24).

Comparing the two narratives, it is clear that one (Chronicles) is written from the point of view of the priests, dwelling on the details of the levitical system and questions of ceremonial purity and shunning, as far as possible, anything which would reflect discredit upon the great king who stood as the builder of the temple and the founder of the temple worship; while the other (Kings) views events from the point of view of the prophets, making more of righteousness than of ritual, and willing to record the sins even of the honored Solomon as a warning to future generations.

Solomon's Subjects.

Solomon's vast wealth was acquired partly from tribute sent in by the many kings who became his vassals, and partly from commerce. The conquests of David made Solomon the sovereign over a large territory. But this territory was not incorporated into the kingdom of Israel. The several local governments remained as before, and the kings of these little countries continued to rule. The only change was that they acknowledged the sovereignty of Solomon and paid tribute to him. He had no responsibility for the administration of their governments. They were simply a source of revenue. The wars of antiquity were quite generally motivated by just this sort of commercialism. Too often the rulers exploited their own people for their personal profit. But Solomon at least distinguished between the people of Israel and the heathen people who were in his power. In raising levies of workmen to carry out his splendid building projects, he took only the Amorites and Hittites and Perizzites and Hivites and Jebusites, but "of the children of

Israel did Solomon make no bond-servants" (1 Kings 9:22). But even Israel had to bear heavy burdens to pay for all of Solomon's splendor. Rehoboam could not deny it when the people said, "Thy father [Solomon] made our yoke grievous."

Solomon as a Trader.

But in addition to this Solomon was a trader, a merchant-king. Doubtless it was from Hiram, king of Tyre, that Solomon learned the art of commerce in a large way. The Phœnicians, over whom Hiram ruled at Tyre, were the greatest merchants and mariners of the ancient world. With the forests of Lebanon behind them and the Mediterranean before them, they had both the materials and the incentives for ship-building. They had, too, a stern necessity for it, for their territory was too small to do more than furnish a point of departure and place of return for their expeditions. From them Solomon learned to be a trader in distant lands. "For the king had at sea a navy of Tarshish with the navy of Hiram. Once every three years came the navy of Tarshish, bringing gold and silver, ivory and apes and peacocks."

But Solomon had something to offer to the world which the Phœnicians had not. He had the wisdom of the Hebrew sage. This was a commodity which the world had not seen before. It caught the fancy of many peoples. The East dearly loves a proverb. An aphorism is sweet to its tongue. A riddle is a choice treasure. So it happened that the king's commercial transactions in distant lands were the means of carrying throughout the known world the fame of his wisdom.

A Royal Visitor.

From all quarters came the curious, attracted by the reports of the luxurious court and the wise king. Among them, and most notable of all, came the Queen of Sheba from far Arabia. The Arab, even above all other Orientals, admires the sort of wisdom for

which Solomon was famous. Shrewd decisions of vexed questions (like the one in 1 Kings 3:16-28) are a delight to him, and gnomic utterances like Solomon's proverbs are his joy. Arabian literature is full of such things, and Solomon himself is one of their chief heroes. The stories of his exploits are elaborated into tales as marvelous as those of the Arabian Nights.

From such a people came the Queen of Sheba. She was not disappointed. Solomon's magnificence and wisdom were greater even than the report of them. So Solomon grew and prospered. But it was God who put into his heart all his wisdom and into his hand all his wealth. In his pride and power Solomon forgot this, and fell away into idolatry and sin. The kingdom was not taken from him. It was taken from his son. Thus often are our sins handed down to posterity. Every man owes it to the world to hand down his inheritance—of strength, character, capacity for service, culture—better than he received it. Solomon received a strong, rich, united and prosperous kingdom. He left a kingdom weakened by sin, corrupted by idolatry and by his own bad example, oppressed, dissatisfied and on the verge of revolt.

GIVE YOUR STOMACH

A NICE VACATION.

Don't Do it by Starving it Either—Let a Substitute Do the Work.

The old adage, "All work and no play makes Jack a dull boy," applies just as well to the stomach, one of the most important organs of the human system, as it does to the man himself.

If your stomach is worn out and rebels against being further taxed beyond its limit, the only sensible thing you can do is to give it a rest. Employ a substitute for a short time and see if it will not more than repay you in results.

Stuart's Dyspepsia Tablets are a willing and most efficient substitute. They themselves digest every bit of food in the stomach in just the same way that the stomach itself would, were it well. They contain all the essential elements that the gastric juice and other digestive fluids of the stomach contain and actually act just the same and do just the same work as the natural fluids would do, were the stomach well and sound. They, therefore, relieve the stomach, just as one workman relieves another, and permit it to rest and recuperate and regain its normal health and strength.

This "vacation" idea was suggested by the letter of a prominent lawyer in Chicago. Read what he says: "I was engaged in the most momentous undertaking of my life in bringing about the coalition of certain great interest that meant much to me as well as my clients. It was not the work of days, but of months. I was working night and day almost, when at a very critical time my stomach went clear back on me. The undue mental strain brought it about and hurried up what would have happened later on.

"What I ate I had to literally force down and that was a source of misery as I had a sour stomach much of the time. My head ached, I was sluggish and began to lose my ambition to carry out my undertaking. It looked pretty gloomy for me and I confided my plight to one of my clients. He had been cured by Stuart's Dyspepsia Tablets and at once went down to a drug store and brought a box up to the office.

"I had not taken a quarter of that box before I found that they would do all the work my stomach ever did; and as a rest or vacation was out of the question for me, I determined to give my stomach a vacation. I kept right on taking the tablets and braced up and went ahead with my work with renewed vigor, ate just as much as I ever did and carried out that undertaking to a successful issue. I feel that I have Stuart's Dyspepsia Tablets to thank for saving me the handsomest fee I ever received as well as my reputation, and last but not least my stomach."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box.

Christian Endeavor.

Dec. 20.

A VISION OF WORLD-WIDE PEACE.

—Isa 11:6-9.

None of our Lord's titles is more honorable than that of "Prince of Peace." He found a world of strife; he is making it a world of peace. He found hate ruling the hearts of men; he enthroned love in his own life and is making it the supreme force in the world. He found confusion; he is introducing order. He is overcoming evil by the power of truth. His dominion is expanding without bloodshed or violence, and of the increase of his kingdom there shall be no end.

There can be no proper and permanent peace on earth unless there is peace in the hearts of men. A rebellion may be put down by force. The flames of civil war may be quenched in blood. But that is not peace.

There cannot be peace in human society and in the commercial world until the men who make up society and who compose the commercial world are in their hearts at peace with each other. Martial law may be invoked to quiet disorder. Laws may be passed for the suppression of all undesirable demonstrations and for the regulation of the dealings between man and man. But peace cannot come in any real sense till men recognize that they are brothers.

The angels at the birth of Christ sang, "Peace on earth, good will among men." It was one announcement, not two. Peace on earth means good will among men. Good will on earth is the necessary condition of peace on earth.

How does Christ bring peace to men? Is it by taking away all of their troubles? Certainly not. The best of his followers sometimes have troubles which seem to be almost crushing. But he gives them strength and grace to bear their troubles and spiritual vision to see the sun beyond the clouds.

How does Christ bring peace to men who are struggling with each other in the bitter rivalries of business and society? Not by removing them from the field of action. Not by stopping the wheels of commerce. But by taking away from their hearts the spirit of selfishness, which is the root of bitterness and the source of all strife.

The Christmas season speaks to us of divine love clothing itself in human form and manifesting itself in human life. But not through Christ alone should the love of God be manifested to the world. God has created us in His own image, and Christ has re-created us by the restoration of our broken and marred images of God.

Every disciple of Christ ought to be, in some measure, an incarnation of God, a revelation of God to the world. To those who become so, a life of peace is assured. Troubles cannot vex them nor worldly strife disturb the serenity of their souls. Theirs is not the peace of stagnation, but of strong and effective activity.

Never was there a life more beset with external disturbances and vexations than the life of Jesus. Enemies beset him. Spies dogged his footsteps. A traitor in his own chosen band betrayed him. A frenzied mob, led by malicious enemies, put him to death. But for all that, never was a life more peaceful or a death more serene. Why? Because it was a life filled with good will toward men.

Let the Christmas season be a time for filling our hearts with good will toward all men. Fill them more than full, that they may overflow into other lives. So may the season be not merely an occasion for festivity and rejoicing—and it ought to be that—but also a time for renewing in our lives and in the world the well-springs of perpetual peace.

DAILY READINGS.

M. The Animals at Peace.	Isa. 65:20-25.
T. Mankind at Peace.	Isa. 2:14.
W. The Peace Christ Gives.	John 16:32-33.
T. The Waves at Peace.	Mark 4:35-41.
F. A Fruit of the Spirit.	Gal. 5:19-26.
S. A River of Peace.	Isa. 48:16-18.
S. The Prince of Peace.	Isa. 9:6, 7.

Midweek Prayer-Meeting

By Frank G. Tyrrell.

Dec. 16.

PENSIONING OUR VETERANS.—

Phil. 4:10-18; 1 Cor. 9:7-14.

(Ministerial Relief.)

Unless the churches give themselves to this loving ministry, we shall have an anomalous condition among us—a constantly increasing number of old men, who have spent their lives in the service of the churches, refused further employment, and left to eke out a living as best they can, or suffer for want of the actual necessities of life. The growth of interest in this cause, together with the increase of gifts for other benevolences, is one of the most hopeful signs of the times in our Israel.

I. *The veterans do not murmur.* Most of them can no doubt adopt the very language of Paul: "I have learned in whatsoever state I am, therein to be content." They are not clamoring for a pension; they do not ask the dole of charity.

Their productive years have been spent in the ranks of the church militant. Salary was no attraction, any more than it was to the boys in blue and in gray. They gave their time, their talents, their all. And yet who has heard anywhere among them a chorus of complaint, or even a single murmur?

They were so quiet that their presence was scarcely suspected. They had to be discovered, and their urgent needs pressed upon the attention of a pre-occupied brotherhood, by one not of their number.

II. *A generous maintenance is their right.* No teaching of the Scripture is clearer. We do not have to stop and consider the claims of their cause. There cannot be any question as to the merit of Ministerial Relief for those who accept the Scriptures as their rule of faith and action. "If we sowed unto you spiritual things, is it a great matter if we reap your carnal things? If others partake of this right over you, do not we yet more?"

If the churches are slumbrous and indifferent, it ought to arouse them from their lethargy and neglect, to read, in the glowing words of holy writ, "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." The Lord has ordained it! "Why call ye me 'Lord,' 'Lord,' and do not the things that I say?"

III. *The churches themselves are the greatest beneficiaries.* Ingratitude mars the countenance and shrivels the character. But on the other hand, gratitude, justice, benevolence—these add a heavenly charm to the people that exercise them. Your gifts, although bestowed as a slight remuneration on the debt you owe, carry joy and gladness with them. You should see the faces of these veterans and their dependents, smiling through their tears. But "it is more blessed to give than to receive."

All virtue grows by exercise. If the veteran ministers could stand up, a mighty throng, and stretch out their trembling hands toward us, and show us the scars they have won in the combats of the Cross, and tell us with moving eloquence of their privations and penury, do you think we would not answer their appeal? And just as certainly, in answering it, in God's own time and way, we ourselves would be mightily blessed. "It blesses him that gives, and him that takes."

PRAYER.

Are we ungrateful or thoughtless of the welfare of the veterans of the Cross, O God? Forgive us, we beseech thee, and open among us the fountains of benevolence. Forbid that indifference and injustice should embitter the lives of these heroes; but grant unto us that gift above all others, a grateful heart. Comfort the forlorn and the helpless, and make them rich in the love and care of their brethren in Christ. Amen.

(Topic for Dec. 23, "Life's Marahs and Elims.—Ex. 15:22-27; Luke 19:37-42.)

Our Budget

—Christmas, so early?

—This is a premonition, that you may get ready for Christmas.

—The CHRISTIAN-EVANGELIST is in league with Santa Claus, in helping that benevolent old man to minister to the happiness of the people.

—If the paper seems to have grown to unusual size this week, it is to meet the exigencies of Christmas. We anticipate many such exigencies in the future.

—It is hardly necessary to hint to our readers the importance of handing a copy of the paper to a neighbor, who doesn't take it, or better still, send us his name that we may send him a sample copy. In this way you may co-operate with us.

—We are truly grateful for the kind words of appreciation we are receiving from so many of our readers. A few of these are printed elsewhere, and others will be printed from time to time as our space may permit, but we never take large space for these commendations, though we are very glad to receive them.

—The Hyde Park Christian Church, Kansas City, Mo., R. H. Fife, pastor, is to dedicate its handsome new building next Lord's day. The editor of this paper will be with them on the occasion.

—A. R. Adams has accepted a call to Fairfield, Ia., and is now on the field.

—The Board of Church Extension is in receipt of its 95th annuity gift in the amount of \$100 from a friend in California.

—J. M. Rudy, of Sedalia, preached the union Thanksgiving sermon at that place on "The Providence of God and Our Country."

—J. T. Webb, who has been at Canton, Mo., called at this office last week on his way to Olney, Ill., where he is to take charge of the church.

—G. F. Assiter, of Wellsville, Mo., has accepted a call to the church at Martin's Ferry, O., where he expects to begin work by the end of the present month.

—E. S. Muckley, pastor of the Christian Church in Honolulu, H. I., has accepted a call to the pastorate of the First Christian Church, Portland, Ore., to begin Jan. 1.

—J. E. Sturdivant has been preaching for the church at Grove, Ind. Ter., where there is an organization but no building. An effort is being made to erect a house of worship.

—J. E. Stevens, who has held pastorates and evangelized in Kansas and Missouri and is now postmaster at Goodland, Kan., is being urged as a candidate for Congress in the sixth (Kansas) district.


—H. S. Earle, of Irvington, Ind., gives \$500 to aid in the establishment of a Bible College in India. He was the first missionary of the Foreign Society. He was in its employ for seventeen years.

—Mrs. Allen T. Shaw filled the pulpit at Knightstown, Ind., last Lord's day in the absence of the pastor, who preached at the First Church of Peru. Many good things were said of her sermons, and a useful future predicted.

—Last week the Foreign Society received another gift of \$500 on the Annuity Plan. This makes \$7,500 during the month of November. F. M. Rains, Corresponding Secretary, Cincinnati, Ohio, will answer any questions concerning the plan.

—The semi-annual convention of the Whitman county (Wash.) co-operation is being held at Spokane, Wash., Dec. 5-13, in connection with the opening of the new building of the Central Christian Church of that city. B. E. Utz is pastor of this church.

—The American Christian Missionary Society has recently received \$500 on the annuity plan, making \$3,950 since the beginning of the new missionary year. For particulars on the annuity plan, write for booklet to Benjamin L. Smith, Cor. Sec., Y. M. C. A. Bldg., Cincinnati, O.



This shirt, in wear four seasons or eight months each, looks good as new, tho' washed nearly 100 times with PEARLINE. This underwear is delicate, so maker advertises a Mild soap in wash, and says the garment should then last two seasons. He now admits that

Pearline prolongs life of fabrics

ELECTRO LIGHT & CO., N.Y.

—The Seventh Street Church, Richmond, Va., is to be congratulated on securing one of our very ablest preachers in the person of J. J. Haley, of Cynthiana, Ky., while the church at the latter place is no less fortunate in securing as his successor W. E. Ellis, of Nashville, Tenn.

—R. A. Eubank, Sr., a venerable devout Disciple of Missouri, has just given our National Benevolent Association \$2,500 on the annuity plan. Geo. L. Snively, 903 Aubert Ave., St. Louis, will promptly answer all inquiries concerning all methods of helping the helpless hundreds dependent on this society.

—J. T. Ogle wishes us to correct the statement in a recent issue that he had resigned at Guthrie, Okla. The work is prosperous and he has not resigned. We are glad to be able to make this correction, and hope it will be long before the former statement can be repeated with truth.

—J. J. Haley has resigned at Cynthiana, Ky., after nine years, and will go to the Seventh St. Church, Richmond, Va., beginning there Jan. 1. We are sure that not without a wrench will he be able to sever his relations with the church at Cynthiana, where he is so well known and loved.

—Last week the Board of Church Extension received \$500 on the annuity plan from a friend in Texas. This is the ninety fifth gift to the annuity fund. The board pays six per cent to all persons who are 50 years old or more. For information concerning the fund, address G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—The Christian Endeavor Society at Braytown, where Willis M. Cunningham ministers once a month, last Sunday night after studying the conditions, needs and missions in India, decided to educate a child there for a native helper and preacher. Brother and Sister Mains will go from the society to Lexington Bible College, Jan. 1, 1904, to prepare for the ministry.

—The Old People's Home Board has planned a treat for the old ladies in the form of a Christmas tree. Perhaps there are those who would like to send tokens to these eleven old sisters at this glad season; if so, just send them to me before Wednesday, Dec. 23, and they will be placed on the tree.

"ETHEL D. HAYDEN, Cor. Sec."
344 W. College Ave., Jacksonville, Ill.

—The pretty little church at Smithville, Tex., was dedicated on Sunday, Nov. 29. Mr. Chalmers McPherson, of Waxahachie, delivered the dedicatory address, after which an offering of \$524 was made. The church stands as a monument to the work that is being done at home through the Board of Church Extension. The property valuation is about \$3,600. Ernest J. Bradley is the minister in charge at Smithville.

—S. W. Crutcher reports a pleasant and profitable year at Lamar, Mo. There have been 35 additions at regular services, 15 by baptism. He has been unanimously called for 1904 at increased salary. Work prospering. Brother Crutcher says there is a remarkable spirit of fraternity among the ministers of the town. No wonder; four of the seven are from Kentucky.

—Claude E. Hill, missionary under the American Christian Missionary Society at Mobile, Ala., writes as follows: "This has been our best month. Our audiences have been larger, and we report a goodly number of additions. Our accessions this month have all been first-class people. To-day I baptized five persons, four men and one woman. We are doing our very best. We have 69 in our Bible-school to-day, our highest number."

—Carl C. Davis, at work in St. Paul, Minn., under the American Christian Missionary Society, reports as follows: "Our Sunday-school attendance for November is as follows—49, 71, 93, 125, 122. At the rally program our basement was packed and the people delighted. Our regular services are not largely attended, yet we are getting a hold on a number of good people. We expect to hold a few weeks' meeting about February. I think our prospects are splendid."

—The preachers of the four churches of Christ in Columbus are very anxious to learn the names and addresses of all disciples coming to the city. There are believed to be several hundred now in Columbus not identified with any one of the four congregations. Will any one knowing of such, please send names and addresses, if known, to the undersigned? Also any students in the State University, the medical and law schools, and other institutions.—WALTER SCOTT PRIEST, Minister Central Church of Christ, Cor. 3rd & Gay Sts.

—W. W. Pew, who is now at Oroville, Calif., writes enthusiastically of that region as a garden spot even in that land of gardens, rich in gold, fruits and grain. He says: "My purpose is to call the attention of members of the Church of Christ who are coming west to this part of California so rich in natural resources. We found 23 members here struggling along without a dollar's worth of church property and making no apparent progress. We cast in our lot with them to try to establish a permanent work. They agreed to sustain us as best they could, but we need more help, and must have it. Will not some of you come this way, and cast in your lot with us and help to win a victory for Christ? If you cannot come yourself and have dollars to help build churches with, send some of them here and you will receive proper credit by the church and by the Lord. I will take pleasure in answering all proper inquiries concerning the place and the work here."

—M. W. Yocom, of Greenwood, Ind., writes: "After two years of happy work with the church here, I am closing my pastorate and will begin work with Martinsville, Ind., Jan. 1. I will spend December in a meeting with the forces here. This is a splendid field, and the man who comes will find a wide-awake and devoted people. The work has made very satisfactory progress in the past two years, having built and paid for an elegant house of worship. Our only object in going is to have a larger field."

—T. W. Pinkerton, missionary under the American Christian Missionary Society at Salt Lake, Utah, sends in the following report: "I know that we are slowly gaining. More people are manifesting interest in us and in the cause for which we plead. Many people are attending our services who have never before been under our influence. All departments of our work are enlarging. This field is hard, but I have faith that we will win. We must have an auditorium. When this is secured, I feel that success will be assured."

—We had hoped to have in this issue a brief Christmas sermon by Bro. C. S. Medbury, but the time for writing found him in the midst of preparations for moving from Angola, Ind., to Des Moines, Ia. The selection of Brother Medbury to succeed I. N. McCash as pastor of the University Place Church at Des Moines, will be unanimously approved by those who know him. He is a young man, who knows young people and has a warm sympathy with them. He has a splendid opportunity to do a notable service by continuing the great work which has been done under the leadership of Brother McCash.

—In response to numerous requests the address of the editor of the CHRISTIAN-EVANGELIST, at the last Congress of the Disciples of Christ, at Des Moines, on "Church Federation: What Is It? And What Should Be Our Attitude Towards It?" has been printed in a very neat pamphlet, embracing, also, the letter of the author to Dr. E. B. Sanford, asking certain questions on the subject, and the latter's answers thereto. The question is still being agitated in many states, and it is believed that this address may aid the brethren in reaching substantial unity of thought on the subject, as it did in the Congress where it was first delivered. Price 15 cents per copy, postage prepaid.

—Your recent suggestion of a "Manual of Family Worship," is, in my judgment, the wisest and most timely thus far in the new century. It will greatly increase the number of family altars and enrich the home worship. By all means prepare it. I will undertake to put one in every home in my church.

R. H. INGRAM.

We have received a great many requests for the kind of work mentioned above. We are sure there is and will be a wide demand for such a manual, and shall begin at once the preliminary preparation for such a work. It will take considerable time to produce a book that will possess any permanent value. Meanwhile any suggestions concerning it will be carefully considered.

—We are in receipt of the fifteenth annual report of the Board of Church Extension, which contains 72 pages. This report is being mailed to all our preachers, who are engaged in active service. The report is a most interesting document. Illustrations are given of most of the 80 churches which have been helped this year to secure their church homes by the aid of this board. The report shows the best year's work in the history of the Board of Church Extension, that most useful organization in the permanent establishment of our work. A copy will be sent to any person who will notify the corresponding secretary, G. W. Muckley, 600 Water Works Bldg., Kansas City, Mo.

—EDITOR CHRISTIAN-EVANGELIST:—I have learned from various sources that R. E. Stanley, who was for a little while at Hope, Ark., is displaying a letter claimed to be a letter of commendation from me. I never wrote him but one letter, and that letter abounded principally in admonition to take careful "heed to himself" lest he fall again, with the hope and prayer expressed that he would be faithful. I

regarded it then a risk, and a misfortune that any church had employed him, but was anxious that he should prove worthy. This letter was in response to a letter from him containing many emphatic protestations or good intentions and of repentance. How a letter of introduction or of commendation could ever have been manufactured out of anything written by me, I am utterly at a loss to conjecture. I write this only in the interest of the cause of Christ, and the protection of the churches. Pacific Christian please copy.—E. C. BROWNING, Little Rock, Ark., Dec. 1.

—J. P. McKnight, who recently left Oskaloosa, Ia., to seek a warmer climate for his wife's health, writes from San Diego, Calif., that Mrs. McKnight stood the long trip well, though she is still very weak. Speaking of his farewell to Oskaloosa, Bro. McKnight says: "My last Sunday at Oskaloosa was a great day. Both services were largely attended. At the evening service several of the nearby churches dismissed their services and came to ours. The people could not all be accommodated, of course, but we had a fine service. Fourteen were added during the day. We met the next night to baptize, and at the invitation there were eight more confessions. So we met Tuesday night, and there were four more confessions, making 26 in all, 24 of them were by confession. The church presented us with a purse of \$50, as a mark of their love and fellowship. I find we have a very good church here [San Diego]. Brother Crabtree is doing a fine work. He is now in a meeting at Riverside. It was my pleasure to preach for him last Sunday night. I will preach again next Sunday for him."

—During the week of December 13 to 18, Dr. H. L. Willett will be at Liberty, Mo., in a series of lectures. The general topic will be, "Book Studies in the Bible." Following is the program:

Sunday, Dec. 13, "Genesis, the Book of Beginnings."

Monday, Dec. 14, "Isaiah, the Message of Prophecy."

Tuesday, Dec. 15, "Psalms, the National Hymnology."

Wednesday, Dec. 16, "The Synoptic Gospels."

Thursday, Dec. 17, "The Book of Acts."

Friday, Dec. 18, "The Epistles of Paul: Philippians."

Robert Graham Frank, pastor, in the name of the church, invites all who can to attend these lectures. The church will entertain those who will come, if names are sent at once to Bro. Frank.

—R. H. Ingram, of Creston, Ia., writes: "By the kindness of this church, wife and I recently made a short visit in Jewell county, Kansas. Here we met the writer's brother and two sisters—all that remain of a family of ten. We preached ten days for the church in Burr Oak with a fine interest and seven added by letter and statement. Jewell county has six churches and not one preacher. It is ripe for the harvester, but not a reaper. Preachers who can live on six or seven hundred a year can find ready employment. Write to me. Returning, Mrs. Ingram spent a few days with relatives in Jewell City, and a week in our old field of labor, Beatrice, Neb. The church here has extended a call for an indefinite period, and we enter on our third year on Dec. 6."



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Any reader of the CHRISTIAN-EVANGELIST may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, 19 Seneca Building, Buffalo, N. Y. It cures catarrh of the stomach, flatulence, indigestion, constipation of the bowels, congestion of the kidneys and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

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Helps in Systematic Bible Studies.

During the past few years there has been a growing interest in systematic Bible study, and the plans outlined in a number of recent books advocating betterments in Sunday-school methods, have created a keen demand for text books as a basis for more satisfactory work. The manual by Professors Burton and Mathews of the University of Chicago, entitled, "Principles and Ideals for the Sunday-school" (The University of Chicago Press), published a few months ago, has materially strengthened this demand, and led the publishers to consider means of supplying a series of helps for Bible study.

Plans are now being made for the completion of the series of Constructive Bible Studies (The University of Chicago Press), first announced several years ago. In its ultimate scope the plan will furnish Bible Studies suited to all grades of students, including volumes of a more advanced character adapted to the needs of adult classes and of students in colleges and theological schools. The scheme includes five series of books under the general title, Constructive Bible Studies, as follows: Kindergarten, elementary, secondary, academy and college, university. The supervising editors are President William R. Harper and Professor Ernest D. Burton. Two volumes have already been published. These are, one volume in the University Series entitled, "The Priestly Element in the Old Testament," by President William R. Harper, and one in the Academy and College Series entitled, "The Life of Christ," by Professors Burton and Mathews.

For publication early in 1904, is announced a volume in the Secondary Series entitled, "The Gospel of Mark," by Professor Ernest D. Burton.

NEWS FROM MANY FIELDS.

Arkansas.

The Arkansas field has been and is yet greatly in need of preachers to do regular and steady work with churches. We are glad to welcome some new workers to our state. Bro. J. A. Arnold brought his invalid wife from Texas to her home in Arkansas, where she recently died. Our sympathy has been with Brother Arnold in his trouble and bereavement. He has lost several months' work during his wife's illness, but we trust he may be profitably employed soon in our state. He recently made a visit to the church at Newport.

Bro. D. T. Stanley, who recently held a very successful meeting at Okolona, enlisting 33 young men and women in the Master's service, is now in a series of meetings at Van Buren. He is a very faithful and able worker.

A Brother Edmonson, from Kentucky, passed through Little Rock last week, to visit Hope. I did not meet him. We need several preachers who can live on from four to eight hundred dollars per year, and possess staying qualities.

Brother Brooks, of Bald Knob, will transfer his work to the south of Little Rock, probably residing at Arkadelphia. Brother Brooks has done some good work, both at mission points and for more able churches.

A course of Bible lectures is now being conducted at the State University, Fayetteville, by H. L. Willett. We trust this is only the beginning of a larger educational work in Arkansas.

The corresponding secretary has just returned from Biggers, Ark. A new town in the northeast part of the state, where a church building is just being finished, it being the only house of worship in the town. I found there an enrollment of five, and left them with a membership of about twenty, and helped them to place their building enterprise on a safe basis.

There was never more favorable opportunities to use money to advantage in the Arkansas field. The mission work is in a very favorable condition if we can only support it. One of the best Christmas gifts a prosperous brother could make, would be to place a hundred dollars where it will probably bring thirty souls to Christ, and enable one man to remain in a field that would otherwise have to be without preaching, and possibly result in the building of a house of worship. It would be a small gift compared with His gift to us.

E. C. BROWNING.

Michigan.

I am pleased to note the special attention that is being given to religion in the home by the CHRISTIAN-EVANGELIST. It has long been my impression that a failure to maintain family worship and systematic Bible instruction, is the greatest weakness of the religious world. We will never have religion in the church, in business, in politics or in society, until we have religion in the home. The home is the fountain out of which flows life into the various channels of activity. The character of that life is largely determined by the character of the home influences. Let us have Christian homes.

R. Bruce Brown has been looking up scattered Disciples in Gladwin county, and recently preached near Beaverton, where we have a few families. His message brought gladness to the hearts of those who had long been deprived of church privileges.

H. L. Maltman has accepted a call to Bloomingdale. Bloomingdale is fortunate in securing so good a man, and we shall expect good reports from that field.

F. T. Porter began a meeting at Cowden Lake, Nov. 29. Cowden Lake and Pierson are without regular preaching.

W. B. Taylor preaches every two weeks on Lord's day afternoon at Muir. The church at that point is planning for larger things in the future.

The work at St. Louis is prospering under the efficient leadership of J. C. Meese. A number of baptisms are reported at that place recently.

Some good preachers have located in Michigan in the last few weeks, and still there is room for more.

C. M. KEENE.

Cascade, Mich.

Florida.

S. B. Moore, Atlanta, Ga., recently closed a meeting at Ocala, where Brother Hanna preaches.

Brother Frost, minister at De Land, is able to preach again after a long illness. F. J. Longdon and wife are expected to return soon and he will resume his work as state evangelist. They have been in Pennsylvania all summer and fall seeking rest and health.

T. A. Cox, of Princeton, Ind., has been called by the state mission board to be state evangelist. He will begin work the first Sunday in December.

J. P. Rowilson, Macon, Ga., has accepted the work at Tampa. This is a new work, but promising. The A. C. M. S. has it under its wing.

Samuel J. White, who ministers at Hampton and Lake Butler, recently took unto himself a wife, the writer tying the knot.

Next Sunday closes the writer's fifth year's service with the First Church, Jacksonville.

J. T. BOONE.

Jacksonville, Fla.

Tennessee.

Perhaps the greatest sin of the Disciples of Christ is to be found in the unused or misused resources and forces. This should not obscure or minimize the excellency of the message with which the church has been intrusted. It is rather an argument for the worthiness of the plea. For Christianity could scarcely have survived this waste of the resources it has created and the forces it has a right to employ for its own extension. By its own inherent vitality it lives, grows, and conquers in spite of this waste and the unworthiness of some of its disciples.

It is the judgment of the writer that only about twenty-five per cent of the forces which the Disciples of Christ control, and which they hold in trust for the enlargement of the kingdom of God directly, are used for this purpose. Three quarters of a million for benevolences seems a large sum to those who look only at the history of the development of our offerings. But to those who consider the scope and content of our message to man and the wealth, culture and number of those who desire to be Christians only, this sum serves to reveal the vast unused resources which might be employed in the service of our Lord. This fact is peculiarly true in Tennessee. It may be equally true in states with which your correspondent is not quite so familiar. Of this we must not complain, however much it may be regretted. To those of us who know the fact, it is a challenge to greater fidelity. And this fidelity brings its own precious reward in seeing the number of heroic and liberal souls increased—especially in the heroism and hopefulness of our ministry. It is said that large bodies do not move speedily, but may it not also be true that small bodies must be content to move patiently, but with assured hope? The latter is pre-eminently true of our aggressive forces in Tennessee. We are not a large, but an heroic band, constantly winning new territory for our Lord. To indicate this fact, it may be mentioned that since our annual convention in October, the writer has dedicated the house of worship at Cardiff; organized a congregation of nearly a hundred members at Bristol; and a church of twenty at Briceville. He held two brief meetings in those places. Several hundred dollars were secured for buildings and lots. W. P. Crouch became the minister of the church at Bristol. E. C. Wilson will temporarily supply at Briceville. Besides this, one thousand dollars and more have been promised to our permanent fund. Well, we are moving but *not* rapidly. We

are blessed by having three of our energetic ministers returning to our state—Bowewell, Crouch, and Crystal. The latter locates at Tullahoma. Among other ministerial changes we may note the removal of J. E. Stuart from Jackson to Harriman. He has a unanimous call to the church he left four years ago. Jackson is to be supplied temporarily by a new man, V. R. Smith, of Memphis. The work in Jackson is in a growing and healthy condition.

Meetings have been held by J. E. Stuart at Gleason; Robt. Stewart at Mississippi Ave., Memphis; W. E. Ellis at Harriman; A. A. Ferguson at Rockwood; Ira Boswell at Chattanooga; R. P. Meeks at Adamsville.

One of the hopeful facts in our religious advancement is the marriage of a preacher. Joseph Armistead, the talented minister at Woodland St., has taken unto himself a wife, and the congregation has received her most heartily. They expect his efficiency to be increased.

The missionary work of the state enters upon the new year most hopefully, having a nice balance in its treasury. Its friends are multiplying yearly. The missionary preachers are working heroically with one accord, and greater results may be confidently expected the coming year. The Lord has been good to us, whereof we are glad.

Nashville, Tenn.

A. I. MYHR.

Texas.

J. W. Gates has resigned the pastorate at Eagle Lake, and the church there is desirous of securing some one as his successor. A young man is preferred who is active in visiting and forming acquaintances. A man who is willing to commence on a moderate salary and labor for the upbuilding of the church and for the increase of his salary. Address W. H. Rather, Eagle Lake, Texas.

H. J. Dudley has resigned the pastorate of the church in Beaumont, to take effect Jan. 1, 1904. Beaumont is a city of 25,000 population, —a thriving city, full of business and enterprise, and a live, active preacher would do a fine work there. The church has a membership of about 75, who are in line with all aggressive work, and will co-operate with the pastor in all his efforts to build up the cause. Address H. J. Dudley, Beaumont, Texas.

B. F. Wilson has resigned the pastorate at Roswell, New Mexico, and is now in Texas, and we hope some church will seize this opportunity of securing a good pastor, and a fine preacher. Brother Wilson has had a taste of the Sabine waters, and like others drinking of these waters, he went away from Texas, and repenting of his sin (?) he has returned, confessing his waywardness, and with open arms, "seeing him a long way off," we welcome him back.

Homer T. Wilson, the efficient and popular pastor of the church at San Antonio, writes that he has been "bottled up" since the quarantine went on against his city, but that the sale of his book, "Sparks from the Anvil," is on the increase, and that the church is still growing in numerical strength and spiritual power. But these things are not surprising to those who know him.

The church at Austin, under the faithful and efficient ministration of Dr. J. W. Lowber, is gradually reducing her indebtedness, and is growing in strength all the while. Dr. Lowber is an optimist and always looks on the bright and beautiful side of things and sees the lovely traits of character in his fellow man. He is a happy man, and succeeds in making those with whom he comes in contact happy, too. A lovable trait of character!

The mission work of Texas is meeting with splendid success under the leadership of J. C. Mason as corresponding secretary, and it is believed that the year closing June 1, 1904, will mark our greatest success, and for which we are praying and working.

The brethren and sisters composing the church at Midland are talking of building a new church house commensurate with the demands of their thriving little city and the numerical strength of the church, and I am pretty sure that the new church house will

materialize in the near future. Volney Johnston is the pastor of that splendid church, and he is in the habit of moving things where he goes. He is not only one of our best preachers, but one of the very best pastors also, and he understands how to take hold and how to manage—rather a rare combination, which makes him a valuable man.

Austin, Dec. 1.

B. B. SANDERS.



Washington State.

R. M. Messick is supplying at Colfax until January 1, when their new pastor will take charge of the work.

Neal Cheetham, who has been rendering such efficient service at Oakesdale and Rosalia, has led those churches to secure a pastor, and has returned to his home in Tacoma. Brother Cheetham is always welcomed in the First Church, where he is one of the elders.

Dr. J. M. Allen is preaching for the church at Cheney. Evangelist McConnell is reported as now holding a meeting there.

Dean Avenue Church, Spokane, is rejoicing in the splendid ministry of J. W. Allen. They have just received one of the best families from the church in Tacoma. The Spokane Central will open the auditorium of their fine new church Dec. 6. They will have one of the very best church buildings on the coast.

A ladies' aid society was organized at Oakesdale in October and they are doing good work.

The ladies' aid at Rosalia have over \$100 in the fund for procuring new pews for the church.

Neal McCallum has secured a house in Tacoma and will move here about Dec. 1. He and his family will be a good addition to the Christian forces of the city. Bro. McCallum comes here that his children may have the advantage of our excellent schools and with the hope that his own health may be restored in the mild and even temperature of Puget Sound.

Sunday, Nov. 22, was a record-breaker in Tacoma church work; 21 additions to the First Church at regular services, and the largest audiences that I have had in this city. Every department of the church is prospering.

Tacoma.

MORTON L. ROSE.



Kentucky.

Joe Severance, Newtown, has been called to the Middlesborough church for 1904, and the secular papers indicate that he has accepted. Middlesborough needs a good man.

W. M. Baker, who has done a most successful work at Glasgow for several years, is reported to have accepted a call to Meridian, Miss. Sorry to give up Brother Baker and his excellent wife. He will do good wherever he is.

E. J. Willis was at Versailles on a recent Sunday, and on Dec. 6 Flournoy Payne preached there. Both are good men and either would be useful with the Versailles people.

Harvey B. Smith, who has preached here (Sulphur) for a number of years, has resigned and will probably go to Princeton for all his time. New Castle has had his services, a part of the time, and both churches regret to give him up.

Geo. W. Nutter, who has served the Millersburg church for several years successfully, has a number of calls for next year. Some of the most inviting are out of the state. We ought to keep him here. He belongs to Kentucky and we need him.

Geo. H. Farley has been preaching most acceptably at Burgin during the past year, and the church earnestly desires to retain him. They have called him for three Sundays and some congregation in reach of Burgin can get a good man for one Sunday by taking prompt action.

A. T. Felix, who has been preaching at Springfield during the past year, will remain there half his time and give the other half to Bardstown. Both are mission stations of the state board. Brother Felix is a fine young man and we hope for a good year's work in these important towns.

The Shelbyville meeting, in which J. J.

Haley helped for twelve days, was continued by H. D. C. MacLachlin for a week. At last report 52 had been added. By the way, Brother Haley is to go to Seventh Street Church, Richmond, Va. He has been very popular at Cynthiana for years and is a strong preacher.

J. J. Cole, the minister at Lebanon and Campbellsville, has married. His bride is a Corbin lady. Brother Cole expects to change his field the first of January and can be had by some church or group of churches in this state.

J. K. Osborne, our Harlan county evangelist, has suffered the loss of his eldest daughter. Her parents and husband will have the sympathy of a large circle of brethren and friends.

The Erlanger house will be dedicated in a few weeks. The house cost over \$6,000 and Erlanger is one of our mission stations.

Ernest W. Elliott, Eminence, is at Athens, Ala., in a meeting. Have not heard what the results to date are.

The receipts from the November offering for Kentucky missions are just fifty per cent greater than those of last November. The gain is in increased offerings of contributing churches and in gifts from churches that did not send an offering last year. We have every reason to expect a substantial advance over the past successful year. We urge all our friends to remit promptly during December. We ought to make a new record in December receipts; we have made such for November. Prompt remittance from the congregations known to have taken the offering will insure this.

H. W. ELLIOTT.

Sulphur, Ky., Dec. 3, 1903.



Los Angeles Letter.

Three new churches have recently been organized in "our Italy." R. A. Hopper has started a new congregation at La Habra. A new church house is being erected at that center. We are the first on the ground. Cal. Ogburn has effected an organization at Ocean Park, a suburb of Santa Monica. J. R. Speck has enlisted a number of Disciples at Sawtelle, a village between Santa Monica and Los Angeles. He will minister to them till they are strong enough to employ a pastor.

J. P. McKnight, for several years the successful pastor at Oskaloosa, Ia., is in southern California for the health of his wife. It is hoped he may be located in one of our vacant churches.

J. M. Philput is in Los Angeles for a few days on his way to Phoenix, Ariz., where he will spend the winter recuperating his health. It is expected that he will be so charmed with this great southwestern portion of the United States that he will make his future home in these parts.

Grant K. Lewis, our general secretary for southern California, is assisting the Phoenix Church in a series of evangelistic meetings.

L. O. Newcomer, of Glendora, has recently held a meeting at Bisbee, Ariz., where an organization of the Disciples of the Master was effected. Brother Studley, who works in the mines, will minister to them till they are strong enough to support a pastor.

The churches at San Bernardino and Covina both have church houses in process of construction. It is expected that both houses will be finished and be ready for occupancy within a few weeks. They will add to the effectiveness of our congregations in both those places.

The First Church of this city will inaugurate a new work in the southeastern part of the city Jan. 1, 1904. A large, commodious and well located hall has been rented and money subscribed to support a pastor who will be put in the field, Jan. 1. The church owns a splendid lot upon which it is expected a building will be erected within the next year. This is a splendid locality, and it is hoped that there will be a prosperous church here within a short time.

The First Church is also engaged in the work of raising money for the purpose of securing a pipe organ for its auditorium. It is believed that this will be done in the next few months.

If you have any trouble with lamps—any trouble whatever—send for my Index.

I know of no lamp-disease that it does not cure immediately.

Costs nothing.

MACBETH, Pittsburgh.

W. E. Crabtree, of San Diego, is assisting the Redlands church in a series of evangelistic meetings. At last reports there were several accessions to the working forces of the Redlands church. This is a rapidly growing congregation. It has started a mission in a desirable suburb of that beautiful city.

Our work prospers in every direction. We thank God and take fresh courage and push onward.

Los Angeles, Cal.

A. C. SMITHER.



New Brunswick and Nova Scotia.

While the work in these provinces does not show any startling progress, yet it plods along in the right direction and all the churches show a healthy spiritual life. Since we last reported, one church building has been dedicated to the Master's use under the auspices of the board, and as a result of the faithful and effective work of its evangelist, J. W. Robbins.

Less than five years ago the church at Nauwigewauk, comprising about eighteen members in all, decided that they would have a church building of their own, and with sturdy faith and independence they shouldered their axes, and went into the forest and cut the timber for the new church. From time to time when a day could be spared from the strenuous labor of the farms, they have sawed the lumber and framed the building, until now that it is completed, every rafter, joist and shingle speaks of loving Christian labor for the Master. They have asked no help from others and the house represents to them the labor of their own hand, and they love it the more on this account.

On November 22 it was dedicated, Brother Robbins preaching the sermon and leading the services, and two days later three were added by baptism to the membership. Further additions are expected.

These fruits of our labor encourage us to keep on hoping that at some time in God's future the larger results may come to us. We are away east here far from the heart of our movement, and get only faintly the benefit of its pulsation, but we glory in its vigor and gladly, though at times sadly, contribute to the numbers and brains of that movement.

We need all such so much at home in order that the radical and reasonable plea for Christian union may be strongly presented to our people.

We can see it coming with eye of faith only, in these provinces, and continue to hope, trust and work.

L. A. MILES, Sec. Mission Board.



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Correspondence

Kansas City.

SOUTH PROSPECT FREED FROM DEBT: HOW IT WAS DONE.

The brethren who knew of the great struggle of this church against a mortgage will be glad to know that we are free from debt, and the first to fall in line with the Detroit resolution to pay all indebtedness on the churches before our centennial celebration.

As this was in many respects the best work I have seen done on a church-debt payment, I feel disposed to give some details of its special features, hoping it may be of benefit to some who are struggling against that most discouraging of all problems, an old church debt.

Fifteen months ago I came to South Prospect and found the congregation greatly discouraged. It was manifest that if a work be done in any way commensurate with the opportunities of the field the mortgage must be paid; to do this the congregation would have to be inspired and made to believe it could pay it, and then induced to do it. Along these lines I set to work.

The mortgage was \$5,000, with about \$500 floating indebtedness, including interest. We soon decided to pay off the latter, with \$1,000 on the mortgage, and this was done last November. The Sunday the announcement was made that \$1,000 had been paid, the congregation voted to pay the whole remaining mortgage of \$4,000 the next November, i. e., the present month. At once we began planning and praying to that end. My desire was that each member have part in this fellowship, that all might rejoice together when it was accomplished, and this was kept constantly before the people with splendid results. All the year our motto was, "This one thing we do," pay off our church debt. To that motto we talked and prayed, both in public and private.

We soon began to enlist the separate organizations, securing the promises of a definite amount to be pledged on the first Sunday in October, the day on which the effort for

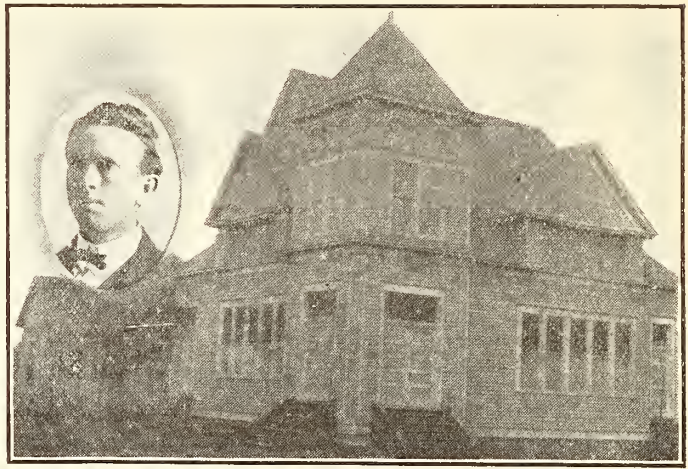
pledges was to be made to the congregation. A number of individuals were also seen as to the amounts they would give. Prof. A. F. Smith was chosen to make the appeal for pledges and have general supervision of the whole work of raising the money, and he was to choose such helpers as he might need. Everything was in readiness when the time came to take the pledges. The ladies' aid pledged \$500, Sunday-school, \$400, C. E., \$150, the young men's club, \$100. Every dollar of these pledges was paid. Then individual pledges were taken that were so generous that we were all surprised and delighted.

The outside solicitation among the other congregations was the greatest task. South Side Church sent \$60, West Side \$40, and Hyde Park \$25, thus relieving us of that work in these congregations. All the pledges above \$100 were R. A. Long, \$275, Dr. I. M. Ridge, \$250, Judge Orear, \$200, F. M. Lowe, \$200, D. O. Smart, \$100. During the entire campaign the cash collections in the Sunday-school never fell below \$30 a Sunday; once it reached \$83, and the last Sunday it was \$150.73. This indicates the great interest felt in the work. I have never seen such an intense interest so long sustained.

So South Prospect is for the first time in her history free from debt. With an open field to labor for the Master, we are expecting great things. Rejoice with us. We are planning a jubilee to celebrate our release from debt. When you are in the city come to see us at South Prospect.

Kansas City, Mo.

J. J. MORGAN.



The New Christian Church at Smithville, Texas, Dedicated Nov. 29, and its pastor, E. J. Bradley. The dedication address was delivered by Bro. McPherson, of Waxahachie, Texas.

Remarkable Revival with Home Forces.

It is so seldom that we hear of a protracted meeting held by a local minister with home forces resulting in over one hundred additions that the following facts will be interesting.

Samuel M. Bernard, a true blue Kentuckian, graduated from the College of the Bible of Kentucky University in 1895, being but 21 years of age. For five years he served the Parkland Church, Louisville, Ky., leaving it 150 members stronger than he found it. Boulder, Colorado, heard of Brother Bernard and extended him a unanimous call. He accepted 11 months ago and has been wonderfully blessed in the short time he has been in this University center—177 having been added, making a membership of 450. In a recent revival conducted entirely with home forces, there were 107 additions. The following points go toward explaining this splendid victory and will afford useful hints for others:

1. *A Liberal Spirit.* A union revival had been held in October, in which our people stood little chance. A Baptist evangelist preached in three denominational churches, declaring only repentance toward God and faith in Jesus Christ. Our minister attended, prayed, worked, kept sweet. As soon as the meeting closed, he opened operations in his own pulpit, having the friendship of saint and sinner.

2. *The Old Jerusalem Gospel.* Or, we might say, the Antioch gospel that knows no name but the divine was preached fearlessly and lovingly. The people left the Baptist and Methodist revivals and came to hear the old truth preached without fear or favor.

3. *Personal Work.* At 4 P. M. each day in the minister's parlor the leading workers met, discussed the cases of those almost persuaded, prayed, went forth and won souls.

4. *Uncle Sam's Aid.* Every Friday night before retiring the minister would write letters to those almost persuaded. It is wonderful what good results came from the few cents thus expended.

5. *Local Helps.* Livery rigs, printer's ink, local singers were used freely and profitably.

6. *Perseverance.* Many said, "Let's quit" at the end of the third week. The preacher said, "No, there are victories ahead." The people followed his determined lead through four snow storms, foot-ball victories, strike excitement and other hindrances. At times the house, which seats 550 and can accommodate 600, would not hold the people.

7. *God's Help.* God's spirit was honored in every meeting and in private prayer. Thus the revival came down from heaven.



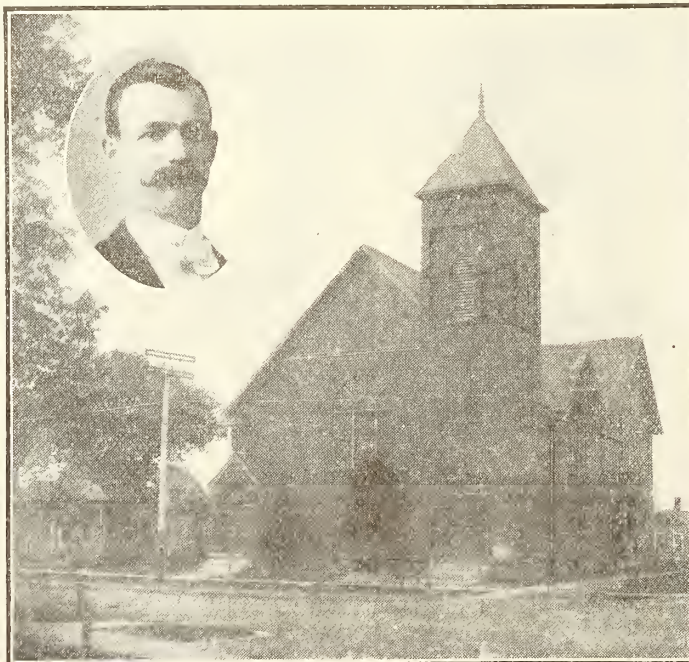
Cuba as a Winter Resort.

Have you thought of it? Low round trip tourist rates to Havana, via New Orleans. A visit to the two most interesting cities in the south. For illustrated literature, and full information, write J. H. Lothrop, General Agent, 903 Olive St., St. Louis, Mo.

The church at Grand Island, Neb., which was destroyed by fire last March and since rebuilt, more beautiful and substantial than before, was dedicated Oct. 11 with most excellent services.

The building has an auditorium with a large gallery that extends nearly around the room, a study, class room, parlor, lecture room, kitchen, dining room, reception rooms, closets, and is supplied with city water and gas. It is heated by hot-air furnaces and will accommodate an audience of six hundred, with sliding doors closed, and over eight hundred when open. It has an incline floor and the best of church pews. The building is of brick, with brownstone trimming and beautiful art windows. It cost about \$20,000 and is located in the best residence part of the city.

The amount needed to cover balance due on the property was quickly raised in cash and good pledges. Bro. J. W. Hilton, of University Church, Bethany (Lincoln) Nebraska, assisted the writer and was truly a master of the ceremonies.



Christian Church at Grand Island, Neb., and its pastor, Z. O. Doward.

Ohio's Capital.

About fifty of the leading pulpits of this city were occupied yesterday by representatives of the Anti-Saloon League and it is certain that a great deal of good was accomplished, looking to some needed reforms in this fair city, which is so under the domination of the saloon. It was stated by the gentleman who filled the pulpit of the Central Church that more than half of the townships in this state are now under local option, and have voted the saloon out. There will be an effort to have the coming legislature enact a ward option law, by which it is hoped to reach the larger cities in the state, and by driving the saloons out of the residence sections of the cities hasten the day when in every ward the abominable traffic will be a thing of the past. This beautiful city is as completely under the sway of the liquor business, with all its attendant evils, as any city I ever saw. From the top of one of the buildings, at a corner of two of the most prominent business streets, there flashes out nightly, in brilliant electric lights, the advertisement of one of the prominent breweries. Men, women and children cannot but notice this display, and its evil effect is obvious. The Christian people of this land should arouse themselves and do all in their power to save especially the youth from the fearful consequences of strong drink.

President Hunt, of Dennison University, delivered a magnificent address yesterday afternoon before about five hundred young men at the Young Men's Christian Association rooms on "The Young Man and the Problem of the Saloon." The address was treated under three heads: "The Problem of Personal Liberty;" "The Economic Aspect of the Saloon;" and "The Social Aspect of the Saloon." No young man could hear a lecture like that and go away with any other thought than that the saloon has not a single argument in its favor, but is an evil in every way and a menace to our country.

I have been having some delightful experiences in raising missionary money. This church was apportioned \$50 for state missions. We raised \$60. Our Bible-school was apportioned \$15 for Boys' and Girls' Rally Day. We raised \$30. These sums are more than double the amounts of last year. We rejoice exceedingly and hope to see the old Central soon a living link church in both the foreign and home societies.

On the evening of Nov. 12 the Central Church gave the preacher and his family a most hearty and enjoyable reception. This function had been delayed on account of the failure to be earlier settled in our home. The lecture room of the church was thronged with people. The preachers of our other three churches were present and made happy addresses, as was also Mr. Dimmick, of the Wesley Chapel. Brother Williams, father of our E. T. Williams, of China, gave a history of the organization of the church. Brother Strickler spoke of the present condition of the church, and the writer, in his response to all the addresses, as to the future of the work. There was music by our splendid choir and an orchestra; readings by some talented elocutionists in the church, and finally some delicious refreshments.

The writer was the guest of our Bible-school superintendent, Brother Bassett, at the annual banquet of the Columbus Bible School Association, held on the evening of Nov. 9 at the Busy Bee restaurant. Covers were laid for about 150 people. After the feast of good things and the reports of the association for the past year, the principal address was delivered by Mr. Ernest Bourner Allen, the eloquent preacher of the Washington Street Congregational Church, Toledo. It was a manly appeal to the teachers and officers present to recognize the authority of Christ; to endeavor to acquire a more perfect knowledge of the word of God, and to seek such a spirit-filled heart and life that their influence would be felt more and more upon the youth of the land.

The Central Church is expecting to enter upon a protracted effort in January, with Mrs.

Princess Long to assist in singing. We hope for a good meeting.

The campaign that is on for the increasing of the circulation of the CHRISTIAN-EVANGELIST is worthy the support of all our brethren. We have a large subscription list in Columbus and hope to very greatly increase it this next year. No Christian home should be without a religious paper, read carefully week by week. Here's hoping that the CHRISTIAN-EVANGELIST may double the number of its readers in the year of grace 1904.

WALTER SCOTT PRIEST,

Columbus, Nov. 30.



Church Building in Arkansas.

Several good buildings have recently been erected in the state or are in process of erection. Fayetteville led off some time ago with a good house suitable to their needs. Ft. Smith will follow with what will be one of the

best in the state. Texarkana is finishing a \$20,000 house, just across the line on the Texas side. This will be ideal in its appearance, auditory excellence, convenience, etc. Its extreme floor extent will be 55 by 100, with basement under the entire building. It will be provided with furnace, kitchen, parlors, robing rooms, class rooms, etc. We have never seen a house of worship better planned. Little Rock will follow with an excellent house. Pine Bluff is planning improvements. Jonesboro is building on a scale commensurate with the growth of the city. Hot Springs is looking toward a down-town location with a good house. DeQueen is building on the best site in town, and they will have a good house suited to their needs. Antioch (P. O. Tull) is building a good country church. It is in a good neighborhood. Biggers, a new town, on a new road between Hoxie and Cape Girardeau, Mo., has built a new house, the first in town. These are all important enterprises.

E. C. BROWNING.

Past, Present and Future History of the World



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Northern California.

Of course as we have just closed the books for November, we are able to say what we have receipted for during the month. We are extremely gratified to be able to say \$1,562.90 or a little more than three times our November receipts last year. Just one half of our churches heard from and one-half of these have only partially completed their offerings.

Yes, thank you, California is going to take her place up next to the band wagon, right at the head of the procession.

Selma has set the pace at \$1.50 per member. Sacramento comes in second with \$1.25 per member. Then Fresno, Acampo, Corralitas and Healdsburg are following with \$1 per member. This, when we think that last year Madison headed the list averaging 77 cents per member, means progress.

Now for downright hard work. Let us plan for more evangelistic energy and win this country for Christ.

A. C. McKeever is in a meeting with his home congregation, Fresno. The first four days reported twelve added.

The two Platts closed a two weeks' meeting at Selma with eleven added.

R. L. Johnson was getting a good start in the Fowler meeting when he received word that his residence and entire contents were burned. He asks for, and I am sure can have, all our prayers in his behalf.

Ernest Thonquest is in a meeting with J. W. Webb at West Park; three added at last report.

R. L. McHatton closed a good meeting at Healdsburg with five confessions, all young men and women, and is now in a meeting at Lakeport with good audiences.

J. M. Gallahorn and J. A. Carroll closed last week at Geyserville with six added, and are now in a meeting at Alexander Valley with four added the first week. We feel sure a pastor will be called at the close of this meeting.

Mrs. Clara H. Hazelrigg and daughter are to begin at Stockton, Jan. 3, and we look for good results. From there to Napa and we hope to keep them busy as bees for six months anyway.

A paragraph in these letters sometime ago relative to opportunities for homes near Corn-

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ing, brought Bro. C. L. Hatch there several inquiries.

We shall visit Corning next week to inspect a body of 2,500 acres of land very carefully and if as represented will arrange for the planting of a Christian colony at the earliest possible moment.

W. W. Pew and wife at Oraville are open for a few nearby meetings in the interest of the building fund at Oraville. This is an important county seat and we need a property there as the first step for successful work.

One year ago we did not have a handful of dirt at Richmond, the new manufacturing city eight miles from San Francisco. Now we have \$1,200, worth of dirt and a \$1,200 house and only \$740 of debt. That is progress also. Worshipping there is a congregation of 25 members: a Bible-school of 30, a Christian Endeavor of 18 or 20, a Junior and a Ladies' Aid. Eighteen months ago there was no one living on the site of Richmond; now about are about 300 children in the public school and 1,800 people living within three-fourths of a mile of the new church.

If one "Rev." R. E. Stanley claiming to be from Tennessee or Arkansas, shows up, you will confer a favor by notifying the sheriff of Contra Costa county, Calif., who has a warrant for his arrest. He professes to be a Christian preacher, is of good address and probably left the state via, Los Angeles and the south east. If he presents a letter with my signature, no matter to whom addressed, please take it up and send to me. J. P. DARGITZ, Cor. Sec.

Healdsburg, Nov. 30, 1903.

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Marriages.

PARSHALL-BRANDLE.—Married, near Sigourney, Iowa, Nov. 26, 1903, C. H. Strawn officiating. Mr. Grant Parrshall, of Eau Claire, Mich., to Mrs. Ida M. Brandle, of Sigourney, Iowa.

HARRIS-FRANCE.—Married at Herrington, Kan., Nov. 24, 1903 A. L. Harris and Ruth France, F. M. McHale officiating.

McBAIN-CONNORS.—Married at Cando, N. D., Nov. 30, Alex. McBain and Miss Ida Connors, both of Dash, N. D., K. W. White officiating.

JENKINS-OLSON.—Married at Cando, N. D., on Thanksgiving Day, Homer Jenkins and Miss Hannah Olson, both of Zion, N. D., K. W. White officiating.

ANDREWS-CARR.—Married at Newkirk, Okla., John E. Andrews and Miss Nellie Carr, Rev. F. D. Wharton, pastor of the Christian Church, officiating.

Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

MILLER.

Little Essie Miller, aged 5 years, died November 18, 1903. She was burned to death by clothes catching fire, one of the saddest sights I have ever witnessed. I was called to the home of the sorrowing parents to try to comfort them. The mother is a member of the church, living five miles in the country. D. E. PALMER.

WRIGHT.

My father, A. Wright, passed away this morning at Atlanta, Ill. A consistent Christian, he looked forward to dissolution as a glad release. Among his last words were, "I would be so happy if I could lay this body down and be at rest." He was a lifelong reader and friend of the CHRISTIAN-EVANGELIST from its earliest struggles. J. H. WRIGHT.

HASTINGS.

Mary, the little daughter of Bro. H. H. and Sister Lou Taylor Hastings, of 5251 Terry ave., St. Louis, died, aged 1 year 10 months and 7 days. Brother and Sister Hastings feel most deeply their loss, but as Christians they are comforted by the certainty of joining their loved ones in the sweet by and by. The father and mother have the sympathy of many friends. SAMUEL B. MOORE.

COFFIN.

Orvie J. Coffin, born in Fairgrove, Mich., September 24, 1873, entered into eternal life November 2, 1903. He was a charter member of West Bay City Church, which he served as elder and trustee since the organization. He was loved by all for his kindness and sacrificing spirit, being at all times ready to deprive himself for the cause of Christ. The church, mother and wife mourn their loss. A. IMMANUEL ZELLER.

West Bay City, Mich.

WELLS.

Alice Louise, the daughter of Mrs. Ida Wells, was born in Waverly, April 6, 1887, died at Jacksonville, Ill., November 25, 1903, after an operation for appendicitis. She accepted Christ at the early age of ten, and has since lovingly served him. Funeral service was conducted at Waverly by Brother Lyman, of Springfield, assisted by the writer.

Waverly, Ill.

SCHAEFFER.

Jennie Schaeffer fell asleep November 10, 1903, at Hiram, O. She was born at North Jackson, O., September 29, 1841. Her life's last energies were given to Christian work. She loved young people, and the influence of her Young Men's Bible Class is a precious memory to many a Hiram student. She was a woman of native culture and spiritual refinement. J. E. LYNN.

Springfield, Ill.

CAMERON.

Mrs. Helen Glegg Cameron departed this life at Ulysses, Neb., November 21, 1903, nearly 82 years of age. She was born at North Jackson, O., September 29, 1841. Her life's last energies were given to Christian work. She loved young people, and the influence of her Young Men's Bible Class is a precious memory to many a Hiram student. She was a woman of native culture and spiritual refinement. W. A. BALDWIN.

WOODSIDE.

Sister Mary Isabelle, wife of Brother William L. Woodside, was called to her final reward, October, 1903, at the age of 64. She was born in Monroe county, Indiana, in 1839, and came, with her father, Mr. Frits, to this county in 1848. She was a school-mate of Mrs. J. H. Garrison, and Brother Garrison has been in their home frequently. She was a Christian for more than fifty years. She was beloved by the entire church and community. Great throngs of people attended the funeral services held in the church by the pastor. W. H. WILLYARD.

La Harpe, Ill.

EWERS.

Mrs. Adaline E. Ewers (nee Betz), wife of James F. Ewers, one of the elders of the church at Sheridan, Wyoming, fell asleep in Jesus, November 19, 1903, aged 25 years and 1 month. She was born in Butler, Bates County, Mo., where she resided until about two years ago, when she removed to Sheridan. She joined the M. E. Church at the age of sixteen, but when the Christian Church was organized at this place, she united with it. She leaves a babe less than two weeks old, besides a grief-stricken husband, parents brothers and sisters. The funeral services were conducted by the writer in the new church building which she had so earnestly worked for and prayed to see completed.

F. E. BLANCHARD.

ETTA (MORGAN) BELLOWS.

Etta Bell Bellows died at her home, near Fort Scott, Kan., November 6, 1903, being 43 years of age. She was the wife of Edward Bellows, and daughter of Mr. and Mrs. W. A. Morgan. Besides her husband and two children, and father and mother Morgan, she has four brothers and two sisters who mourn her loss—F. A. and O. T. of Chicago, Leslie W. of England, Elmer of Carlisle, Iowa, Clara G. Wilkinson and Alice M. Wickizer. Funeral services were held at her home, after which the body was taken to Des Moines for burial, where she was laid beside the grave of a little daughter. Early in life she became a Christian. A faith both strong and beautiful was hers, and emanating from her was

ever an influence inspired and sanctified by truth. Not a moment's warning was hers, and she needed not to know, for she was ready, her house in perfect order. Seized with a sudden sensation of weariness, they laid her down. The eye of mental vision had closed to earthly scenes. A few hours her spirit lingered in the clay tabernacle, then winged to immortal scenes where God clothed her with a body that pleased him. For more than thirty-five years this family circle of father and mother Morgan has been unbroken. As parents, they lived for their children, and they have lived to realize the saying, "They shall rise up and call them blessed." To them in their California home, though amidst the floral gardens and ocean breeze, this sorrow and darkness falls none the less with its awful weight. May a kind Providence, who giveth liberally, send grace sufficient for the hour to those who shall miss her most. D. A. WICKIZER.

IRWIN.

Robert W. Irwin, remembered by the ministers of Illinois especially, followed into the unseen his faithful wife, November 14, 1903. He fell asleep at the house of his adopted daughter, Mrs. A. L. Smyers, Des Moines, Iowa. Uncle Irwin was born February 15, 1819, and was, therefore, in his 85th year. He had been a member of the Christian Church for over seventy years. His home, at Belles Plaines, Ill., was open to every lover of Christ for almost a half century. He was a quiet man, and made no pretensions to publicity, but his joy was in serving quietly in every way that would further the cause of Christ. Many will be saddened when they hear of his death, but will rejoice in the triumph of the loving faith in Christ. I. N. McCASH.

McKINNON.

Mrs. Mary Eleanor McKinnon (nee Chambers), wife of Angus McKinnon, former principal of the commercial department of Drake University, and editor and manager of the Christian Century, died at Des Moines, October 28. Mrs. McKinnon submitted to a surgical operation for appendicitis, which proved fatal. She was the youngest of three children born to J. W. and Mrs. Mary A. Chambers, William, of Minneapolis, and Mrs. Grace Howe, of Los Angeles, brother and sister, survive her, as does her father, also. She was graduated with high rank from Drake University in the class of 1895, taking the degree of A. B., and was married June 27, 1895. She leaves her husband and son, Wendell, six years of age. Mrs. McKinnon inherited from her mother the strong intellectuality of the McCulloughs and Maxwells of her native state (Indiana), and the practical traits of her father. She enjoyed everything that was pure and noble; was discriminating in her tastes; showed a lofty order of culture in literature, art and religion. She was a general favorite in university circles throughout her whole college course. Her religious life was calm, prayerful, rich, and deeply entrenched in the love of God. While unemotional, seemingly, it had the fervor of a conscious, covenantal and spiritual union with Christ whom she loved. The last days of her illness were made luminous by her abiding faith. She rested in hope that whether she lived to reign as queen in her home, or fell asleep, she would never be separated from the heavenly Father. The services over her remains were held in the University Place Christian Church, and were attended by throngs of sorrowing classmates and friends. A host of absent ones, widely separated, will be saddened by the news of her demise. The church is enriched by her memories; the college adds one more to the roll of the permanently absent. I. N. McCASH.

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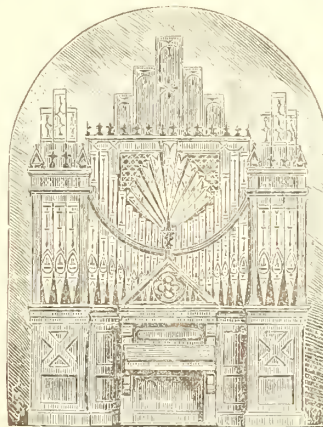
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Evangelistic

Additions Reported Last Week.

Baptisms.....	1,457	2,416
Letters, and statements.....	372	510
Denominations.....	82	169
Total.....	1,911	3,095

On the left is last week's report, on the right is this week's report.

M. L. BUCKLEY.

Harrison, O., Dec. 3, 1903.

Special dispatch to the CHRISTIAN-EVANGELIST.

Warrensburg, Mo., Dec. 6.—The Wilson-McVay meeting has closed; 167 additions, 106 confessions, 20 from the denominations; others reclaimed and by letter. Great meeting in every way.—H. A. DENTON, pastor.

ARKANSAS.—Springdale, Dec. 1.—Please report the organization of a congregation at Summers, Washington county, Nov. 29 with twelve members; two were from the Baptists. Most of the little flock have never before had church privileges. The work is doing well at Springdale.—DAVID TRUNDLE.

CALIFORNIA.—Fresno, Nov. 29.—Chapman and Watton closed a two weeks' meeting here last Sunday night. Brother McKeever and the members of his congregation cooperated, and at the close Brother McKeever began a series of meetings in the Christian church. Eighteen added to date; five this forenoon. Prospects are encouraging, although the weather is foggy and disagreeable for this climate. Brother McKeever, as pastor at Fresno and as president of the state board, is doing a great work in California. He is growing in strength and spirituality as the year comes to a close. JOHN BALINGER.

Lakeport, Nov. 30.—The meeting is a week old; six confessions and five other accessions.—R. L. MCHATTON.

COLORADO.—Canon City, Nov. 30.—Two confessions here last evening.—WALTER KLINE.

GEORGIA.—Quitman, Nov. 27.—I have been with the brethren in this enterprising town of southern Georgia for the past week. I have held them a number of meetings in years past and my call on this occasion was for the purpose of encouraging and strengthening the church, which is about to lose Bro. J. F. Berry, who for more than fifteen years has been its main stay. We have some most excellent brethren here, men and women, whose characters are second to none in the community and who feel now that arrangements must be made in the near future for regular pastoral work.—T. H. BLENUS.

ILLINOIS.—St. Marie, Nov. 30.—I have moved here recently, and there is no Christian Church here at this time, but we have a fair chance of getting one soon. There is a Baptist Church here, but they have all gone to wreck. I have preached two or three ser-

mons in their house, and they are now willing to turn over their house to us, and I will make preparation to organize soon.—D. L. PIERCE.

Petersburg, Dec. 1.—We have had 14 additions to this congregation during the month of November; 12 by baptism and 2 by statement. We are planning for a meeting in January.—W. M. GROVES.

Chicago, Nov. 30.—We have had six additions at the Chicago Heights Christian Church since last report; three by letter, three by primary obedience. The work moves very acceptably. We will begin a revival meeting soon.—H. E. TUCKER.

La Fayette, Dec. 3.—Meeting three days, and two confessions. Pastor E. A. Cary is doing the preaching.—GUY B. WILLIAMSON AND WIFE, singers and helpers.

Lawrenceville, Nov. 28.—We closed a successful meeting Nov. 23 with 20 additions. Wm. Oeschger, the minister of the Vincennes church, did the preaching. Brother Oeschger combines the fervor of evangelism with the culture of elaborate and technical scholarship. He is free from cant and rant. He preached the simple gospel with eloquence and enthusiasm. He is an ideal gentleman, as well as a preacher of great and growing power. The writer is assisting in a meeting at Vincennes.—L. H. STINE.

Waukegan, Dec. 3.—Have just closed a short meeting here with 8 additions; 2 baptized, 1 from Methodists and 5 by statement. This makes 24 additions to the church since I commenced the work here. We expect to resume the meeting after holidays.—J. H. SMART.

Newman, Dec. 2.—Nine confessions and one by letter in past two weeks. When sermons fail, Bro. J. G. McNutt's personal work wins. Newman is preparing to build.—WILL F. SHAW.

Paris, Nov. 30.—Just closed a four weeks' meeting at Big Creek, 10 miles southwest of here, with 57 added. Will build in the spring. When fully on its feet, this congregation will be in touch "all round the world." Bro. N. S. Haynes got his wife out of this band. Church is in good spirit. This has always been an "anti" church.—N. J. WRIGHT, Evangelist.

Cuba, Nov. 30.—Our meeting is one week old, and the writer is speaking to large houses. Prof. C. E. Millard, singing evangelist, is with us. His sacred pictures on the screen are very fine and a high order of art. Last evening he gave the "Holy City" to a great house, and pictures and song were very impressive and beyond description. This will be his address for two weeks more. We are looking and praying for a great ingathering.—A. L. FERGUSON.

Camp Point, Nov. 28.—Our six weeks' campaign in Kansas City, Kan., closed with 67 accessions; 15 of these go to the Central and 52 to the North Side. The meetings on the North Side are being continued by the pastor, Bro. C. P. Smith. We go next to Maryville, Mo. Brother Sprague will sing.—R. A. OMER.

INDIANA.—La Fayette, Nov. 23.—There have been 13 additions to the First Church of this city since my last report; nine by letter and statement, two from the Quakers, two young men by confession and baptism, one being from the Episcopal Church. Every department of the work here is growing and our audiences increasing.—C. H. TROUT, pastor.

Walcott, Dec. 3.—The church has paid off a debt of \$550 this last summer, and has just completed decorating the building. The money for paying for the decoration has been raised by the ladies' aid society; \$25 was placed in their treasury from lectures by the pastor.—EDWARD OWERS, minister.

Frankfort, Nov. 30.—We have just closed one of the most successful meetings ever held in the history of the First Christian Church of this city. Our pastor, T. H. Kuhn, did the preaching, and F. C. Huston, of Indianapolis, had charge of the music. There were 75 accessions during the meeting, making more than 100 since Brother Kuhn began his work with us last March. The great plea of the Disciples was never more powerfully, logically and eloquently presented to the people of Frankfort than in the fifty masterful sermons and special addresses delivered by Brother Kuhn during the meeting. The business men's meeting was one of the unique and most interesting features of the meeting. Through the personal influence of Brother Kuhn all business was practically suspended and business places, including the twenty saloons, were closed one afternoon between the hours of three and four, and seven and eight-thirty o'clock, that they might attend these especial services. Some of the business firms, with their entire force, attended in a

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The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath, and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefitted by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I got more and better charcoal in Stuart's absorbent Lozenges than in any of the ordinary charcoal tablets."

body. About fifty, bartenders attended these meetings. These meetings, with the special addresses of Brother Kuhn, became the comment of the city. We confidently expect great things in the near future.—Q. A. KENNEDY, Pres of Board.

Elwood, Dec. 5.—Closed the first week of a glorious meeting with forty added—nearly all heads of families and leading citizens. Expect over 100 additions. Jas Small, that genial and princely evangelist, is at the helm. Miss Una Berry, of LaFayette, Ind., leads our song service. She is a gifted soloist. Crowds growing, interest deepening, scores under promise and conviction. Pray for our abundant success.—L. C. HOWE, pastor.

Marion, Dec. 5.—The sixth week of the S. M. Martin meeting with the Tabernacle Church. We have in all 50 additions. Meeting continues another week.—E. L. FRAZIER.

IOWA.—Odell, Nov. 30.—One by letter last Sunday. Offering for Sunday morning amounted to about \$200. This will clear the building of all debt. This is a splendid people.—H. JAS. CROCKETT.

KANSAS.—Stockton, Nov. 28.—The Church of Christ here just closed a four weeks' meeting held by Evangelist Clarence A. Hill and wife. This was considered the best meeting ever held here. Brother Hill is a great preacher, a deep, earnest Bible student. Because of his sermons the Church of Christ has more friends now than ever before. Mrs. Hill wins many to Christ by her songs. She is the best personal worker we ever had among us. We had in our meeting 15 accessions as follows: six baptisms, five reclaimed, two from Baptists, a minister and his wife, two by statement. We are now in a meeting with them at Plainville, Kan.—A. R. POE, pastor.

Asherville, Nov. 30.—At the Fair View church, ten miles from here, where we labor half time, we closed a three weeks' meeting last evening with six additions; three by baptism and three by statement.—F. A. EMERSON, pastor.

Glasco, Nov. 28.—I visited Milfordale, Bro. Eli Walker's charge, and preached two evenings and took one confession. This is the

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field where I labored five years, some five years ago. Brother Walker is doing well.—J. N. BEAVER.

Dodge City, Dec. 2.—Our meeting continues with increasing interest. Seven added and an old serious difficulty adjusted to the satisfaction of all concerned. S. S. McGill is the efficient minister here.—T. L. NOBLITT.

Salina, Dec. 1.—Twenty-seven additions at our regular services since last report.—DAVID H. SHIELDS.

Coffeyville, Nov. 25.—I preached five nights last week at Coodys Bluffs, I. T. There were four confession.—W. F. FLOWER.

MICHIGAN.—Adrian, Nov. 29.—Our protracted meeting closed here on Nov. 18 with eight more baptized and two received by statement, besides those previously reported. I preached the Thanksgiving sermon at the union Thanksgiving service.—B. W. HUNTS-MAN.

MISSOURI.—Butler, Nov. 30.—Three added yesterday holding letters from Adel, Ia.—E. H. WILLIAMSON.

St. Louis, D. C. 1.—The Fourth Church has just closed a meeting in which 18 were added. F. G. Tyrell did the preaching. There have been four added at prayer-meeting and regular services since.—E. T. MCFARLAND.

Kirkville, Dec. 3.—There were four additions to the church here last Sunday.—H. A. NORTHCUTT.

Belle, Nov. 30.—Started meeting at Belle; three services and twelve additions; house crowded. Hope to have a great meeting.—R. B. HAVENER.

Edgerton, Nov. 30.—We are in a fine meeting here; two weeks and 23 added; 18 yesterday. We continue.—JNO P. JESSE, evangelist.

Alexandria, Nov. 30.—The meeting here has been running three weeks. Twelve additions up to date. Brother Ingoto, of Canton, preached four nights last week with ten additions as the result. He will return to-night to remain another week. We are expecting great things.—S. D. SEYMOUR.

Clinton Nov. 30.—Closed meeting last night. Fourteen additions yesterday; thirty-five in all. I consider this one of the best meetings I ever held, not of course as to the members, but as to what I feel meets the need of the church and the country. I begin a meeting at Hillsboro, Texas to-morrow.—F. O. FANNON.

Savannah, Dec. 5.—We recently closed a meeting here with 30 additions. B. F. Hill, of Plattsburg, did the preaching.—A. R. HUNT.

Maryville, Dec. 4.—Our meeting here starts off with bright prospects. Maryville is one of our best and strongest churches, numbering over 800 members. W. A. Fite is the present pastor. Brother L. D. Sprague, my singer, is open for engagements in January. Write him at California, Mo.—OMER & SPRAGUE.

St. Louis, Dec. 7.—First Church, 12 additions yesterday, eight confessions. Central, three by letter. Mount Cabanne, four by letter. Fourth Church, 21 additions in the meeting held by F. G. Tyrell. At Granite City, 17

added in a meeting by E. T. McFarland. Hammett Place, raised a thank offering of \$700 for street improvements, etc.

NEBRASKA.—Omaha, Dec. 1.—DeForest Austin, of Bethany, Neb., is conducting an evangelistic meeting at the North Side church which is now in its third week. Bro. Austin is one of our young evangelists, but I cannot say too much in praise of his methods. He is an energetic and consecrated worker. His sermons, which are often illustrated by appropriate charts, are filled with sound instruction in the first principles of Bible study. Brother Austin found our congregation dispirited and scattered, owing to the fact that we had been without a pastor for some time. Already he has succeeded in reorganizing our forces and has given new life and hope to our people. Our new pastor, H. J. Kirschstein, of Hastings, Neb., who comes to us the last of this month, will find us in good working order owing to Brother Austin's work. The field at the North Side is a hard one, owing to local conditions, but Brother Austin has aroused an interest in the entire community and has a well filled house at each service.—C. S. PAINE.

NEW YORK.—Buffalo, Dec. 1.—Another young man responded to the gospel invitation last Sunday evening—a railroad employe. Our Sunday-school will give presents instead of receiving them Christmas.—B. S. FERRALL.

OHIO.—Bellaire, Nov. 30.—Yesterday we observed Children's Rally Day for America, and it was a rally indeed. The enthusiasm was high, the program fine, and the offering over \$125—far the largest ever made here. Revival services began yesterday, with splendid congregations both morning and evening. Prof. J. Walter Wilson, who helped us so efficiently last year, is with us again. Good promise of large results.—SUMNER T. MARTIN.

Georgetown, Dec. 2.—Meetings at Liberty, assisted by Bro. Jno. Shouse, resulted in two confessions. Held meeting at Dover, Ky., with 10 additions, 8 baptisms.—J. D. HOUSTON. Collinwood, Dec. 3.—Two confessions last Lord's day evening. A special Thanksgiving offering by the church, amounting to \$95.32. Boys' and Girls' Rally Day observed. Attendance at Lord's day school, 266. Collection, \$16.27. Ohio Endeavor Rally Day observed by an interesting union meeting of Junior, Intermediate and Senior societies. All these events conspired to make the day one of more than ordinary interest. Collections in November for all purposes amounted to \$316.44. A banner month.—D. R. KING.

Millfield, Dec. 3.—Our 20 days' meeting at Green's Run (Modoc P. O.) closed Nov. 22 with 49 accessions to that church. However, at the close one remained unbaptized because of sickness. Before beginning here, Nov. 27, we preached a few times in the United Brethren house. Two made the good confession here to-night, our meeting being just one week old, and prospects are now flattering for a good meeting. A young man, Brother Newton, preaches here monthly and is highly respected for his ability and goodness. We expect him here Dec. 5. My next meeting will be at Corning.—J. A. WALTERS.

OKLAHOMA TERRITORY.—Alva, Dec. 1.—I held a meeting here with seven additions. The church gave me a call to labor for them.—F. W. MOODY.

Cleveland, Nov. 27.—I recently closed my work at Fort Dodge, Iowa, and came to Oklahoma to engage in evangelistic work before locating again. Have been here about two weeks. There have been three baptisms and six added by letter and statement. Will continue another week.—JAMES R. MCINTIRE.

Guthrie, Dec. 1.—The First Christian Church in this city closed a fine meeting last evening, Nov. 30, with 15 additions the last evening; 12 of these by confession. There were 65 additions in all during the meeting, the larger part by confession. This makes 135 additions to the church since Feb. 1, when we entered the new church. Brother S. D. Dutcher, of Oklahoma City, did the preaching and Sister Harry E. Moore, of Wichita, led the singing. It has never been my pleasure to listen to a finer series of sermons, or to more faithful presentation of the great truths of the gospel. Brother Dutcher is a stronger preacher to-day than he ever was. He reaches the hearts and consciences of the people. He stoops to nothing unworthy of a Christian gentleman in the pulpit and relies upon the gospel, faithfully proclaimed, to accomplish its work. Sister Moore is without exception, the best leader of song for a revival meeting that I have ever heard sing. She combines the rare accomplishment of a fine soloist and chorus leader. The meeting lasted four weeks

and had the strongest opposition that I have ever seen. Eight of the churches of Guthrie combined, built a large tabernacle and called the Oliver Brothers to lead them. In spite of all this we had fine audiences all the time. The music was a great feature. Sister Moore had a large faithful chorus, the best that I have ever seen in any church, strengthened by pipe organ, trombone, cornet and violin. Brother Dutcher has received a call to Omaha, and we are fearful that we may lose him from the territory. I have not resigned, as was reported in last week's CHRISTIAN EVANGELIST. Our work is very prosperous and we are happy.—J. T. OGLE.

ONTARIO.—Grand Valley, Nov. 30.—A few few evenings' meetings at Marsville, Ont., resulted in six additions, all by primary obedience. Miss Jessie Reid, of Grand Valley, assisted in song to the delight of all who came. The writer did the preaching, and was nobly assisted by several in the congregation.—L. A. CHAPMAN.

PENNSYLVANIA.—New Castle, Nov. 30.—Just closed a twenty-five days' meeting at the Central with 32 added, making 54 since we began here April 1. A good hearing and splendid interest throughout the meeting. J. A. Joyce, McKeesport, sang. The work here is taking on new life and good results are looked for.—W. D. TURNBULL, pastor.

WISCONSIN.—Lynxville, Dec. 5.—Preached last Sunday at Seneca, Wis., a strong Irish Catholic community. Was royally entertained at the home of Sister Elizabeth Bigelow. Her husband is an Episcopalian and a brother of ex Governor Bigelow, of Rhode Island. We have three members at Seneca, and others are quite strongly impressed with our position. I hope to preach there occasionally. The work at Lynxville progresses quietly and steadily. Our auditorium will be resented before long, and other improvements made.—ALLAN M. LAIRD.

WEST VIRGINIA.—Parkersburg, Dec. 1.—Closed a meeting here at First Christian Church on Wednesday evening, Nov. 25, with 60 persons responding to gospel invitations, as follows: Three by letter, 13 reclaimed, 17 by statement and 27 by confession. Of this number one came from the Episcopalians, one from the Baptists and four from the Methodists. Bro. H. F. Lutz, of Duquesne, Ia., did the preaching, which was clear, strong and scholarly. He is an excellent evangelist. While here he accepted a call to the church at Fairmont, W. Va. Our work moves nicely; one from the Baptists since meeting closed.—J. D. HULL, pastor.

Changes.

Joseph Lowe from Los Angeles, Cal., to 507 Frank St., Leavenworth, Kan.
Wesley Hatcher from 118 Chicago Ave. to 1336 W. Broad St., Columbus, Ohio.
Frank S. Haltom from Nevada to Manhall, Tex.
Geo. W. Moore, McPaul, to Anderson, Ia.
J. W. Mosser, 1014 Forest Ave., to 522 Quincy Ave., Kansas City, Mo.
J. S. Raum from Piqua, Ohio, to Saginaw Mich.
J. M. Tennon, Pasadena, to 616 10th St., Sacramento, Cal.
Clark Braden from Salem, Ill., to McConnellsville, Ohio.
G. W. Coffman from Salida to Paonia, Colo.
D. N. Wetzel from Eureka, Ill., to Footville, Wis.
G. T. Meeker from Winters to Hollister, Cal.
F. Walden from Toppenshew, Wash., to 210 12th Ave., N. Seattle, Wash.
Geo. Fowler, Lisbon, Ohio, to Southport, Eng.
John Young, Lodi, Cal., to Albany, Mo.

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Address at the Funeral of Gen. F. M. Drake.

By F. L. Moffett.

"And the king said unto his servants, know ye not that there is a prince and a great man fallen this day in Israel?"—2 Sam. 3:38.

Truly a great man has fallen this day in Israel.

In the Old World a man may become distinguished by birth; he may belong to the royal family, though he has not a manly quality in his character; but in the New World new standards have come to be accepted and new ideals have entered into the minds of men. Men are finally estimated for their real worth, their manly qualities of character, their loyalty to the King, their kindness and their humanitarian spirit.

General Drake was a prince of the new type, and his life of philanthropy is a prophecy of a better age when the life of Jesus will be more universally appreciated and exemplified.

If we were given to boasting, we could say that none had a more noble lineage than he. The glory of his life, however, consisted in the fact that he was a noble descendant of a noble ancestry. He himself embodied the very highest ideals of manhood.

He was a man of deep convictions. On the great and fundamental things of life he was safely anchored; he was not driven by every wind that blew. He did not claim to know everything in the heavens above and the earth beneath, but he knew the essential things to the satisfaction of the soul.

He was a man of courage. There was not one drop of the blood of the coward that flowed in his veins. Whether crossing the plains or leading the forces upon the battlefield, or in the every-day duties of an American citizen, he was a man of valor. He was never afraid to stand for what he believed; it might be his political views or his religious views; he was true to the truth as God had given him to see it. He would listen to the views of others with absolute kindness and courtesy, and allowed all the liberty which he claimed for himself.

He was a man of integrity. No man was ever more honorable and upright in his dealings with men. He was open and fair; there was no hypocrisy in his nature, and he could scarcely endure it in another. He always met men in the open and expected them to meet him in that way.

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—THE INTERIOR

He had confidence in men. When he became your friend it required a practical demonstration of unworthiness to shake that confidence, and he never forsook a friend in need. His heart ever beat with sympathy with the great heart of humanity.

He was born to lead. When he crossed the plains in the early "fifties" with an emigrant train, his companions naturally gave to him the position for which nature had fitted him. He was made commander, and when they were attacked by the Indians he was a master of the situation, and led his weak forces to victory. When the war broke out and threatened the perpetuity of the nation, Francis Marion Drake organized a company for the Second Iowa Infantry but, failing to get into that because it was filled, Captain Drake's company was made a part of an independent regiment. Very soon he was made major. In 1862, in the month of August, he was commissioned by Governor Kirkwood as lieutenant-colonel of the Thirty-sixth Iowa Infantry. At Mark's Mills, with a force of twelve hundred men, he fought six times that many and was left wounded upon the battlefield to die. Six months later he rejoined his regiment, though he was compelled to use crutches.

Shortly after the war he began to practice

law in Centerville, in which practice he was very successful, but soon the spirit of leadership began to manifest itself in new directions. With his keen insight he saw the necessity for railroads to develop the resources of the country and, organizing a company, he built what is now the Keokuk & Western, from Keokuk to Centerville, in 1872. He also built the Albia & Centerville, several branches of the Iowa Central and the Indiana, Illinois & Iowa. He was a man of large enterprise, and great success followed his career. He was at the time of his death president of the Centerville National Bank, of Centerville, and of the Farmers' and Miners' Savings Bank and the First National Bank of Albia.

The public life of General Drake was characterized by that fearlessness and integrity which was an essential part of his nature. In 1895 he was nominated by the Republican convention for the high office of governor, and that fall he was elected by a large majority. His administration was business-like and statesman-like.

I doubt not that General Drake will live longest because he embodied a noble type of Christianity. He was a large-hearted, noble-minded Christian gentleman. He was a great man in many ways.

He has been eminently successful in the field of finance, but his gifts have been lavish. Often he has been heard to say, "I believe in giving until you feel it;" and while the public had become accustomed to reading that General Drake had given from ten to fifty thousand at a time to the cause of education, it did not know how many times it was a sacrifice. He never made a promise in the way of benevolence that he did not keep, even though it cost him thousands in sacrifice to meet it at the appointed time. The university founded by him at Des Moines, Iowa, has been the one into which he has poured his whole life. His gifts to it began when the work was started there more than twenty years ago. The gifts to the church of his choice in various ways were innumerable. There is scarcely a needy place which did not receive assistance when properly presented. There were times when he would receive from forty to fifty letters a day from all parts of the United States asking for help of some kind. In every case every one received attention and a prompt reply. In his own home city many a man has been helped over a rough place, and many a needy person furnished with provisions by his kindly assistance. These facts were never learned from him, but from those whose overflowing gratitude would praise the name of their friend.

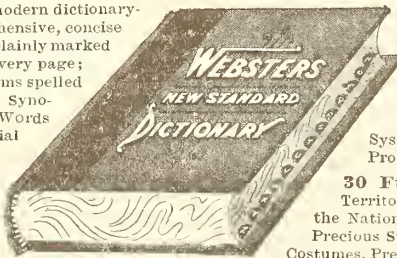
In his own city he has always had a great interest. In the year 1902 he carried out his plans in respect to his town own. A magnificent library building costing thirty-five thousand dollars was constructed, and a thousand dollars worth of books placed in it—all the gift of General Drake to the city. A forty

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thousand dollar church was also finished the same season, made possible by his large donation.

He was great in the councils of the brotherhood of Disciples. There has scarcely been a policy adopted by any of the departments of that great body without seeking his advice and profiting by his wisdom. The church and the nation have suffered a great loss in the death of F. M. Drake. He always planned large things for the kingdom of God, and it is a positive assurance of the Christian character of the man when I say he was never too busy nor too weary to talk over the interests of the church at large. With that broad vision which made it possible for him to see movements in all their various relations and achieve such great success, he viewed the mighty hosts of the kingdom. He saw the hosts marching to victory in this country and rejoiced in the part he was able to play in the realization of God's purposes.

General Drake was a great man in his bearing towards men, and in the spirit that he manifested. He was always optimistic; this grew out of his confidence in God and men. He believed in the mighty destiny of the church and nation, and had no sympathy with alarmists. He believed in the brotherhood of man, the solidarity of the race, hence his soul never took delight in the things which did not make for peace and unity.

The best place to know a man is at home and among his own people. Whatever weaknesses he may possess will be known there. General Drake was a princely man among his fellow-citizens, friends and neighbors of his home town where he has lived for more than a quarter of a century. It may have been a wonder to some that a man whose enterprises were of such a national character, and whose life was so identified with the state and nation, should not have resided at some great commercial center. Those who would wonder did not know the character of General Drake. He was simple in character and humble in life. He loved to mingle with those whom he had known through the years. He was a tower of strength wherever he was, and for that reason he was the constant associate of the humble; they loved him as they would a brother. As he would meet his friends upon the street it was always with that hearty handshake and words of kindness which were the expressions of a true man. If one should approach during office hours, he never failed to receive the kindest consideration. It was the marvel of all who knew him that no matter how busy he was with business involving large sums of money, he was never too busy to talk with the humblest citizen and make him feel that there was not the least intrusion.

The children could approach him as they would a father. He had no malice in his nature. When unjust, unkind and unchristian criticism came, during his administration as governor, from sources unexpected, no harsh words came from him, nor did it chill the streams of benevolence. His nature was too noble to be disturbed by littleness and narrowness. How he enjoyed the delightful fellowship of his own home! It was an inspiration to get a glimpse of his home life. No member of the family was too far away nor too busy to gather at the old home upon Thanksgiving and Christmas to enjoy each other's friendship and association.

He was a Christian. He believed in the Christ with all his heart. There were many problems he never tried to settle, but that simple faith in the Christ, and the inspirations he received from him, explains his life. He believed in the program of the Christ, and he did his utmost to carry it out. He cared not so much about the form of Christianity: he possessed its spirit.

He has left many monuments in brick which will perpetuate his name, but he will always live in the minds of those who knew him as a kindly character; it was a priceless heritage to have known him and to have been his friend. What inspiration comes from his greatness and his many deeds of tenderness and kindness! Noble Christian man—the world seems lonely without you—friend and brother, farewell. F. L. MOFFETT.

Centerville, Iowa.

The Board of Ministerial Relief desires to place on record its sense of loss and deep regret over the unexpected death of Ex-Gov. Francis M. Drake, of Centerville, Iowa.

From the organization of this board at Dallas, Texas, in 1895, Brother Drake was an active member, and by his wise counsel and generous gifts, aided in establishing this tender ministry.

We will miss his genial presence and able counsel in our meetings, but he has gone to his reward, and his works and deeds do follow him.

We wish to join with the many organizations of our brotherhood in which his wise counsels and generous gifts were felt, and with the whole Church of Christ in the expression of our sorrow and loss in the death of as good and great a man.

That a copy of this resolution be sent to the family and to our church papers.

ALLAN B. PHILPUTT,
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You can obtain a free sample of this wonderful remedy, also the booklet described above by writing your name and address plainly on a postal card and mailing it to the Pyramid Drug Co., Marshall, Mich.

Dr. H. L. Willett at the University of Arkansas.

The faculty, the students, and the people generally owe Brother Willett a lasting debt of gratitude for the splendid course of lectures delivered in the chapels of the university on "The Beginning of Christianity." It is the universal opinion that nothing equal to these addresses has ever before been delivered in this institution. The students showed their appreciation by attending in ever-increasing numbers, and by co-operating with the lecturer in the Bible readings. Brother Willett has laid a foundation broad and deep for our proposed Bible chair work.

The morning lectures in the First Christian Church commanded the attendance and the most respectful attention of many of the most thoughtful and cultivated people in the town. Also the pastors of the city and many from the surrounding country heard with delight and general approval every one of the lectures. The speaker's modesty, great ability, fascinating discourse and unflinching fidelity to the truth won for him the love, the confidence, and the esteem of all who heard. He lives far above any poor words, either of praise or blame. Shakespeare must have had in mind such a man when he wrote:

"His years are young, but his experience old;
His head unmellowed, but his judgment ripe;
And in a word (for far behind his worth
Come all the praises I sure bestow),
He is complete in feature and in mind,
With all good graces to grace a gentleman."

Fayetteville, Ark. N. M. RAGLAND.

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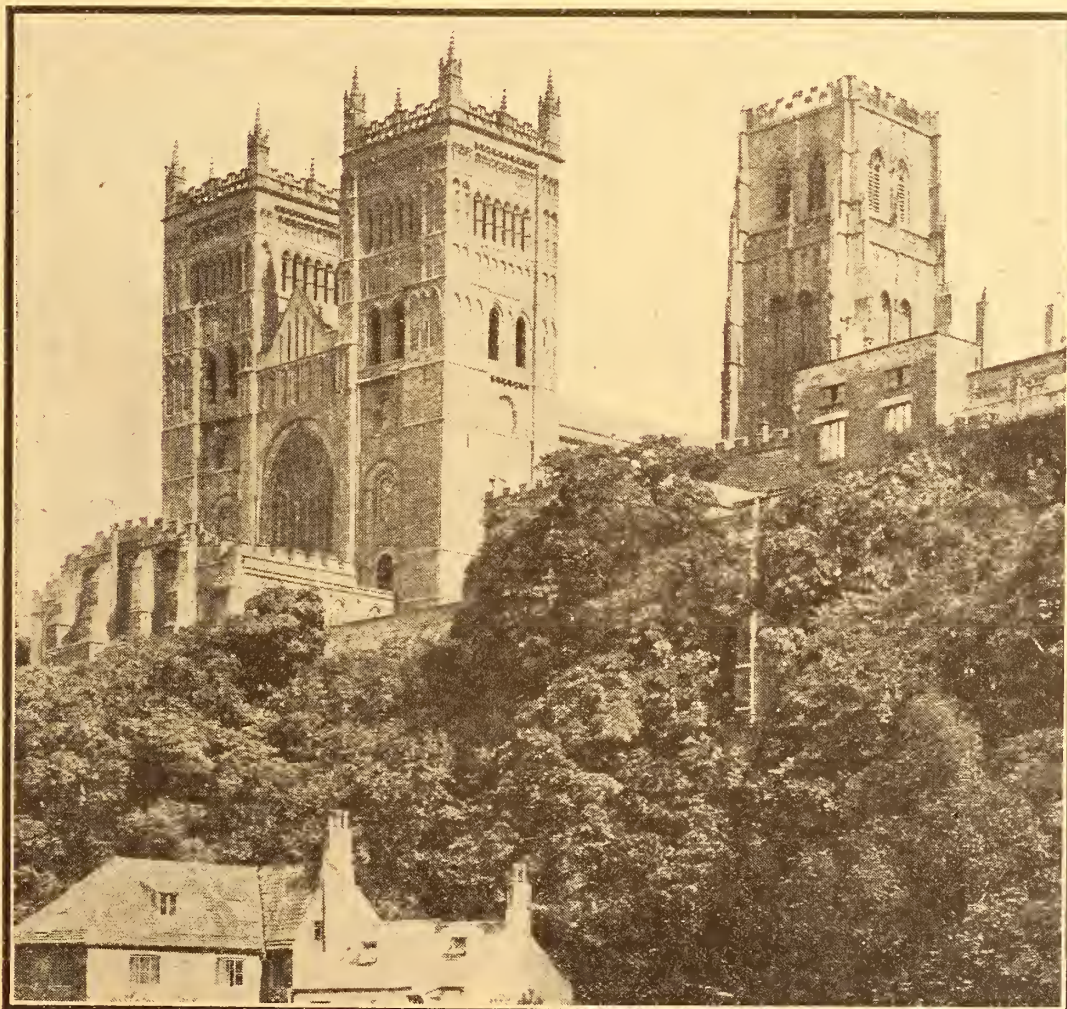
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A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XL. No. 51. December 17, 1903. \$1.50 A Year.



DURHAM CATHEDRAL. (See page 806.)

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For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	799
EDITORIAL:	
Some Obsolete Types of Evangelism....	801
Philadelphia and the Christian Endeavor Conference.....	801
Why Did it Fail?.....	803
Editor's Easy Chair.....	803
Notes and Comments ..	803
CONTRIBUTED ARTICLES:	
Gaspar, Melchior and Balthazar, F. D. Power.....	804
A Study of a Union Revival Effort, A. E. Orr.....	805
England's Puritan Prelate, W. Durban.	806
A Christmas Sermonette for the Young, J. Durham	807
Helps to Faith, T. P. Haley.....	808
Christian Socialism, Frank G. Tyrrell..	809
NEWS FROM MANY FIELDS:	
Maryland, Delaware and District of Columbia.....	810
New York State Notes.....	810
Indiana.....	810
Ohio.....	811
THE SUNDAY-SCHOOL.....	812
MIDWEEK PRAYER-MEETING.....	813
CHRISTIAN ENDEAVOR.....	813
OUR BUDGET.....	814
CORRESPONDENCE:	
A Missionary Failure, 816. C. W. B. M. in Missouri, 816. Dedication at Brooklyn, Ia., 816. Springfield, Mo., Letter, 818. Uhrichsville, O., 818. Bits from Buffalo and Thereabouts, 818. Echoes from Rally Day for Home and State Missions, 819. Missouri Bible-School Notes, 828.	
EVANGELISTIC.....	820
THE PULPIT.....	822
CURRENT LITERATURE.....	823
FAMILY CIRCLE.....	824
WITH THE CHILDREN.	827

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THE CHRISTIAN EVANGELIST

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Current Events

"The judgment in this case will be reversed and the defendant discharged," is the ruling of the Supreme Court of Missouri in the case of Edward Butler, who was convicted by the lower Court of attempted bribery. As Mr. Butler is by all odds the most prominent figure among the boodling politicians of Missouri and his conviction gave the liveliest satisfaction to good citizens of both parties, we shall consider the case at some length. The opinion of the Supreme Court, which is written by Judge James D. Fox, and concurred in by Judges P. F. Gantt and J. Burgess, is a formidable document of fifty-seven typewritten pages. It recites at length, the evidence upon which Mr. Butler was convicted. The chief facts upon which the conviction was based, and which have been neither disproved or denied, are as follows: On September 11, 1901, the City Council of St. Louis passed an ordinance authorizing the Board of Health to receive bids and let the contract for the disposal of the garbage of the City of St. Louis. On September 13, this ordinance was approved by the House of Delegates, and on September 17, it was signed by the mayor and went immediately into effect as it contained an emergency clause. On the evening of September 16, the day before the bill became a law, Ed. Butler called at the residence of Dr. Henry N. Chapman, a member of the Board of Health, and offered him \$2,500 if he would vote to let the garbage contract to a certain company in which Butler was interested. Dr. Chapman refused the money. The following day the mayor signed the bill authorizing the Board of Health to let the contract. The contract was let to Butler's company and for more than two years it has been enjoying the benefits of it, during which time neither Butler nor any city official nor any citizen has thought of denying the validity of the contract or the ordinance under which it was let. It was chiefly on the testimony of Dr. Chapman that Butler was convicted of attempted bribery and sentenced to three years in the penitentiary. The defense has freely conceded the facts as above outlined, but has succeeded in winning from the Supreme Court a decision that Mr. Butler's conduct as above described is not bribery, and is

not punishable as a crime in the State of Missouri.

The statute defining bribery, quoted by the Supreme Court, reads as follows (omitting non-essential clauses):
The Law and the Argument. "Every person who shall directly or indirectly, offer to give any money to any public officer of this state, or any city thereof, with intent to influence his vote, opinion, judgment or decision on any question which may, by law, be brought before him in his official capacity, shall be guilty of the attempt to bribe." Thus, there are three necessary elements which must be present in order that there may be a valid charge of attempt to bribe: (1) a public officer; (2) an attempt to influence his vote by money or its equivalent; (3) the vote which it is desired to influence must be upon some question which may, by valid law, be brought before the said officer in his official capacity.

The argument is summarized in the following brief paragraphs from Judge Fox's decision:

1. That under the provisions of the charter of the city of St. Louis there was no authority in the Assembly to adopt the ordinance introduced in evidence authorizing the Board of Health to let the contract for the sanitary disposal of garbage collected from the public streets and alleys of the city and from private premises.

2. That the testimony failed to show that at the date of the alleged attempted bribery the ordinance authorizing the letting of the contract for the removal of the garbage had been approved and signed by the Mayor, and for that reason there was no ordinance in existence at the time the alleged offer was made.

The Court holds, therefore, that there was no attempt at bribery, within the meaning of the statute, because the third of the above mentioned elements was lacking. And this element was lacking, first, because the municipal assembly did not have the right to authorize the Board of Health to let the garbage contract; and second, because the ordinance authorizing the contract, even if it was valid, was not signed by the Mayor, until after the offer of money by Mr. Butler. It is upon this ground that "the judgment of this case will be reversed and the defendant discharged."

We feel no hesitancy in saying that this opinion of the Missouri Supreme Court is one of the most remarkable documents of its kind on record. Whether the fault is with the wording of the law or with the interpretation of it, the result is as monstrous a perversion of justice as was ever perpetrated upon a helpless commonwealth. In all the fifty-seven pages of the court's decision, filled as they are with legal technicalities and subtleties and confusions, there is not room for a word of condemnation for an act which is none the less a blow at good government, if every word that the court says about the technicalities is true and pertinent. It is not denied that Mr. Butler offered money to a public official to influence his vote upon a measure which Butler himself and the official and everyone else supposed that official was legally authorized to vote upon. It is not denied that there was intent to corrupt a public official for purpose of private gain. It is not denied that the measure in connection with which that attempt was made has been enforced as valid during the intervening two years. But suddenly, when it is needed, a technicality comes to light to invalidate the ordinance and save from the charge of bribery the very man who has been enjoying the benefits of the contract awarded under this ordinance during the two years of its supposed validity. Is it not singular, and convenient, that this garbage ordinance should have been valid so long as Mr. Butler needed it to be valid, and that it promptly became invalid when its invalidity could serve him better? If all this is the honest result of applying the necessary technicalities of the law, it is strange that in the long decision of the Supreme Court there was not room for a word of regret that in this particular case the technicalities did not serve the ends of justice. It is not an unheard-of thing for a court to reprimand an offender and condemn his course, even when a legal technicality prevents his punishment. The Supreme Court of Missouri takes no such attitude toward Mr. Butler. There is not a word in this decision which would wound the feelings of the most sensitive boodler. The St. Louis Republic (Democrat) strikes the right note when it says: "This decision will have an effect in intensifying the importance of boodle as an issue."

If the Supreme Court's interpretation and application of the statute defining bribery is correct, let us see a few things which would not be bribery in the state of Missouri. It would not be bribery to offer money to a judge to gain his decision, if it

When is a Briber
Not a Briber?

fining bribery is correct, let us see a few things which would not be bribery in the state of Missouri. It would not be bribery to offer money to a judge to gain his decision, if it

should later be decided on appeal that the court had no proper jurisdiction over that case. To be sure, the judge might think he was being bribed, and the one who offered the money might think he was offering a bribe, but both would be proved to be innocent and exemplary citizens, if a higher court should decide after two or three years that the judge had no real authority in the case. Again, according to Judge Fox's doctrine, it would not be bribery to offer money to a mayor or a governor to secure his signature to a bill which the legislative branch is about to pass, but has not yet passed; for the executive officer has no authority to act until the legislative department has taken its action. Again—and a still more interesting illustration—it would not have been bribery if Mr. Butler himself had offered to the members of the Supreme Court (Fox, *et al*) money or political influence or some other valuable consideration, to gain a favorable verdict in this very case, provided the offer were made before the appeal was taken from the lower court. The Supreme Court had no jurisdiction until the case was appealed—no more than the Board of Health had over the garbage contract before the mayor signed the bill authorizing the contract—so an offer before the appeal would not have been bribery, but merely a private transaction between friends. In fact, if this interpretation of the law is legitimate, all that we can legally expect of our judges, mayors, governors, legislators and lobbyists, is that they exercise a certain degree of prescience, and carry on their operations somewhat ahead of the official schedule. Let the lobbyists "fix" the law makers before the bills are introduced, and it will not be bribery. Let them "see" the executives before the bills are passed by the legislative bodies, and it will not be bribery. Let the boodlers buy the friendship of the higher courts before the cases are appealed, and it will not be bribery. If this be law, the golden age of boodleism is just beginning. What we have so far seen is only the first gray streaks of dawn. The new day of triumphant corruption will break when the enterprising lobbyists and professional corruptionists of this "imperial commonwealth" become fully apprised of the bearing of this glorious new principle of jurisprudence.



With the coming of winter the Macedonian question assumes a new phase. The ravages of the Turkish soldiery are ended—for a time. But supplies of food are exhausted, crops are destroyed, houses have been burned, clothing has been carried off or wantonly destroyed, villages have been pillaged. Thousands of lives have been taken, but those who were spared are now confronted by a pressing lack of the means whereby they must

live. They must be helped. They are Christian people, and they have a right to look to Christian people for aid. The Christian Herald, of New York, is raising a fund which will be used carefully and wisely, and the Macedonian Relief Committee, of New York, is collecting a similar fund. We gladly publish the following appeal sent out by the latter body. Money may properly be sent to either address.

What Paul saw in the spirit, the man of Macedonia, who called to him for help for his country, we have before us in the flesh. The suffering and destitution, resulting from insurrection in Macedonia, are extreme. Twenty-five thousand Macedonians have managed to cross the border into Bulgaria. Several times that number remain in Macedonia, homeless, their herds and crops destroyed, perishing of cold and starvation. Everyone is familiar to some extent with the conditions which have prevailed in that unhappy country for the last two years and more, the active agitation of the Macedonian revolutionists, the rising in rebellion of a portion of the Macedonian people, the attempt of the Turkish authorities to suppress the revolution with the utmost severity by overwhelming force. With the rights and wrongs of the Macedonians we are not now concerned, but we cannot help being concerned with the relief of fellow human beings and fellow Christians, of innocent women and children, who are perishing by the hundred and will perish by the thousand, most cruelly, unless Christian Europe and Christian America come to the rescue.

At this Christmas season, with its thought of peace and good will, of joy and merry-making, tens of thousands of villagers, stripped of everything but the clothes on their backs, are facing the winter cold without food. We appeal to you for contributions to aid the destitute and suffering Macedonians in Bulgaria and Macedonia. For some months, not less, certainly, than \$1,000 a day are required to relieve the most pressing wants—clothing, food, fuel. Ten times that sum could be used to advantage. All contributions sent to the Trust Company of America as treasurer, 149 Broadway, New York, or Kidder, Peabody & Co., Boston, will be forwarded without expense. American missionaries in the field will superintend wisely and economically the distribution of all sums thus forwarded for purposes of relief to all sufferers without regard to race or religion.

(Signed.)

HON. SETH LOW, Mayor of New York.
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Prof. William Ramsay, the eminent London chemist, has announced that under certain conditions radium has been changed into helium. The two elements were supposed to be as completely different as gold and iron. And now, since one chemical element has been transformed into another, the question is raised in hot haste whether any element may not be transformed into other; in other words, whether the dream of the alchemists is to come true by the transmutation of base metals into gold. The general excitement

on this subject strikes us as premature. It does not follow, because radium gas gives the spectrum lines of helium, that lead may be turned into silver, and iron into gold, at a cost which would leave a margin of profit. Besides, even the radium-helium transformation is subject to limitations. Professor Ramsay says it would take two million years for a very small quantity of pure radium to be changed into pure helium. Even if iron could be turned into gold at the same rate, it would be several thousand times more profitable to sell the iron and put the proceeds out at interest. There is more money in iron and steel than in gold, anyway. Whatever may be the outcome of Professor Ramsay's discovery, our busy age will go right on turning steel and coal and leather and wheat into gold, not by chemistry, but by commerce.



Brevities.

There is a prospect of another revolution in San Domingo to overthrow the government which was established by the successful revolutionists two weeks ago. Certainly. The only wonder is that the new government was able to hold together over night.

Emperor William's serious throat trouble, necessitating two operations recently, has given rise to a rumor that he has cancer. His father died of cancer in the throat.

Herbert Spencer, the English philosopher, died last week at the age of eighty-three years.

Chicago has been selected by the Republican National Committee as the place for the Republican Convention of 1904.

The Japanese House of Representatives has passed a vote of censure on the cabinet for its temporizing policy with Russia regarding Korea and Manchuria, and the Emperor has replied by adjourning the House. There is a popular feeling in favor of war.

Gen. Reyes, emissary of Colombia at Washington, has been elected president of that Republic.

A new "largest ship in the world" was recently launched at Belfast, the "Baltic," with a length of 725 feet, 9 inches, and a carrying capacity of 28,000 tons of cargo and 3,000 passengers.

Pope Pius has promised to exhibit some of the papal treasures at the St. Louis World's Fair.

Edward Everett Hale has been chosen as chaplain of the United States Senate and has accepted.

Side-Lights on Current Topics.

At the gait we are going, that canal should be finished by the end of next week.—*The Houston Post*.

Secretary of Agriculture Wilson is the only member of the Cabinet who openly encourages grafting.—*The New York Mail and Express*.

It is announced that the new Panama republic has a provisional government. Uncle Sam is probably furnishing the provisions.—*The Washington Post*.

Some Obsolete Types of Evangelism.

We have been stating, heretofore, what are some of the essential elements of New Testament evangelism. It may be well to state here, by way of contrast, some types of evangelism which, if not entirely obsolete, are certainly obsolescent. They are found now only in out-of-the-way sections of the country. We do not say they have accomplished no good, but we are quite sure that with the good they have accomplished, they have also wrought much evil.

One of these types was, when the "set time for favoring Zion" had arrived, in the judgment of the evangelist and the church, the preacher would indulge in harrowing incidents, in pathetic stories, in deathbed scenes, and in every way, by sermon, by song and by prayer, the appeal was made to the emotions. The efforts of the preachers to excite the emotions of the people were sometimes pathetic, if not absurd. When the sermon with its stories had failed to accomplish the desired result, we have known the congregation to be requested, while a song was being sung, to pass around and give the preacher their hands in token of their desire to go to heaven! Sometimes the method of *voting* is resorted to, by which the people present are asked to express themselves as to their ultimate destination, or their present intentions. The impression which all this makes on a thoughtful mind is not difficult to imagine; that any such person should be influenced by it to desire and purpose to become a Christian is scarcely conceivable.

But often the gospel is preached in a way to make men sincerely desirous of forsaking their sins and becoming Christians. In such cases we have known large companies of people to be invited forward, not to confess Christ, not even to confess their sins, but to pray and to be prayed for, that they may then and there receive the evidence of their conversion and of forgiveness, by the outpouring of the Holy Spirit. Some of the saddest sights we have ever witnessed have been scores of sincere, earnest seekers after the way of life, agonizing and praying, day and night, for weeks, under the expectation of some overwhelming emotion of ecstasy or divine power, that would lift them instantaneously from all shadow of doubt or fear, into the cloudless realm of certainty and of salvation; and failing to receive any light or any comfort until despair would settle down upon their hearts. Sometimes this has led to skepticism of the reality of all religion, and in other cases it has resulted in a feeling of despair as to their own salvation, thinking that while others might be saved, they were to be passed by. In such meetings the whole teaching has been to impress these seekers with the fact that they had done all that could be expected, on their part,

and that it was only a matter of waiting upon God and beseeching Him to do His part.

We need not point out how remote all this is from, not to say antagonistic to, the New Testament process of conversion. There, God is represented as waiting to be gracious. He is seeking the lost in the person of Jesus Christ. He is ready to save all that will come unto Him through Christ. The power which the apostles relied upon to bring men to repentance toward God and faith in our Lord Jesus Christ, was the gospel of Christ, "the power of God unto salvation to everyone that believeth." The mistake, in the type of evangelism indicated above, was, that the people were taught to look inward for some great sensation or feeling, instead of looking to Christ, by faith, and casting themselves upon His mercy, through compliance with the conditions upon which He offers to receive them. It was grievous injustice to the divine Father to represent Him as withholding pardon and peace from seeking and agonizing souls, when He is so ready and willing to grant forgiveness and peace to those who will accept Christ and surrender to him.

There is another type of evangelism that may be described as almost the opposite to that which has been mentioned above. Instead of laying all the emphasis, as above indicated, upon the *divine* side, and leaving nothing for the seeking soul to do, it almost neglects the divine side, and iterates and reiterates the conditions with which the alien sinner must comply, in order to be saved, until these are conceived of, often, in a mechanical way, and the whole process is too external and formal. Great stress is laid upon the outward confession of Christ, with the mouth, and in baptism, and little emphasis is given to the spiritual needs of the soul, and the deeper meanings of faith and repentance, and to the absolute necessity of a renewal of the heart by the regenerative power of God, in order to live the Christian life.

Sometimes this type of evangelism lays immense stress upon numbers, and at each invitation the people are reminded of how many have been added, and the desirability of making the number so many more. There is about this, too, that which repels thoughtful people as too mechanical, and too superficial, to be permanently helpful. This method, like the previous one, if not wholly obsolete, is rapidly becoming so. It was the result of the extreme reaction from the excesses of supernaturalism which had been indulged in by previous methods. It would be unjust to say that either of the types mentioned have commended themselves to the judgment of the religious peoples among whom they have existed. They have been abuses and extreme developments of teaching which lacked some of the essential

elements of New Testament evangelism.

What the world needs, what the church is waiting for, is a type of evangelism which shall unite all the seriousness, the earnestness, the spiritual devotion, the prayer and the dependence upon divine power, of the original evangelism, with the clear presentation of the New Testament conditions of surrender to Christ, and with the proper emphasis of human responsibility in the matter of salvation. The evangelist who is to command the attention of thoughtful men to-day, must blend in his preaching and methods, this waiting upon God for His guidance and power, with an appeal to the human reason and to the human conscience, that is in harmony with the laws of man's mental and moral constitution, and his whole aim must be so to bring the power of God to bear upon the souls of men, that they shall surrender their wills to the divine Will, and find in Christ the solution of their deepest problems, the fulfillment of their highest aspirations, and the satisfaction of their profoundest needs. We have a number of such evangelists. May their tribe increase!



Philadelphia and the Christian Endeavor Conference.

We were accompanied by Bro. F. D. Power and a company of other Christian Endeavorers from Washington to Philadelphia, on Tuesday, the 1st inst. This visit was to attend the semi-annual or mid-winter meeting of the trustees of the United Society of Christian Endeavor. There were, besides about sixty trustees, probably about two hundred active Endeavor workers in local unions from various states, also present, to participate in this conference. These meetings were held in the Parish House of Holy Trinity Church, which is the old Episcopal Church where Phillips Brooks began his ministry. It is a very large building, separate entirely from the church proper, used for all manner of meetings connected with the business of the church, and containing, among other rooms, a hall admirably adapted to our purposes. Dr. Tompkins, the rector, not only gave us a hearty welcome, but participated freely in the meetings, showing a most brotherly spirit in all his intercourse with us.

The Conference Idea.

These Christian Endeavor conferences are designed chiefly for two purposes: First, the cultivation of the spiritual life of the members and mutual acquaintanceship; and second, to discuss the practical problems which arise in connection with carrying on the work of the individual societies and the local, district and state unions. We were impressed with the great practical value of such conferences or institutes, and we believe they can be employed much more widely than they have been in every depart-

ment of Christian work. The mass meeting, no doubt, has its place and purpose. As a means of inspiration it has no substitute. But when it comes to dealing with practical difficulties and how best to overcome them, the conference of workers is far superior. Dr. Clark, Secretary Vogt, Treasurer Shaw, Editor Wells, and other experts, conducted most valuable conferences covering every phase of Christian Endeavor work. They served to focus the light from the experience of every worker on every practical difficulty. The value of these conferences grows out of the fact that these leaders of local, district and state unions will carry home with them the ideas, suggestions, methods, etc., brought out in these conferences, and hold similar institutes in their own localities.

Three things received emphasis in all these conferences: (1) The value of the Increase Campaign, showing what success has attended the efforts thus far, and how this work should be continued; (2) the value of the conference or institute idea; and (3) the adaptation of Christian Endeavor to local conditions and needs. The total effect on the minds of those who participated in this conference is that Christian Endeavor is a wonderful instrumentality, possessing marvelous adaptability and power for developing the religious life and character of young people, in training them for Christian service, and in extending the kingdom of God. That is a wise church, and he is a wise pastor, that makes much use of this instrumentality for the building up of the church. We greatly desire to see a Christian Endeavor Society in every one of our Christian churches.

A Devotional Hour.

There was one session of the trustees alone, which deserves mention. Dr. Clark led the meeting, stating in the beginning we were not to discuss Christian Endeavor, or methods of any kind, but that we had met to wait upon God, to speak to Him and to one another, out of our hearts, and to be spoken to by Him. It was a very honest, candid, heart-to-heart meeting, in which each one spoke out of the fullness of his heart, not hesitating to mention his difficulties as well as his joy in Christian life. The spirit of fellowship which prevails among these trustees is as delightful as anything we have ever known. It makes one realize, anew, how strong are the bonds which bind Christian people together in spite of their denominational divisions. Is this not a prophecy of the time when such divisions will not be deemed necessary or even permissible in the furtherance of God's kingdom on earth?

A Visit to Mr. Wanamaker's.

On Thursday evening the trustees accepted the invitation of Mr. John Wanamaker, the merchant prince, to go out to his country home, "Lindenhurst," and take dinner with him and look at his pictures. A special car

had been chartered for us, and we had a very delightful social time, going out ten miles to his splendid country mansion, where he and his wife and daughter welcomed us, and made us feel at home. Mr. Wanamaker is a prince of entertainers. His private art gallery contains many of the finest works of art to be had in this and other lands. It would be a respectable public art gallery, and will probably eventually be given to the public. The crowning works of art which he possesses, however, and those in which he takes most interest, are the great master-pieces of Munkacsy, "Christ Before Pilate," and "Christ on Calvary." It was while the trustees were standing in perfect silence in front of the latter, that Mr. Wanamaker quoted softly, and with great feeling, the verse,

"Oh, Lamb of God, thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved to sin no more."

Someone started the verse, and we all sang it very softly. It was a very solemn and impressive moment.

The dinner served, and dispatched with many a story and many a wise remark—Mr. Wanamaker took us upstairs to his library, and showed us an ancient copy of the Bible and talked to us of the "Brotherhood" he had recently formed among the working men. He then helped to speed his parting guests back to the evening meeting, but not until he had given to each of the trustees, as a souvenir of the visit to his home, a copy of Charles Wagner's "Simple Life," suitably inscribed. It was a very pleasant visit, and gave us an opportunity of becoming acquainted with each other as well as with Mr. Wanamaker. A man who can conduct a twenty million dollar business annually, run a large Sunday-school, preach a funeral discourse now and then as he may be called, and identify himself with all of the public life of his city and state, and at one time of the nation, is no ordinary man; and this Mr. Wanamaker is doing.

Christian Endeavor Rallies.

In the evening rallies were held in different churches of the city. It fell to the lot of the writer and Bro. A. B. Philputt, of Indianapolis, to address a large meeting in West Philadelphia at the Tabernacle Presbyterian Church. Dr. Wayland Hoyt conducted us to the church and led the devotional exercises. In conversation with him on the way, we asked him if he did not believe Christian Endeavor to be one of the greatest movements in the last quarter of a century working for real Christian unity. He said he believed it was, and that he regretted very much that some of the religious bodies, including his own brethren (Baptists) had organized their young people in a separate organization. The Disciples of Christ, he said, had been very wise in espousing Christian Endeavor so heartily, and they would receive great benefit from it.

Welcome to Bro. Philputt.

We must not omit to mention a very delightful social occasion at the First Christian Church on Wednesday evening. The church had planned to extend a reception and welcome to its former pastor, A. B. Philputt, and Brother Power and the editor of this paper were invited to be present by the pastor, Brother Batman. Brother Power was prevented from going with us by sickness. We had the privilege of attending the meeting, in company with Dr. Montgomery, whose guest we were, and Brother Philputt. We arrived at the church at nine o'clock, and as Brother Philputt walked down the aisle arm in arm with the present pastor, he was greeted with the Chattanooga salute by the entire assembled audience. After a few moments of handshaking and social intercourse, Brother Philputt was called upon and made a very tender and appropriate address. Brief talks were made also by the writer and Chaplain C. Q. Wright, of the Navy. It was a very pleasant occasion. Brother Batman, the new pastor, has made a decidedly favorable impression upon the church, and his work starts off hopefully.

A Social Hour.

At a luncheon at the Windsor Hotel on Thursday, given by our local ministers to their visiting brethren, we had the pleasure of a pleasant social hour with Bro. Lewis G. Batman, First Church; G. P. Rutledge, of the Third Church; H. A. Blake, of the Sixth Church; C. C. Garrigues, of the Kensington Church; A. G. Baker, of the Fifteenth Street Church, and Brother Talmage, the editor of their paper, The Christian Herald. Brother Philputt was also present at the luncheon, and the hour together was much enjoyed in talking over the interests of our cause in the east. The brethren all feel that Philadelphia is an extremely difficult field in which to plant the cause of our reformation. Philadelphia impresses one, almost more than any other city in the country, as having become fixed in its ways. But even here, no doubt, with proper patience, wisdom and perseverance, churches may be built up according to the New Testament pattern, as we understand it. Conditions here are very different from what they are in the west, and this fact must be borne in mind in estimating the labors of the brethren in this eastern field.

"Mine Host."

We found a delightful home in the family of Dr. Montgomery, who had telegraphed us an invitation to make his residence our headquarters while in the city. The Doctor is one of the pillars of the First Church and stands at the very head of his profession as a skilled surgeon, and is widely known and esteemed as a man and a citizen. We have already spoken of the illness of Bro. Power, and of the care he was receiving from Dr. Montgomery and his family in their splendid home. We

regret at this writing we are unable to report Bro. Power's condition, but we are hopeful for the best. We also had an invitation from Bro. Walter S. Burns, formerly of St. Louis, to stop with him and his family while in the city. On account of his residence being out in a suburb, we did not have this pleasure, but availed ourself of the accommodations of his office in the city, where he is manager of an important business.

The weather was very disagreeable during our trip to the east and our stay there, but in spite of this fact and of some temporary illness, the result of cold, we greatly enjoyed the visit, and shall carry with us many helpful lessons and pleasant memories growing out of it.

Why Did It Fail?

We publish on page 805 an interesting article by Brother E. A. Orr, of Sioux Falls, S. D., entitled, "A Study of Union Revival Effort." It will be noticed that the writer of this article makes no attempt to lay down general propositions about union revival meetings, but simply reports the results of one union meeting as those results are estimated by the pastors of the co-operating churches. The method is strictly scientific. A single meeting cannot of course afford a sufficiently broad basis of observation to support any very large generalizations, but it would be well if this method of scientific observation could be more widely applied to the results, not only of evangelistic effort, but of many other forms of church work. We might learn some things. Observe that in the case studied, the pastors had little fault to find with the evangelist's preaching, and were not disposed to criticize him personally. But the fact is that the results were insignificant compared with the effort and expense. There are a good many more questions which we would like to have had submitted to the pastors touching their own activities in the meeting, and especially the efforts which they made in following up those who professed conversion. Probably more revivals fail for lack of an effective "follow up" system than from any other cause.

Editor's Easy Chair.

Have you never noticed how swiftly the Niagara River flows above the great cataract, as if it were impatient to make the plunge whose deafening roar is heard for miles, and whose sublime spectacle has excited the wonder and admiration of the world? We are approaching the Niagara of the year, when its mighty current rushes over the precipice of Time, and empties into the gulf of the Past. How swiftly the stream seems to flow as it nears the precipice! Only a few short days more and the melody of Christmas bells will give place to the dirge of the dying year. What remains to be done

in this eventful year of 1903 must be done soon. Let us not procrastinate what should be done this year until the next, for the next will have duties of its own to employ all our time. Neither let us be anxious about the year to come, for sufficient unto each year is its own evil and its own care. What unfinished tasks have we for this good year of our Lord? To these let us bend all our energies.

As with the years, so it is with human life. How long are the years of childhood—the lapse of time between Christmases—the children's festival, and between birthdays! In youth, and young manhood and womanhood, the years are still long, and the school period—will it never end? Lads and lassies long for their majority, and time moves at a snail's pace until it is attained. After that the days and the years are shortened, somewhat. But it is not until the mirror points out a gray hair, here and there, that the years seem to chase each other across the stage of time into the eternity past. O the pathos of that first gray hair, or that first line of care! Who cannot predict a total eclipse, when the light first begins to grow dim, and the eye must have artificial reinforcement? Then time becomes very precious to one who has set for himself any life-tasks, and the years rush swiftly on to the inevitable Niagara. Its roar seems to fill our ears, and the breath of eternity is felt upon our brows. But it is not sad, for beyond Niagara the stream flows on to its appointed destiny.

The secret of defying time and the passing years is to preserve the heart of childhood, in spite of whitening hair and furrowed face. As long as one looks with a child's eyes of wonder on the world, and on the universe, with all the marvels they contain, and retains the child's heart of trust in the good Father whose hand made and guides all, he can never grow old in spirit. He has become a partaker of the divine life, and enjoys eternal youthhood. Says James Whitcomb Riley, "I never go about alone in the world as just Riley—the Riley I am now. There is always beside me the little lad who used to be I, and I can think his thoughts, and live his hopes and his tragedies now, just as much as when I looked like him." Ah! that is the secret of Riley's childhood poetry, and of his youthful, buoyant heart! Blessed is the man who can carry his child-life along with him as a companion of his age, that he may be able to enter into sympathy with childhood, and into that kingdom whose typical citizen is a little child.

We have not yet sounded the depths of Wordsworth's saying that "Heaven lies about us in our infancy." If we realized that, childhood would seem more sacred and better worth our reverent study and imitation. Much less

have we understood our Lord's statement, "Of such is the kingdom of heaven." The humility, the confiding trust, the purity of heart, the teachableness, the eagerness to learn, of little children—these are essential conditions of citizenship in the kingdom of God. If we really grow in grace, we grow in likeness to childhood, in the traits above mentioned, and hence in our appreciation of childhood. Why should a citizen of a "kingdom which cannot be moved," be disturbed by the demolitions of Time, or the ravages of age? Let the swift years fly as they will. He is a child of eternity!

Notes and Comments.

In his Thanksgiving proclamation, Governor Yates, of Illinois, says the United States has "tolerated all civilized theology." Yes, we have been more generous than that. We have tolerated some semi-civilized and barbarous types of theology. There has been no end to our tolerance in the line of theological absurdities.

Bro. McGarvey is making some kindly criticisms on "Helps to Faith" in his department of Biblical Criticism in the Christian Standard. Most of his criticisms are based on a misapprehension of the kind of people the author of the book is addressing himself to. He does not pretend to deal with the scoffer, nor with the "fool," who "saith in his heart, there is no God." The book is dedicated "to all lovers of truth who are seeking a stable foundation on which to build a faith that will give strength, comfort, and inspiration for service here, and a triumphant hope for the life hereafter," and to such his arguments are addressed. It is noteworthy that the Bible does not argue the existence of a God, but declares it. It is always allowable to assume any truth, which, when stated, finds an answering response in an honest heart.

Referring to and quoting a statement from the book, that "No one has ever offered any possible explanation of the rise and progress of Christianity without the fact of the resurrection of Jesus, and the living Christ," Bro. McGarvey says:

If he had said *reasonable* explanation, or even *probable* explanation, he could have maintained his position successfully; but to say that no *possible* explanation of the rise and progress of Christianity, without the fact of the resurrection, has ever been offered, is to ignore the explanations offered by such authors as Christian Bauer, Straus, Renan, and even Harnack, now regarded by his admirers as the greatest living historian. I cannot well account for these statements of the author, and I suggest that in a future edition of his book he consider and reconstruct them.

With all deference to Bro. McGarvey's opinion, we would have to write under the explanations of Bauer, Straus and Renan, *impossible*. This is the verdict of criticism to-day, which utterly rejects the untenable theories of these men, and remands them to the junk pile of exploded speculations.

Gaspar, Melchior and Balthazar

By F. D. Power

"Whence come ye?" asks Herod of the wise men. "From the East." "And your errand?" "To find the promised King of the Jews." "A fool's errand; I alone am King of the Jews." "Nay, we cannot be wrong. We came under divine guidance. We followed the star." Then they tell their story. They had expected to find the Jewish prince in the Holy City, but finding him not, they resume their journey to Bethlehem.

Who are these wise men? Tradition says they they were kings.

"We three kings of Orient are,
Bearing gifts we journey afar.
Flood and fountain, moor and mountain,
Following yonder star."

In the great cathedral at Cologne they say they have the relics of these men, and they tell you their names—Gaspar, Melchior and Balthazar and show you their skulls, but there is no evidence that this is so. Wise men they were, belonging to a creed of hoary and venerable antiquity, magians, Persian priests. Truth-seekers they were. To be a truth-seeker is to belong to the noblest sect; none nobler unless it be a truth-finder. Yes, it is even nobler, for if an angel should put in one's hand Truth, or Search after Truth, he would be wise to take Search after Truth, so glorious is the quest.

There is deep significance in the homage of the magi. Philosophy has become Christian. Science does homage to Christ. The mind of the Master has not only entered the temple and made it the house of prayer, but has entered the temple of learning and sanctified it. Human wisdom bends before the child, becomes childlike, says in its greatest apostle: "I am but a child, picking up pebbles on the seashore and finding here and there a smoother or a prettier pebble than ordinary, while the great ocean of truth lies undiscovered before me." The whole universe leads to Christ. The heavens declare the glory of God. The stars speak of divine wisdom, order and harmony. The center of the solar system tells of the Sun of Righteousness. And these wise men are seekers after light. The magian system was called the system of light. "Light is eternal. The Lord of the universe is light," saith Zoroaster. "Light! Light! Give light, and let us die!" was the prayer of the ancient world. The wish for light, the longing for an epiphany, the desire for the manifestation of God, which is the desire of all nations, is represented in these three men. "The Gentiles shall come to thy light and kings to the brightness of thy rising."

What guides them? The star. God always aids us in earnest effort to solve the problem of destiny. A seeking sinner finds a seeking Savior. The father goes forth to meet the prodigal,

and while he is *"yet a great way off,"* his father saw him, and had compassion, and ran, and fell upon his neck, and kissed him." Somewhere in heaven is a star to lead every anxious, questioning, earnest-seeking soul.

"Jesus, my Savior, to Bethlehem came.
Born in a manger to sorrow and shame.
Oh, it was wonderful, blest be his name,
Seeking for me, for me."

How men have sought to get rid of the supernatural here! Speculations about the conjunction of planets—Saturn and Jupiter—a fiery Trigon in the constellation of the Fish, and all that. If "the heavens themselves blaze at the death of princes," there can be nothing impossible or even improbable about the story of the star. God says: "Seek and ye shall find." God provides for the ingathering of the Gentiles. God could place an angel with a torch in the skies to guide these men. Students of the stars, worshipers of the heavens, their astronomy, a science born of man's need of religion, was the pathway to the Savior. Under the serene and beautiful skies of the East, men, going forth like Isaac to meditate at eventide, would naturally associate with the mysterious worlds above them the thought of the dwelling place of Deity and fancy that these heavenly bodies in their mystic movement must have some strange relation to human life and destiny. This has helped men's faith. An undevout astronomer is mad. Some have talked with Goethe about, "Stars silent above; graves silent beneath." Some have declared with Prof. Clifford: "This is the end of my philosophy; a soulless earth looked down upon by a Godless heaven." Some have sung with Matthew Arnold:

"Now he is dead! For hence he lies
In the lone Syrian town,
And on his grave with shining eyes
The Syrian stars look down."

But God be praised, the great multitude have believed and followed the star. True science, reverent science, sees God as Galileo saw him in the straw on his dungeon floor. "How do you know?" a Bedouin was asked, "that there is a God?" "In the same way that I know whether a man or a camel has crossed the desert—by his footprints in the world about me." "Gentlemen, who made all that?" asked Napoleon on the deck of the ship, of the young officers who were proclaiming their atheism, as he waved his hand toward the stars. "We are going to pull down your churches and your steeples—all that recalls the superstitions of past ages, all that brings to your minds the idea of God," said a Red Republican of 1793, to a peasant of La Vendee. "Citizens," said the peasant, "pull down the stars then!"

The very stars look like promises.

God could never show us a thing he did not mean to give us. Jesus is himself the star that should come out of Jacob. To all the race he is the bright and morning star. God guides the magi by the star, as mariners are guided at sea.

What now is the quest? "Where is he that is born King of the Jews?" Where is he? is the question of these ancient sages—a question which still challenges the human mind. He came. He walked a divine Being among men. He pitied, loved, counseled. He took upon him the form of a servant. He hung upon a Roman cross and died as we die, and was laid in a tomb as we are laid. He arose from the grave, from earth, and a cloud received him out of sight. Where is he? We want him. We pray not for things: *we want God*. We ask not for stars: we wish the sun. "What seek ye?" he asked. "Where dwellest thou?" We seek nothing but thee. "Mary!" She answered, "Rabboni!" that was all—all-saving, all-satisfying, all-sufficient, all in all.

Where is he? With us at this Christmas-tide, still here in the church, in the ordinances, in the worship, in the hearts and lives of his people, in the great movements of history, in the thought of the world, in the department of morals, in the realm of religion, in our domestic and social and even national life; having no home, yet in our homes, in our Lord's days, our Christmas days, our sick days, our sorrowing days, our days of gladness, joy and peace, in the world's life, the world's sorrow, the world's future—he lives, he reveals himself, his star is shining. What would the world be without him? What would your heart be without him? What would Christmas be without him?

"A rain-swept earth and a wind-swept sky,
And grey mists trailing low;
A wailing wind and a troubled sea,
With a moan in its ebb and flow:
And a soul at war with itself and God,
A heart surcharged with woe.
"A rosy light in a cloudless sky,
And a new born earth below;
A golden mist on a sapphire sea,
With an anthem in its flow:
And a soul at peace with itself and God,
A soul with love aglow."

What, finally, is the treasure-trove? "The star stood over where the young child was." The magians enter, and lo, a child—a child upon the breast of its mother. Is that all? All. All stars lead to day to Bethlehem. Here is the end of all wisdom, the end of all searching. Heaven and earth gather around the manger. All streams of prophecy converge here. All glowing lines of history radiate here. All the hopes of Abraham, all the dreams of David, all the visions of Isaiah are realized here. Back then to the child Spirit. Bend beside the cradle. The King comes as a child, and finding the Child we find the King.

A Study of a Union Revival Effort

The meeting of which this is a study, was held in a typical western city of more 15,000 population. There were eight churches, seven denominations uniting in the meeting. The evangelist is a man of fine abilities, far above the average in this respect. Indeed he enjoys a national reputation. The meetings continued three weeks, including four Sundays.

The evangelist had the confidence of the pastors uniting, and he was allowed to organize the Christian workers of the several churches in his own way. The direct and visible results were just 500 reported conversions at a cost to the community of over \$1,200. The building, a commodious auditorium, cost nothing. So that all the money went into the meetings, the evangelist and his singer getting over \$900.

The following list of questions was given to each of the eight uniting pastors. All these pastors returned signed answers, except one, the one not reporting having one of the smallest churches in the city, and being the greatest distance from the place of meeting. The lack of this church's report does not much effect the whole report. The answers were collected, as below, and reported to the ministerial association of the city holding the meeting. All were surprised and disappointed at the apparent meager results of the meetings.

But for the profit of the Christian public, the list of questions with the signed answers of the seven pastors in their own words, is appended. The reader can draw his own inferences. The writer submits this study in the hope that some such study and report of these union revival services will become more common.

The Questions With Their Answers.

1. How many names of reported converts did you receive?

Eighty-five, mostly children. 24 nearly all children. about 75. 19. 25. 33. 34. (Total, 295.)

2. How many have you received into your church?

Forty. None. 15. None. About 8. 12. 10. (Total 85.)

3. How many of those you received into the church were not already in touch with it through the preaching, Sunday-school or young people's service?

Not one. None. Nearly all were already in touch. None. None. None. None.

4. How many heads of families have you received?

None. None. None. None. None. None. None.

5. Give reasons for believing that you would not have received these through your local work.

Think nearly all would have been

By Ernest Alfonzo Orr

reached. No reason for believing that they would. Believe all could have been reached. Would have reached all. Believe all would have been reached.

6. What evidence have you that the meetings have added to the spiritual strength of your church?

Not much. None whatever. Attendance at prayer-meeting doubled. We have lost. None. None. None.

7. Is your church appreciably stronger financially?

Not at all. No. Possibly some. No. No. No. No.

8. Have you any reason for believing that the community, as a whole, was effected for good?

Some, but not greatly. No. The moral tone has been strengthened. Don't think so. Can't tell. Hope so. No. A very little.

9. What is your candid opinion of the evangelist—was he reverent, pious, meek, conscientious, unselfish, etc.?

All but the last. Matt. 7:1. Yes. Mixed.

10. What do you think of the method of reaching and receiving converts?

Don't like it—not thorough. Too superficial. Have no criticism to offer. Not spiritual, but mechanical. Amounts to nothing. Don't like it. Not good.

11. Was the preaching evangelical, doctrinal, and clear as to conditions of salvation?

Yes. Scriptural. Yes. Yes. No. No. Yes, but not always definite.

12. Do you think the method of raising money and the amount raised will have a good or bad effect upon the city?

Don't like it. Some were prejudiced on account of the amount. Bad. Wholly bad. Bad. Bad.

13. Have you any good reason for believing that the extra enthusiasm of the meeting was not due more to the great congregation of united Christians than to the new preacher and preaching?

No local men would have drawn the people. More to the large congregation. Due to both influences. To both. Due more to the united effort. To both but more to first. In part to both.

14. Do you not believe that the union of our churches under the leadership and preaching of our pastors, and with the same advertising and effort

(a) Would have added as much to the real numerical strength of our churches?

If it was done as well. Yes. It might. Yes, to mine. Cannot tell. I do. Yes.

(b) Would have added as much to our spiritual strength?

Yes. Yes. Impossible to state. Yes. Yes. Yes. Yes.

(c) Would the city have as much or more respect for the pastors?

More. More. Hard to tell. About the same. At least as much—perhaps more. More. Yes.

(d) Would have been better for the pastors intellectually, spiritually and socially?

Yes. I think so. Do not know. Don't think so. Yes. It would. Yes.

15. What will be the probable effect upon those who expressed conversion, but who do not identify themselves with the church?

Always harmful with adults. Evil as all similar experiences. Dealing too lightly with a momentous issue. In most cases bad.

Observations on the Report.

Of the 500 reported conversions, the names of 295 were turned over to the pastors, and 85 of these were received into the churches.

Those received into the churches, less than one-fifth of the whole reported, were young people and children. No heads of families. All were in fellowship with the church, and there is good reason to believe they would all have been reached without such special effort.

There is no evidence that the uniting churches were in the least strengthened financially, and only one pastor reports any signs of spiritual strengthening.

The evidence of any good effect upon the public is very doubtful. Now, five months after the meeting, political corruption, liquor-selling, gambling, prostitution, and worldliness among Christians are just as evident as they were before the meeting.

A large part of the time for each of the three services of the last Sunday was taken up drumming for money. There is a decided opinion that the method of raising, and the amount of money raised, had a bad effect, and that the money could have been more wisely spent.

The prevailing opinion now is that the churches, the pastors, the community, and especially the converts would have been better off if the meeting had been held by the pastors themselves.

Sioux Falls, S. D.



Robert J. Burdette, when asked what was his favorite text in the Bible, wrote:

When I was seventeen or nineteen years old I could have given it as glibly as a child recites the "table of fives." But that was thirty-six years ago, and since then my experiences have multiplied. When I think of a favorite text, half a dozen dear ones at once leap to my lips: "As thy days so shall thy strength be." Stormy days I want a cloak; cold days, I want the sunny side of the wall; hot days, I want a shady path; now I want a shower of manna; now I want a drink of cool living water; now I want an arbor of rest; now I want a pilgrim's staff; now I want a sword—"a right Jerusalem blade." My "favorite text!" I might as well try to tell which is my favorite eye.

England's Puritan Prelate By W. Durban

It has for many years been one of my great pleasures to assist visitors to England with my advice and some little useful information as to places worth seeing and how to reach them. It has been one of my most agreeable functions to prevent intelligent and eager tourists from sticking exclusively to beaten tracks, and so to save them from missing some of the most wonderfully interesting spots in this marvelous land of historic remains. I have sometimes almost wished to give myself up to the office of guide to such folk.

Our Wonderland up North.

In the far north of England is one of the glorious localities dear to English hearts, but generally neglected by rushing sight-seers. The beautiful old city of Durham does not often occupy a place in the program of a globe-trotter or a foreign tripper. Yet there are scores of places less worthy of a visit which everyone thinks "must be done." My mind just now dwells on Durham because it is a favorite point amongst the hallowed shrines of England with people like myself, who delight in history in all three of its tenses. This country, in the mind of the genuine student, equilibrates the preterit, the present and the paullopost-future. The true Briton is not a fossil, though some of our American friends fancy we are all mildewed in our cerebral compartments of being. We are rather over conservative, and yet we love American progressiveness, and half of us are even more radical than the average Yankee. Give us a little credit for all-round sympathy, for we love to dwell on three levels in turns. I revelled in the incomparable old Norman abbeys in Sicily (far more wondrous than those in Normandy itself), and at the same time, have, on this side, written much in praise of the astonishing modernity of Washington and Buffalo, of New York and St. Clair.

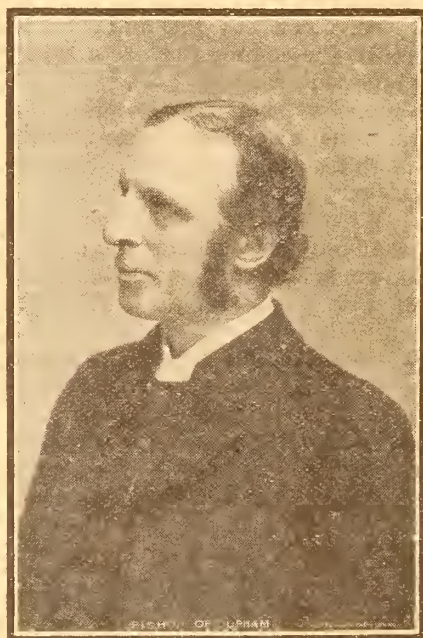
Roman, Saxon and Norman England.

I am constrained to choose Durham as the topic of this article because of the pleasure with which I have been reading a new book by the bishop of that diocese. Before speaking of the volume and its author, I must mention a few things which may induce visitors to this country to take the famous northern city into their purview. They would never regret taking this counsel. They should plan to see York, Whitby, Scarborough, Filey, Middlesbrough, Stockton, Darlington, Hartlepool, Lindisfarne, Holy Island, Newcastle and Durham on one round. A week would be thus delightfully spent, and on the Scottish border a day might be passed with the Roman Emperor Hadrian, and with the historian, Tacitus, and the great General Agricola, in inspecting the remains of the grand old Roman wall on the edge

of the Cheviots and of Northumbria. This is the concrete way of learning history and of escaping from bondage to the abstract.

The City of a Millennium.

It is no exaggeration to call Durham a city of a thousand years. Indeed, its grand historic record covers more than twice that period, for the Saxons were strong in that region before the Roman invader came with fire and sword to devastate the land that had been so magnificently evangelized by Bede and Cuthbert. I must mention the striking and indeed unique position of Durham Cathedral. From the picturesque point of view, it occupies



Dr. Handley Moule, Bishop of Durham.

the first place among English cathedrals. Its west front overlooks the deep gorge through which the river Wear rushes past the city on its way to the sea, while close at hand frowns on the same cliff—lined to the summit with thick woods—the hill fortress known as Durham Castle, where in early ages dwelt the famous and dreaded Norman ecclesiastics, the Prince Bishops of Durham, who were really provincial kings, exercising power of life and death, together with their episcopal jurisdiction. The first church on the site of the present cathedral was built of wood, from branches of trees close at hand, by the Abbot Ealdhun, who had caused the body of St. Cuthbert to be brought here from Chester-Le-Street, the former site of the See. Soon afterwards, in A. D. 999, a stone church was built to receive St. Cuthbert's bones; and this stood till the following century, when the present cathedral was begun, of course under Norman auspices, by Bishop Carileph, and completed by his successor, Ralph Flambard. And what a glorious pile it is, hoisted up to catch the first and last beams of the

sun, and towering up in its massive, yet graceful elevation so as to dominate a whole county! Those three noble towers on that commanding height, round the foot of which the Wear circles, almost making the hill an island, make up a more impressive "tout ensemble" than anything I have seen in the whole world of grand sanctuaries.

A Grandiose Interior.

The massive appearance of the interior of this fane, derived chiefly from the immense thickness of the nave pillars, with their zigzag ornamentation, leaves on the mind an impression of "rocky solidity and indeterminate duration," as Dr. Johnson observed on his visit to Scotland. The most celebrated portion of this cathedral is the incomparable Galilee. Before the Reformation, certain parts of many cathedrals were called Galilees, because they were used as stations in the Easter processions, representing the spot where the angel said, "He goeth before you into Galilee; there shall ye see Him." Durham contains by far the most superb example of a cathedral Galilee. This splendid addition to the building is 80 feet long and 50 wide. It is divided into a center with double aisles, by arcades of semi-circular arches on tall, slender, clustered pillars. The effect is enchanting. The clustered pillars have four shafts in each, two of which are of marble and two of sandstone. Near the center of this lovely work of the old masons, stands a plain oblong stone monument, inscribed with an intimation in Latin that it contains the bones of the venerable Bede, the father of all such as write English history.

Bishop Moule.

There have not, in modern times, been many Puritan bishops in England. The most pronounced of all, the sainted Dr. Ryle, Bishop of Liverpool, died two years ago. For some mysterious reason, a State Church bishop often seems to lose all the evangelicism he ever had, unless it is absolutely part of his religious being. If it is only a pious opinion, it is sure to dribble out of his soul under the impact of Erastian influences. The only prelate to-day of whom it can be positively predicated that he is fervently Protestant, is the Bishop of Durham, Dr. Handley Moule. I say this without any disparagement of Bishops Chavasse, of Liverpool, Bickersteth, of Exeter, and Boyd Carpenter, of Ripon. These are excellent Christian men, without any bias in favor of ritualism, but they certainly do not strike the public consciousness as enthusiastic champions of the Reformation. Their ecclesiasticism is colorless, though their spiritual tone is high. But the Bishop of Durham is one of the most Puritan of the theologians of the age. I am delighted with his new book,

"From Sunday to Sunday." It is intended for Sunday reading for "shut-ins," or for family devotion on the Lord's day, and it consists of brief discourses, which are little more than sermonettes, but which contain many homiletic germs. I trust that an American edition of the book will appear. One of the chapters is entitled "At the Door of the Eternal Tents." The bishop adopts the revised version of Luke 16:9, but translates still more closely from the Greek, and so we have the verse in this form, "Make to yourselves friends of the mammon of unrighteousness, that, when it fails, they may receive you into the eternal tents." Surely this is a welcome double improvement on the meaningless old authorized version, "That when ye fail, they may receive you into everlasting habitations." No expositor or preacher could ever make any sense of that. But the accurate rendering is luminous with significance. Instead of "when ye fail," we should read, "when it shall fail;" that is to say, when it, the "mammon of unrighteousness," shall drop away at death. The rendering of the last words, "the eternal tents," presents a clear picture of the Lord's drawing. The conditions between death and resurrection are thus hinted at as transitional, not final. The holy places for the dwelling of the souls of the just are imaged as tents more than solid structures—tents pitched in the Garden of Bliss until the resurrection. In these abodes of bliss we may expect to receive a loving hospitality, a loving welcome on the part of those whom we have helped heavenward by our use of the "mammon" of earthly means and faculties, too often perverted to "unrighteousness." We may, under God, smooth the upward path, and bring the pilgrim happily home, so to speak, by our use of what the Savior has entrusted to our stewardship. If so, and if the subjects of our sympathy and aid have preceded us to paradise, they, the denizens and, as it were, the possessors of that blessed home, will personally welcome us when we come. They will, with thoughts of memory, gratitude and love "receive us into the eternal tents." They will hail us as those to whom they owed so much in the dear days below. What does the Lord manifestly imply? That the doors of the abode of the blessed in this encampment of paradise will be, and are, the scene of personal and welcoming interviews. Thus I have condensed the teaching of Bishop Moule on a momentous topic. To me it is intensely congenial, for all my study of Scripture has convinced me profoundly of the reality of the intermediate state. Thus I have never been able to accept as scriptural, any of the soul-sleeping theories, whether propounded by Archbishop Whately, or Edward White, or the Christadelphians, or Mr. Russell, of Allegheny City, or even by some of my own beloved brethren who have adopted conditional immortality views. I agree herein with the Bishop of Durham; but let every one of us be fully persuaded in his own mind.

A Christmas Sermonette for the Young.

By J. Durham.

"And he was subject unto them. And Jesus advanced in wisdom and stature and in favor with God and man."—Luke 2:51, 52.

1. God has prepared an unlimited number of examples of perfection in every department of nature.

(a) The perfected plan of the earth that it might in the best way serve his intended purpose.

(b) God perfected the plant life in plan and construction and in growth, completing the essential organs so that any one who looks at a flower is delighted with all the little parts—its color, symmetry, the waxing of the upper surface of the leaf to resist heat and moisture and filling the underside with little mouths that they may inhale for the plant life what we exhale for our life and health.

(c) We see among the birds and animals a symmetry and purpose that show God's ideal in that kingdom.

(d) We admire the star-lit sky, adorning its magnificent splendor, the mathematical exactness of its plan so that we also exclaim, "The heavens declare the glory of God!"

(e) So when God placed before us a perfection for human representation, it was in his Son as an example to us in fully developing a life nearest approaching God's ideal of human life.

2. "*He was subject unto his parents.*" From this first statement we learn that God places the obedience to parents as the first item of a perfected life. God had said to Israel, long before this, when they stood about the thundering summit of Mt. Sinai, in his fifth commandment to them, "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." And Paul writing many hundred years afterward to encourage the "young people" at Ephesus, repeats the commandment, and then adds that "it is the first commandment with promise." So in giving the law to Israel, there was only one commandment with a promise attached, and that was on parental obedience. History proves that obedient children make the best citizens, workers in the Sunday-school, in the church and every department of business. God knew his people could not go up and possess the land, nor could they hold it with their strength against the enemy with disobedient children. And to this day the Jewish children are the most parent-honoring, law-abiding, and the best in every department of morals and citizenship. The first step toward the ruin of a young person, is parental disobedience. The history of most criminals gives parental disobedience as the beginning of their downfall.

3. "*He advanced in wisdom.*" Wisdom is knowledge rightly used. The Father filled him with heavenly wisdom as his years advanced. There is

so much more knowledge than wisdom; you can gain knowledge by study, but your studied plans of wisdom may be failures. The patent office at Washington is full of unwise patents of no useful application. It is expected that wisdom will increase with age, but too many turn aside from every offer of wisdom to follow failures all their lives. "Advance in wisdom" is the second step in the typical life of a young person. "So teach us to measure our days that we may apply our hearts unto wisdom," and "if any one lack wisdom, let him ask of God." Paul's guarding thought, "Look, therefore, carefully, how you may walk not as unwise, but as wise." Then there is "earthly wisdom," "but that which is from above is first pure then peaceable, full of mercy and good fruits," etc. "Seek wisdom, it is the principal thing."

4. "*He advanced in stature.*" Jesus then had bodily strength and grew in stature. Young people should avail themselves of such proper means as will give them healthy and vigorous bodies. Do nothing that injures the growth of a healthy body. God expects us to make a well-rounded and perfect stature.

5. "*He advanced in favor with God.*" That is character, and character is what tells in the presence of God. Love is the basis of character, for what a boy or girl loves will make that life character, and character begins with the thoughts. "As a man thinketh, so he is," hence "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, *think on these things.*" Here is the prescription thought for a beautiful character. No better record can we have than a life "in favor with God."

6. "*He advanced in favor with men.*" That is reputation; that is what people think of us. A person may have a good reputation, but not a good character. Some people do not think they can please God and man at the same time. This is not true, for every man and woman admires the person that bears a true character, one that is "in favor with God." Strive for a godly character, and the reputation will take care of itself. The plant grows by food supply, so a life grows in stature, character and reputation by suitable food supply, and we may grow in favor with God, man, or the devil, just as we live. The person who seeks only popularity may go to ruin. A young person's wealth is not in gold, nor land, nor family relations, face, form or surroundings, but in obedience, holiness, goodness, humility and love. "Keep my commandments, write them on the table of thine heart, so shalt thou find favor and good understanding in the sight of God and man."

"Helps to Faith"*

BY T. P. HALEY.

I have just read with interest and profit "Helps to Faith," by J. H. Garrison. The purpose of the author is well stated in the following sentence: "To point out the original sources of faith, and to clear away some of the debris of outgrown theories, so as to make faith easier, has been the author's aim in all these studies." And right well has he succeeded.

In every chapter, the author, so well and so widely known as a graceful and forceful writer, is at his best. Part I. of the book presents "Some Facts on which Faith Rests."

It is clearly stated in the first chapter that "both the need and the capacity for faith in an invisible God grow out of the fact that man was created in the image of God, a rational, moral and self-determining being." He says further in this connection: "Taking man as we find him, what is he? The most obvious fact is that he possesses a body, with certain simple but pressing needs which clamor for attention." Instead of saying Man has a soul, it is truer to fact to say, Man *is* a soul and *has* a body. The soul or spirit is not the thing possessed, but is itself the possessor. From the facts of human nature it is further sought in this chapter to prove that there is One above us who is worthy of our love and adoration.

In chapter two it is sought to prove from "the disharmony in man's nature" the conflict between man's higher and lower nature, and man's inability to superinduce the desired harmony; that "man needs some sort of spiritual re-enforcement or help given to his higher nature."

In chapter three it is assumed that the very nature of God would compel him to reveal himself, and that he would begin the process by revealing himself to the individual and the nation best prepared to receive it. As the Hebrews were best prepared, he did begin such revelation to said race "for the benefit of all nations." This is one of the most interesting and satisfactory chapters in the volume.

Chapter four presents the author's view in his happiest vein of "Jesus as a Revelation of God." This is a fine chapter and leaves little to be said.

Chapter five. "Given Christ, Christianity follows." Jesus declared his purpose to build his church, which can not mean less than to found his religion on the fact of his unique personality. He argues from his intellectual superiority his moral perfection, his sinlessness, his conscious power to aid and to save all men, that "he and he alone is worthy to reveal God to man." Further on, in the sixth chapter, we have these words: "Do the facts permit us to conclude that this unique

personality whose character is all that we can conceive God's character to be, whose power to redeem the world from sin is all that we can conceive God's power to be, whose claims on the faith and obedience of men are all that God's claim could possibly be and whose offer of salvation to all the sinful and sorrowing ones of earth is as large and generous as God's offer could be, is anything less than Deity himself?" This chapter is a splendid answer to the question, "What then shall I do with Jesus?"

In chapter seven, "Learning of Jesus," are presented in a most attractive and forceful way the great lessons which Jesus taught, and especially that concerning "the Fatherhood of God," a doctrine which needs much to be emphasized, for it means of course "the brotherhood of man." "At the Feet of Jesus," "How the Ideal is Made Real," chapters eight and nine, are fine chapters.

The tenth chapter deals with the meaning of Christ's death, and the purpose of the author is: "To present Christ's death in a way that will make it a help rather than a hindrance to faith." The fact is noted that the Cross of Christ is a stumbling-block to many beside the Jews who rejected him, and the chapter is an answer to such objections. The great object of his death is presented, the reconciliation of man to God, not God to man. As nothing so powerfully presents the love of God as the death of his Son, so the necessity of his death is granted.

This chapter is most satisfactory, more on account of questions it does not raise, and because it discusses the question which alone affects man, the voluntary death of Jesus as an exhibition of the love of God for men, while we were yet sinners.

Chapter eleven is on "The Nature of Faith and its Relation to Salvation." "What Must we Believe," is the twelfth chapter. "The Holy Spirit," the thirteenth, deals with questions with which the readers of our church literature are more familiar, but this in a most pleasant and satisfactory way.

"Christian Experience, or God in Us," the fourteenth chapter, ought to be carefully read and studied by the people, and especially by the preachers. The end and aim of Christ's mission is the reproduction in men of the life that was in him. "Christian experience is the presence and power of the immanent God, working in human lives to-day."

In Chapter 17, "Is Revelation Continuous?" it is held that the "Christian revelation," being made in a person, was completed in Christ. That inspiration, regarded as the spiritual qualification or divine impulse for recording revelation, was limited to the apostolic age. At the same time it is

held that the Holy Spirit has not completed his work in the church and in revealing truth to men.

Chapter 18, "Christianity Vindicated by History," is a fitting close to Part I. of this most interesting volume.

Part II. presents "Some Obstacles to Faith." In this part are twelve brief chapters, closing with the "Creed of Unbelief." The following subjects are treated:

1. Objections Classified.
2. Origin of Moral Evil.
3. Election.
4. Sin, Salvation, Retribution.
5. Science and Revelation.
6. Revelation Progressive.
7. Abuse of Authority in Religion.
8. Conversion. The Old Doctrine and the New Light.
9. A Divided Church.
10. Moral Delinquencies.
11. The Slow Progress of the Kingdom of God.
12. The Creed of Unbelief.

To mention these is all that can now be done. This book ought to have a wide circulation.

ON FOOD

The Right Foundation of Health.

Proper food is the foundation of health. People can eat improper food for a time and not feel any ill results until there is a sudden collapse of the digestive organs, and then all kinds of trouble follows.

The proper way out of the difficulty is to shift to the pure, scientific food, Grape-Nuts, for it rebuilds from the foundation up. A New Hampshire woman says: "Last summer I was suddenly taken with indigestion and severe stomach trouble and could not eat food without great pain; my stomach was so sore I could hardly move about. This kept up until I was so miserable life was not worth living.

"Then a friend finally, after much argument, induced me to try Grape-Nuts food and quit my regular food. Although I had but little faith, I commenced to use it, and great was my surprise to find that I could eat it without the usual pain and distress in my stomach. So I kept on using Grape-Nuts, and soon a marked improvement was shown, for my stomach was performing its regular work in a normal way without pain or distress.

"Very soon the yellow coating disappeared from my tongue, the dull, heavy feeling in my head disappeared and my mind felt light and clear; the languid, tired feeling left, and altogether I felt as if I had been rebuilt. Strength and weight came back rapidly and I went back to my work with renewed ambition. To-day I am a new woman in mind as well as body, and I owe it all to this natural food, Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

*("Helps to Faith." By J. H. Garrison, Christian Publishing Co., St. Louis. \$1.)

Christian Socialism.

By Frank G. Tyrrell.

In some circles the word "socialism" precipitates a panic; it is misunderstood and misused. Nevertheless it is honorable enough in its origin. The dictionary tells us it is from the Latin *socius*, an associate, a comrade. Socialism was first used in connection with the later agitation of Robert Owen, from 1830 to 1840, and was meant to express the general tendency to develop a communal or co-operative organization of society, in place of the existing competitive state. Now the word has come to signify in general use that effort for a co-operative organization of society which would work through government, national, state, or local. It is not paternalism, but fraternalism. A socialist, of whatever school, is one who believes in the fraternal state.

It will help us somewhat to stop and think what "socialism" does not mean.

1. It does not contemplate a "grand divide."
2. It does not affect domestic relations.
3. It is not by any means antagonistic to religion.
4. It is diametrically the opposite of anarchism.
5. It is no violent, revolutionary gospel.

The Christian socialist seeks to bring about industrial brotherhood by means of social development. Evolution, not revolution, is his method.

Even a cursory examination of the teachings of Jesus Christ will show that a phrase often on his lips was "the Kingdom of God." He came to establish that kingdom on earth; his teachings were addressed primarily to individuals, but he was no narrow individualist. His ideal, and the ideal of all his apostles, was of a redeemed and regenerated earth. It can never be realized except by collective righteousness. As a writer in a recent symposium in the *Biblical World* said, "The perfect social state must be the corollary of the perfect individual life." In any broad and true interpretation of the message of Jesus, we must hold that he came, not simply to save a few individuals from a wrecked and lost world, but to save the world. He is to work upon it and in it until all its kingdoms are his, viz., the kingdom of government, the kingdom of trade, the kingdom of industry, etc.

The Christian Socialist is one who recognizes this broad gospel, and seeks to apply it. He holds that the state of society indicated by the term socialism, is simply the fulfillment and realization of the ideal of Jesus. As early as the year 1849, Henry James, Sr., argued the identity of socialism and Christianity in a lecture delivered in Boston. The Society of Christian Socialists, organized in Boston, April 15, 1889, under the leadership of W. D. P. Bliss, declared,—

"To exalt the principle that all

rights and powers are gifts of God, not for the receiver's use only, but for the benefit of all; to magnify the oneness of the human family, and to lift mankind to the highest plane of privilege, we band ourselves together under the name of Christian Socialists." A brief summary of their principles follows: "All social, political, and industrial relations should be based on the fatherhood of God and the brotherhood of man, in the spirit and according to the teachings of Jesus Christ." The present commercial and industrial system is not thus based. It is fundamentally selfish. Business, under the competitive system, is necessarily a school of selfishness. (The endless evils of mammonism, recklessness, overwork, involuntary idleness, intemperance, prostitution and crime, are fostered by it. We hold that united Christianity must protest against such an industrial order, and demand social reconstruction, which shall be in harmony with the great principle of brotherhood in Christ.

Christian Socialism is not one reform; it comprehends many reforms on one principle. Some of these are, public ownership of public utilities, direct legislation, woman suffrage, employment for the unemployed, the Bible system of land tenure, and a true municipalism. There is no reason on earth why the government should own and control the highways, and not the rail highways; why it should carry our mail, and not our express packages; why it should maintain our schools, and not our factories.)

Personally, I desire to affirm my ardent belief in the theory and practice of Christian Socialism. It holds the only tenable position with reference to the solidarity of society, and the application of the principles of Christ to the life of men. All our laws against the wild and reckless mammonism which riots among us, are mere palliatives of a disease that must be cured by radical treatment. It is possible to organize society and industry so that all men will come into life on an equality of opportunity; so that the fear of want which scourges men, and the greed of gain which inflames them, will be eliminated. It is possible and profitable to go into business, not to exploit your fellowmen, but to serve them. The time is coming when the counting-room will be as holy as the cathedral, and distribution and exchange as sacred as the eucharist.

(Disciples of Christ, above all others, should hail this movement, and join it with enthusiasm. We plead for Christian union; they plead for social union. Our plea is only a segment of theirs. Would God that the whole church might hear and heed the admonition—

"Fight not with the ghosts and shadows! let us hear
The snap of the chain links! let the gladdened ear
Catch the pale prisoner's welcome, as the light
Follows thy ax-stroke through his cell of night!
Servants of Him whose mission high and holy,
Was to the wronged, the suffering, and the lowly,
Thrust not His Eden promise from our sphere,

Distant and dim beyond the blue sky's span.
Like John of Patmos, see it now and here,
The new Jerusalem coming down to man."

TWICE WON.

Wife Fell in Love With Husband "All Over Again."

The wife of a well-known attorney at law of Seward, Neb., tells a tale worth reading: "My husband was a soldier in the Civil War and was, as he called himself, 'an old coffee cooler,' and had always drank very strong coffee.

"About a year ago he complained of a feeling of faintness every time after climbing his office stairs, and was also troubled by terrible headaches that almost drove him wild.

"He gradually grew weaker and weaker until his affliction culminated in nervous collapse, and for weeks he seemed to be fading away from us, in spite of all our efforts.

"The physicians pronounced him strong and well with no organic trouble whatever, and there seemed to be nothing the matter except the complete giving out of his entire nervous system.

"The doctors decided that coffee was at the bottom of all his trouble and ordered Postum Cereal in its place. He improved daily since he quit coffee and began drinking Postum, and now says he feels better than he has felt for 20 years, headaches are gone, no more fainting spells and is gaining in flesh every day, and he seems so much younger and heartier and happier than he has for years that I have fallen in love with him over again.

"Now, for my brother's case; a few years ago he had a peculiar trouble. His tongue was swollen and sore at the roots and covered underneath with festers.

"He thought his affliction was of a cancerous nature, and his doctor was of the same opinion. He could scarcely eat anything and became so poor and run down, he was simply a nervous wreck. He consulted various physicians, but none were able to diagnose his case or help him in the least.

"At last a doctor to whom he applied said he believed my brother was coffee poisoned and advised him to quit coffee and drink Postum. He gave him no medicine, but told him to give Postum fair trial and return to him in six weeks. My brother had used Postum only about ten days when the festers disappeared from his tongue, and at the end of two weeks the soreness and swelling were gone and he began to pick up in flesh and spirits.

"He has never touched coffee since, but drinks Postum all the time and has never had the slightest return of the trouble.

"To look at my experience is it any wonder I can write a heartfelt testimonial for Postum?" Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

News From Many Fields

Maryland, Delaware and District of Columbia.

The preachers' meeting was held in Brother Power's study, Monday, Nov. 30. Present: Power, Bagby, Jones, Harris, Wright and Hopkins. Also J. H. Garrison, of the CHRISTIAN-EVANGELIST, who gave a pleasant and interesting talk. He said he enjoyed the Lord's day in Washington. He preached for Vermont Ave. in the forenoon, and Ninth St. at night. The brethren were pleased and edified. He thinks the whole country looks to the East, especially Washington. He reported 12 or 13 churches in St. Louis. Says they are looking forward to the World's Fair, and are trying to plan to overcome evils at the Fair. The site has been secured for a building for a religious exhibit at the Fair. J. Murray Taylor, of Madison, Ind., was also present. He reports his work at that place on the upgrade.

W. J. Wright was just home from a meeting at Martinsburg, W. Va. The meeting was hindered some by smallpox. There were 31 additions, 28 of them by baptism, 2 by relation, 1 from Lutherans. The church is much encouraged.

Brother Power had one confession and one by letter.

E. B. Bagby has had 52 weddings since Jan. 1.

C. C. Jones preached at Avondale. For the present he will go there every two weeks.

W. L. Harris just returned from Boonsboro, Md., where he preached two weeks in a meeting with the writer. There were three additions, one baptism, one from the United Brethren, and one from the Dunkards. Brother Harris is a good evangelist. He puts the old plea plainly but kindly, and had a good hearing. His clean, manly life has an influence for good.

Our Sunday-school at Waynesboro had 45 present on a recent Lord's day. This is our highest mark. We are preparing for a Christmas entertainment. The Sunday-school at Boonsboro will give part of their Christmas offering to Boys' and Girls' Rally Day.

We have a noble young man at Boonsboro who expects to study for the ministry.

Brethren Garrison, Power, Bagby and Taylor took part in the laying of the corner stone of a new chapel at Mt. Ranier, just over the District line in Maryland.

At Lansdowne, near Baltimore, the corner stone of a new church was laid on Thanksgiving Day.

Joseph Watson, the preacher at Vienna, Va., is working with his hands on the new church there.

All our Baltimore missions are well manned now. W. R. D. Winters is at Fulton Ave., S. R. Maxwell at Riverside Park, O. G. White at 25th St. We regret to lose J. O. Shelburne, but Brother Maxwell will be a worthy successor.

I was called to Jerusalem on Thanksgiving Day to attend the funeral of Sister Fannie Barington, a member there. She had been a great sufferer. She rests from her labors. Brother Gaff, the minister there, is ill.

J. A. HOPKINS.

New York State Notes.

A one travels throughout this great Empire State, with its immense industries and population of nearly eight millions, he begins to realize the wonderful opportunities of the great East. Your correspondent spent the greater part of November in Gloversville, N. Y. Gloversville and Johnstown, and the two cities are practically one, have a combined population of about 35,000. Here is the center of the great glove industry. Last year \$15,000,000 worth of gloves left these cities. There is practically no poverty. Every one works on gloves. This is one of the industries which has not been cursed by monopoly. The machinery used is so simple that anyone who has the "knack" can have a little glove factory in the home. A good Singer

glove machine and the dies for cutting, supplemented by deft fingers and long practice, suffice. One wonders who wears all the gloves. Our work in Gloversville is an example of what a few lone Disciples can do if they will. A little band, longing for the simplicity of the early faith, they first met in a house. Then they moved to a hall and enlarged their scope of usefulness. Under Bro. Gund, now in Ohio, they grew. Last fall Joseph Keevil went to be their pastor. They then met in a third-story hall, had about forty members and were badly discouraged. Under Bro. Keevil's vigorous leadership they bargained for one of the best corner lots in the city and erected the shell of a chapel on the rear of it. Last summer W. J. Wright, eastern evangelist, held them a fine meeting in which twenty-three were added. Later the building was completed, and I helped in the dedication Nov. 8. At that time, amid great enthusiasm, more than the full amount to pay for it was raised. We followed the dedication with a three weeks' meeting, and thirty-seven were added, among these some influential men of the city. Never have I seen greater enthusiasm and interest. People were anxious to know what we stand for, and gladly accepted the simple presentation of the gospel. In the last six months the membership has grown from forty to one hundred and twelve. Our state society is aiding the work there. We are going to have a strong work in that city. There are dozens of other cities of like promise. We must have the money to enter them. C. T. Fredenburg, of East Aurora, is the new pastor at Gloversville. Joseph Keevil goes to Green Point, Brooklyn, to take the place of his brother who has gone to Tennessee to take work in Milligan College.

In September a band of thirteen in the city of Dunkirk, N. Y., was organized into a church. They began with a Sunday-school of about fifty, which has grown to an enrollment of nearly eighty. They meet in a lodge hall. Bro. Beattie and Bro. Chester, of Buffalo, preach for them on Lord's day. We expect to put a regular pastor there by March 1 at the latest. Dunkirk is a city of 15,000, the home of the great Brooks' locomotive works, employing 2,000 men. The Protestant churches of the city combined have only about six hundred members. The churches are cold and the laboring men unreached. As soon as we can make ourselves known there, the people will come to us. The children are coming faster than they can be cared for now.

I have before me an appeal from Bro. W. R. Chase, of Cattaraugus, this state, urging me to come and hold them a meeting. He and his family are the only Disciples in that town of 1,500 inhabitants. There is neither a Baptist, Presbyterian, Congregationalist, Episcopalian or Lutheran Church there. The only churches are three Methodist churches: Methodist Episcopal, Wesleyan Methodist and Free Methodist. Combined they have less than two hundred members. The Catholics meet in a little building and have only about twenty-five members. And it is a fine cultured town, too. Many fine men of the city are Christians but identified with no church. Among these the cashier of the bank and proprietor of the largest manufacturing plant in the place. Are we going to enter this place? Most assuredly. We will go on faith as we have no money in sight to put there. It looks as though a self-supporting church might come out of that situation. This is but one of the many openings in this great state. Disciples of Christ, look eastward! "The fields are already ripe unto the harvest!"

The work at Richmond Avenue, Buffalo, where R. H. Miller ministers, is moving. He reports twenty-five additions since taking the work last summer. They send \$135 for state work from the church.

W. C. Bower, of North Tonawanda Tabernacle Church, is in a good meeting with home forces. There are some twenty additions to date. Bro. Bower is our new state superintendent of Christian Endeavor. We believe

that under his leadership there will be increased activities among the young people.

W. G. Oram, the new pastor at Kensington, Brooklyn, is getting the work well in hand. This is a very promising field and we look for a strong church there in the future. Kensington is aided jointly by the A. C. M. S., the Disciples' Union of Greater New York and the state board.

Bro. C. C. Crawford, of Elmira, is holding a meeting for the Thompson Street Church, Buffalo.

Nearly every offering which has come in for state work so far has been larger than last year. Our resources must increase largely this year if we do the work which is before us. Let every church rally to the work in the Empire State.

In November your correspondent was called to assist in the funeral services of Bro. John E. Hough, of South Butler. Brother Hough had been a loyal Disciple for over fifty years. He was a man of large influence in his community, where he had been a successful merchant for many years. Bro. A. B. Chamberlain, of Auburn, preached the funeral sermon, F. T. Reid, the pastor, and myself assisting. Bro. Hough was a man of quiet beneficence. When the Columbian Avenue Church was started in Rochester, through Bro. F. P. Arthur, he gave \$500 to that new work, and later \$100 more.

We need about three men who can take work in small country villages at \$400 or \$500 and work up to something better.

Let every church that possibly can, plan to observe a day for state work in December or January, if it was not done in November.

STEPHEN J. COREY,
Cor. Secretary and Evangelist.

Indiana.

The leading cash payment on November offering comes from New Castle Church, E. R. Black pastor, \$112.

The annual rally of the Butler Church, D. F. Harris pastor, was a great success. F. D. Bauer, of Ohio, and T. J. Legg, state evangelist, did the preaching.

During the past twenty months, the church at South Bend, P. J. Rice pastor, has built the Indiana Avenue Church, and maintained the preaching service at a total expense of \$2,500, beside the regular congregational work of the mother church. Beside this, they have established a Sunday-school in a thickly settled district of the west end, which must soon become a church. And in the meantime South Bend has been a consistent supporter of state missions, as all other missions. Fine record. What church in the state excels it?

For a long time the Darlington Church has been in the background, but the state evangelist recently assisted the pastor, H. Randel Lookabill in a good meeting which leaves the church in a position to go forward in next year's work with all hope and confidence. The baptismal service was held in the Crawfordville Church. Brother Lookabill is one of our most promising young preachers, and those who know him best predict that he will fill worthily high trusts.

Bro. J. L. Thompson, pastor at Hebron, and secretary of the Second District, recently held a fine meeting at Shelby, a new town without any church at all, resulting in 17 additions to the 11 members we already had, constituting a church of 28 members. A lot has been donated, and a building will be erected. Two of the new members are a son and daughter of a resident M. E. preacher. Under the direction of Brother McKim, of Lowell, the work will be cared for.

The home board, through its missionary, recently organized a church of 48 members at Indiana Harbor. The consensus of opinion is that Indiana Harbor will in a few years be the Chicago of Indiana, and as the state board is already overwhelmed with calls, Indiana will appreciate the wisdom and foresight of the home board in getting in on the ground floor

A thousand dollars now at Indiana Harbor will be worth twenty-five thousand ten years hence. The whole second district is open territory to us, and the Disciples of Indiana never had such an opportunity.

Plainfield has called C. C. Redgrave, of Claysville, Pa. Martinsville has called M. W. Yocum, of Greenwood. Heltonville has called W. H. Alford, of Scottsburg. Shelbyville has called H. A. Pritchard, of Waynestown. Reusselaer has called J. W. Elam, of Indianapolis. New Carlisle has called W. L. McIlvaine, late of Kansas.

N. H. Shepherd is in a promising meeting with the mission church at Plymouth. This is an important point, and has suffered severely by removals, but there are some "never surrender" members there, and the whole state will be under obligations to Brother Shepherd for his timely, voluntary assistance.

The state evangelist is in a meeting at the South Mission, Terre Haute. This is a rich field for a new church. During the last few years, especially since L. E. Sellers has been pastor at the Central, and last year with L. V. Barbre at Second, the Disciples have made great progress in Terre Haute. A new church has been organized in the northeastern part of the city, and a building erected and dedicated. The South Mission is still a better field, and another equally as promising in the southeastern district. West Terre Haute, across the river, is also an inviting field.

L. A. Winn, of Milton, takes up the work at Brookville, county seat of Franklin county, with the whole county as a mission field. There are several weak churches, and groups of scattered Disciples in the county, and at present no resident preacher.

A. M. Hootman held a good meeting at Milton. We have not heard final results, but Brother Hootman always holds a good meeting. He is still serving the church at Logansport, his second year closing last September.

Englewood Church, Indianapolis, has called C. M. Oliphant, of Paris, Ill., to the pastorate. It is understood he will accept.

John W. Moody, of Seymour, has accepted a call to the churches at Byesville and Harmony, Ohio.

B. L. Allen has been reviving the church at Mooresville, Ind. This is good missionary work.

Edmond Miller, the new pastor at Windfall, has started out magnificently.

S. W. Traum, of Newcastle, has been called to Morris St., Indianapolis, made vacant by the resignation of B. L. Allen, to accept the field work and editorial department of the Indiana section of the Christian Companion.

The loss of C. S. Medbury is a stunning blow, not only to the Angola church, but to all Indiana as well. But Brother Medbury came to us from another state, and so we give him up, but ever so reluctantly. "The Lord giveth, and the Lord taketh away." But now, dear Lord, we are ready for another gift like Brother Medbury. We love Brother Medbury, but we still say, "The Lord's will, not ours, be done."

Bro. A. L. Crim, recently returned from Everett, Washington, where he had labored under the National Board, C. W. B. M., and has entered upon his work as pastor at Ladoga, succeeding Brother Brooks, who has entered the general evangelistic field. Brother Crim, all Indiana extends the heart-in-hand welcome to you. Brother Brooks, this is not your "good-bye and God speed." You have the Hoosier evangelistic brand on you, and you just stay with us. See?

J. J. Taylor is in a meeting at Cayuga. He has held good meetings recently at Middlefork, New Washington, Holton and Knox. Brother Taylor is in demand.

L. L. McKinney continues to hold good meetings, wherever called. He recently baptized an ex-Catholic priest, making the even 150 Catholics he has baptized.

Indiana acknowledges her indebtedness and thanks to Bro. G. L. Wharton for stirring up their pure minds by way of remembrance-of missions. Keep it up, Brother Wharton. It does us all good.

Everybody will rejoice with the church at

An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial.

It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since." Mrs. K. T. SNYDER, Troy, Ohio.

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands.

Attica in their renewed prosperity. The house newly painted and frescoed, the membership doubled, the church recognized in the city now. The state and district saved this church to the brotherhood, and if they had never done anything else, it is worth more than the cost. And church extension saved the building.

The Newcastle church, E. R. Black, pastor, has the record in missionary growth. Their contribution to state missions is \$112 cash, and for all missionary purposes, nearly \$900 for the year; besides \$2,500 church improvements.

W. A. Ward last summer organized a church at Ohio Falls. They are now building a house of worship.

Crawfordsville has extended a call to Bro. Earl Wilfley, of Pennsylvania. It is understood he will accept.

New churches have recently been organized at Hardinsburg, Ridgeport, Ridge Farm, Shelby, Indiana Harbor, Byron, Russellville, Maple Grove, Terre Haute and Uniontown. Most of these are either in their new buildings, or buildings are in process of construction. The number of churches is increasing so rapidly that we can hardly keep up with count. Indiana will write the number of her Christian churches in four figures before the end of 1904. Mark that. If we only had the money to answer all mission calls from within the state, we would increase 200 churches during the next year. Hurry up the remittances, brethren, churches, Sunday-school Rally Day, and all.

T. J. LEGG.

Ohio.

This letter recently said, "There were 45,000 Disciples in Ohio in 1900." It ought to have been 1890. It has also been seriously called in question, by some who deserve a careful hearing, whether we have 83,000 Disciples in Ohio just now. It must be confessed that our ecclesiastical arithmetic is not very good. It is safe to say we will have 83,000 in Ohio soon.

The Franklin Circle Church in Cleveland prints a neat blotter announcing the church services with an invitation to attend. These are scattered in all the prominent hotels Saturday night. A good plan that.

M. E. Chatley leaves Fourth Avenue, Columbus, Jan. 1, and will at once go to Ravenna where he will succeed Dr. Fred Kline. We wish to inform Ravenna that they will find in Brother Chatley a most excellent man and preacher. Mrs. Chatley is a pastoral-helper of the right sort. We congratulate all concerned.

The Fourth Avenue Church, Columbus, has called Samuel H. Forrer, who was at Fostoria Church two years. He has been in Boston since September in school. He will begin at Fourth Ave., Jan. 1. This would seem to be an excellent fit, too. We are glad to have Brother Forrer back in Ohio.

Pittsburg gives to Elmore and Genoa, Dec. 1, W. N. Arnold. Brother Arnold is another Ohio man who has been away from home awhile and is mighty glad to get back. We all rejoice with him and extend a hand.

The La Belle View Mission at Steubenville, was dedicated last Sunday, Dec. 6. J. G. Slater, of the High St. Church, Akron, preached the sermon and took the collection. This is a mission of the Steubenville Church.

Trimble and Bishopville have a new rector. He is not an Episcopalian, however. His name is Rector—H. F. Elwood City, Pa., furnished these Ohio churches with a preacher.

F. F. Cook has closed his work at Marietta. He will not preach any more. For this we are all sorry. Geo. Ragan will hold a meeting at Marietta in January.

T. L. Lowe reports unusual interest at Athens, and that he will assist Washington C. H. in a meeting beginning with the new year.

Ghent and Granger churches have finally secured a preacher in the person of Medary Gorsuch who has served at Nashville for five years. Clark Braden, known everywhere, has become pastor of the McConnellsville Church, and is giving all his time to this point. The State Board lends assistance here.

A new church at Roseville, six miles from Paulding, is reported. It succeeds a defunct Newlight Church. It is composed of twelve members, and will be self-supporting. Chas. Darsie, of Paulding, was instrumental in this affair. Brother Darsie says the people of the community will lend moral and financial aid. Perhaps the "associate member" fad has reached that community. Brother Darsie is not built that way, however, and we would not think seriously of charging him with such work. This scribe has long since settled the question of the "pious unimmersed" for himself. It is this: Preach the whole gospel with a frankness, clearness and kindness that he will not be afraid to face in the judgment day, and led the pious unimmersed hear and heed or reject as they may elect. Some people need to read Prof. Dean's booklet on "Who let down the Bars." J. H. Bristol has resigned at Lancaster. He has done yeoman service there. He will evangelize till a suitable place may be open.


C. A. FREER.

Collinswood, Ohio.

A CHANCE TO MAKE MONEY.

I have been selling "Non-Alcoholic-Flavoring-Powders" for the past six months, and have made \$815.00. Every family buys three or four boxes. The flavoring-powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I, and average \$30.00 per week. I get my flavoring-powders from the California Fruit & Chemical Company, St. Louis, Mo. Write them, and they will start you in business.

E. C.



A Start on the Road to Riches is always made by saving. One dollar or more will start a savings account with us. We pay 3 per cent per annum, compounded twice a year. Write for leaflet on instructions in regard to depositing by mail.

Capital, Surplus and Profits.... **\$8,200,000**

MISSISSIPPI VALLEY TRUST CO.

FOURTH & PINE STS. ST. LOUIS

The Sunday-School.

Dec. 27.

FOURTH QUARTERLY REVIEW.

GOLDEN TEXT FOR THE QUARTER.—The mercy of the Lord is from everlasting to everlasting, upon them that fear Him.—Psalm 103:17.

The lessons for the past quarter cover almost the entire reigns of David and Solomon. The reign of Saul was merely a prelude to the Hebrew monarchy. With David was established the dynasty to which, by common consent, the throne of Israel always rightfully belonged, and through which was to come that greater King, the Prince of Peace, of the increase of whose kingdom there shall be no end. It is a remarkable fact that, throughout the varied fortunes of the Hebrew monarchy, no rival dynasty ever won the support of the people. Evidently, it was the purpose of God that this single line of royal blood should hold the undivided allegiance, and should become for the popular mind a synonym for rightful sovereignty over the people of God.

And yet the period during which the Davidic line ruled over all Israel was comparatively brief. David came to the throne as king only of Judah, and it was seven years before he could reunite the twelve tribes into a single kingdom. At the death of his successor, Solomon, the old line of cleavage between north and south again asserted itself, and the kingdom divided, never to reunite. To this brief period of less than eighty years we must look for those ideals and impulses which gave to the Davidic line a prestige that could be destroyed by centuries of misrule, sin and failure.

(In reviewing this period we shall, as usual, not follow the lessons one by one, but shall treat the history of the period as a whole. In conducting reviews, it is recommended that teachers do not attempt to review the lessons of the quarter as separate lessons, but rather review the whole period covered by the lessons.)

David's Reign.

1. Jerusalem Made the Capital.

When David came to the throne he was confronted by two problems: centralization and expansion. Gradually, during their wars for the conquest of Canaan, the twelve tribes had been achieving a degree of national consciousness and a feeling of unity. It had been Samuel's function to bring this unity to a point where an organized government over the whole people was possible. Saul further unified the nation to the point where the permanent dynasty might safely be established, but as yet there was no settled centralized government. When David had made good his claim to rule over the northern as well as the southern tribes, he took Jerusalem, an ancient and almost impregnable fortress of the Jebusites, and made it first the political, and then the religious capital of the united kingdom. The first of these results he accomplished by establishing his own court there; the second, by bringing up the Ark of the Covenant. Although the centralization of worship was not completed until after the building of the temple by Solomon, Jerusalem came at once to be recognized as the focal point for the political and religious activities of the nation. It thus became the point of departure from which David might proceed upon his policy of expansion.

2. David's Wars.

It was David who carried the Hebrew monarchy through its turbulent period. He was a man of war. In after years Solomon, in explaining to Hiram why David had not built the temple, said: "David, my father, could not build a house for the name of Jehovah, his God, for the wars which were about him on every side" (1 Kings 5:3). There were yet unconquered Canaanitish tribes within his own boundaries, and when these were subdued, there were Moabites and Syrians and Ammon-

ites and Amalekites, against whom he waged successful war and at whose expense he enlarged the boundaries of Israel, until his name was known and feared from the rivers of Babylon to the great sea.

But there were yet other wars of a far more distressing nature. David had many sons, and the question of the succession to the throne was a cause of much bitterness and strife. The revolt of Absalom, the rebellion of Sheba and the plot of Adonijah furnished occasions for civil war, but from all of these wars, both internal and external, David emerged victorious. His strength was not in his thousands of armed men, but in the help of the Lord.

3. David's Religious Life.

With all the turbulence of his reign, and perhaps on account of it, David found occasion for a degree of intercourse with God which was not only a potent factor in his own character and career, but is still exercising its influence among men.

(a) God's covenant with David (2 Samuel 7:1-16), near the beginning of his reign, distinctly defined his attitude toward spiritual things. He was to remember how God had taken him from herding sheep on the hills, and had made him king over a great nation; he was to remember, therefore, that his first allegiance was due to Jehovah, and that no prospect of temporal advantage for himself or his people could justify any lapse from fidelity. David commits himself, personally and officially, to this theory of life: that righteousness is the only road to real success, and that disloyalty to Jehovah, whatever may be the immediate allurements, can lead to nothing but ruin. This principle is the corner-stone upon which the kingdom was built.

(b) David's great sin (2 Samuel 11), his confession (Psalm 51), and his joy in forgiveness (Psalm 32), constitute a distinct chapter in his religious history. That a great and good man could sin so grossly is a grievous revelation of the weakness of human nature; but the depth of his contrition, as poured forth in the great penitential psalm, and the record of his certainty of forgiveness and of the joy that came with that certainty, are not only memorials of an episode in David's spiritual experience, but are for all time a revelation of man's need of God, and God's willingness to answer the cry of the soul in distress.

(c) David's trust in God as mirrored in the most familiar, and perhaps the most beautiful, of all the Psalms (Psalm 23), was not the untried faith of the inexperienced soul, but the tested certainty that comes as the fruit of life-long experience. David began his reign with the covenant in which he bound himself to fidelity to Jehovah. That was trust, to be sure. But as his reign nears its end and he realizes that through all these troubled years God has been with him and has led his feet through dark valleys up to sunlit heights, and has restored his soul after every period of despair and depression, then he can feel and can voice a quality of faith which was impossible before. Such testimonies as these, coming from those who have devoted their lives to the service of God, and who at the end bear witness of His goodness, are among the most potent aids to faith for those who are yet young in experience.

Solomon's Reign.

1. Solomon's Inheritance.

Solomon, as David's successor, inherited four things of great value to any king: his father's benediction and wise advice; an undisputed title to the throne; a widely extended kingdom, at peace within and without, and a well-filled treasury. David transmitted to Solomon his greatest unrealized ambition: the project of building the temple. He delivered to him also his own ideal of life, that faithfulness to Jehovah is the first condition of success. There was peace throughout all the borders of the kingdom; the tribute of conquered peoples filled the royal coffers with the means of realizing all reasonable ambitions. The golden age of Hebrew history was at hand, the time of peace, prosperity, magnificence and progress in the arts of civilization. If it became also the age of decay and

deterioration, it was only what golden ages have always been in this respect.

2. Solomon as a Builder.

The erection of the temple was the greatest enterprise of Solomon's reign. It was great, not only in magnitude and magnificence, but in its results. At last the worship became centralized in one place. The work of the priests was systemized as it could not have been before. Religion was gradually taken out of the hands of the people. It tended to become something which was done *for* them, rather than something done *by* them. But for the present, the splendor of the temple service and the joy of having erected so wonderful a house in honor of Jehovah quite obscured the dangers of perfunctoriness and formalism. Aside from the temple, and on a scale of equal magnificence, Solomon erected many other buildings, including his own palace and that of his Egyptian wife. The building passion was one to which Oriental monarchs were frequently addicted. Conquered peoples were enslaved and made to serve as workmen. It was by this means that Solomon was able to carry out his great projects.

3. Solomon as a Trader.

Solomon may be called the first of the merchant kings. The extension of his dominion gave him access to foreign lands, and his friendship with Hiram, king of Tyre, brought him in touch with a people who knew how to build ships, and were the grandest seamen of antiquity. His building projects demanded money, which could be gained by foreign commerce. His political relationships, involving marriages with many foreign princesses, drew him beyond the narrow circle which has hitherto confined Israel's interests, and made him a world character. By trade, by political alliances and by personal reputation, Solomon became an international figure, as no Hebrew monarch before or after ever was.

4. Solomon as a Sage.

Solomon's wisdom has become proverbial. Among the first actions of his reign was the choice of wisdom, when, in a dream, the choice of blessings was offered to him. The form in which his wisdom was expressed was that of proverbs and shrewd judgments, such as are particularly dear to the Oriental heart. Solomon was not the only writer of Hebrew proverbs, but, as probably the first and certainly the greatest of them, his name is forever attached to that form of literature. The principle which underlies these proverbs is the very simple philosophy of life that virtue always pays, and that sin is, therefore, folly. In the experience of the race it has been found that only as one takes a spiritual view of life and its rewards, can this principle be maintained, but the principle itself is forever true, and the strong and simple statements of it given forth by Solomon and the other Hebrew sages will be forever a moral tonic and a testimony to the moral order of the world. Not only the experience of David and Solomon, but the experience of good men in all ages, support the belief that, in spite of trials and troubles, "the mercy of the Lord is from everlasting to everlasting upon them that fear Him."



BRIGHT'S DISEASE

Caused the death of Doctor Bright. Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is past saving. This insidious Kidney trouble is caused by sluggish, torpid, congested liver and slow, constipated bowels, whereby the Kidneys are involved and ruined.

Drake's Palmetto Wine is a foe to congestion of Liver, Kidneys and tissues. It promptly relieves the congestion and carries it out of the Liver, Kidneys, tissues and blood. Drake's Palmetto Wine restores the mucous membranes to healthy condition, relieves the membranes throughout the body from inflammation and Catarrh and cures Catarrh, Constipation, Liver and Kidney disease to stay cured. It gives relief immediately, builds up vigor and health, prolongs life and makes it enjoyable. A trial bottle always gives relief and often cures. A trial bottle will be sent to every reader of the CHRISTIAN-EVANGELIST who will write for it to Drake Formula Company, 400 Drake Building, 100 Lake St., Chicago, Ill. A postal card will bring this wonderful tonic Palmetto medicine to you absolutely free. It is a boon to disease-laden, pain-ridden men and women.

Midweek Prayer-Meeting

By Frank G. Tyrrell.
Dec. 23.

LIFE'S MARAHS AND ELIMS.—Ex. 15:22-27; Luke 19:37-42; 2 Cor. 4:16-18.

Christian Endeavor.

Dec. 27.

MISSIONARY OPTIMISTS.

—Isa 60:1-5.

What a strange reversal of conditions! After a most astonishing victory, a miraculous escape, celebrated with a mighty song, the Hebrews go three days in the wilderness, in the way appointed, and begin to suffer thirst. There is no water; and finally, when they come upon water, and seek to moisten their parched lips, lo! it is bitter! What an inexplicable vexation! If their God could throw the horse and his rider into the sea, if he could turn back the proud host of the pursuing, mocking Pharaoh, could he not save them from a trial like this?

And they murmured against Moses. Three days before, he had saved them from being swallowed up alive. Wouldn't you think that such a leader would be remembered kindly for more than three days, even if there were no wells of water in the path along which he trod? They might have said—they should have said, "Moses is not to blame; he is not disobedient to the divine mandate. Surely he is leading us in the way appointed, and he will find a remedy for our sufferings. And they are but trivial; none have perished. There is pure water somewhere." Has human nature changed very much since then? Do we not see the same ingratitude manifest in the lives of men now on earth? They can bear great calamities better than small vexations.

This swift alternation of experiences is no new thing, nor is it unusual. Who has not passed from mounts of victory into valleys of humiliation? How far was it, in the life of Elijah, the Tishbite, from the exaltation of his prevailing prayer for rain after the drought, to his fear and flight, and his despondency, as he flung himself under the juniper tree?

Precisely similar experiences have come into our lives. Have you never felt, if you have not also said, "All have gone after Baal, and I, even I only am left?" It is passing strange that this alternation should come, but it is still stranger that it comes to us when we are in the path of duty. Israel had not gone aside from the divinely guided way. If Moses had disobeyed, if he had led them into "By-path Meadow," like Pilgrim, then we should say, "Right! they have sinned, and bitterness is their chastisement." What a blunder it is to attribute pain and suffering to transgression! Pain often is a part of some penalty, but there is pain which comes to purify, to chasten, which has a ministry all its own, and does not stand in any way connected with the punishment brought on by disobedience.

Christ was no exception to this predominating law. He must needs suffer; and bare the sins of many. From the noisy acclaim of the volatile throng, who were ready to make him king, over whose garments he rode in an ecstasy of triumph, he turned aside to weep over the stubborn and rebellious city, ignorant of its day of visitation. He was applauded and enthroned; immediately after, he felt that he was despised and rejected.

From the bitter waters, their way led on very quickly to Elim, a place of palm trees and sweet fountains, and those who were sufficiently educated to remember and learn, must have reproached themselves that they whimpered with the rest. Whatever may be your present position, it is better farther on. The pure waters will be all the more refreshing, because of the taste of bitterness; and after the hot, wearisome journey, to rest under the shade of the trees will be an everlasting balm.

PRAYER.

Thanks be unto Thee, O God, for thy strange mercy. For victories we praise Thee; for the guiding pillar; for the conscious presence of One mightier than we; for the tribulation, the affliction, the bitterness, too; and for Elim, where we find rest in Christ. Amen.

The hopeful people are the busy people. Nothing contributes so much to cheerfulness as activity. The people who think missions are a failure are the people who never gave a dollar to missions, never read a missionary book, never attended a mission study class, never did a stroke of missionary work. The ones who are most hopeful about missions are those who are hard at work in the home or foreign field.

No one can study the growth of Christianity, both at home and abroad, without being convinced that it is a success and that missionary work is the most fruitful form of human effort. The fields are white with the harvest, and the harvest is being rapidly gathered.

Missionary optimism finds support both in the reports of actual work done and in the promises of God. But a small part of the total results of mission work can be shown by figures, yet the figures are significant. A century ago, William Carey was the only foreign missionary. Now there are 16,000 with 75,000 native assistants. The one little missionary society of that day has multiplied to 537 doing work in foreign fields. There are in heathen lands, 1,500,000 converts to Christianity, and twice as many more adherents who are not yet church members. Over a million children and young people are being taught in schools and colleges conducted by missionaries. The Christian world contributes \$18,000,000 every year for the evangelization of heathen lands.

In addition to the results which can be reported in statistics, there are others which cannot be estimated in numbers. The leavening of China and Japan with Christian ideas, the increasing influence of Christ and Christ's standard of morality among those who do not profess allegiance to him, the enrichment of the spiritual life of the churches, which comes as a reflex influence from their missionary work—all these results are too subtle to be exhibited in tables of statistics, yet they constitute some of the most precious fruitage of missionary effort.

But even if we could see no visible results, there would still be ground for missionary optimism. Paul was an optimist, though pagan Europe lay ahead, and hostile Asia behind him. Carey was an optimist, though the glorious history of modern missions was all before him. Both of these men, and scores of others, were hopeful in spite of difficulties, because they knew that the gospel is the power of God unto salvation. Not the easiness of the task, not the success already achieved, but the power and the promise of God is the great reason for missionary optimism. When Livingstone was asked what were the prospects in Africa, he replied, "As bright as the promises of God."

But with such visible tokens of God's help and power, surely there is less reason now than ever before for discouragement. Said Phillips Brooks:

"The opened world—the simplified faith! Surely he who despairs of the power of the gospel to convert the world to-day, despairs of the noontide just when the sunrise is breaking out of twilight on the earth. . . . For the first time in the history of the world, there is a manifest, almost an immediate, possibility of a universal religion."

DAILY READINGS.

M. The Sovereignty of God.	Psa. 24:1-10.
T. The Kingdom of God.	Dan. 2:44, 45.
W. The Royal Prince.	Rev. 1:1-6.
T. The Edict of the King.	Matt. 3:1-5.
F. The Law of the Kingdom.	Psa. 78:1-8.
S. The Conquering Sign.	1 Cor. 1:17-24.
S. The Final Triumph.	Rev. 11:15-19.



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MR. A. S. HITCHCOCK, East Hampton, Conn., (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

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Our Budget

—Thanks for appreciation of our Christmas number.

—Sorry it was delayed somewhat by reason of the stitching required for the sixteen extra pages.

—Suppose we try to make Christmas more *Christian* and less pagan, this year. If we associate with Christ's, then his spirit should rule the day.

—The year 1904 is going to be a great year for the *CHRISTIAN-EVANGELIST*. All the signs point to a large increase in circulation. St. Louis will occupy the center of the stage, next year, and the *CHRISTIAN-EVANGELIST* will enjoy special opportunities for keeping its readers posted as to what is going on.

—Remember our issue for Jan. 21 is to be our anniversary number, celebrating the completion of forty years of history. It will contain a large amount of historical information, interesting reminiscences, and pictures of leading men, past and present. It will be worth preserving as a record of the past. Those requiring extra copies should let us know at once.

—Dr. C. L. Pickett has reached Laoag, P. I., and is well pleased with the outlook for missionary work.

—J. M. Lowe has been holding a series of meetings at the Pleasant View Church, near Camp Point, Ill.

—A card from F. D. Power states that he has recovered from his recent attack of appendicitis and is back in Washington and on his feet again.

—I. J. Cahill spent a few days in St. Louis last week. He has been making a lecture tour in Missouri and Illinois under the St. Louis Lyceum Bureau.

—M. E. Chatley closes his three years' pastorate at the Fourth Church, Columbus, O., on Dec. 13. He has accepted a call to Ravenna, O., where he will begin at once.

—Eld. A. Flower is located at Tampa, Fla., for the winter. He writes that Brother Row-lison, from Macon, Ga., was expected there to take charge of the Tampa Church.

—J. Murray Taylor has received and accepted a unanimous call to be pastor of the H Street Christian Church, Washington, D. C. He will begin work there Jan. 1.

—M. D. Clubb, of Midway, Ky., will take the pastorate at Watsonville, Cal., beginning about Dec. 15. The new \$35,000 house at the latter place will be dedicated about Jan. 1.

—Last week the foreign society received two gifts on the annuity plan, one for \$1,000 and another for \$500. F. M. Rains, Cor. Sec., Cincinnati, O., will give full information as to the plan.

—B. B. Tyler has issued a new edition of his little tract, "The Disciples of Christ, Who They Are, What They Are Doing." It is brief, comprehensive and enlightening, and can be obtained for 30 cents a hundred.

—L. L. Carpenter is one of the most popular of our preachers among the *CHRISTIAN-EVANGELIST* force. There are a number of reasons for this. One is that he very frequently sends us news. Another is that he sends it in as soon as it happens, while it is hot. Still another is that he sends it on a postalcard. See?

—President Carl Johan, of Christian University, Canton, Mo., visited the office of the *CHRISTIAN-EVANGELIST* last week. He reports that the new college building will be ready for occupancy with the beginning of the next term in January. President Johan is now raising a fund of \$10,000 to pay the balance of the cost of the building.

—J. H. O. Smith is in a meeting with his church at Valparaiso, Ind., assisted by Brother and Sister Harrington. This is the tenth meeting Brother Smith has held for this congregation. He writes, "I am somewhat weary this (Monday) morning, but happy with joy inexpressible, because I am witnessing day by day God's power over the lives of men."

—Mrs. Lydia Galbreath, Yale, Iowa, has made a bequest of \$1,000 to the Benevolent Association of the Christian churches, whose headquarters are in this city. Brother Geo. L. Snively, the general secretary, served four years as probate clerk, and will gladly give his services in writing the wills of persons who wish to remember the Benevolent Association.

—The twenty-third annual meeting of the National Civil Service and Reform League, will be held at Baltimore, Thursday and Friday, Dec. 10 and 11, 1903. The members of the Civil Reform Association and organizations having similar object are very earnestly invited to attend. For entertainment and other particulars, address Elliot H. Goodwin, secretary.

—The Board of Managers of the National Sunday-school Association, which was organized at the Detroit Convention, has elected its officers in accordance with the plan which was proposed and adopted at that time. The following officers were elected: President, W. H. McClain, St. Louis; vice-president, T. J. Legg, Logansport, Ind.; treasurer, Howard C. Rash, Salina, Kan.; secretary, Charles M. Fillmore, Carthage, Ill.

—The University Church, Des Moines, recently adopted resolutions of respect and regret in view of the resignation of I. N. McCash as pastor. During the ten years in which he has served that congregation, he has done a wonderful work in the community and city and, best of all perhaps, with the university students. Such a congenial relation of pastor and people cannot be severed without many pangs on both sides.

—J. G. Creason has resigned the pastorate of the church at Norma, Okla., where he has been for a little more than two years. During that time there have been 180 additions, the church has grown from 180 to 320 and the offering for missions and benevolences have been more than doubled. The Territorial University is located at this place. Brother Creason will either do evangelistic work or will accept a pastorate within 200 miles of St. Louis.

—We call attention to the very interesting letter published elsewhere in this issue, from Bro. L. W. Spayd, who has recently returned from what he considers an unsuccessful missionary effort in South Africa. The conditions in that country rendered it impossible to establish a self-supporting mission as had been planned. His letter gives a splendid picture of the present situation in South Africa, and explains the outcome of the missionary project in a manner entirely creditable to all concerned.

—George A. Miller has been unsuccessfully endeavoring to resign the pastorate of the First Christian Church, Covington, Ky. He is going to Palestine with Dr. Willett's Travel Study Class next month, and expects to be gone about five months. As he did not think he could reasonably ask so long a leave of absence, he tendered his resignation, but the church unanimously refused to accept it. Brother Miller has been with this church for ten years and has made of it the strongest Protestant church in the city.

—Mrs. S. J. Smith, Centralia, I. T., writes that there is a little band of Disciples, few in numbers and dollars, that is trying to build a church in that little town. She says: "We have a lot paid for and foundation partially in, the work being done on it now. We have something over \$100 on hand and about \$200 subscribed. There is no church in the town, which numbers 600 people. I think if the brotherhood realized the possibilities of this new country, they would send us more of the Home Mission funds." Let the Missionary Board of the Indian Territory take notice and help this good sister in her efforts to establish a church in her town.

—We have received the eighteenth anniversary sermon preached by Brother N. M. Ragland in the First Christian Church, Fayetteville, Sunday, Nov. 22, 1903. Brother Ragland has for many years sent us these annual messages to his people, which we always enjoy reading. It is not difficult to understand how a preacher may build himself into the life of

a community by such preaching. In this sermon Brother Ragland speaks hopefully of the establishment of a Bible Chair or Bible College in connection with the State University of that city. We congratulate both church and preacher on their long and pleasant relation with each other.

—"Dear Brother Garrison: "Will you let me say to the preaching brethren who may have applied, or thought of applying for the work in Cynthiana, Ky., that Bro. W. E. Ellis, of Nashville, has been called, has accepted the call and will begin his work here with the beginning of the year. He is to be congratulated, for a kinder, more appreciative people can not be found. For nine years we have walked together in unbroken love and happiness, and now I leave without the memory of an unkind word or look, and yet during that time they built a church that is a perfect gem! What can I say more? May God most richly bless this church and pastor, from this time forth forever more."—J. J. HALEY.

—Brother G. F. Assiter, of Wellsville, Mo., sends us a copy of the London Daily News with the following interesting item concerning it: "It had been reduced to practical bankruptcy by the pressure and cheap rates of other papers. Mr. George Cadbury and other rich Christian men bought it and determined to publish it with all racing news and betting eliminated. Failure was predicted, but the Christian people of the nation patronized it, the pulpits called attention to it, and its circulation was soon increasing at the rate of 1,000 a day. Then they determined to exclude all liquor advertisements. Again it sprang ahead and it has now an enormous circulation." We wonder if there is not some great American daily that would like to try that experiment.

—The Bible Teachers' Training School of New York City has been authorized by Miss Gould to offer prizes for the best essays on the following double topic: First, The Origin and History of the Version of the Bible approved by the Roman Catholic Church; Second, The Origin and History of the American Revised Version of the English Bible. \$1,000 will constitute the first prize; \$500, the second and \$250, the third. The origin of this offer is interesting. It was the statement of Father Early of the Roman Catholic Church, in which he says: "The Catholic Church has never prohibited any of her members reading the Scriptures or the Bible. In every family whose means will permit the buying of a copy, there you will find the Authentic Version of God's words as authorized by the Church, and which has come down to us unchanged from the time of Christ Himself. But the Catholic Church does object to the reading of the Protestant Version which goes back only to the days of Henry VIII of England, and was then gotten up for obvious reasons." This most remarkable statement to come from a Catholic priest, and it has suggested, what is no doubt true, that there is a great deal of popular ignorance on the subject of the origin of the different versions of the Bible, which these essays are designed to remove.

—Last week the Board of Church Extension received a straight gift of \$500 from Sister Rebecca Long, of Iowa. E. F. Boggess, of Cherokee Strip fame, and J. D. Corbitt, her minister, had much to do in securing this gift. The main appeal made to her was the homeless condition of nearly 2,500 of our mission churches. This is what her pastor said induced her to give the money. This sister is past the three score and ten, and is so crippled with rheumatism that she can only get to church about once in two weeks. It was a real sacrifice for her to give this money, but she did it because she felt the need of the homeless churches. Many others should imitate Sister Long and send special gifts to Church Extension. At the last board meeting only eleven loans could be granted, and these were all small amounts but one. Four churches in Oklahoma and twenty in the Indian Territory have asked help during the next three months. There are yet many applications on file that have not been granted and there are more than 8,000 churches in our brotherhood that have not yet responded to

the September offering. Many churches that promised to take a collection have not yet sent in their offerings. It is hoped the matter will be attended to before the close of 1903. Remit to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

—The committee for the Week of Prayer has sent out a splendid list of topics for the first week in January, as follows:

Sunday, Jan. 3, 1904. Sermons. The Kingdom of God, and the conditions of its Triumphant Advance. "Thy Kingdom Come."—Matt. 6:10.

Monday, Jan. 4. The Warrant, the Privilege, the Power of Prayer, and the Present Need of World-wide Intercession.

Tuesday, Jan. 5. The Church of Christ, the One Body of Believers, called of God to win the world to Christ.

Wednesday, Jan. 6. All Nations and Peoples, the One Human Family, loved of God.

Thursday, Jan. 7. Missions, Home and Foreign, Departments of the one Evangelizing Effort, under the one great Commission.

Friday, Jan. 8. The Family, a Divinely Prepared Foundation of Society's Existence and Well-Being. The School, called of God as a Prime Agency of Moral and Intellectual Training.

Saturday, Jan. 9. The Enthronement of Christ on Earth, the only Hope of Humanity's Highest Welfare.

Sunday, Jan. 10. Sermons. The Holy Spirit, God's Free Gift. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"—Luke 11:13.



A New Church Dedicated in Kansas City, Mo.

It was the editor's privilege to spend last Lord's day with the brethren in Kansas City, together with the Saturday preceding. The occasion was the dedication of the new Hyde Park Church building, in what was once the old town of Westport, but which is now a fashionable part of the growing city. The growth of our cause in Kansas City during the last score of years has been one of the gratifying spectacles of church progress under conditions which the modern city creates. We remember well our first visit to Kansas City, but do not recall the year. The clay hills loom up distinctly in memory, and on one of them stood an old building which was pointed out to us as the Christian Church. This was early in the seventies. In 1879, when passing through the city en route to Colorado, on our first vacation, there were two small churches, living in not very fraternal relations. There had been multiplication by division. Soon after this came T. P. Haley, and with him a new era for our cause in Kansas City. The two churches became one, and since then multiplication has gone on by addition. It is given to few men to so deeply impress themselves upon a whole city, as Brother Haley has impressed himself upon Kansas City and on the whole state of Missouri. Others coming later have wrought nobly, but to this honored veteran, all his brethren gladly give chief honor for the splendid condition of our cause in Kansas City.

But far back beyond the dates we have mentioned, before Thomas Benton's prophecy of a future great city at the mouth of the Kaw had begun to have its fulfillment, some pioneer Christians, pushing their way westward as far as the Missouri River, had erected, in 1845, a church building at the old town of Westport. That building stands until this day, and the church has worshiped in it until last Lord's day. The church has had a varied history. Less than two years ago R. H. Fife was called to be pastor and at once began the agitation of a new building adapted to the new conditions that now existed since the neighborhood had become a part of Kansas City, and was being rapidly filled with an elegant class of residences. The work was begun last March. Being in Kansas City at

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Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

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DEAR SIR: OCT. 15th, 1903.
"I had been suffering severely from kidney trouble. All symptoms were on hand; my former strength and power had left me; I could hardly drag myself along. Even my mental capacity was giving out, and often I wished to die. It was then I saw an advertisement of yours in a New York paper, but would not have paid any attention to it, had it not promised a sworn guarantee with every bottle of your medicine asserting that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. I am seventy years and four months old, and with a good conscience I can recommend Swamp-Root to all sufferers from kidney troubles. Four members of my family have been using Swamp-Root for four different kidney diseases, with the same good results."

With many thanks to you, I remain,
Very truly yours,
ROBERT BERNER.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood,

SPECIAL NOTE—If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the CHRISTIAN-EVANGELIST.

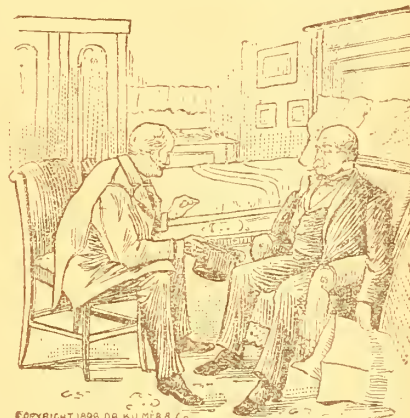
that time, we heard the brethren speak of the almost insuperable obstacles in the way of the enterprise. But Brother Fife's faith was superior to all difficulties, and it was of a kind that manifests itself in works. He got all the help he could from his weak church and from other brethren in the city, and went to work himself, becoming contractor and chief builder. His family—wife, three sons and two daughters—all caught his spirit and shared in the work. His carpenters, inspired by his example, worked twelve hours a day, and so the work went on, until a beautiful structure built of blue limestone, with beautiful memorial windows, seated, carpeted and equipped with elegant pulpit furniture, was ready for the dedication by last Lord's day.

The editor of the CHRISTIAN-EVANGELIST having been invited to deliver the dedicatory sermon at 3 o'clock in the afternoon, was present also at the morning services, witnessing the exercises of one of the liveliest Sun-

neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of



Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

day-schools we have seen, and preaching to a good audience at eleven. This was the first service in the new church, and it was a happy band of brethren and sisters who met, whose joy was modified only by some anxiety as to the outcome of the afternoon meeting on which so much depended for the future of that church. It was the coldest day of the winter, thus far, but clear and bright. At the time appointed the main auditorium and lecture room were filled with representatives from the various churches in the city. The preachers present were, T. P. Haley, W. F. Richardson, Geo. H. Combs, J. J. Morgan, J. A. Dearborn, B. F. Hill, supplying for J. P. Pinkerton that day, G. W. Muckley, besides R. H. Fife and his son, Clyde Fife. Some of the other representative brethren of the city present and rendering royal service were, D. O. Smart and R. A. Long, of the Sixth and Prospect Church, and Judge C. W. Clark, T. R. Bryan and Fletcher Cowherd, of the First

(Continued on page 817.)

Correspondence

A Missionary's Failure.

Till I went upon the ground and saw and experienced for myself, I could not have believed but that any industrious man could live by his toil in South Africa quite as well as in America. In times past, men have been able to do so. In times future they will again be able to do so. And even at present many are doing so. But the present situation finds the great army of toilers to consist of two classes—the employed and the unemployed. They are in the relation of two teams at baseball; only one party at a time can have its innings. If the one is employed, the other is unemployed. Immigration is so extremely overdone, capital is so inactive, that laborers are in distress as I never witnessed in America, although a personal witness of their distresses in the seventies and nineties of this country. There simply is not enough self-sustaining labor in the country at present to reach all around.

There are, as yet, no manufactures to speak of. In agricultural and stock-raising lines, only persons of considerable capital can make successful beginnings; while in the mining industry, upon which the country is now mainly dependent for civil progress and prosperity, only the very large capitalists can open the way. It was these capitalists who provoked the war between the English and Boers. But its conclusion did not bring to them the advantages they had hoped for. So now they refuse to employ their capital until they can bring to themselves the desired advantages by new schemes.

Before the war the gold-producing mines of the Transvaal numbered seventy. They employed ninety thousand unskilled native laborers and a great number of skilled white laborers. During its term, the war rendered the mines inoperative. At its conclusion every body fully expected an unprecedented revival of the gold-producing industry by the reopening of all the seventy mines previously worked, and by the opening of scores of new ones. Also, since the government of England generously set apart, last winter, about \$170,000,000 for a revival of the country's prosperity, there seemed to be absolute certainty of a grand opening to skilled and even unskilled white laborers of foreign countries. Accordingly the expected immigration began to enter the country.

But how the immigrants are disappointed! Above a year has past and but forty-three of the seventy mines have resumed operations. After buying in the railroads and laying foundations of costly buildings, the government has suspended its works to enable mine owners to recruit the native laborers necessary to reopen their mines. Thus at present, neither is the capital of the government, nor yet of the mine owners, employed for the benefit of laborers. By official figures we learn that the immigrants for 1903 will number about 100,000, and they are mostly men, and skilled workmen at that.

In the midst of such conditions, the missionary found himself by Aug. 24, at Bulawayo, Rhodesia, Africa. He and son had been joyfully received into the home of Bro. John Sherriff, the godly man who had congregated the little band of Disciples and held them together in church fellowship. Said Brother Sherriff, "This is the home God has provided for you. Share it with us and be our leader in the Lord's work." A truer and more godly man I never met. I toiled faithfully with him for nine weeks. Within this period many of the gold mines in Rhodesia shut down, and discharged employees invaded the city seeking labor to find none, in most cases. Among them was Bro. Alfred Streader, an efficient elder of the Bendigo Church, Australia, who above a year ago had left his country to come to Brother Sherriff's aid in building up a fellowship of Disciples in Bulawayo. He had greatly encouraged the work. Though a skilled workman in several

lines, yet unable to get self-sustaining labor in Bulawayo, as well as myself, we finally left on the same train, he for Johannesburg where he had been promised work, I for Port Elisebeth. At Port Elisebeth, we found no work at all. The railroads, mercantile houses, and other corporations, were seeking reduction of expenses by discharging clerical laborers, all that they could possibly dispense with, that they might tide over to more prosperous times.

The hard times, financially, are due in part to the capitalists dissatisfaction with the native unskilled laborers. They are forcing the government to enable them to import the cheaper and more reliable coolie laborers from India and China under the contract system. The citizens of the country have vigorously resented the proposition; but the hard times consequent upon the capitalists refusing to turn a wheel until their demands are approved, is bringing them to terms. The laborers will doubtless be imported. But considering that even now there are so many blacks demanding all the unskilled labor of the country at wages that are less than half the price of the common board of white men, it must fearfully compromise the purpose of England to make a white man's country in South Africa.

Again, it is doubtless true, also, as often imputed to the mine capitalists, that they are seeking to freeze out the many small stockholders of the companies. Deep and unfathomable are the ways of capitalists in our times. The English government in Africa can no more defeat their schemes than our government can defeat the schemes of millionaires in America.

I have never seen a time in America when I could not have found self-maintaining labor. But I utterly failed to find it in Africa at the present time. It takes, then, more than a willing heart and consecrated hands and brain, to maintain one's self in the South African cities. One must have remunerative employment, as well. Coming to the end of my funds I could but cable home for funds to return to America.

Nine weeks a foreign missionary! Well, fortunately two of the three natives Brother Sherriff baptized into Christ, were good interpreters. Through them I preached fourteen times to the natives. Three confessed Christ, two of whom were baptized before our return. The wife of one of the interpreters confessed Christ the day before our departure whom Brother Sherriff arranged to baptize later. Thus my mission, though so brief, was not unfruitful.

There are many things that I have learned, that I would like to relate, but will not now for lack of space. I hope, however, to be a more effective pleader for foreign missions than ever before, if possible. I am profoundly grateful to all who aided me with offerings. Sorry the returns seem so inadequate to the expense involved. Yet, so valuable has the

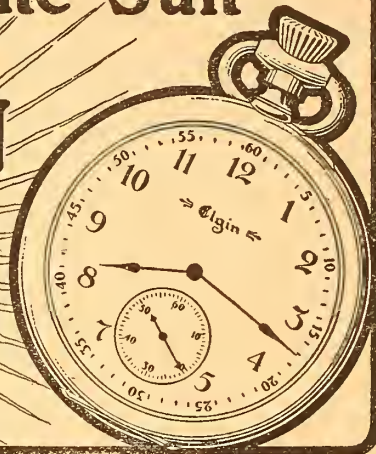
A Place Well Won Beside the Sun

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information derived been to me, that I will refund to each his offering that will write me regarding it. This can not but satisfy every contributor to my missionary effort.

Am now ready for evangelistic work till next spring if any churches desire my services, or for a pastorate which I prefer in some town of good high school privileges, for the sake of my children. Address me till further notice at Algona, Iowa.

Dec. 10, 1903.

L. W. SPAYD.

C. W. B. M. in Missouri.

Sisters, the state treasury is again in need. Do you realize that we draw heavily upon it, especially in sending literature to instruct and encourage missionary effort? Do you realize, also, that in a very few months the conditions of membership in an auxiliary will read, "Not less than ten cents a month to national and five cents a month to state treasury?" In other words, the five cents a month to be paid to state work will no longer be optional. Will you not all be wise and begin to educate those who do not pay state dues now so that they may not be lost as members in full fellowship later?

Encouraging reports are coming in regarding C. W. B. M. day.

Columbia: "Brother Winders" preached a splendid sermon, offering nearly \$25.

St. Louis: Central, Brother Cree preaching, offering almost \$30; Tuxedo, Brother Bennett preached, offering not known.

Moberly: The pastor, J. N. Crutcher, preached the sermon, one confession at close; offering, \$15; an attentive hearing. Mt. Cabanne, Brother Tyrrell in pulpit, offering over \$30. Webb City, Pastor Bro. E. M. Barney preached an educating and convincing sermon; eight new members to auxiliary, collection not all in.

So women and dollars are daily being added. These additions mean souls for Christ.

MRS. L. G. BANTZ.

St. Louis.

Dedication at Brooklyn, Ia.

We met with the faithful band of Disciples at Brooklyn, Ia., on Lord's day, Dec. 6, and preached the opening sermon and dedicated their new house of worship. Their beautiful house represents a large amount of genuine sacrifice and devotion to the gospel of Jesus Christ our divine Lord. Brother Bailey, the faithful pastor of the church, has worked early and late to bring about this happy consummation. With the entire membership he greatly rejoices, in the success that has attended this good work.

It was a great pleasure to ask these willing, generous people to give. They responded so generously that the whole congregation was filled with great rejoicing.

Wabash, Ind.

L. L. CARPENTER.

A New Church Dedicated in Kansas City, Mo.

(Continued from page 815.)

Church. Following is the financial statement read by Brother Fife:

The cost of the lot was \$2,355, and the cost of the building, including stained glass windows and all furnishings, was \$16,233.21. The amount paid on the total cost of building and lot, \$18,578.21, is \$10,107.50, leaving a balance due of \$8,470.71. To meet the debt the church up to yesterday had \$4,520, including a church extension loan of \$4,000 and \$520 in collectable pledges, made by members and friends of the church. The amount necessary to raise yet was \$3,950.71, or approximately \$4,000. Of the \$10,107.50 raised previously, the sum of \$2,860 was given by members of other churches in the city, and \$7,247.50 was raised by the church congregation, excepting \$1,950 realized from the sale of the old property.

To raise the needed \$4,000 to put the new building in condition for dedication seemed to many an impossible task, and it would have been, but for a few Brother Greathearts whose ample means and deep interest in the cause enabled them to come to the rescue of their brethren at Hyde Park. Following the sermon on "The Grace of our Lord Jesus Christ," the whole amount was subscribed, and perhaps a little more. Special thanks are due to Brethren D. O. Smart and R. A. Long, whose inspiring words and generous gifts at opportune moments made success possible. But there were many smaller gifts which represented great sacrifices. The heroic and unselfish labor of the pastor and his family, more than anything else, perhaps, inspired the people to give liberally to the enterprise.

It was a great day for our cause in Kansas City, and all the churches rejoiced in it. That is a most admirable feature of our cause in Kansas City—the solidarity of the brethren and churches there. They all made the debt of the Hyde Park Church their debt and their concern until it was provided for. They all pull together. They are one church and one people in Kansas City. In this they have given an object lesson to the whole brotherhood. Following is the list of churches and preachers at present in that city:

First: Eleventh and Locust, W. F. Richardson, pastor.
Sixth and Prospect: Sixth and Prospect, G. H. Combs, pastor.
South Prospect: Twenty-second and Prospect, J. J. Morgan, pastor.
Forest Ave: Sixteenth and Forest, J. P. Pinkerton, pastor.
South Side: Thirty-first and Charlotte, T. P. Haley, pastor.
West Side: Twentieth and Penn, Clinton Aber, pastor.
Hyde Park: Main and Westport Ave., R. H. Fife, pastor.
Sheffield: G. E. Jones, pastor.
Colored Church: Twenty-first and Summit, W. H. Scott, pastor.

These are well distributed through the city. Besides these churches, there are the following missions under the support of the City Mission Committee.

Jackson Avenue: N. E. Corner Seventeenth Street and Jackson Avenue.
Ivanhoe Park: N. W. Corner Thirty-seventh Street and Michigan Avenue.
Vine Street: S. E. Corner Twenty-fourth and Vine Streets.
Budd Park: N. E. Corner Thompson and Quincy Avenues.
Bethany Commons: Seven hundred six East Fifth Street.
Mount Washington: (Without permanent location.)

Our Kansas City churches have been fortunate in securing the services of a very efficient city evangelist, in F. L. Bowen, who has served them faithfully for several years, and who has several of these missions under his direct care.

The great enterprise of the Sixth and Prospect Avenue Church, of which Brother Combs is pastor, to erect a hundred thousand dollar church, of which R. A. Long is the leader and principal donor, moves steadily on to its con-

summation. When this is accomplished it is bound to give additional solidity and prestige to our cause in that city. The union of the First and South Side churches in a similar enterprise is one of the probabilities of the future.

Very delightful was the social-fellowship the editor and his wife enjoyed in the home of Bro. W. F. Richardson and wife, which was our headquarters, and also in the home of Brother and Sister W. J. Hallack, and R. H. Fife and family, whose hospitality we shared. We only regretted that our limited time deprived us of the pleasure of sharing the hospitality of other Kansas City homes that are always open to us. May God bless the brethren in Kansas City, and lead them to still greater achievements in the future.



Ministerial Exchanges.

J. G. Creason, Norman, Okla., is open for engagements to do evangelistic work, or will accept a pastorate in Missouri or Illinois.

James S. Helm, a singing evangelist will be glad to correspond with evangelists or pastors looking to engagements after January 10. Address care Charles Reign Scoville, 1 Campbell Park, Chicago, Ill.

Guy B. Williamson and wife, Waverley, Ill., evangelistic singers and helpers can engage for January with a pastor wishing to hold his own meeting.

A. R. Hunt, Savannah, Mo., wishes to engage a good evangelist with singer, for January or February.

Walter M. Jordan, for the past five years pastor at Helena, Mont., wishes a pastorate in any of the middle states. Applicants for the church at Helena, may address Howard Pew, clerk.

E. R. Childers, Troy, Mo., has some time at his disposal and would be pleased to hear from any church, which may be in need of all or part of his services.

The Tonawanda New York Church is without a pastor, owing to the resignation of E. O. Tilburn, who has gone to Forest Ave., Buffalo. Applicants address A. A. Bellinger, 51 Grove St., Tonawanda, N. Y.

The church at Lewiston, Ill., from which Rollin C. Ogburn has resigned, wishes to secure a minister immediately. Address P. E. Hofflund.

W. J. Lhamon, dean of the Bible College, Columbia, Mo., can put churches within reach of Columbia in correspondence with an able preacher, with several years' experience, who wishes to locate in Columbia for University and Bible College work.



Read and Act.

All who will renew their subscription to the CHRISTIAN-EVANGELIST during the present month at the regular rate of \$1.50, will receive free a copy, postage prepaid, of any one of the following books:

"The Life of Alexander Campbell." C. V. Segar.
"Christian Science Dissected." A. D. Sector.
"Good Shepherd." Dr. B. E. Dawson.
"Letters to Bishop Morris." J. M. Mathes.
"My Experience with the Liquor Traffic." W. S. Crutcher.
"The Lord's Supper." N. J. Aylsworth.
"Sabbath or Lord's Day." D. R. Dungan.
"Woman in the Home, the Church and the State." W. H. Middleton.
"Bible vs. Materialism." Wm. M. Roe.
"The Union League Club." R. E. Porter.

These books are all written by scholarly men, and are on vital subjects. They are nicely bound in paper covers, and the book you select will be sent to you as soon as your subscription is received at this office. Send \$1.50 for a new subscriber and get a book for him also.

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For 50 cents we will send postpaid the above collection and also one Hardy Magnolia Tree which will grow and flourish anywhere and give an abundance of its grand blooms with their most exquisite fragrance.

When ordering send us the address of people interested in flowers or plants, and receive a fine lot of extra bulbs free.

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The **Confederate Veteran**, Nashville, Tenn., represents all the great Confederate organizations; the C. S. M. A., the U. C. V., the I. U. D. C. and the U. S. C. V. Sample copies free; subscription, \$1.00 a year.

SUBSCRIBERS' WANTS.

WANTED—10,000 readers of "Was Joseph Smith a Polygamist," by Thomas H. Popplewell, Colfax, Iowa; 20 cents per copy.

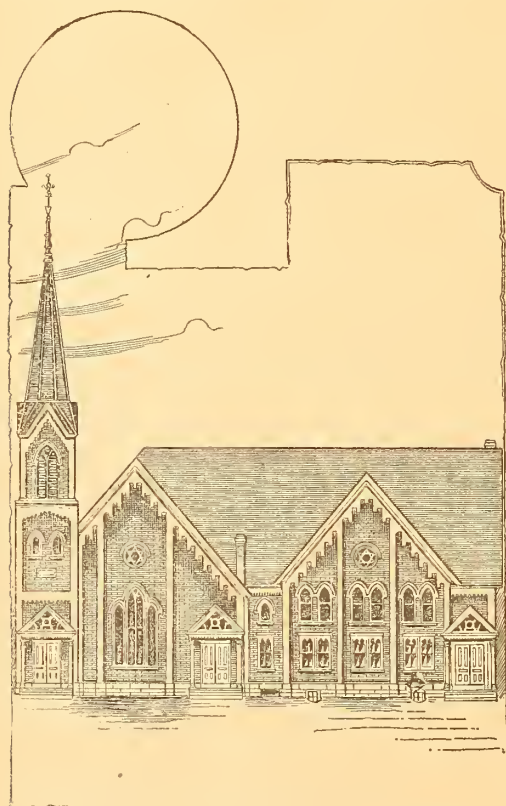
FOR SALE—Ten vols. of "Beacon Lights of History" and twenty vols. of "The International Cyclopaedia"; black leather binding; good as new; very cheap. Address E. G. Merrill, 329 Rollins St., Macon City, Mo.

Springfield (Mo.) Letter.

The prophecy is being realized that, "South west Missouri would be heard from in the near future." No field in the entire brotherhood yields larger returns than this. The future is big with promise. Many eyes are in this direction, many feet are hastening this way. The delightful climate, the fertile soil, the big red apple, the luscious strawberry in great abundance—these are nature's way of spelling come. All this is underscored in double lines with a most delightful people to live among.

The country about us is in the midst of an era of great prosperity. The future years will disclose greater things for the southwest. Come and see.

Signs of an awakening along lines of church work are abundant and encouraging. Joplin's great victory thrills us with a new feeling. Other victories are possible because of this.



Church of Christ, Uhrichsville, Ohio.

"From victory to victory" has ever been the march of the church.

Our District Convention at Republic, Nov. 23-25, was full of the spirit of promise. More money was raised by pledges and apportionment than ever before for evangelistic work. The C. W. B. M. recorded under the leadership of Mrs. Ella B. Hall, of Springfield, most wonderful gain in every way. These women raised more money in the district than all the churches pledged for evangelistic work in the same field. Let us step a little faster, brethren. Our District Board is full of hope for the future.

Here in Springfield we are rejoicing at the close of a splendid three weeks' meeting, held by W. T. Brooks, of Ladoga, Ind., and his brother, Arthur Brooks, of Kentucky, singing evangelist. These brethren, pure in life and sweet in spirit, did us all good. The church was ready for the meeting, and additions were had from the very first service. The preaching was simple, scriptural, direct. The appeals were earnest, direct, urgent. The singing was spiritual, prayerful, good. The meeting grew quietly, but constantly, and was greatest the last day. There were 101 additions; 73 of these were confessions, 3 reclaimed, and the rest were by letter and statement. Great numbers were unable to get into the house at times. With ample room we would have doubled the number.

The evangelists left us in good condition, with nothing to apologize for after they were gone. C. S. Brooks, of Jefferson City, visited

us during the meeting, and preached two sermons to the delight of all. He spoke on Lord's day evening to the greatest company of men ever assembled in the Y. M. C. A. auditorium. The men of our city were greatly pleased and stirred by his address. We are happy and hopeful. More than 230 members have been added during 1903. This is the greatest year in the history of the church. A new lot has been bought, and plans are being laid for a new church. To God be all the praise. Blessed be his holy name. We have other good things to tell in the near future. Listen. D. W. MOORE.



Uhrichsville, Ohio.

The accompanying cut shows the "revised edition" of the Church of Christ at Uhrichsville, Ohio. Here is a work of remarkable development. About eight years ago J. P. Allison became pastor. He had visions. He saw a large Bible school and an enlarged house. The brethren were slow to see. But time went on, the school and church grew. Classes had to be taken to private houses in the neighborhood. The pastor taught his class in the parsonage parlor. To remodel the house meant first the raising of the old house—a brick structure. This took \$2,000, and no room was gained. Then an adjoining house and lot had to be purchased and the house moved. \$2,500 had to be provided for this; but no additional room was gained. Then came the building project. The pastor had flattering offers in other fields, but he stuck to his post. The people rallied heroically. On Sunday, Nov. 29, Z. T. Sweeney was there. The building was done. A great sermon to a great audience; a great collection—\$6,500. Neighboring pastors came to congratulate. It was a great day in Uhrichsville.

All to the right of the chimney in the cut is new. The building has a fine equipment of folding doors and rolling partitions. It can be arranged to seat 150 to 900. There are eleven class-rooms in the new part and five in the old part. This organization is only in its teens. The Bible school has from 400 to 500. There are about 500 souls members of the church. Uhrichsville and Dennison are twin cities. This church serves both places. The great lesson from this success in the kingdom of God is the value of a long pastorate. J. P. Allison is pure gold. He is every inch a man. His staying powers have brought this result. It could not have been done in two or three years. It ought to be said, too, that this is a great missionary church, having part in all our missionary enterprises with a liberal hand. It is also a good convention-going church. But these words are superfluous. The results at home tell that story. May God bless Uhrichsville and its noble pastor!

Collinwood, O.

C. A. FREER.



Bits From Buffalo and Thereabouts.

The interregnum at the Forest Avenue Church is to end on the first of the coming January, when Bro. E. O. Tilburn, of South Tonawanda, assumes the pastorate. The church expects great things from him, and we all hope that their expectations will be fully realized.

Bro. C. O. Crawford, of Elmira, has just concluded a three weeks' meeting with the Black Rock Church, resulting in five accessions, all young people from the Bible school. The aggregate looks small from a merely human standpoint, but just think of creating joy among the angels in heaven five times over! By the way, this plucky little congregation is in the midst of preparations for a new church building, to cost \$1,500, more than half of which sum is already in hand, and to be ready for dedication about March 1 of the coming year. The history of this church involves consecration, courage and persistence worthy of all praise.

A chapter of the Brotherhood of Andrew

FORGET YOU EVER HAD IT.

Catarrh, the Most Odious of All Diseases Stamped Out, Root and Branch.

Catarrh is the most foul and offensive disease that afflicts the human race. Any one with social ambitions had better renounce them if he has a bad case of catarrh, for his presence, if tolerated at all, will be endured under protest. The foul and sickening breath, the watery eyes, the hawking and spitting and fetid discharge at the nose make the unfortunate sufferer the most avoided of human beings.

Stuart's Catarrh Tablets are the hope and relief of catarrh victims all over the world. They go direct to the root of the disease and thoroughly eradicate it from the human system. They cleanse and purify the blood of all catarrhal poisons and under their influence all impurities are carried off. The blood becomes pure, the eye brightens, the head is cleared, the breath becomes sweet, the lost sense of smell is restored, the discharges cease and the sufferer again feels that he has something to live for. He is again a man among men and can meet his fellow-beings with satisfaction and pleasure.

The following letter from a St. Louis lawyer is only one of thousands received praising the merits and curative powers of Stuart's Catarrh Tablets. Read what he says:

"I suffered from catarrh for 15 years. It would be worse at certain seasons than others, but never failed to annoy me and cause me more or less misery during that period. About a year ago I got so bad that I thought of abandoning my practice. I was a nuisance to myself and all who came near me. My condition was very humiliating and especially so in the court room. I had tried, I thought, every known remedy; all kinds of balms, ointments, inhalers, sprays, etc., till I thought I had completed the list. I was finally told of Stuart's Catarrh Tablets by a friend who took pity on me and, as a drowning man will catch at a straw, I got some and began taking them. I began to improve from the first day and I kept up the good work you may rest assured. In six weeks I was as free from catarrh as the day I was born, but to make assurance doubly sure, I continued the treatment for six weeks longer.

"I have had no trace of catarrh in my system since. I am entirely free from the odious disease and feel like a new man. I write this letter unsolicited for the benefit of fellow-sufferers and you may give it as widespread publicity as you wish."

Stuart's Catarrh Tablets are for sale by all druggists at 50cts. a box.

and Philip has just been organized in the Richmond Avenue Church, whose influence promises to extend far and wide. The writer believes that this sort of organization is just what all these years has been lacking in our churches—an organization looking to trained helpers and united and methodical work. There are hosts of "brothers Philip" to be "found," and this brotherhood means finding, following and winning if possible.

The meeting held by Bro. W. C. Bower, at the Tabernacle Church in North Tonawanda, fructified in twenty-three accessions, and a fresh baptism of spirituality for the church.

The new church in Dunkirk is making creditable headway. The enterprise was undertaken by "two or three" who "gathered in His name," and after two months shows a membership of twelve, with over eighty in the Bible-school. "Where there's a will there's a way," especially when the way is God's way.

I learn that the Williamsville Church contemplates a call to Brother Tremaine, of Rochester.

ANSON G. CHESTER.



Oil Cure for Cancer.

No need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the home office, DR. D. M. BYE CO., Drawer 505, Indianapolis, Ind.

Echoes from Rally Day for Home and State Missions.

South Butler, N. Y.—“Enclosed please find post office order for \$8, the amount we secured on Boys' and Girls' Rally Day. It was the first time it was ever observed here, and we are all very much pleased with our success. Our apportionment was \$5, and we are much pleased that we could send more. We pray that God will bless this effort this year to the good of many souls. FRANK W. FRY.”

Los Angeles, Cal. (Hollywood).—“Enclosed please find post office order for \$9.25, the contribution of the Hollywood Sunday-school for Boys' and Girls' Rally Day. You asked for \$5. CHAS. ALLEN.”

Oakdale, Cal.—“We have a small church and a small Sunday-school, but we have answered every call from the various missionary activities. I enclose the amount we took up yesterday. I have great prospects here. “H. H. RAMA.”

Hiram, O.—“Enclosed please find the offering of the Hiram Sunday-school on Boys' and Girls' Rally Day. Sorry it is not more, but we hope and pray that these offerings will increase from year to year, and that Christ's kingdom may thereby be greatly enlarged in this, our own fair land. S. A. SHUPE.”

Eugene, Ore.—“Enclosed find draft for \$36, the offering for Boys' and Girls' Rally Day from the Christian Sunday-school at Eugene. We are proud to say that we exceeded our apportionment. May the Lord bless the work and the offering. MRS. CLARA G. ESSON.”

Hot Springs, Ark.—“Enclosed please find post office order, our offering on Boys' and Girls' Rally Day. But this is not the best part. Brother Kincaid gave the invitation and four of the Sunday-school scholars responded; also one to take membership with us. “MRS. LIZZIE COPPEAL.”

Pasadena, Cal.—“Enclosed please find draft for \$50, from Boys' and Girls' Rally Day of First Christian Church Sunday-school. “E. H. BARBER.”

St. Louis, Mo. (Central).—“Enclosed please find check for \$56.74, amount the Central Christian Sunday-school sends you for home missions. Our apportionment was \$40. There are still more reports to be made, and I trust we may be able to send you \$60 in all. “WARD GOODLOE.”

Houston, Texas.—“Enclosed herewith find money order for \$32.15 from the Central Christian Sunday-school here, the same being missionary collection on Sunday, Nov. 22. “HENRY HANNA.”

Columbus, O.—“Enclosed please find check for \$35.17, collected by our Church of Christ for home missions. A. L. ACHAUER.”

Salina, Kan.—“Enclosed please find draft for \$20, amount given by the Salina Christian Sunday-school for home missions on Boys' and Girls' Rally Day. C. H. RASH.”

Broadwell, Ill.—“We held our exercises last evening. A very good crowd was present and all seemed to enjoy same. I enclose money order for the amount of our collection. May God richly bless this work during the coming year. MAUDE N. MCGEE.”

Valley Center, Kan.—“I enclose the amount raised by the Bible-school here on Boys' and Girl's Rally Day. It is the first time this day was observed by our church. We are glad to be able to impress upon the minds of the boys and girls the thought that they were helping to win the world to and for Christ, and that the Lord had something for them to do in this great work of winning America for Christ. “B. F. STALLINGS.”

Springfield, Mo.—“I herewith enclose draft for \$25, offering of the South Street Christian Bible-school to home missions. Please acknowledge receipt. A. T. QUISENBERRY”

Covington, Ky.—“Enclosed please find check for \$25, Rally Day offering from the Fourth Street Christian Church of Covington. “J. B. HEIZER.”

Salt Lake City, Utah.—“We had our Boys' and Girls' Rally Day yesterday, and remit you \$21, as a result of same. Our apportionment was \$10. We had a good time. “W. A. WRIGHT.”

Many of our Sunday-schools have sent in their offering from Boys' and Girls' Rally day. The largest offering received is that of the First Church, Akron, O., \$110.35.

We herewith give a partial list of offerings sent in from rally day:

Ala., Anniston.....	\$ 50.00
Ohio, Akron (1st).....	110.35
" Carthage.....	23.02
" Cincinnati (Fergus St.)....	23.51
" Columbus (Central).....	30.00
" " (W. 4th Ave.).....	35.17
" Springfield.....	23.38
Ore., Eugene.....	36.75
Pa., Connellsville.....	26.00
Ill., Canton (Walnut St.).....	27.62
" Eureka.....	51.00
" Paris.....	20.00
Ky., Louisville (Broadway).....	25.00
" Maysville.....	30.00
" Winchester.....	50.00
Wash., Olympia.....	25.00
Texas, Houston.....	32.15
" Waco.....	25.00
Va., Richmond (Marshall St.)..	17.26
Mo., K. C. (1st).....	20.02
" Maryville.....	25.00
" St. Louis (Central).....	56.74
" Springfield (South St).....	25.00
Ind., Indianapolis (4th).....	27.00
" Lebanon.....	70.00
" Oaktown.....	20.00

Cal., Orange.....	20.00
" Pasadena (1st).....	50.00
" San Diego (1st).....	50.00
" Santa Barbara.....	25.86
Kan., Hutchison.....	30.06

Lectureship Announcement.

We are hoping to make the lectureship next April one of the most successful and profitable that has ever been held in the state of Missouri. This can only be made possible by the co-operation and attendance of the ministers. This may appear somewhat early to extend an invitation, but I believe the sooner we begin to plan, the larger will be the attendance and the greater will be the success. M. A. HART.

Fulton, Mo, Dec. 7.

Many Appetizing Dishes

can be made doubly delightful and nutritious by the use of Borden's Peerless Brand Evaporated Cream, which is not only superior to raw cream, but has the merit of being preserved and sterilized, thus keeping perfectly for an indefinite period. Borden's Condensed Milk Co., proprietors.

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Quarterly Helps.

The Beginner's Quarterly.

A Lesson Magazine for the Very Youngest Learners.

TERMS.—Single copy per quarter, 10 cents. In clubs of ten or more 5 cents per copy per quarter; 20 cents per year.

The Primary Quarterly.

A Lesson Magazine for the Youngest Classes. It contains Lesson Stories, Lesson Questions, Lesson Thoughts and Lesson Pictures, and never fails to interest the little ones.

TERMS.

Single copy, per quarter, 5 cents.
10 copies, per quarter, \$.20; per year, \$.75
25 copies, " .40; " 1.50
50 " " .75; " 3.00

The Youth's Quarterly.

A Lesson Magazine for the Junior Classes. The Scripture Text is printed in full, but an interesting Lesson Story takes the place of the usual explanatory notes.

TERMS.—Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents each per quarter.

The Scholar's Quarterly.

A Lesson Magazine for the Senior Classes. This Quarterly contains every help needed by the senior classes. Its popularity is shown by its immense circulation.

TERMS.

Single copy, per quarter, \$.10; per year, \$.30
10 copies, " .40; " 1.25
25 " " .90; " 3.00
50 " " 1.60; " 6.00
100 " " 3.00; " 12.00

The Bible Student.

A Lesson Magazine for the Advanced Classes, containing the Scripture Text in both the Common and Revised Versions, with Explanatory Notes, Helpful Readings, Practical Lessons. Maps, etc.

TERMS.

Single copy, per quarter, \$.10; per year, \$.40
10 copies, " .70; " 2.50
25 " " 1.60; " 6.00
50 " " 3.00; " 10.50
100 " " 5.50; " 20.00

Bible Lesson Picture Roll.

Printed in 8 colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. 13 leaves in a set. Price per Roll—one quarter—reduced to 75 cents.

Christian Picture Lesson Cards.

A reduced fac-simile of the large Bible Lesson Picture Roll. Put up in sets, containing one card for each Sunday in quarter. One set will be required for each child in the class. Price reduced to 2 1-2 cents per set.

Monthly.

Christian Bible Lesson Leaves.

These Lesson Leaves are especially for the use of Sunday-schools that may not be able to fully supply themselves with the Lesson Books or Quarterlies.

TERMS.

10 copies, 1 mo., \$.15; 3 mos., \$.30; 1 yr., \$1.00
25 " " .25; " .60; " 2.40
50 " " .45; " 1.20; " 4.60
100 " " .75; " 2.10; " 8.00

Weekly.

The Little Ones.

Printed in Colors.

This is a Weekly for the Primary Department in the Sunday-school and the Little Ones at Home, full of Charming Little Stories, Sweet Poems, Merry Rhymes and Jingles, Beautiful Pictures and Simple Lesson Talks. The prettiest and best of all papers for the very little people.

TERMS.—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

The Young Evangelist.

This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

TERMS.—Weekly, in clubs of not less than ten copies to one address, 30 cents a copy per year, or 8 cents per quarter. Single copy, 50 cents per year.

The Round Table.

An 8-page Paper for the Boys and Girls, filled with Entertaining Stories.

TERMS.—Single copy, 50 cents per year; in clubs of ten or more, 36 cents a copy per year.

Our Young Folks.

A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS.—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

MODEL SUNDAY-SCHOOL RECORD.

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Evangelistic

Additions Reported Last Week.

Baptisms	1,936
Letters, statement and reclaimed.....	482
Denominations.....	117

Total.....2,535

M. L. BUCKLEY.

Harrison, O., Dec. 12, 1903.

Special dispatch to CHRISTIAN-EVANGELIST.

ELWOOD, IND., Dec. 14.—Sixty-six additions in two weeks; continuing. Never worked with a better man than L. C. Howe, pastor.—JAMES SMALL.

JOPLIN, Mo., Dec. 14.—Harlow closed fifteen days' meeting at South Joplin with one hundred and fifty-six additions; thirty-one yesterday. Total for campaign since September sixth, nine hundred and eighty-two.—J. W. BAKER.

COLORADO.—Grand Junction, Dec. 8.—My first month in this work closed with November. There has been a marked increase in all departments, and it is especially seen in the Sunday-school and our audiences at all of the preaching services. I am glad to announce 10 additions, and will ask you to note a mistake in report from our state offering, either by press or committee. It was \$42.50, and not \$214, as announced. Our finances are in good condition, and on the whole, we feel there is a glorious future for the work here.—F. F. WALTERS.

Florence.—The meeting here, held by Ward Russell, the minister, with home forces, closed with 24 added to the church, 17 by baptism. We hope to begin our church building within the near future.—WARD RUSSELL.

ILLINOIS.—Roodhouse, Dec. 6.—We begun a meeting at White Hall last Monday night with home forces: 12 additions in first six nights, six by letter; one of these from Baptists. Other six by confession. Meeting continues this week.—O. C. BOLMAN, minister.

Elliottstown, Dec. 7.—Meeting five days old. Attendance large, attention best, interest good, additions three. Gospel preaching and encouraging prospect.—R. LELAND BROWN, evangelist, FRANK SHANE, pastor.

Virden, Dec. 10.—Closed a four weeks' meeting at Palmyra, Nov. 29, with 37 additions. Of this number more than 30 were adults, and a goodly per cent were heads of families. Bro. R. P. McPherson, of Rossville, had charge of the music and proved himself a royal workman as soloist and leader of song.—C. A. BURTON.

Lewistown, Dec. 8.—Rollin C. Ogburn, pastor of the Christian Church at Lewistown, Ill., has resigned, and the church desires to secure a minister immediately. There have been ten additions since the last report.—ROLLIN C. OGBURN.

Marcelline, Dec. 8.—Last night closed one of the most successful meetings in the history

of the Christian Church at Marcelline, which resulted in fifty-one accessions to the church; thirty-five confessions, five from the Methodists, one from the Baptists, two from the United Brethren, two from the Lutherans, six reclaimed. The meetings were conducted by Rev. E. M. Carr, pastor, and Daniel G. Dungan, singing evangelist and artist on cornet. Both are students of Christian University of Canton, Mo. The meetings continued three weeks and church greatly strengthened. Church bids both pastor and singer God-speed.—CHURCH CLERK.

Fisher.—Dec. 1 we began our second year here. During our first year we delivered 118 sermons and had 47 additions. Are putting \$2,000 on our building. Will dedicate in January and follow dedication with meeting with home forces. Church has raised more money for missions and other purposes than ever before.—S. ELWOOD FISHER.

Murphysboro, Dec. 4.—Our meeting of five weeks closed here last Sunday night with fine interest. Meetings were conducted by Evangelists Laurence Wright and Smith. These brethren found the church at a very low ebb, spiritually. Brother Wright is a plain, pointed preacher, understands the gospel thoroughly, and makes no apology for its claims. By his plain, yet kindly manner of presenting it, he soon won the confidence of the people. Brother Smith endeared himself to the people by his singing and strong Christian character. Twenty-three were added to the congregation, the church strengthened spiritually, and arrangements made for a good minister to be with us the first Lord's day in December. We most heartily commend the work of these brethren.—H. L. GRAFF AND R. R. COBBUM, elders.

Granite City, Dec. 5.—November has been the best month of my work here; 16 additions during the month, 9 last Sunday. My son Eugene is assisting me week day nights in a meeting with 17 added in first two weeks, making 52 in my work here, including my meeting in May.—M. MCFARLAND, missionary pastor.

INDIANA.—Knightstown, Dec. 7.—Two more added by letter at the morning service yesterday. All services well attended. The writer preached the union Thanksgiving sermon in the First Methodist church.—ALLAN T. SHAW.

New Albany.—Two confessions recently at the Park Church. Five accessions in a meeting of 12 days at Litchfield, Ky.—WM. A. WARD.

Hammond, Dec. 7.—Three additions by confession and baptism and one by statement here yesterday. All departments at their best.—C. J. SHARP.

Brazil, Dec. 6.—Prof. W. H. Waggoner closed a successful institute here last night to a crowded house. Observed the second anniversary of my pastorate here yesterday. Facts gleaned from report made to congregation as follows: Additions during year 73, of these 50 confessions. Officiated at 23 weddings and 24 funerals; amount raised for all purposes \$4,545.58 of which \$314.23 was for various missions and benevolences. We press on to greater things.—E. L. DAY.

Marine, Dec. 9.—Some time since the Central of this place granted us leave of absence to do some evangelistic work. Was gone six weeks preaching at Ambia, Bangor and Sanborn. There were in all 46 accessions. 36 by primary obedience. Since my return we have had seven accessions. We are hoping for great things this winter. They are almost in sight.—M. F. RICKOFF.

Ligonier, Dec. 11.—I'm in the "Old Orthodox Battle Ground." The war continues, as the sects here hate us with an intense hatred and will not attend our meetings. Was called here to settle the greatest difficulty I ever encountered. It was left entirely in my hands, and I'm glad to report order and harmony out of disorder and discord. I handled it vigorously and am glad to know I have the love of all parties concerned. We have called a pastor who will be here to-morrow. This is the third great trouble I've had to settle this year and all were successfully adjusted. It required five months to do it, hard work and sleepless nights, and yet with most people this kind of work don't count like bringing people into a church that is in harmony. These places are now ready for a great ingathering. Staunton, Ill., Jan. 4.—H. C. PATTERSON.

Marion, Dec. 13.—The S. M. Martin meeting with First Church closed to day with 65 additions in all; 31 baptized. Meeting continued seven weeks. The meeting has done the cause of New Testament Christianity in Marion great good.—E. L. FRAZIER.

INDIAN TERRITORY.—Tulsa, Dec. 10.—Sister Alice M. Wickizer, wife of Bro. D. A.



**Solid Gold
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(As Illustrated)

Wild Rose, January
Carnation, February
Violet, March
Easter Lily, April
Lily of the Valley, May

Rose, June
Daisy, July
Water Lily, August
Poppy, September
Cosmos, October
Chrysanthemum,
November
Holly, December.

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Wickizer, of Bloomfield, Ia., is with us in a short meeting, beginning last Lord's day. We have had 10 additions to date; interest increasing.—S. WALLACE MARR.

IOWA.—Osceola, Dec. 7.—The following is a report of the church here for one month: Nov. 8, two additions, one confession, one letter; Nov. 15, eight additions, seven confessions, one letter; Nov. 22, nine additions, four confessions, five letters; Nov. 29, four additions, one confession, three letters; Dec. 6, three additions, one confession, two letters. Two of the above letters were from the Baptists. The debt of eleven years standing was canceled by the burning of the notes, amounting to \$2,467.46, at our jubilee service last night. We have raised nearly \$5,000 this year, and are free from debt. We begin a meeting to night, and expect Brother Perry Updike as evangelist. Now, we are free from debt, we hope to do something handsome for our benevolences. "Forward in good works" is our watchword.—H. E. VAN HORN.

Sac City, Dec. 7.—The church here is doing excellent work. A fine electric chandelier has been bought. The Sunday-school now enrolls 272 in the regular department, about 60 more in the home departments; an intermediate Christian Endeavor of about thirty members has been organized. Brother A. Martin is expected with us in January.—E. N. TUCKER, pastor.

Nora Springs, Dec. 7.—Six confessions yesterday; all excellent people.—G. A. HESS.

Dean, Dec. 9.—Brother W. R. Gill's meeting at our place is still in progress, nineteen sermons have been preached. The entire county greatly moved at the wonderful message being ably presented; seventy additions to date, mostly by confession. Great crowds attending and interest increasing.—G. W. PATRICK.

Cincinnati, Dec.—Brother W. H. Coleman, pastor, closed a good meeting here Sunday, Nov. 29, which lasted four weeks, with 14 additions, all by baptism but one. He was assisted in the meeting by Miss Pearl Wiley, who had charge of the music and is a very successful leader. They begin a meeting at Mt. Olive Church, four miles west of here, next Sunday.—J. H. MAY.

Barney, Dec. 3.—In a meeting at this place going on two weeks with good prospects. One confession last night. Will report again.—M. L. ANTHONY, state evangelist. Permanent address is Oskaloosa, Ia., 810 East 3rd Avenue.

KANSAS.—Cherryvale, Dec. 5.—We have just closed a meeting of twenty days here that is regarded the best ever held here by our people in their history of twenty-three years. There was no preparation, as the pastor was working on the house to try to have

THE PERPETUAL WAR

There is always a fight going on in every human body between health and disease. On one side are poor food, bad air, over-work, worry, colds, accidents. On the other are sunshine, rest, cheerfulness and nourishment.

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that completed, but failed, owing to the tardiness of the seating company. But we asked the people to go to work to save souls, and stated that we would only take free-will offerings for the expenses of the meeting, including the evangelist's support. The weather was clear most of the time, but we nearly froze out a few days, but the Lord blessed us wonderfully, and 59 were added to the church, nearly all by baptism and four more men than women. These were from among the best people of the city. The church is in the best condition in its history. The writer has been invited to return about the 27th and dedicate the house. Bro. C. A. Shive is the very popular pastor and will be called to remain another year at an increased salary. He is the only pastor who has ever remained here an entire year. They are happy and hopeful.—E. W. BRICKERT, Evangelist.

Marysville, Dec. 9.—L. W. Myers and wife were tendered a farewell reception by the members of the First Church of Christ, Marysville, Kan. In addition to a new and comfortable church, they have a fine new bell. One addition by statement last Lord's day, Dec. 6, at night service.—DANIEL GEORGE COLE, pastor.

Herington, Dec. 11.—Three additions by statement this week.—F. M. McHALE.

KENTUCKY.—Petersburg, Dec. 10.—Have accepted a unanimous call to continue here at Petersburg. Work here in good condition. Rally Day was a success. Recently closed a short meeting at Bellview; 14 additions, 10 baptisms, 1 from the Methodists, 3 reclaimed.—MILO ATKINSON.

MICHIGAN.—Saginaw, Dec. 7.—Splendid services yesterday. Seven added at regular services, also six new members secured for C. W. B. M., and a good offering taken for this cause.—J. S. RAUM.

Grand Rapids, Dec. 12.—Confessions and baptisms almost every Sunday, mark our work on Lyon Street. The most patient and considerate spirit controls our brethren, and our report will eclipse all other records in many respects. This will be sent in January. A. L. Martin has opened a good chapter in the Fifth Avenue Church, and we have great reason to thank God and take courage for the strong stealthy advance in our work here.—F. P. ARTHUR.

MISSOURI.—Unionville, Dec. 7.—Please report three additions recently from here. Also two at Lemonville, a mission of this church. One confession under Bro. W. A. Moore and one from the Methodist Protestant Church at last Sunday's services.—GRANVILLE SNELL.

Bolivar, Dec. 10.—I closed my work at Lees Summit last Sunday. Had one confession when I made farewell address. On Saturday evening the church gave me farewell reception. The young men of the church presented me with a beautiful military set. Have been here three nights. Four additions to date. Bright outlook for successful meeting.—KING STARK.

Moberly, Dec. 7.—Preached C. W. B. M. sermon yesterday. Offering \$15. One confession at close of sermon. Our Christian-Endeavor is now the banner society of the local union.—J. N. CRUTCHER.

Kirksville, Dec. 10.—We had four additions to the church here last Sunday.—H. A. NORTH-CUTT.

Excelsior Springs, Dec. 7.—I am just home from Excelsior Springs, Mo., where I have been for the past three weeks helping the pastor, Jesse Gresham, and his good church in a meeting. The audiences from the beginning were good, and the interest deep and lasting. The church had been well prepared for the meeting. Brother Gresham is doing a fine work and is held in the highest esteem by the entire community. There were 43 additions, 26 by confession and baptism, and the interest became so deep and widespread that the pastors of all the churches have united in a union revival meeting.—ROBERT GRAHAM FRANK, Liberty, Mo.

Kansas City, Dec. 10.—Just closed a short meeting at Bluff City, Kan. This little church begged so hard for the meeting that our board permitted me to hold it. Nineteen added; all but three new to us, and all grown people. This is a little congregation, but they are pure gold. They will locate a pastor now. My next meeting will be at New Hampton, Mo., with J. T. Alsop.—T. W. COTTINGHAM.

Belle, Dec. 7.—Meeting eight days' old, and 35 additions. House crowded and people turned away.—R. B. HAVENOR.

Pleasant Hill, Dec. 8.—Since last report we have had three confessions—one of them went with her people to the Baptist church—four by letter and two by statement. There are

others who will unite with us soon. We had Brother Abbott with us Nov. 29 and we raised nearly \$40 for state work. We have evidences of growth, and are hoping for greater things.—J. D. GREER.

Sheridan, Dec. 10.—Our meeting here is moving along finely. Splendid audiences and much interest manifested. A number of confessions. Brother McKenzie, pastor of Grant City Church, is preaching strong sermons. Our large chorus is doing good work. Brother Ward, of Drake University, is the earnest pastor of this church. We pray for many souls before the meeting closes.—F. HOWARD SWEETMAN AND WIFE, singers.

Cowgill, Dec. 11.—Two confessions recently in this work. Our little band of workers is struggling hopefully. The ladies of the church gave me a nice donation of money, honey and fruit. Go thou and do likewise to your pastor.—J. W. MONSER.

St. Louis, Dec. 14.—Compton Heights, one by letter yesterday; First Church, six confessions, one by letter; Mount Cabanne, two by letter; West End, three by statement. E. T. McFarland of Fourth Church reports 26 up to date in his meeting at Granite City.

Richmond, Dec. 11.—The brethren here are just completing a splendid home for their preacher, composed of eight elegant rooms, besides bath-room, pantry, porches, and a fine basement, 34x14 feet, the entire property costing in the neighborhood of \$3,000. They have a fine church building worth \$20,000, and are in splendid condition for effective work for the Master. Since the present minister took charge of the work here, there have been added to the church about 75 persons. We recently organized a Junior Y. P. S. C. E. with 32 members.—C. C. HILL.

Mound City, Dec. 10.—I have been preaching half time at Fairfax since Sept. 1, and have had 18 additions during this time; two by letter and one by statement last Lord's day.—C. N. COLE.

NEBRASKA.—Hebron, Dec. 7.—Our meeting at Liberty Ridge moves along nicely. Four confessions last night, six in all. Many went away deeply impressed, feeling they ought to obey the gospel. We look for more to follow. Bro. S. W. Jackson, pastor of Cotner University, is held in the highest esteem, both in and out of the church. The house could not hold the people that came.—E. W. YOCUM.

NEW YORK.—Buffalo, Dec. 8.—A young lady united with the Jefferson Street Church of Christ last Sunday evening, coming from the Baptists.—B. S. FERRALL.

OHIO.—Harrison, Dec. 12.—W. D. Bortle, of Milroy, Ind., held a meeting at Miami, O., in November that resulted in four additions, with more to unite in the near future. This is a limited field, and Brother Bortle held one of the best meetings this church has ever enjoyed. He is highly commended.—W. L. BUCKLEY.

Alliance, Dec. 7.—Recently closed a meeting here with 16 baptisms and 8 otherwise. Since then 5 more confessions. During my first year here \$3,691.19 raised for all purposes. Contributions made to our various missionary enterprises. There has been some growth spirituality, but, alas, too slow. Our Bible-school was doubled in attendance and is in a healthful condition.—A. B. MOORE.

Millfield, Dec. 11.—There have been four confessions, one from the Methodists and two by statement in our meeting here.—J. A. WALTERS, evangelist, CHAS. NEWTON, regular minister.

Fayette, Dec. 14.—There were 18 confessions yesterday; 27 first two weeks; 23 baptisms. Shearer and Harrold, evangelists.—W. S. COOK, Pastor.

OKLAHOMA TERRITORY.—Tecumseh.—

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

One received from the Baptists, Sunday, Dec. 6, making 37 since I became pastor. Asked by the church to remain as pastor since closing first year, Oct. 11.—J. D. WILLIAMS.

PENNSYLVANIA.—Sandy Lake, Dec. 9.—We closed our meeting at Shamburg, Pa., Sunday night, the 6th. We had 20 baptisms, and organized with 22 members. They will meet every Lord's day for Sunday-school and worship. They seem to be a hopeful little band. Bro. W. H. H. Monroe is the elder.—THOMAS MARTIN.

Changes.

A. J. Bush from Cleburne, Texas to Grand Prairie, Texas. (State Orphans' Home and Industrial School.)
E. S. Allhands from Hebron, Ark., to Tishomingo, I. T.
Clarence E. Wagner from Springport, Ind., to Shelbyville, Mo.
Chas. S. Medbury from Angola, Ind., to 1075 26th St., Des Moines, Ia.
M. E. Chatley from Columbus, Ohio, to 417 Chestnut St., Ravenna, Ohio.
M. L. Anthony, Oskaloosa, Ia., 810 E. 3rd Ave.
D. W. Misener, from Los Angeles, Cal., to Orange, Cal.

For Over 60 Years

Mrs. Winslow's Soothing Syrup

has been used for over SIXTY YEARS by MILLIONS of Mothers for their CHILDREN while TEething, with perfect success. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all pain, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for 'Mrs. Winslow's Soothing Syrup and take no other kind. 25 Cents a Bottle.

An Old and Well-tried Remedy

The Pulpit

THE COMING OF THE KINGDOM THROUGH CHRISTIAN UNITY AND FELLOWSHIP.

Eph.
5:17.

By C. P. Goodson, Pastor of the Kingshighway Cumberland Presbyterian Church, St. Louis, Mo.

Of preaching much upon this subject, there seems to be no end. But there's a religious unrest permeating all church life, and this agitation is the forerunner of the profoundest revolution in the history of the world. The question of the hour is one and universal: The coming of the kingdom of God. All writers are interesting themselves on kindred topics. All church judicatories are busying themselves with the question—Pan-Presbyterian Alliance. The question has long since outgrown present day organized church systems. All social reform looks to Christ for its savor. Political science is to be rewritten upon the principles of Christianity. In all walks and conditions of life, Christ must and shall have the pre-eminence. He is the recognized universal and essential character. His message is one of hope and life to all classes. His purpose is the redemption of every life in the whole world. He knows no race or country. "The field is the world." The commission, "Go ye into all the world and preach the gospel to every creature." "Is it nothing to you, all ye that pass by?"

Church Once Ideal, Became Degenerate.

The primitive church was the ideal church. Christ's prayer: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," (Jno. 17: 21,) was the passion of his life, in order that the "world might believe." This was realized in the early church. "They were all of one accord in one place." What result? Thousands were added daily to the church. But soon men exalted themselves, people turned from the Christ to follow men. One cried, "I am of Paul," another, "I of Apollos," and still another, "I of Cephas," forgetting that "Paul may plant and Apollos water, but the Lord must give the increase." Down the centuries they have ever looked for a man. One has said, "I am of Luther," another "I of Calvin," "I of Wesley," and so it has become a corrupt church with more than 160 different sects in this country alone, and the day—yesterday—was when each was fighting the other, spending more time making proselytes than presenting the gospel of salvation from sin, through repentance and faith in the Christ. Little wonder that Bedlam has prevailed, and that from this confusion men have turned by the tens of thousands till the churches have at last waked up to the fact that men are not at church on Sunday. The trouble has not been so much with man, for man wants the gospel, but he is sick of sentimental sectarianism. We are reminded of words of a president of an institution of learning which promised to be a great university: "The men who least comprehend what I am trying to do, are in this institution. The professors, each considering that his department is the only really important one, and they have never conceived the idea of building up a great university."

Alas, how true with the denominations! They have lost sight of the great world plan of God, in trying to build up their own sect. At a convention in London, a man rose to speak, when some one called out "Get up higher," to which he replied, "I'm a Baptist; you can't get higher than a Baptist." And in my journey through otherdom, I found that the little, narrow, bigoted church members were not all confined in the Baptist quarters.

Away with such. Come out of it by getting a vision of Christ's church and the world. Pity the man or the sect that because of preconceived prejudices shuts himself in from truth, which is offered from other sources than his own denominational "garden."

"From this hour I ordain myself, loosed from limits and imaginary lines; Going where I list, my own master, total and absolute. Listening to others, considering well what they say, Pausing, searching, receiving, contemplating, Gently, but with undeniable will, Divesting myself of the holds that would hold me."

"Let there be many windows in your soul, That all the glory of the universe May beautify it. Not the narrow pane Of one poor creed can catch the radiant rays That shine from countless sources. Tear away

The blinds of superstition; let the light Pour through fair windows, broad as truth itself,

And high as heaven. . . . Tune your ear To all the worldless music of the stars And to the voice of nature, and your heart Shall turn to truth and goodness as the plant Turns to the sun. A thousand unseen hands Reach down to help you to their peace-crowned heights.

And all the forces of the firmament Shall fortify your strength. Be not afraid To thrust aside half truths and grasp the whole."

But One Protestant Church.

Let me not be misunderstood. Loving my own best, yet never disloyal to any, I am not indifferent to the fact that present day methods and sects are to become a thing of history. Where the man who has not admitted that the church has lost its hold upon the great mass of people, and, too, where the denomination that is not face to face with the fact that few young men are entering the ministry. The per cent of young ministers graduating from our educational institutions is smaller every year.

The Roman Catholic Church has taught Protestants a great lesson, but they are loath to hear. When the Persians were preparing to march upon Greece, the Greeks found difficulty in getting soldiers. "Feuds, jealousies, party spirits, kept the kingdom divided. Argos hated Sparta, and for that reason would not join the confederation. Thebes was jealous of Athens, and the Cretons refused assistance. The Corcyreans made promises, but were insincere, while Gelon, the "Tryant of Syracuse," offered large enforcements, provided he be made head or commander-in-chief of all the allied forces. That's the condition of the churches to-day. Presbyterians are willing and ready to unite their forces with the Methodists and Baptists, in fact all others, if they be given controlling power. So are all. But when it comes to giving in of name and place, there is difference of opinion. But while the church remains as it is, the institutions of evil flourish. Theaters, saloons, gambling-houses and others of doubtful fame are filled upon the Sabbaths, a wholesale slaughter of the innocents, while Christians are at their denominational homes, listening to some discourse on the superior elements of their sect.

Federation Through Organization and Co-operation.

There's a brighter day for the church. Denominations have done a good work, but the vision of larger possibilities has appeared, and sects, so-called, are beating "their swords into plowshares, and their spears into pruning hooks." The times are ominous with new methods for world conquest. The spirit of the business world is permeating all church life, and man has come to see the necessity of

Restores Eyesight.

SPECTACLES A THING OF THE PAST

"Actina," A Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

A marvelous discovery has been made by that Scientist and Inventive Genius, Prof. W. C. Wilson. He has invented a restorer known as "Actina," through which all afflictions of the eyes and ear,



such as blindness, granulated lids, cataracts, sore eyes, deafness, etc., are cured without cutting or drugging. It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own

homes. It not only abolishes the butcheries and torturous methods practiced by oculists and aurists, but at the same time perfects a positive and lasting cure.

Mr. A. O. T. Pennington, Massachusetts Bld., Kansas City, Mo., writes: "'Actina' saved my mother, who is eighty years old, from an operation for cataracts."

Rev. W. C. Goodwin, Moline, Kansas, writes: "My honest opinion of 'Actina' is that it is one of the most marvelous discoveries of the age. It saved my eye from an operation."

Mrs. R. Elkins, Neal, Kansas, writes: "I am pleased with 'Actina.' It cured my granulated sore eyes."

Mr. A. L. Howe, Tully, N. Y., writes: "'Actina' has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old."

A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method so thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. "Actina" is sent on trial postpaid. If you will call or send your name and address to the New York and London Electric Association, Dept. 203 B, 929 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's "Treatise on the Eye and on Diseases in General," and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

applying the principles of Christianity to every department of life. There has never been such consecration and Christian activity. Organization is the watchword, and co-operation the signal for effort. To make business, men put seventy small concerns into one great store, and multiply their profits a thousand fold. A university springs up in the western city within a night, all because it filiates a thousand lesser institutions with it. So the church is coming to see that business methods must be put into effect to make it the great success which it should be. Strife and contention are giving place to brotherhood and fellowship. A federation of churches is the next forward move. The young people's movements have precipitated it. The Young Men's Christian Association, Christian Endeavor, the Students' Volunteer Movement, the World's Student Christian Federation, and last, the Religious Education Association. All these are evident signs of new movement. Verily this is no dream of a dreamer that dreams that he dreams. The times are its sure proof.

Till then what? Let the movements already begun among denominations of the same creed and name, be hastened. Let there be not thirteen Presbyterian bodies in the United States, but one great Presbyterian Church, one national Methodist Church, and one universal Baptist Church. Let there be no effort to put ten or twelve different churches in a small town of two thousand people, but only one church, that other ministers, all too poorly paid under such conditions, may go into the fields where thousands are without a religion which helps man here to attain his highest self. Why should three Presbyterian bodies spend money and time and men trying to build three churches upon three blocks that all but touch each other, when children can see its folly. Personally I am ready to make any sacrifice to help such a union churches, and stand pledged to foster such a spirit as long as there remain life within. May God speed that day of days, for surely his kingdom is and can but be one, "A kingdom divided against itself cannot stand."

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

The Holy Spirit and the Human Mind. By Ashley S. Johnson, A. M., L. D.D., President of the School of Evangelism, Kimberlin Heights, Tenn. (Published by the author. \$2.)

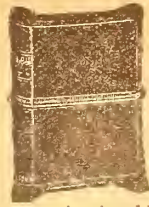
Of works on the Holy Spirit there seems to be no end. The subject is a confessedly difficult one, and easily lends itself to a vague mysticism on the one hand, or to an arid materialism on the other. The author of this book believes he has been able to throw no little light upon the subject. We regret our inability to share this opinion. The work abounds in scriptural quotations, but one is often puzzled to know what application the passages quoted have to the subject in hand. The two criticisms we would make on the book are: First, that the Scriptures are quoted in this indiscriminate way, so as to leave the reader in doubt as to the meaning to be attached to them, and of the author's position; and second, that when the author's position is stated, it does not seem to harmonize with the teaching of the Scriptures quoted. This defect, as it seems to us, grows out of the fact that the author seems to be all the while combating a particular theory of the Holy Spirit, and while guarding against an extreme on one side, he seems to run into an opposite extreme. There is a strong disposition to limit the work of the Holy Spirit to the five senses: for instance, after quoting a large number of important passages bearing on the work of the Holy Spirit and teaching a rich doctrine of His indwelling, illuminating and comforting power, the author adds: "No theory of the Holy Spirit's work in conviction and conversion that eliminates the voice, the language, the eyes, the ears of a man, and the use of them by the Spirit in making known His message, can be true." This is quite self-evident, but does the author mean to say that the Holy Spirit is shut up to the use of our physical senses in His operation on the human spirit? This would seem to be the author's position.

Quoting the passage from Paul about "The natural man receiving not the things of the Spirit of God," the author says, "By the natural man, I mean the body." This is a most remarkable interpretation of that passage. While the book tells many truths in connection with the doctrine of the Holy Spirit, it must be said in all candor that it seems to us to represent a view of the subject that is no longer held and taught by the ablest and best minds among us.

Present Day Evangelism. By J. Wilbur Chapman, New York. (The Baker & Taylor Co. 60 cents net.)

This book may be pronounced timely, in view of the present widespread interest in the subject of evangelism. It will be found stimulating, too, especially in awakening an interest on the subject, and intensifying the sense of responsibility in the individual Christian to win others to Christ. The chapter on "Personal Evangelism" is especially suggestive. The author tells of a preacher who asked his board of officers how many of them had ever led a soul to Christ. Only five of the fifteen present stood up to say that they had had this joy. We would not wonder if that is above the average, in the average official board. In any event, there is room for vast improvement. While there may be found lacking some features of evangelism which our readers would think important, many features of very great importance are stated and enforced in a very clear manner, and on the whole it will stimulate the work of evangelism.

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More December Magazines.

Country Life in America is gorgeous and resplendent in its Christmas finery. The most notable feature is eight pages in color, the very perfection of three-color half-tone printing, illustrating some of the most popular and useful Christmas flowers and greens.

The Outlook's December magazine number is its fifteenth annual book number. Under the direction of Mr. Mabie, and in part from his pen, there is a very adequate and instructive survey of the season's literary output. In this issue, also, there is the first installment of what is certain to be an important serial by Jacob Riis on "Theodore Roosevelt, the Citizen."

The Atlantic Monthly opens with a thought-provoking article by Dr. T. T. Munger on "The Church: Some Immediate Questions." The scope of the paper is broader than its title. Not only some immediate questions are considered, but the whole trend of modern organized Christianity and the probable outcome of present tendencies. In its immemorial absence of illustrations, the *Atlantic* stand dignifiedly apart from all the other Christian magazines that appeal to the eye with their polychromatic splendor. It stands apart from them, too, in pure literary quality and flavor.

The Woman's Home Companion has a good Christmas number, with stories by "Josiah Allen's Wife," Tudor Jenks, Eden Philpotts and others, and no end of practical suggestions for Christmas presents, Christmas entertainments and Christmas dinners.

The Cosmopolitan presents fiction by Maarten Maartens, Edith Wharton, H. G. Wells and others, a study of Zionism, an article by Lady Henry Somerset on "British Social Life," and a prophecy of the development of New York between 1903 and 1909, when the city will celebrate the three hundredth anniversary of the arrival of Henrich Hudson, by John Brisben Walker.

The Review of Reviews gives a comprehensive survey of all the important events of the past month. Naturally a good deal of space is devoted to discussions, both editorial and otherwise, of the Panama matter. There is also an interesting review of Morley's *Life of Gladstone* by W. T. Stead, who characterizes it as "the life of *pious Aeneas* by *fidus Achates*" and commends it as genuine literature, and not an overgrown political pamphlet, as might have been feared.

The North American Review has shown commendable enterprise and fairness by publishing so promptly authoritative articles on the Panama revolution from representatives of each of the three distinct points of view, the American, the Colombian and that of Panama. (We despair of finding the proper form of the adjective from Panama.) Ernest Crosby, who does not believe in war under any circumstances, has an article showing what he thinks would have happened if the south had been allowed to secede. He thinks slavery would have died out and the southern states would have voluntarily come back to the union.

The Biblical World contains an address by Prof. E. L. Curtis, of the Yale Divinity School,

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C. J. BURTON,
Pres. Iowa Christian College,
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on "The Old Testament in Religious Education." The outline program of the convention of the Religious Education Association, which is to be held in Philadelphia, beginning March 2, will be of interest to the many members of that organization, and also to those who ought to be members.

A FAIR OFFER.

No doubt every one of our readers has noticed the offer of a free sample bottle of Vernal Saw Palmetto Berry Wine, which appears in our columns every week.

This offer strikes us as being a remarkably fair one, and we advise all of our readers who need the medicine to accept the offer and write for a sample without delay.

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When you write for the free sample, you will confer a great favor upon us, by mentioning the fact that you write at the request of the CHRISTIAN-EVANGELIST.

Family Circle

Daniel Webster's Creed.

The Christian Intelligencer recently published for the first time, a letter from Daniel Webster to a clerical friend, Rev. Thomas Worcester, enclosing a statement of his belief, which is interesting as coming from one of the greatest intellects of the past century. Following is the letter and confession:

Boscawen, Aug. 8, 1807.

DEAR SIR:—The other day we were conversing respecting confessions of faith. Some time ago I wrote down for my own use a few propositions in the shape of articles, intending to exhibit a very short summary of the doctrines of the Christian religion as they impress my mind. I have taken the liberty to inclose a copy for your perusal.

I am, sir, with respect,

Yours, etc.,

D. WEBSTER.

THE CONFESSION.

I believe in the existence of Almighty God, who created and governs the whole world. I am taught this by the works of Nature and the word of revelation.

I believe that God exists in three Persons; this I learn from revelation alone. Nor is it any objection to this belief that I cannot comprehend how one can be three, or three one. I hold it my duty to believe, not what I can comprehend, or account for, but what my Maker teaches me.

I believe the Scriptures of the Old and New Testament to be the will and Word of God.

I believe Jesus Christ to be the Son of God. The miracles which He wrought establish, in my mind, His personal authority and render it proper for me to believe whatever He asserts; I believe, therefore, all His declarations, as well when He declares Himself the Son of God, as when He declares any other proposition. And I believe there is no other way to salvation than through the merits of His atonement.

I believe that things past, present and to come are all equally present in the mind of the Deity; that with Him there is no succession of time, nor of ideas; that, therefore, the relative terms, past, present and future, as used among men, cannot, with strict propriety, be applied to Deity. I believe in the doctrine of foreknowledge and predestination, as thus expounded. I do not believe in those doctrines as imposing any fatality or necessity on men's actions, or any way infringing free agency.

I believe in the utter inability of any human being to work out his own salvation without the constant aids of the Spirit of all grace.

I believe in the universal Providence of God; and leave to Epicurus, and His more unreasonable followers in modern times, the inconsistency of believing that God made a world which he does not take the trouble of governing.

Although I have great respect for some other forms of worship, I believe the Con-

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I am curing thousands who had given up all hope of life. I am bringing joy and happiness into hundreds of homes. If you suffer from kidney and liver disease, lung and stomach or heart trouble, consumption, constipation, rheumatism, neuralgia, blood and skin disease, catarrh, bronchitis, paralysis, diabetes, syphilis, lost vitality, nervous debility, insomnia, blood poison, anemia, female weakness and ailments, eczema or salt rheum, headaches, backaches, nervousness, fevers, coughs, colds, asthma or any disease or weakness

of the vital organs, write me and I will cure you and make you well. To me and my marvelous remedy all systems and all diseases are alike. It matters not how long you have been afflicted; it matters not how hopeless and helpless your case may seem; it matters not what doctors have said or what remedies have failed to cure you, write and tell me what you wish to be cured of, and I will cure you. I will mail you a trial package free of my marvelous Vital Life Fluid that will convince you that my discovery will quickly make you strong and healthy as if disease had never touched you. Write me to-day. Your life may be at stake and you not know it. My private address is Dr. C. Sargent Ferris, 5150 Strawn Bldg., Cleveland, Ohio, and I personally assure every person who writes me, be they rich or poor, a prompt and courteous answer, and enough of my wonderful discovery free to convince them that I have truly discovered the secret of long life and perfect health.

gregational mode, on the whole, to be preferable to any other.

I believe religion to be a matter, not of demonstration, but of faith. God requires us to give credit to the truths which He reveals, not because we can prove them, but because He declares them. When the mind is reasonably convinced that the Bible is the Word of God, the only remaining duty is to receive its doctrines with full confidence of their truth and practice them with a pure heart.

I believe that the Bible is to be understood and received in the plain and obvious meaning of its passages; since I cannot persuade myself that a book intended for the instruction and conversion of the whole world should cover its true meaning in such mystery and doubt that none but critics and philosophers can discover it.

I believe that the experiments and subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God, and that He is the most accomplished Christian scholar who hath been educated at the feet of Jesus, and in the College of Fishermen.

I believe that all true religion consists in the heart and affections, and that therefore all creeds and confessions are fallible and uncertain evidences of evangelical piety.

Finally, I believe that Christ has imposed on all His disciples a life of active benevolence; that he who refrains only from what he thinks to be sinful, has performed but a part, and a small part, of his duty; that he is bound to do good and communicate, to love his neighbor, to give

food and drink to his enemy, and to endeavor, so far as in him lies, to promote peace, truth, piety and happiness in a wicked and forlorn world, believing that in the great day which is to come there will be no other criterion of character than that which is already established—"By their fruits ye shall know them."



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Friends.

"Lincoln has nothing but plenty of friends," was often said of the young Illinois lawyer. Poor in purse as he was, he was rich in his friendships, and he rose largely by their aid. "Win hearts, and you have hands and purses," said Lord Burleigh, cynically phrasing a great social principle.

No young man starting in life could have better capital than plenty of friends. They will strengthen his credit, support him in every great effort, and make him what, unaided, he could never be. Friends of the right sort will help him more to be happy and successful than much money or great learning.

When Garfield entered Williams College, he won the friendship of its president, Mark Hopkins. Years afterward, when President of the United States, he said: "If I could be taken back into boyhood, to-day, and have all the libraries and apparatus of a university, with ordinary routine professors, offered me on the one hand, and on the other a great, luminous, rich soul like mine, such as Doctor Hopkins was twenty years ago, in a tent in the woods alone, I should say, 'Give me Dr. Hopkins for my college course, rather than any university with only routine professors.'" * * *

Those who would make friends must cultivate the qualities which are admired and which attract. If you are mean, stingy and selfish, nobody will admire you. You must cultivate generosity and large-heartedness; you must be magnanimous and tolerant; you must have positive qualities; for a negative, shrinking, apologizing, round-about man is despised. You must cultivate courage and boldness; for a coward has few friends. You must believe in yourself. If you do not, others will not believe in you. You must look upward, and be hopeful, cheery and optimistic. No one will be attracted to a gloomy pessimist.

The moment a man feels that you have a real live interest in his welfare, and that you do not ask about his business, profession, book, or article merely out of courtesy, you will get his attention, and will interest him. You will tie him to you just in proportion to the intensity and unselfishness of your interest in him. But if you are selfish, and think of nothing but your own advancement; if you are wondering how you can use everybody to help you along; if you look upon every man or woman you are introduced to as so much more possible success-capital; if you measure people by the amount of business they can send you, or the number of new clients, patients, or readers of your book they can secure for you, they will look upon you in the same way.

If you have friends, don't be afraid to express your friendship; don't be afraid to tell them that you admire or love them. If you love anybody, why not say so? If you enjoy any one's company, why not say so? It costs you nothing; it may mean every-

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thing to your friend, and to your friendship.

A lady was asked how she managed to get along so well with disagreeable people. "It is very simple," she replied; "all I do is to try to make the most of their good qualities and pay no attention to their disagreeable ones." No better formula by which to win and hold friends could be found.—*Success*.

The Joys of the Home.

We often hear of the burdens of the home. Young people before marriage are warned of the trials that await them, and after marriage they are frequently pitied on account of the numerous embarrassments of home life. We should hear a little more of the helps, and not quite so much of the hindrances of the home. There are trials, of course, connected with the bringing up of a family, but what blessing has not also its burden? It is through trial that we develop everything that is worth while of character or of position. And, on the other hand, it would be well if we would make a little more of the real joys of the home, and pay a little less attention to the trials. How many there are, husbands and wives, whom the home has saved! What mother and father cannot recall incidents in their lives when the thought of children has steadied and stimulated to noble endeavor! Lord Erskine, when a young man, was called upon to plead a case before the most influential men of England. He spoke so brilliantly, that a friend asked him how it was that he could do so well. Erskine replied, "When I rose to speak, I thought I felt my little children all pulling my gown and saying, 'Father, speak well; you are to make our bread now.'"

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CINCINNATI, O.

Children's Examination Answers.

What religion had the Britons? A strange and terrible one, called religion of the dudes.

What caused the death of Cleopatra? It was because she bit a wasp.

What can you tell of Jonson? He survived Shakespeare in some respects.

What do you call the last teeth of man? False teeth.

What is the spinal column? Bones running all over the body. It is considered dangerous.

Name a domestic animal useful for clothing and describe its habits? Ox: doesn't have any habits, because it lives in a stable.

What is the function of the gastric juice? To digest the stomach.

Name six animals of the arctic zone. Three polar bears. Three seals.

A Beautiful Idea.

"Why, auntie!" exclaimed the children, as they found the dear old lady out of doors, "you are putting some of your choicest rose bushes out here in the back yard."

"Yes; and I'm going to put geraniums and pinks and other things that will bloom all summer out here, too, children," and a tender look dimmed the twinkle in the kindly eyes, while she nodded toward an upper window in the dingy wall of a tenement house opposite.

"I know they'll be almost out of sight from our house, but there's a woman sits sewing at that back window, day after day, week in and week out, and I'm fixing this corner for her. No, I don't know her; only she's always busy and tired-looking, and maybe the flowers will put a bit of brightness into her life."

Who can tell what memories, what hopes, what lessons the beauty of the blossoms and their fragrance bore to that poor little upper room through the long summer days! And how many ways there are of making pleasant corners to gladden tired eyes, if only we were not too selfishly busy to notice the eyes or plan the corners!

The Smart Set.

"What is your position in the choir?" asked the new church member.

"Absolutely neutral," replied the mild tenor. "I don't side with either faction."—*Foster's Daily.*

"There is nothing the matter with you," persisted the Christian Scientist, "absolutely nothing. Can I not convince you?"

"Let me ask you a question," replied the sick man.

"A thousand, if you like."

"Well, suppose a man has nothing the matter with him, and he dies of it, what didn't he have the matter with him?"—*Philadelphia Press.*

Passer-by: "Here, boy, your dog bit me on the ankle!"

Dog Owner: "Well, dat's as high as he could reach. You wouldn't expect a little pup like him to bite yer neck, would yer?"—*Chicago Daily News.*

"Papa," wrote the sweet girl, "I have become infatuated with calisthenics."

"Well, daughter," replied the old man, "if your heart's sot on him, I haven't a word to say; but I always did hope you'd marry an American."—*Houston Post.*

"Sometimes a gal means it," said Uncle Eben, "when she says she ain't nebber gwine to marry no one. An' den again sometimes she's jes' tryin' to start an argument in de hopes o' bein convinced."—*Washington Star.*

Farmer Skidmore (reading signs in a city hotel room, "Gas burned all night charged extra," "Don't blow out the gas.") "These fellers is bound to catch you one way or the other."—*Cleveland Leader.*

"Why don't you go to work?" "Mister," answered Meandering Mike, "de work I've done thinkin' up answers to dat question is somethin' terrible."

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With the Children

By J. Breckenridge Ellis

I have always said that the main object of our Advance Society is to form the habit of good reading. 30 lines of poetry and five pages of history a week, are homeopathic doses. Still, it is wonderful, when you come to think of it, how much history you read if you keep to it five years. But when you double your dose, everything counts high. May Speece, of Bucklin Mo., has just sent me her fifth report; at the close she writes, "Summary of one year's work in the Av. S. Number of chapters read in the Bible, 985; pages of history read, 1,726; lines of poetry, 119,915." (And then preachers who read nothing but newspapers, will get up and preach out of the gleanings of past years, and wonder why they don't interest their congregations better! How can a preacher, who never spends time loading up his brain with fresh fuel of facts and human interests and delicate sentiments, keep from burning out? Doesn't he know when he preaches without freshness and without thoroughness, that he is boring girls and boys who have 119,915 pages of history rustling in their minds? Oh, you preachers—DIG!)

Mary Haymaker, Wichita, Kans. "Have you decided on what day we are meet at the World's Fair? Are we to wear our colors? I inclose \$1.25; I want a gold Av. S. pin, and the remainder is for our orphan." (I am not sure, but think the day will be June 23rd, 1904; the place will be announced in good time. If we raise \$50, we must have our little orphan right there with us. The gold pin, which I have ordered for you, cost 90 cents, which leaves 35 cents for little Joe, bringing the total, so far, up to \$32.10.)

Alice Kindred, Belding, Mich. "Mamma and I send a dollar for our orphan. Papa and mamma support two in India for \$35 a year. We are sorry for orphans. Mamma says I am old enough to join the Av. S. now. I was nine on Oct. 14, (Hurrah!) and I had a birthday party that evening. Mamma gave me 'Black Beauty.' It is a good book. I hope everybody will read it. Now I will tell you what you didn't understand about Macatawa. We were there in June. The Tabernacle was not open as there were no meetings, but we were to get in anyway and see. We could not get inside because of the high fence." (Alice refers to the time she and her grandpa Hieronymus were taking a walk through the woods.) "They are building a new church here." (\$33.10.)

Sophronia Dickinson, Newaygo, Mich.: "Inclosed find 25 cents for the Av. S. orphan from an old Grandma, who loves to read 'With the Children.'"

Mabel Irving, Brookfield, Mo.: "I am a little girl almost an orphan. My father died when I was one year old. My mother is good to me, but she is poor. To-day she was paid 60 cents for washing for a family, and she gives me 10 cents to send to you for the orphan, and I wish I could send more; I am 8 years old. My mother may take in enough to spare me another dime sometime. I pray for you and the orphan." (Surely we will succeed

since the grandmas and the little children of the poor are rallying around little Joe! Total, \$33.45.)

Sidney J. Chastain, Yukon, Okla.: "I took a lazy spell and gave up the Av. S. for a while, but now I am taking it up again. I am so pleased with the Av. S. adopting an orphan, and want to have a hand in the good work myself. It would be fine if we could have little Joe. I like him so well from the description and I'd rather have a U. S. orphan than an African orphan, anyway. I am only a boy 12 years old, you know, so of course I don't have very much, money but I am going to share my Christmas money with the orphan. I inclose 25 cents; every little will help. I will send in a report some of these times."

Helen Ross, Independence, Mo.: "I have been trying for over a week to get to write and send my contribution for the orphan, 50 cents. I was delighted with the plan from the very first. I think it time for our society to be doing some good thing like this. I have been very busy lately. I hope you enjoyed your Thanksgiving." (Very much; got beaten at seven games of chess, all in a row. I hope you will write us a longer letter when you get rested up.)

Crow Agency, Mont. (at least so the envelope says; no name signed to this note): "Inclosed find one dollar for the support of the Av. S. orphan. I will add more to it as soon as 'pay day' comes around. Yours in his name." (Total, \$35.20.)

Mrs. S. M. Gibbins, Post Falls, Idaho: "The idea of the Av. S. orphan is certainly commendable, and while I am not a member, I have a warm place in my heart for orphans. I feel almost like one myself, for my children have made homes of their own and my dear companion has gone to a better land. I inclose 50 cents. I am sorry it is not much larger."

Mabel Damerell, Walnut, Kansas: "When I read the Av. S. report last week, I told mamma that if I didn't hurry up, I wouldn't have a hand in the Orphan Fund, so please find inclosed 50 cents. My little sister gives 15 cents of it. If you already have the \$50, use this for another orphan, for I think it bad enough to do without a papa. I am still keeping the rules, but have mislaid my report. I was so glad to read about the Joplin meeting; I wish we could have one at Walnut. My cousin lived in Joplin."

Appleton City, Mo.: "I enjoy 'With the Children' and think the orphan plan good. I inclose one dollar for this grand work. Don't publish my name."

Edna Shriver, Nebo, Ill.: "All the children in Nebo are coasting or skating most all the time. I am just learning to skate." (Look out for the back of your head!) "I send my third report; 2,527 lines of poetry, 118 pages of history, 12 quotations, 372 chapters of the Bible, 222 verses." (Do you mean 222 verses besides the chapters?)

Grace Everest, Oklahoma City, Okla.: "Mamma and I think the Av. S. fine. I have made up my mind to join. I am 12, and in the seventh grade. This part of the city is so pretty. The ground is high, with oak woods all around. I have only one block to go to school. I would like to hear more

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about Bertha Beesley and her school. I wonder what grade she teaches. I must close, as it is drawing near my bedtime." (Nine?) "Pleasant dreams to all. I inclose 25 cents for the orphan."

Total, \$37.45. I wish we could have closed this week with \$40, but we can't because I don't feel like going down into my own pocket after the rest. Besides, it wouldn't matter how much I went down after it, it wouldn't be there. In one week comes Christmas. You will be giving presents to those you love, which is the beautiful part of Christmas. What do you think of Sidney's plan of dividing with our orphan? Can't you send a little money to the fund as a Christmas present for him? If you do it to the least of these, you do it unto God. I think God will be very glad to receive a Christmas present in that way.

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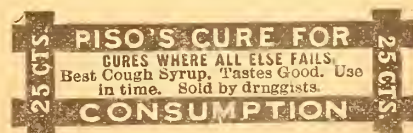
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Sunday-schools should order their supplies early. If you are not using our supplies let us send you samples. We send free samples on receipt of request.

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Bible Student.
Bible Lesson Picture Roll.
Bible Lesson Picture Cards.

Missouri Bible-School Notes.

Every school keeping Boys' and Girls' Rally Day reports a great time and increase over last year in the offering. Good, now, let others keep the day before December is gone, and if nothing more, at least take the offering and send to B. L. Smith. The exercise is as beneficial to the children and community as the offering is helpful to the work. We are trainers, remember, and train right.

R. B. Havener is at Belle, getting ready for dedicating their nice, new and modern house, but preaching also, and has had 19 additions and house crowded to the doors. That's the work, brethren, and I love to commend the men who are so faithfully doing it for you. Do not forget them in your offerings.

The New Haven recruiting campaign was great, resulting so closely that the interest never dimmed, closing with 149 reds and 151 blues, and that from an average at the opening of 45. The offering of the last day was \$8.39, and our part of the social was over \$7. Hurrah for New Haven and its workers!

Have you seen the celluloid "Roll of Honor" going to the schools raising \$100 for home missions? It is a beauty and no mistake. Mt. Cabanne, St. Louis, is coming near it, and it seems now, will have one for their school room.

T. J. Head is now pushing the work at Taskee, one of our struggling little bands in Wayne county, and he reports the outlook bright for getting them in fine condition. Brethren, do you appreciate such work for you, the children, the brotherhood and the Master? It seems you would promptly respond to the third call just going out, and by which we hope to happyfy the men and their loved ones by full remittances for the holidays. But it is with you and your schools.

J. O. Boyd continues at the head of the school at Memphis, putting the same successful methods into practice that made him such a success in high school work, while Pastor M. J. Nicoson lines up for all that is good in all the departments, just closing with 47 additions, many from the school. Memphis has a fine Teachers' Meeting, is going to organize the Home Department, institute the Cradle Roll, and open up the new year with the recruiting campaign. They have always given to our work, and this year they triple it. Think of that.

Neeper has just had a good meeting by G. E. Williams; 27 additions, Bible-school organized, and arrangements made for preaching twice per month.

G. W. Thompson is just closing his fiftieth year in Bible-school work, and his tenth as superintendent. Think of that, you lazy things! Fifty years of going and giving and living and working for children and God! No wonder the folks at Kahoka gave more for missions last year than ever before in their history, for such schools and work must tell on others for good. G. E. Williams is on his second year as pastor, and is doing so well by and for all, that he is to remain indefinitely. Of course. They have a fine Teachers' Meeting here, also, and all departments of the church are reported in good shape. Why not, with such men?

The third calls have gone to our schools, and a prompt answer will help us and our faithful field force very much.

Memphis and Kahoka are both going to keep Boys' and Girls' Rally Day in connection with their Christmas entertainment. Just the thing to do. Will you? H. F. DAVIS.

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The "Christian Lesson Commentary" is to me a perennial joy. The work is so well done and so true to the "faithful Word" that it commends itself to all who love God and Christ and the Word. The issue for 1904 is equal to the best of the series. May thousands be benefited by the study they give it, and may the Master crown its author when his work is all done with the "crown of righteousness."

Kent, O., Dec. 1, 1903.

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THE CHRISTIAN- EVANGELIST

A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XL. No. 52. December 24, 1903. \$1.50 A Year.

A CHRISTMAS CAROL.

Everywhere, everywhere, Christmas to-night—
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow-peaks stand solemn and white,
Christmas where cornfields lie sunny and bright—
Everywhere, everywhere, Christmas to-night.

Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in its flight,
Broods o'er brave men in the thick of the fight—
Everywhere, everywhere, Christmas to-night.

For the Christ-child who comes is the Master of all;
No palace too great, no cottage too small;
The angels who welcome Him sing from the height,
"In the city of David a King in His might"—
Everywhere, everywhere, Christmas to-night.

Then let every heart keep its Christmas within—
Christ's pity for sorrow, Christ's hatred of sin,
Christ's care for the weakest, Christ's courage for right;
Christ's dread of the darkness, Christ's love of the light—
Everywhere, everywhere, Christmas to-night.

—Phillips Brooks.

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

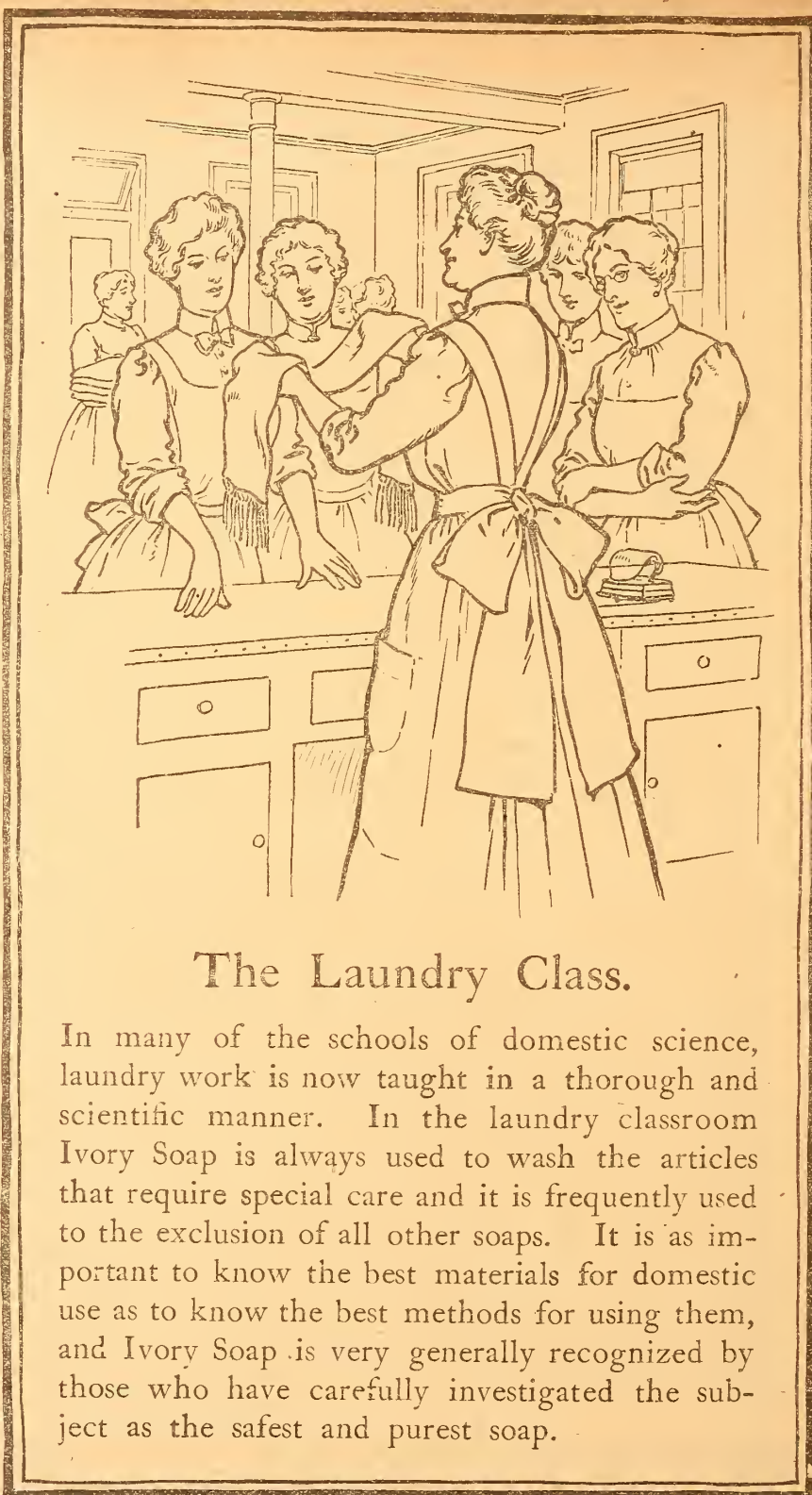
For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	831
EDITORIAL:	
Good Will Among Men.....	833
An "Interior" View of our Religious Reformation.....	833
Remember the Old Preachers.....	834
Editor's Easy Chair.....	834
Notes and Comments	835
CONTRIBUTED ARTICLES:	
Preaching and Politics. F. W. Norton..	836
The Lost Soul: A Warning. Desde- mona.....	838
Worship in the Home. D. B. Titus....	838
Woman (poem). A Man.....	839
Three Honorable Titles. Austin Hunter..	839
A Virginian Without Fear or Re- proach. F. D. Power	840
The Effect of Sin Upon Human Na- ture. J. W. Lowber.....	841
Student's Aid Fund	841
NEWS FROM MANY FIELDS:	
Southern California	842
Northern California.....	842
New England.....	842
From the Inland Empire.....	842
Wisconsin.....	843
New Orleans	843
Texas.....	843
THE SUNDAY-SCHOOL.....	844
MIDWEEK PRAYER-MEETING.....	845
CHRISTIAN ENDEAVOR	845
OUR BUDGET	846
CORRESPONDENCE:	
A Half Century Pastorate, 848, Nebraska, 848. Dedication at Melrose, O., 848. The National Convention of the Anti-Saloon League, 849. Divisions Where Unity is Preached, 850. Notes from India, 850. Dedica- tion at Enid, Okla., 851. Ministerial Rel- ief, 851. American Christian Education So- ciety, 851. Warning, 851. Missouri Bible-school Notes, 860. Missouri Christian Endeavor, 860. C. W. B. M. in Missouri, 860.	
EVANGELISTIC.....	852
CURRENT LITERATURE.....	854
THE PEOPLE'S FORUM.....	855
FAMILY CIRCLE.....	856



The Laundry Class.

In many of the schools of domestic science, laundry work is now taught in a thorough and scientific manner. In the laundry classroom Ivory Soap is always used to wash the articles that require special care and it is frequently used to the exclusion of all other soaps. It is as important to know the best materials for domestic use as to know the best methods for using them, and Ivory Soap is very generally recognized by those who have carefully investigated the subject as the safest and purest soap.

Side-Lights on Current Topics.

That sound like a hired man stacking cord-wood is Senator Hanna putting away ambition.—*The New York Evening Telegram.*

A scientist estimates that the earth will last for 100,000,000 years longer. This will give Russia plenty of time to evacuate Manchuria.—*The Kansas City Star.*

Verily it is easier for a camel to go through the eye of a needle than for a rich political boss to enter the doors of the Missouri penitentiary.—*The Kansas City Journal.*

With somewhat of a shudder we read the prediction of the members of the Alaskan Boundary Commission that war is to be displaced by oratory.—*The Chicago Tribune.*

Germany is still selling cartridges and rifles to Turkey. Still, perhaps we had better not make any sarcastic comments. The Sultan could probably buy American canned meat and Missouri mules for his army if he tried.—*The Chicago Record-Herald.*

[Apropos of the collapse of the ship-building trust and the Lake Superior Consolidated Co.]—If this thing keeps up, every trust will be its own buster.—*The Memphis Commercial Appeal.*

British protectionists are already referring to Joseph Chamberlain as the "advance agent of prosperity," although the indications are that he is a long way ahead of the show.—*The Washington Post.*

Wyoming cowboys have presented the President with two fine cinches. The decision to receive no more presents is easily overruled when cinches, political or otherwise, are offered.—*The Washington Post.*

The London Saturday Review finds that the result of the recent elections in this country bodes no good for the republic. When the Saturday Review discovers anything that does bode good for this country, it will be a sign that the editor has gone away and left the paper in charge of the office boy.—*The Chicago Record-Herald.*

THE CHRISTIAN EVANGELIST

"IN FAITH, UNITY, IN OPINION AND METHODS, LIBERTY, IN ALL THINGS, CHARITY."

Vol. XL.

December 24, 1903

No. 52

Current Events

The following reform measures are now pending before both houses of Congress, and the Christian sentiment of the nation should speak with all possible clearness and force in advocacy of them: The Hepburn-Dolliver interstate liquor bill to prevent the nullification of the anti-liquor laws of prohibition states through the "original package" device; the McCumber bill to complete the exclusion of liquor selling from government buildings; a bill to safeguard the anti-canteen law by providing an additional appropriation for the erection of canteen-less club-houses and recreation rooms at the army posts, and the appointment of physical directors for the new army gymnasiums; the Gillett bill to forbid interstate telegraphing of bets on horse races; the Allen bill to give to the District of Columbia a Sunday law similar to that which is in force in most of the states; an amendment to the appropriation bill for the Lewis and Clark Exposition to be held in Portland, Oregon, in 1905, requiring Sunday closing and placing some decent limits upon the midway features. In addition to these, which are matters for both houses to consider, there are the charges against Senator Smoot, the investigation of which in the Senate is a matter in which all reformers should be interested. It is not to be supposed that the fight for the restoration of the army canteen is yet at an end. Although many army officers assure us that more liquor is sold to the soldiers since the abolition of the canteen than before, the brewers and distillers and liquor forces generally seem strangely anxious to have the canteen restored. Just why they should be so solicitous for the restoration of an institution which is a positive detriment to their business, it is a little hard to say. It is just possible that their books do not corroborate the statement of these army officers who assert that so much more liquor is sold to the soldiers by the outside saloons under the present regime than was formerly sold by the canteens. But in any case, as we have said before, the anti-canteen law will never be fully and fairly tested until the army club-houses, recreation rooms and gymnasiums, for which a million dollars has been appropriated and for

which half a million more is being asked, have been put into operation. Until then it is folly for any man to say that the social life of the army posts is absolutely dependent upon the canteen. If persons who are interested in moral reform will write to their senators and congressmen, urging the support of these measures, there will be a chance of making the Christian sentiment of the country effective.

A recent decision of the United States Supreme Court upholds the validity of the Kansas eight-hour law. This statute prohibits contractors on public work in that state from requiring their employees to work more than eight hours a day. The statute was attacked on the ground that it interferes with a man's natural right to sell his labor on whatever conditions he pleases. The Court decided, with obvious justice, that employment on public work is not a natural right. No man is compelled to work under this eight-hour statute unless he wants to. But the state has the same right as any other employer to specify the conditions under which its own work shall be done, and this right exists no less where the work is done through contractors, than where the state stands in the direct relation of employer to the workmen. The wisdom of the law is not a matter for the court to decide, but of its constitutionality there can be no doubt.

Miss Helen Gould's offer of three prizes of \$1,000, \$500 and \$250 respectively, for the best essay on "The Origin and History of the Version of the Bible approved by the Roman Catholic Church and of The American Revised Version of the English Bible," has called out some interesting comments. It will be remembered that the whole matter began with the statement by a Catholic priest of Irvington, N. Y., that the Catholic Church has never discouraged the reading of the Bible by the people, but prohibits the reading only of the heretical Protestant version. The Protestant papers generally have approved of Miss Gould's offer as one that is calculated to shed light upon a subject with which neither Protestants nor Catholics are so well acquainted as they ought to be. Possibly each party knows something about the

origin of its own version of the Scriptures (thought not much, in many cases), but it must be admitted that Protestants generally know very little about the original and distinguishing characteristics of the Catholic version, and the comprehensive ignorance of Catholics touching the King James Version is sufficiently indicated by Father Earley's characterization of it as a version "which goes back only to the days of Henry VIII. of England, and was then gotten up for obvious reasons." On the same principle we presume he would reject Jowett's translation of Plato, on the ground that it was "gotten up" in our own time, and would prefer some translation of a translation of a translation which could trace its pedigree through half a dozen versions back to Plato's text. The Catholic press looks with suspicion upon Miss Gould's attempt to get at the facts regarding the versions of the Scriptures. For example, the *New World* (Catholic) says: "What will be the result? The hack writers will get their pay, and the printers will get theirs, and we suppose the judges will be paid for the one-sided verdict they render. The Baalam of to-day seldom dare to dare to bless when they are paid to curse. Yet the [Catholic] Church will remain unhurt. She could not be destroyed by all the Gould millions. She it was who gave the Bible to the world and \$1,750 in prizes will not injure her." If the Church (Catholic) gave the Bible to the world, doubtless she may find excuses for withholding it from the people whenever that course is deemed expedient, and for burning those versions of it which have been translated into English directly from the original text without coming through the intermediate holy ecclesiastical Latin. Anyway, if the Bible belongs to "the Church," may she not do what she will with her own?

Dun's Commercial Agency prepares, from the statistics of current prices of all staple articles, what is called an Index Number, which indicates with great exactness the purchasing power of money at any given time. This Index Number is reached by adding the cost of certain quantities of all the staple products, including bread stuffs, meats, dairy and garden products and other foods, cloth, metals and miscellaneous, in proportion as these several articles enter into the ex-

The Trend of Prices.

pense account of the average family. As the prices of some articles are always going up while others are coming down, this Index Number furnishes a valuable means of estimating and comparing the average condition of prices at various periods. For example, on Dec. 1, 1903, the Index Number was \$98.22, while a year ago it was \$100.45. That is to say, in buying the things which the average family needs in the proportion in which they are needed, \$98.22 will go as far now as \$100.45 would go a year ago. Whether this two per cent decrease in price is the beginning of a return to the comparatively low prices which prevailed prior to 1901, or is merely one of those little fluctuations which result from purely temporary conditions, is not so easy to tell, but more likely it is the latter. It is perhaps worth noting that, although prices have fallen off two per cent in the past year, there has been an increase of one-half of one per cent during the past month.

The passing of the Cuban reciprocity bill by the Senate was the feature of the week in Congress. By unanimous agreement the vote was taken on Wednesday. It was a foregone conclusion that the bill would be passed, but several senators felt it necessary to address their constituents (through the Congressional Record) on the subject. The Democratic caucus had agreed, in spite of Senator Cockrell's protest, that a two-thirds vote upon any measure in the caucus should be considered as binding all Democratic senators to the support of a measure in the chamber. This rule might have created some embarrassment regarding the Cuban bill, and will, if kept in force, be the source of still more trouble when the new Panama canal treaty comes to a vote; but the caucus at a later session decided that the two-thirds rule should not be binding in the vote on the Cuban bill, and it is not improbable that it will be necessary to make an exception also in favor of the Panama treaty. The Cuban bill, as passed by a vote of 57 to 18, gives a reduction of 20 per cent from the Dingley tariff rates upon all articles imported into this country from Cuba, in return for which a reduction of from 20 to 40 per cent from the Cuban tariff rates is to be allowed upon all articles imported into Cuba from the United States.

The debate in the Senate on the new canal treaty with Panama indicates that the policy of the administration, in recognizing the new republic so promptly and in negotiating the canal treaty with it, is to be made the object of an attack, not less spirited than that which was directed against President McKinley's Philippine policy. Senator Hoar, of Massachusetts, has come boldly out against the administration's policy, and it is likely that the anti-imperialist forces will be mar-

shaled as nearly as possible by the old leaders and upon the old lines. The trouble is that the southern states want the canal, and they know that there is no prospect of getting it except by ratifying this treaty with Panama. It will be well nigh impossible for the party leaders, even with the backing of the two-thirds caucus vote, to hold the southern senators in line to vote against the treaty, while their constituents are clamoring for the canal.

The Cuban government is confronted with a rapidly increasing amount of claims filed by the so-called "army of liberation" and by civilians who profess to have contributed services or property to the cause of freedom. A few months ago the total of these claims was announced as \$35,000,000. This seemed pretty large. The more they think about it, the more the Cuban soldiers and pseudo-soldiers are convinced of the value of their services, and later returns put the sum of their claims at \$52,000,000. Adding on the amount claimed by the civilians for damages, services, etc., the total is now about \$75,000,000. It is to meet these claims that the Cuban lottery is to be organized, and still other devices will have to be tried if the claims are to be accepted and settled at their face value. President Palma might start a chain letter or an autograph quilt. There are dire threats of what may happen if the claims are not recognized. The least serious possibility is that it may become a political issue, to the disadvantage of the present administration; the most serious, that the malcontents and their friends may take up arms and try to right their fancied wrongs by overthrowing the government. The relation of the United States to Cuba and our responsibility for the preservation of order on the island, would prevent any such resort to Latin American bush-whacking methods from assuming revolutionary proportions, but it might make trouble for a time. The real embarrassment arises from the fact that some of the claims are undoubtedly just, while others are as undoubtedly unjust, and there is no very accurate criterion for distinguishing between them. It is right that the patriots who bore the heat and burden of the day in the struggle with Spain should be paid for their services. But the rabble who rushed into the army just in time to be mustered out, after the United States troops had won the victory, deserve but small consideration. In short, Cuba has on her hands a problem which is not altogether unlike our own pension question.

Turkish reforms are at last to be put into effect. The Sultan has prohibited, among the followers of the Prophet, the manufacture and sale of cosmetics containing lard or any other product of pig.

Cotton at twelve and a half cents a pound, with as good prospect of going higher as of dropping soon, is a sufficiently unusual occurrence to create a disturbance in the commercial world. It means prosperity for the cotton-raising states, but a black outlook for the mill districts. The Atlanta Constitution estimates that the planters will receive two hundred million dollars more for their cotton this year than last. But in the cotton-mill districts in England there is every prospect of calamity, owing to the shutting down of the mills for lack of the raw material. In New England the condition is still worse, because most of the mills carry a smaller reserve stock of raw cotton. Before the season is over, many of the mills will be compelled to shut down. The chief drawback to the cotton situation in the South is the destructive boll-weevil which entered the country about ten years ago from Mexico by way of Texas, and thence spreading through the South. Conventions have been held in Texas and Louisiana to devise measures to fight the pest, and the legislature of Louisiana, called in special session for this purpose, asked Congress to make an appropriation of \$500,000 to fight the boll-weevil. The Secretary of Agriculture, in his recent annual report, seconded this request.

Brevities.

A lately deceased Spanish cardinal is reported to have left a bequest of \$10,000 to "the first Spanish general landing in the United States territory with an army sufficiently strong to avenge the defeats of Cuba and the Philippines." Meanwhile the money remains in the Bank of Spain, presumably drawing a small interest. This is a dangerous precedent. In the course of several centuries the compounded interest will amount to a vast sum, which will be a standing and increasing temptation to hot-headed or covetous generals and ministers of war. It will be only a question of time until the growing prize will outweigh all considerations of prudence. It was unkind of the cardinal to tempt his fellow-countrymen to this certain form of race-suicide.

The trouble with Dowie is that he is too modest. Here, for example, is his own estimate of his personal ability in several lines, independent of the special help of the Almighty which he professes to have: "If I should turn my attention to finances, I could rival Rockefeller. If I should become a politician, I would make Mark Hanna look sick, and if I had followed military affairs, I would have been a great general. Why, then, with all these qualities, should I be posing as a prophet when I could do so much better in other lines than other men?" And then he adds, very pertinently and truly: "I am either the prophet [Elijah] or I am a great imposter."

"Good Will Among Men!"

Here we cling to the Authorized Version: "Peace on earth, good will among men." That this was the angelic song; sang at the birth of Christ, we do not doubt. This means something clear and definite, and it is something worthy for angels to sing. The revised rendering is both doubtful as to meaning, and lacks in dignity and catholicity of thought. Moreover, we believe the old rendering can be justified on critical grounds, but we shall not go into that here. It is the sentiment itself we would emphasize.

It was to a world full of enmities, strifes, racial prejudices, hatreds; with partition walls dividing the poor from the rich; the plebeian from the patrician, the Gentiles from the Jews, the Greeks from the Barbarians, that the angels sung on that memorable night when Jesus was born, "Peace on earth, good will among men." The meaning of the song was that the birth of Jesus was to introduce a new era, whose prevailing and ultimate characteristics were to be peace between the warring factions and races of earth, and "good will among men," everywhere. It was to bring peace between man and God and peace between men.

The progress has been slow through these nineteen centuries since Christ was born, but who can doubt that vast progress has been made toward the great consummation. Never was the world so small as it is to-day, and never were all the peoples which inhabit it in such close sympathy as to-day. More and more, all races and peoples and tribes and tongues are recognizing their kinship as children of the common Father. War is becoming less frequent and more and more difficult to bring about. Arbitration has gained many notable victories in the recent past, and the era of universal peace seems to be nearer than it did even a decade ago. The signs all point to the fulfillment of that ancient prophecy which foretold the time, when "they shall beat their swords into plowshares, and their spears into pruninghooks" and the nations shall "learn war no more."

"Good will among men!" Why not? They are our brothers; they share with us the same common sorrows, the same hopes, fears and aspirations. These men and women that are all about us bearing their burdens, fighting their battles, receiving their wounds from the world, submitting to afflictions, disappointments and temptations—how much they need our good will! A sympathetic look, a warm handclasp, a kind, encouraging word, may help to decide the question of victory or defeat in the battle they are fighting. Why not put away from our heart all malice, all envy, all bitter prejudices, all evil surmises, all selfishness, and love our neighbors as ourselves? Can we do anything less and be Christians?

If anyone who reads this is harbor-

ing ill will toward any fellow-being, let him know that he is so far standing out against the fulfillment of Christ's mission in the world, "Peace on earth, good will among men." If we love those only who love us, and have good will only toward our friends, "what do we more than others?" Let us treasure in our hearts the full measure of meaning of that angelic song, and cultivate "good will" and the feeling of brotherliness toward all men everywhere. To do this is to enter into the real spirit of Christmas.



An "Interior" View of our Religious Reformation.

The Interior, an organ of the Presbyterian Church, published in Chicago, has a recent editorial entitled, "Divisions Where Unity is Preached," which we reproduce elsewhere, in which the editor points out what he conceives to be several distinct lines of cleavage among the people known as the Disciples of Christ. We regret to say that the article does not manifest the slightest sorrow or grief at the divisions which the editor thinks he sees, as actual or impending. On the contrary, it is all too plain that the editor finds abundant satisfaction in what he regards as a vindication of the wisdom of his own system of church government in these alleged differences. This is the constant temptation that presents itself to our editorial brethren who represent churches governed by authoritative creeds, and claiming and exercising legislative functions for the government of their local churches. Any irregularity or abuse of liberty which they can find in a religious body which dispenses with human creeds and teaches congregational autonomy, is readily seized upon as proving that their own system is wise. This is very human, if it is not very Christian.

How we are "Banded Together."

The Interior regards it as "a striking piece of fate's irony that a people who are banded together on the idea that all Christians ought to agree with them, are finding themselves utterly unable to agree among themselves. The method which they proposed to teach Christendom won't work even in their own family, and schism among the followers of Campbell is seriously threatened." Now, it is very difficult for us to believe that the Interior has made a conscientious statement of what it understands to be the principle on which the Disciples of Christ "are banded together," in saying that their unifying principle is "the idea that all Christians ought to agree with them." The editor of a great religious paper has no excuse for such ignorance as to the position of a religious body so widely known, and so given to stating its position, as the Disciples of Christ. Such an editor should know that the people who prefer to be

known simply as Christians or Disciples of Christ, are "banded together" on the great New Testament truth, on which Christ said He would build His church—the Messiahship and divinity of Jesus of Nazareth,—and that to believe on Him, to wear His name, to submit to His authority as His will is revealed in the New Testament, with the largest liberty in matters of opinion, is at once the way of salvation and the condition of unity and of success in Christian service. Not only so, but the editor of a religious journal ought to know that the best thought in all religious bodies to-day is tending strongly in the same direction, and that more and more the authority of human creeds—"based on the idea that all Christians ought to agree with them"—is being discarded and the authority of Christ and of His Word is being exalted. Everywhere men of "light and leading" are coming to see that Christian unity is possible only as we surrender our human names, our human creeds and our party spirit, and sit at the feet of our Great Leader to learn of Him, to imbibe His spirit, and to carry out His will in the earth.

Anti-Missionary Society Differences.

It is true that some among us have been unable to grasp this principle of unity, and separate it in their thought from mere methods of Christian work, and have therefore opposed the use of missionary societies in evangelizing the world. This is to be regretted, but this is a diminishing difference, which is destined ultimately to disappear. The Interior, however, is entirely wrong in saying that this opposition to missionary societies "is in logical line with the principle of literalism which Campbell laid down." Mr. Campbell himself was president of the first missionary society among us, and earnestly advocated the co-operation of the churches through such organizations in spreading the gospel throughout the world. At one time he opposed the abuses of certain missionary societies, in a way that might have been interpreted as opposition to such forms of co-operation, but his later word and especially his own action in serving as president of the American Christian Missionary Society, gives the real interpretation of his views upon the subject.

Baptism and Denominationalism.

The other differences pointed out relate to the place of baptism in conversion and regeneration, and as to whether the churches in our reformatory movement constitute a denomination. As to the first point, the editor admits that "there is no inevitable dissension, though much difference." Does the Interior know of any religious body in which there are no shades of difference touching any theological question that may arise? Is there no such thing as that in the Presbyterian Church? Does the In-

terior know of any conflict between the conservatives and "progressives" in its own body, concerning the doctrine of election, predestination, historical criticism, etc? But concerning the matter of a denomination, the Interior says that, "the more open-minded ministers of the church have of late come to concede the patent fact that for all practical purposes, the adherents of Campbell's teachings do constitute a denomination, co-ordinate with other churches which do not wince at the term." In the first place, we know of no one among us who makes Mr. Campbell's teaching a rule of faith and practice. If there were such, they would be perfectly consistent in calling themselves a denomination. We all acknowledge much indebtedness to Mr. Campbell for his teaching, and especially for the truth which he so strongly emphasized, that we should call no man master, save Christ. Nor do we know of any among us entitled to be called leaders or representative men who admit or believe that the position which we occupy, as stated above, is denominational or sectarian in its character, however much of sectarianism in spirit may be manifested by some claiming to occupy such position. The aim of those who inaugurated this movement and of those who, under God, are seeking to carry it forward to-day, was and is to occupy a basis of fellowship, or foundation of unity, as broad and catholic as the New Testament itself, and wide enough to hold all who believe in Christ and are willing to have Him as their only Leader.

Concerning the Heresy of Capitals.

In saying that the use of the term "Disciples of Christ throws old line leaders into frenzy," and that the capital D in such title is regarded from the conservative position as "treason," the Interior puts the matter rather extremely. It is not quite so bad as that, though there are some who attach great importance to the use or disuse of the capital D. We use the capital D in the CHRISTIAN-EVANGELIST when the name, Disciples of Christ, is intended to designate our own religious movement, because we were taught in school that proper names should begin with capitals, and this we regard as a very proper name. But whether the capital D or a small d be employed, there is no disposition, on the part of any, by such distinction, to "unchurch other Christian bodies." The aim is to wear names that present no obstacle to unity. The opposition to federation referred to, has grown very largely, if not wholly, out of a misconception of what was involved in church federation. There is no "constitution of such federations" that binds any religious body where the gospel of Christ leaves it free, and if there were, none of us would enter into any such federation. We take it that the Interior misunderstands the arrangement of the Hyde Park Church

in receiving as "fraternal associates" those who come with letters from other evangelical bodies, not into its membership, but into a fraternal relation with the church by which, without surrendering their convictions of truth, they worship with it and work with it, so far as they can, without requiring the church to change its terms of membership. The *relation* is not a new one, though the *name* for it may be. The idea is to have it more formally recognized, in order that the mutual relationship may be better understood.

No Tribunal or Standard for Heresy Trials.

Referring to the matter of differences in questions of historical criticism, the Interior observes: "They have no tribunal in which to try such a case, nor any standard by which to judge the degree of a teacher's departure from orthodoxy." That is the milk in the cocoanut. We are glad to plead guilty to this mild impeachment. It is our proud distinction that we have no "tribunal" before which to try our brethren for differences of opinion in questions of biblical criticism, and no "standard creed"—meaning thereby a human creed, which we ourselves have framed—"by which to judge the degree of a teacher's departure from orthodoxy." But we are quite content to get along with the old creed of Simon Peter, and with the New Testament interpretation of it and of what it requires. So far we are quite content with the result, and would not exchange this liberty which we have in Christ for all the "tribunals" and "standard creeds" and heresy trials which have hampered, weakened, and often disrupted, those who have adopted such unauthorized expediences. Seeing that there is far less clashing of opinions among us on questions of modern criticism than among our Presbyterian brethren, we are the less inclined to resort to church courts and standard creeds as a remedy for such differences. We much prefer to leave these questions to free and fair discussion within the bounds and bonds of Christian fellowship.

Remember the Old Preachers.

We regret that the announcement relating to Ministerial Relief Day was crowded out of our last week's issue in the final make-up. We hope, however, that few, if any, of our churches neglected on last Lord's day to make an offering for the benefit of this fund. There is no feature of our general benevolence that appeals more directly and strongly to the hearts of the brethren than this appeal for aged ministers and their families, who, because of their devotion to the cause of Christ in the productive period of their lives, are now depending upon the generosity of their brethren. It should be remembered that many of these veter-

ans of the cross who are to be helped through the coming winter by the gifts of their brethren, preached the gospel at a time when there were few, if any, churches to pay salaries, and that they gave themselves with a sublime abandon of faith to the preaching of the Word, believing that the Lord and their brethren would provide for their needs. Such faith should have its reward in the offerings of the brotherhood, now, to meet the wants of their old age and to brighten their closing days with the consciousness that they are remembered by their brethren. In making your Christmas gifts, therefore, remember these veterans of the cross, and see to it that their humble homes are brightened with loving gifts which shall supply their needs and warm their hearts. Let every church that is devoted to the cause to which these men devoted their lives, have fellowship in this ministry of love. If any failed to make the offering on last Lord's day, let them see to it that it is attended to on next Lord's day. Thus will your own Christmas, as well as that of these aged preachers, be made the happier.



Editor's Easy Chair.

Have you never wondered why "the angel of the Lord" appeared to the watching shepherds on that first Christmas night, to announce the birth of the world's Redeemer? The greatest event in all history is about to transpire. A remarkable Child is to be born into the world, who was to embody in himself both the human and the divine, and he was to become the King of kings, and the Lord of lords. The announcement of that supreme event, which is to change the world's history, is to be made by heaven to earth. To whom shall the message be sent? The Romans probably would have said Cæsar. Perhaps the Jews would have suggested their high priest or their Sanhedrim in council assembled. Others might have suggested some of the great poets or philosophers of that time. As a matter of fact, we know the angel delivered the message to none of these, but to the wondering and adoring shepherds who watched their flocks by night on Bethlehem's plains. Why was this? God's ways are not man's ways, nor His thoughts our thoughts. As God weighs men, these humble shepherds were probably best prepared to receive this wonderful announcement. It is God's way to choose the weak things of the world to confound the mighty, the foolish to confound the wise. However this may be, we are sure that we would rather have been one of these country shepherds, on that eventful night, and seen the glory of the Lord shining about the startled flock, and heard the sweet strains of that angel choir, and to have hastened with the shepherds to Bethlehem and looked with awe

upon the face of the new born Babe, than to have been Augustus, wearing the crown of the Cæsars, or Jewish High Priest, or poet or philosopher or historian.



What a choir that was whose clear notes rang out that night from Judean hills,—“A multitude of the heavenly host!” When volunteers were called for in heaven, to make up that chorus choir, we would not wonder that every shining angel or burning seraph gladly volunteered to go down to the earth to accompany the announcement of the birth of the Christ-child with one of the sweetest of the heavenly songs. They did not appreciate, of course, all that was involved in the wonderful scene that was being enacted in the humble town of Bethlehem, but they knew that heaven and earth were somehow coming into closer communication, and they earnestly desired to look into the meaning of these wonderful developments. It is interesting to notice what tender solicitude the heavenly host seemed to manifest for Christ during all of his earthly ministry. They sang at his birth; they strengthened him by their presence in his temptation in the wilderness; they ministered to him in that dark and tragic hour, on the night of his betrayal, and of his agony in the garden, when all human help had failed him, and they were at the grave on that first Easter morning to announce the good news of his resurrection from the dead. When he ascended up to heaven from the Mount of Olives, there was, no doubt, a company of the shining ones to furnish escort on his triumphal entrance through the uplifted gates into the city of God. What must have been their emotions as they witnessed the crucifixion, and all the sorrows and indignities of the Son of God? They stood ready, twelve legions of them, to fly to the relief of Him whose birth they had heralded, if He but beckoned them. This difference in attitude toward Christ between the heavenly hosts and the people of earth, especially those in authority, suggests a line of cleavage that runs through all time and all beings. All created intelligences are judged by their attitude toward the Christ.



If God should see fit to make another great announcement to the world, to whom would He send his message? Judging by the past, are we not justified in supposing that it would not be to the great ones of earth, perhaps, not to any king or potentate, nor to the Pope of Rome, nor to any of the hierarchy; nor would it be made to any of the great philosophers litterateurs of the age. Somewhere, perhaps, in some secluded spot, there is some soul unknown to the world, that walks by faith, that lives as seeing Him who is invisible, that serves his fellowmen, ministering to their manifold needs, and living

humbly with God, whose ear would be attuned to the speech of heaven and whose open heart would welcome the divine message. “Blessed are the pure in heart, for they shall see God.” Aye, shall they not also *hear* God, as He speaks in the innermost depths of their hearts? Has God no more truths to announce to men? Is He not still, through the pure-hearted and the lowly-hearted, bringing forth treasures, new and old, out of His infinite store house, to feed the hungry hearts of men? Let us not doubt, for a moment, that God is still in communication with the earth, and if not by miraculous signs and outward demonstrations, yet by methods and in ways which are no less effective for His purpose, He is revealing Himself more fully as the years and the centuries go by. How shall we know whether these messages or impressions which come to our hearts are of God? They must be tested and tried, by the word that has already been revealed, and that has been tested and tried, and by the combined knowledge and experience of Christian people, or that general consensus of thought and judgment which is the final test of everything that is proclaimed by or to men. We must “try the spirits” now, just as in John’s day. But let us not doubt that the Spirit of God is moving in the hearts of humanity and seeking to lead men up to higher conceptions of truth, and to nobler ideals of life.



Isn’t it noteworthy that Christianity was introduced, or ushered into the world, with a song? Is it any wonder that the religion of Jesus is a religion of song, and that it has inspired some of the noblest anthems which mortals have ever sung? Does not the fact that we have mentioned suggest that music should have a prominent place in the worship and in the religion of Jesus Christ? Is there not a hint, too, that the singers ought to be as clean and pure in heart as any of the other worshipers, if not more so? There is certainly no precedent, in this angelic hymn for having religious songs sung by an unbelieving choir or by those whose lives are impure. No doubt the angelic voices which sung that night under the Syrian blue were of the highest order of excellence, and possessed a sweetness of tone beyond that of any human voice; and yet, much of the interest of their song, perhaps its chief interest, lay in its sentiment. Shall we, then, be indifferent to the sentiments of the songs we sing, if the tunes happen to suit our ears? These, then, are some of the lessons we would draw from the song of the herald angels: let the music come out of hearts in sympathy with Christ, and full of love for Him. Let our voices be cultivated, as far as possible, that we may render the sweetest melody in praise to God; and let the sentiments we sing be such as to lift the heart up to high and holy themes, and bring the soul into com-

munion with God. If, now, we have gathered these lessons, let us hasten with the awe-stricken shepherds to Bethlehem to offer our homage to Him whose birth was heralded and celebrated by the angelic song.



Notes and Comments.

Prof. Borden P. Bowne, who has for twenty-seven years been professor of philosophy in Boston University, is to be made the defendant in a Methodist heresy trial. It will take a little time to adjust ourselves to this new view of Prof. Bowne. Hitherto he has figured as a philosopher whose clear thinking and luminous style have helped many young men out of their speculative difficulties.



There is no such innovator as life. It is constantly throwing away old forms and adopting new ones. It is so in every department of life. Life means growth, and growth means enlargement. The remedy for all imperfections in any living thing is growth. What about the crude views, the inadequate conceptions of God and of Christianity, the imperfect lives as we see them about us—how shall they be remedied? There is but one remedy. We must come to a larger, deeper and richer life. Just as the flowing sap, in spring-time, pushes off the dead leaves of the past year, and sends out new and living twigs, branches and leaves, so the new life in Christ Jesus, growing in fullness and power, will slough off these false and inadequate views and theories, and bring us into a completer and more symmetrical life. To cultivate the spiritual life, therefore, is to strike at the root of all of our imperfections.



According to one of our esteemed contemporaries, the matter of Church Federation is “A closed incident.” Hitherto there has been considerable discussion on the subject pro and con. We may infer from the statement referred to, that a final decision has been reached at last, and the question “closed.” It is really fortunate to have some tribunal where these vexed questions can be settled so summarily. Likely as not, however, there will be a whole lot of people that will not recognize the authority of this tribunal and will go right on thinking about it and talking about it, much as they did before. We are a difficult sort of people to manage by these final decisions. We remember, many years ago, a pamphlet appeared among us entitled “The End of the Organ Controversy.” The brother who wrote it supposed he had settled the matter forever against the use of the organ in worship, but there are only a small fragment of the Brotherhood that to-day recognize the authority of that decision. We predict a similar fate for this more recent pronouncement.

Preaching and Politics By F. W. Norton

The wording of this theme eliminates one element almost entirely from the discussion and sets a limitation to the scope of the paper. The topic is, "Preaching and Politics," not "The Preacher and Politics." It will not, therefore, fall within the province of the paper to consider the relation of the preacher to politics apart from pulpit ministrations. What he may or should do or say, not as a preacher, but as a citizen or partisan in the realm of politics, will not be considered except incidentally. What part he may take in the activities of a campaign, or whether he should accept a nomination for office, if he be so distinguished as to receive one, are questions germane only as they affect the influence of his preaching. Probably all of us would agree that the personal element is a very large and important one in the effectiveness of one's sermon. The measure of the effectiveness of the sermon as delivered is the product of the sermon itself and the personality of the preacher.

This personal element cannot be neglected in the broader view of the whole subject. It would, no doubt, be extremely difficult to discover to what extent and in what direction a preacher's personal activities in politics would affect the influence of his preaching in sermons entirely non-political.

Passing by this question, let us consider that which seems to be more directly suggested by the theme, namely, should political affairs receive any treatment in preaching, and if so, to what extent?

The object of preaching is to present and apply the Word or revealed truth of God to the lives of men. It is to bring men to know God and to God, and to bring the life of God to men. It is to make His will dominant on earth. This is to be accomplished by the preaching of the Gospel, the uplifting of Christ as the Mediator, "the Way, the Truth and the Life," and by teaching men to observe all things commanded, and to embody the divine spirit in all the activities of life.

It goes with the saying in this age, and certainly with us, that Christianity is not an affair of the church building, or of one day only. We do not hesitate to say that it has its place in the family and home-life, or that its spirit should dominate in all business matters. "Let him that stole, steal no more" is a word for all ages. No question will be raised if the Christian view of education be fairly discussed. We approve the declaration of the divine will concerning the family, business, and education, why not in politics? Surely, in this land, we are too far removed from any danger of the union of church and state to be frightened at the thought of applying religion to politics. If the political conditions are what they are commonly

supposed to be, the field is indeed needy and the call urgent to apply the "law of the spirit of life."

"I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity." When the Apostle wrote these words he bore witness to the influence of government and of those in places of authority, upon the religious life. To point out how the making and executing of laws, and the personal example of those in high places affect the moral and religious conditions of a community would carry us beyond the limits of the paper, and perhaps we all recognize how potent are these influences. But beyond the local situation, in the larger political field, the relation and example of our nation to non-Christian nations must be considered. From the ward councilman up to the President of the United States every man elected or appointed to represent the people, exerts a personal influence because of his position, apart from the discharge of the duties of his office.

Grave moral questions involving human rights fall within the province of the government. Any legislation may have an ethical side, and perhaps all legislation does have. Not alone do such matters as the race problem, the liquor problem, and the relation of labor to capital involve considerations of right and wrong. The question of tariff or of the free coinage of silver has its ethical side.

Aristotle declared: "A state exists for the sake of a good life, and not for the sake of life only. . . . Whence it may be inferred that virtue must be the serious care of a state which truly deserves the name." Another has said that: "Politics is the science of social welfare, and has at heart the achievement of a social order in which the ideals of humanity shall be realized." Locke wrote that: "The end of government is the good of mankind." The writer disclaims any exact knowledge of political science as it is in the books, but it does seem to him that if government does not distinctly conserve the moral interests, it ought at least in no way to hinder them, and that the government in all its acts and in its personnel ought to represent and conform to the highest moral ideals.

The Apostle Paul takes very high ground for government in the Letter to the Romans when he declares that "the powers that be are ordained of God," and that the ruler is a "minister of God."

We do not understand by this that forms of government are ordained of God, but that government itself is. Just as every family in heaven and upon earth derives its order and very

name of family from God the Father, so every government has its idea of government and only just right to govern from God, the moral governor of all. And the ruler, the official in whatever capacity, by the divine order stands as God's minister to those governed. Hitchcock says that politics is "a special application of the principles of morality and religion." We may say that this is ideal, but to turn our backs upon it and rule it out of practical politics because it is ideal, is on a par with declaring that the Decalogue and the Sermon on the Mount have no place in politics. If we hold that the magistrate is a "minister of God," it by no means follows that the government will establish a department of evangelism. We have come to an age where other divine ministries are recognized besides those that are supposed to fall exclusively or especially to the class called "ministers." To minister for God is to serve his will and purpose, and it is fully time that it be recognized as a very high and holy ministry for God to maintain and administer such a government as shall serve him in the functions of government. Public office is not only a public trust, it is a *sacred* trust.

In this country our duty is not to the government alone, it is also as a part of the government. We are the "sovereign people." At least theoretically this is true, and practically it ought to be. All the functionaries of government in this land are but representatives of the "sovereign people." They are executors or servants. Louis XIV might say in his age and place, "I am the state," but it would not sound well in our time and country. We exercise our sovereignty in the power of the franchise—theoretically, practically in the payment of taxes,—or if we hold office, in the discharge of its duties. It is the duty of the people to "reign in righteousness" and to "rule in judgment," and when they do so, there will be little trouble about those of the people who are made servants doing otherwise.

If by "politics" we mean, not partisanship, but the conduct of the affairs of state, it involves all of our duties as citizens. And if our religion is to have no encouragement and find no expression in our citizenship, I know not where it should be manifested in the activities of life. A short time before an important election, Dwight L. Moody asked another noted evangelist: "What is the political outlook?" "I don't know anything about it," was the reply, "my citizenship is in heaven." "Better get it down to earth for the next sixty days," said Moody.

If the duties of citizenship are to be discharged in a religious way, as a service to God, as an expression of

Christian life and spirit, there must certainly be need of religious instruction on the subject, and the preacher has not lowered the dignity of his holy calling nor exceeded the commands of Jesus and the spirit of the New Testament when he gives it as he should. He has rather helped to extend the divine authority of Jesus over that which the world has been permitted too long to call secular.

Said David Starr Jordan, writing in the July number of the *Atlantic Monthly* on "The Voice of the Scholar:" "I read lately an attempt to show that the scholar or the clergyman shall never write or speak on any public or passing question, lest he expose himself to criticism, or find his personality tumbled about in the dust of the political arena. The clergyman devotes his life to the study of moral questions in the light of religion. The scholar devotes himself to the study of truth wherever found, and to the ways by which truth may be available to men. If the scholar and the clergyman are to be silent on questions of vital interest to men, who indeed is to speak? Is it the politician of the day, a mere echo without an idea or his own? Is it the man of money who may have an ax to grind in every movement in public affairs, or who again may be seeking undisturbed possession of that which justice would place in other hands? Is it the popular agitator to whom the social order is one long fit of hysteria? Must we confine all public utterance to those whose passions are excited or whose interests are touched? Shall Emerson and Lowell, Theodore Parker and Phillips Brooks, Eliot and Butler be silent when the fighting editor speaks?"

The thought is growing that the minister of the gospel has not only a right but a duty in religious instruction and exhortation concerning the obligation of Christian citizenship.

The Congregational Association of New Jersey, a few months ago, in a meeting at Asbury Park, after setting forth "the danger which confronts the nation through the lowering of civic righteousness, as recently revealed in confessed bribery, vote-buying, and other forms of corruption," calls upon the churches and ministers to earnestly strive to "raise the ideals of political thought and life."

Last May, Bishop McVickar, in his annual address before the Episcopal Convention in Rhode Island, took for his principal theme the degradation of politics, deploring the indifference and seeming hopelessness of the people, and declaring that "all political evils are largely due to the dominance of the commercial instinct in public affairs." "He declared," says a report of his speech, "that in his belief, the very foundations of the American heritage of popular government were at stake, and that it is the bounden duty of the church to sound the alarm."

Within the same week the Congregational Association of Massachusetts, after resolutions condemning political corruption, laid upon the pastors and churches the duty of "the faithful use of all proper means to exalt the highest ideals of civic responsibility and public fidelity."

Within a few days of this declaration, the Congregational Association of New York state considered the same subject and affirmed that the country had a "right to look to the churches and their ministers for the awakening of the public conscience." Nor is this a new idea in this land where church and state are so strictly separated. Our New England forefathers never meant to divorce religion and politics when they put the ban upon the union of church and state. From the beginning it was the custom in Massachusetts to have a sermon preached on the annual election day by some minister designated by the Governor in Council.

Nearly 150 years ago, when in accordance with the established custom, the annual sermon on election day was delivered before the Colonial Legislature of Massachusetts which was about to elect the councilmen, Ebenezer Pemberton used these words: "Animated by this divine principle, we trust that you will proceed this day to the choice of His Majesty's council, and give your votes for men who have an awful regard for the laws of God. You will choose men of wisdom to discern the times,—more zealous to advance the public welfare than their private advantage—men who will hazard their credit and estates rather than unite in any schemes of oppression and injustice—men who will venture to displease the highest authority upon earth rather than give a vote for a person unqualified for the office for which he is nominated—men that will not sell their country for a bribe, but will generously neglect their private affairs when the public requires their attention—men that will recommend religion, not only by wholesome laws, but by their instructive example."

But if Saul will not come among the prophets, the prophets may at least surround Saul. If the discharge of the duties of citizenship in private and public be made a theme for pulpit treatment, are any limitations to be set? Upon what lines shall the preacher proceed, and how far shall he go? Consecrated common sense applied to the immediate situation in which the preacher is placed, must furnish the special answer needed.

Paul warns Timothy against becoming entangled "in the affairs of this life" to such an extent that he may not "please him who hath chosen him to be a soldier." This text has a wide application; it is a general principle, and is relevant here.

The political duty is but one of many duties. The treatment of the subject in the pulpit must not be to

such an extent or in such a manner as to interfere with the general ministry of the Word. Probably most of us could improve in proportioning our ministry to the various themes that ought to be presented to our congregations. There is always the danger of unbalanced or overbalanced sermonizing, in which certain hobbies are made saddle-sore and the people wearied at the continued one-ring performance. The preacher may well beware of the political hobby, for once the bridle on, he is liable to overdo the matter.

There may be now and then special occasions when conditions are so acute and so apparent as to call for specific treatment, but these are the exceptions—rare exceptions. Hardly any mistake in the pulpit is more serious than for a man to affirm where he does not know or has been misinformed, or to make specific charges that he cannot positively substantiate. Anything that approaches personalities or partisanship may easily do more harm than good. The preacher may instruct in righteousness, political righteousness, but he should not assume to dictate or direct specific action. To assume that he has all wisdom and that those who do not see and do as he does are either fools or knaves, is as foolish as it is unchristian. The minister is not a prophet. The spirit of the prophet may have a place in his earnestness, but the spirit of Jesus should be manifest in his charity.

It lies within the power of the preachers of this land to lead in lifting the word "politics" out of the filth of the gutter and the disrepute into which it has fallen and in placing it upon a high plane, above corruption, above partisan strife and party advantage, above private gain. It is his duty to proclaim that every act of citizenship should be an expression of the divine will so far as known, and a sacred service to God. The words, or the spirit of the words of Ebenezer Pemberton, which I have quoted, ought to be repeated every year in every church in the land.

While honors are paid to the heroes of the battlefield, let it be seen to that the God-fearing president, the just judge, the righteous legislator, the law-enforcing executive, even the honest councilman, without regard to party, receive merited praise.

As one who has seen the vision of that which is to be when the "kingdom of the world is become the kingdom of our Lord and of his Christ," let the preacher proclaim that the will of God should be done on earth politically. With the ideal before us of that city which John saw descending out of heaven, we may certainly seek to purify that city which is already here. And while we wait for the "new heavens and a new earth wherein dwelleth righteousness," we may at least seek the embodiment of the divine righteousness in the politics of the earth on which we now dwell.

The Lost Soul: A Warning.

"For what is a man profited, if he gain the whole world, and lose his own soul?"—Matt. 16:26.

I am alone, and the way is dark. Not even the glimmer of a star to break through the thick blackness of the cloud that wraps me about.

It did not come all at once—this desolation that separates me from the world of light that surrounds me. It gathered about me, little by little—an omission of duty here, a recklessness there, and a commitment of some deed occasionally that shut out the light for a time, only to shine fainter forever afterward; ever fainter and fainter, until it has fled forevermore, and I am shut in complete darkness. Whither shall I turn? The past is gone; the present is filled with phantoms that rise up to torment me. They steal my weapons of defense. They accuse me, unnerving me for battle. They taunt me with weakness. They mock at my hope of victory. They laugh to scorn my faith in the future, and people it with terrors.

Shall I struggle on? I am weak and worn with the conflict, and something seems to tell me all is in vain. I see dimly the world moving around me. It seems a beautiful world, but the cloud hangs between, and I cannot see clearly. The inhabitants are going at a rapid pace. I wonder if they see the cloud.

Only the very young and the aged seem oblivious of danger. On the faces of the former rest the unconscious smile of trusting innocence and love; they dream not of the slimy length of the serpent that came before them.

On the faces of the latter is the calm look of resignation and sweet peace that tells of battles fought and victories won, an unwavering faith in the Great Commander, who is soon to reward them. For them the cloud holds no terrors. They have met the serpent in the way, and have conquered him.

The last payment of interest has been made, and when the principal falls due, they are confident of being able to meet it cheerfully. The sting of death has been removed. They have remembered the promise, "My grace is sufficient for you."

And I see the multitudes of middle-aged—some looking eagerly forward, some looking longingly, helplessly backward, but all being carried swiftly onward with the ever-moving tide. Whither? They cannot see the cruel track of the serpent, for it is hidden by beautiful flowers that cover the way, and a large brilliant star shines in the distant horizon. It is the hope-star that beckons them on. Will it prove an *ignis fatuus*? To those who do not stop to read the signboards aright, I think it will. Here is one that reads, "Whatsoever a man soweth, that shall he also reap." And here is another at the fork in the road:

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction. . . But strait is the gate and narrow is the way that leadeth unto life."

The cloud draws closer around me. The thunders crash, and the lightning's vivid flashes reveal an ever-increasing army of phantoms who come to match their strength with mine. They point with accusing fingers to a picture that swings behind me. I turn reluctantly, and a wave of despair sweeps over my soul as the past, in panoramic view, passes before me into the black folds of the enveloping cloud. And again I see the warning, now being fulfilled, "Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap."

I cover my face in a terror of remorse and fear, but hearing a mocking laugh, resolutely face the demons that surround me. I match my strength with theirs once more. I arouse to action all the latent forces within me—faith, hope, trust, charity, humbleness, brotherly kindness, temperance, fidelity, meekness, godliness. Truly a noble, valiant army. Courage, faint heart, you will yet win. They spring to the rescue, but see! they fall back before the foe exhausted; they are weak from long enforced idleness. Years of inaction have dwarfed them, and they have been shorn of their strength by doubt, despair, suspicion, pride, hatred, intemperance, infidelity, ungodliness, skepticism, selfishness, who, having stood by me with a smile of encouragement in all the beautiful, bright summer days, when life was full of sunshine, and the small flecks of cloud floating in the serene blue of the sky gave unheeded warning of the approaching storm, now turn unmasked, and in all of their naked hideousness, with a scowl of hatred on the poor, neglected army of virtues that are loyal, though weak, and endeavor to force them beyond my summons forever. Another quick flash reveals a look of desperation on their white faces as they rally round me once more, and with intense gaze, I try to penetrate through the gloom and into the brightness beyond. Oh! for one glimpse of the eternal blue, for one tiny ray from the hope-star, for one glimmer of the smiling eastern skies, that seem to enfold the portals of the Holy City!

But the strife is too unequal. The light is gone forevermore, and despair reigns supreme on the throne of the vanquished soul, as I see its royal guards, one by one, slain at my feet.

DESPAMONA.



When to the flowers so beautiful
The Father gave a name,
Back came a little blue-eyed one,
All timidly it came.
And standing at its Father's feet,
And gazing in His face,
"Dear Lord, the name Thou gavest me,
Alas, I have forgot."
Kindly the Father looked him down,
And said, "For-get-me-not."
—From the German.

Worship in the Home.

By D. B. Titus.

The editor of the CHRISTIAN-EVANGELIST, in pleading for a restoration of worship in Christian homes, has certainly begun at the right place. A home such as we have in this land of ours, made possible because of the influences of Christianity, without the worship of God in it, is, to say the least, a sin of ingratitude.

But there is another side. We are giving our money and efforts in abundance every year for the purpose of evangelization. It is well that we should do so, and it will be better if what we have done in this line only marks a small beginning. But as we look about us, we are forced to admit that the masses of the people are not reached by the gospel plea. It is as if a great river had broken over and washed its banks away, and every effort to confine it again to its proper course is only a mound here and there in the mighty flood.

A lady, on going to her kitchen, found the floor covered with several inches of water, and Bridget almost exhausted in her efforts to wipe it up, while the faucet was running wide open. "Why don't you shut it off?" inquired the lady. "Shut it off yourself; I've got all I can do here," was the reply. Rather than let what we have get away, and then try to recover it, we need to keep what is already ours. It is comparatively easy to teach the child into Christ. But, alas! how few families are unbroken in their relation to Christ! Christian parents leave the matter of winning the child to Christ to the Sunday-school teacher or some other outside influence, and too often the child is lost because the powerful, lasting influences of the home were not brought to bear in the right direction at the right time. A very prominent man in the church one time said to me, as we begun a meeting, "If we only get a few children in this meeting, I shall count it a failure." As might be expected, his children are not the young people carrying on the work of that church to-day. We do not hear of the Catholics having protracted meetings and winning large numbers of converts from the world. Probably it would not be possible for them to do so. Nevertheless their growth is marked and steady.

If the family altar can be resurrected, and little by little every day the truth taught in the homes, the high and holy influences of the gospel will become a part of the lives of the children as naturally as the air they breathe. Our churches need preachers, officers, Sunday-school superintendents and members who are trained to carry on its work. They cannot be found in the world. We must find them among ourselves and begin their training in the homes. Then we shall save not only our own, but equip ourselves for the saving of the world.

Carlsbad, New Mexico.

Woman.

O Woman, moving at thy daily tasks
With all the patience which the years
inspire,
Crowning the simple duties of the
home
With wealth of meaning otherwise
ungessed,
Asking for recompense no rich re-
ward,
No grand immortal monument of
fame,
But with the simple knowledge of a
love,
Some pitiable reflection of thine own,
Amplly repaid, rejoiced and satisfied:
In thee the Christ still lives and
moves the world.
Thy sacrificial life exemplifies
To man engrossed in sordid, selfish
care
That character which, centuries ago,
Sprang from neglected earthly soil,
yet bore
An image true of heaven.
'Tis in thee,
Queen of our earthly life, He liveth
still;
For well we know that, from thy
sweet example
Of tireless love, of pure and strong
devotion,
We frame our noblest thoughts of
life and God,
And through thee claim some kinship
to the skies.

—A Man.



Three Honorable Titles.

By Austin Hunter.

In his Philippian epistle Paul com-
mends Epaphroditus in these words,
"My brother, fellow-worker and fel-
low-soldier." Paul was fond of giving
descriptive titles to people and these
titles were significant because they
really pointed out some characteristics
of the person's work or character. He
scarcely ever begins an epistle without
some description of himself. It is
"Paul, an apostle of Jesus Christ by
the will of God" or "Paul, a servant
of Jesus" or "Paul, a slave of Christ"
or "Paul, a prisoner of Jesus Christ."
By means of these descriptions alone,
one could form an adequate idea of the
character of the great apostle. So
with Epaphroditus. Paul gives us
only a brief glimpse at this man, but it
is sufficient to identify him as an earn-
est follower of Jesus and an active
Christian worker. What is the signi-
ficance of these titles?

First of all, he calls Epaphroditus
his "brother." The underlying idea that
is here contained is sympathy and fel-
lowship. One was their Master; even
Christ and they with all Christians
were brethren. The basis of this
brotherhood was Jesus. In drawing
them into fellowship with himself,
Jesus drew them into fellowship with
each other. In Christ they were one,
having a common faith and a common
obligation. In the supreme matter of
the soul they thought and felt alike.

There are many bonds that hold
men together, such as a common race
or nation or language or occupation or
party, but these bonds are weak as
compared with the mighty power by
which men are drawn together in
Jesus. Race prejudices are often
broken down and the obstacles of an
unfamiliar tongue are often overcome
in the interests of Christian brother-
hood. This brotherhood in Christ is
strong because it is founded in truth
and righteousness and heavenly as-
pirations. When men are bound to-
gether by ties of selfishness, it is only
a temporary unity; the ties will sooner
or later break. But fellowship in
Christ is permanent, because faith and
love and purity are naturally cohesive
forces.

Brotherly kindness was one of the
golden virtues that Peter urged all
Christians to add to their faith, and it
is one of the fundamental needs of all
time. In "Les Miserables" the old
bishop said to Jean Valjean, "I ask
no man whether he has a name, but
whether he has an affliction. Besides,
before you told me I knew your name,"
"What!" answered the man, "you
know my name?" "Yes," responded
the bishop, "your name is my brother."

In the second place Epaphroditus
was Paul's "fellow-worker." This
was no small compliment that the
great apostle paid to this humble dis-
ciple. The underlying thought of this
term is that of service. This is the
very substance of the Christian life.
Jesus said, "Hitherto my father work-
eth and I work," and as he looked over
the whitened harvest fields he said,
"The harvest truly is plenteous, but
the laborers are few." Paul says,
"We are workers together with God."
The church to-day needs more workers
and less shirkers. God wants no
idlers in his vineyard.

The fact that Epaphroditus was a
fellow-worker bound him to Paul even
more closely than the fact that he was
a brother in Christ. How sweet is the
fellowship that grows out of Christian
work. We can never forget those
souls who have toiled with us in the
kingdom and patience of Jesus Christ.
The memory of their lives is precious
and they become to us a constant in-
spiration. It is our supreme privilege
to have fellowship with the choice
spirits of all ages in Christian service.

Still further Epaphroditus was
Paul's "fellow-soldier." The order
here is climacteric. It is greater to be
a fellow-worker than a brother, but it
is still greater to be a fellow-soldier
than a fellow-worker. The underly-
ing idea of this term soldier is hard-
ship or suffering. The term soldier
was a favorite with Paul. He ex-
horts Timothy to "endure hardness as
a good soldier of Jesus Christ." In
Ephesians he speaks of the armour,
and at the close of his life he says, "I
have fought a good fight." Paul knew
what it was to suffer for the sake of
Christ. Epaphroditus had shared with

him his hardships. There is nothing
that can cement hearts more closely
than the fact that they have suffered
together in the service of Jesus. The
call of the cross to-day is for soldiers.
Hardships are inevitable. Through
much tribulation we reach our reward.
No cross, no crown. No Calvary, no
emptied tomb. If we would know the
power of the resurrection of Jesus, we
must know also the fellowship of his
sufferings. Let us enter into this
larger fellowship and not be content
by simply being brethren in Christ,
but fellow-workers and fellow-soldiers.
This is the grandest triple title that
any man can wear.

Indianapolis, Ind.



When from the last of the heights to be sur-
mounted in the path of life, we turn and sur-
vey the conflicts that lie behind, how insignifi-
cant they appear, and how blessed must that
man be whose heart then bears him testimony
that he did not shirk from them! Standing
beside the remains of one of God's soldiers
who has thus victoriously accomplished his
warfare, I say to myself, "Calm peace at the
hour of death is so great a good as to be
cheaply purchased by braving the struggles
of a long life."—F. A. G. Tholuck.



MEMORY MENDING

What Food Alone Can do for the Memory.

The influence of food upon the brain
and memory is so little understood
that people are inclined to marvel at
it.

Take a person who has been living
on improperly selected food and put
him upon a scientific diet in which the
food Grape-Nuts is largely used, and
the increase of the mental power that
follows is truly remarkable.

A Canadian who was sent to Colo-
rado for his health illustrates this
point in a most convincing manner:
"One year ago I came from Canada a
nervous wreck, so my physician said,
and reduced in weight to almost a
skeleton, and my memory was so poor
that conversations had to be repeated
that had taken place only a few hours
before. I was unable to rest day or
night, for my nervous system was
shattered.

"The change of climate helped me a
little, but it was soon seen that this
was not all that I needed. I required
the proper selection of food, although
I did not realize it until a friend recom-
mended Grape-Nuts to me, and I gave
this food a thorough trial. Then I
realized what the right food could do
and I began to change in my feelings
and bodily condition. This kept up
until now, after six months' use of
Grape-Nuts, all my nervous trouble
has entirely disappeared, I have gained
in flesh all that I had lost, and what is
more wonderful to me than anything
else, my memory is as good as it ever
was. Truly Grape-Nuts has remade
me all over, mind and body, when I
never expected to be well and happy
again." Name given by Postum Co.,
Battle Creek, Mich.

There's a reason.

Look in each package for a copy of
the famous little book, "The Road to
Wellville."

A Virginian Without Fear Or Reproach

By F. D. Power

Landon A. Cutler was the Nestor of our Virginia ministry. Born Feb. 9, 1837; graduated from Bethany College, June, 1857; called to his reward, Nov. 25, 1903; his whole life devoted to the ministry of the gospel of Christ—he deserves to be held in loving and grateful remembrance. His long and useful service was rendered to the cause in the Old Dominion. Seldom had his eloquent voice been heard outside of its borders. Most of his work was done among the country churches. Opportunities were often presented to him to enter upon a wider field, but wedded to Virginia and the Virginia brotherhood, he could not be induced to change. Upon the churches there, the sorrow of his death comes chiefly, and there his memory will be sacred.

He was a native of Lovingson, Nelson county, and his father was Robert C. Cutler, county clerk, and his mother, Mary Whitehead. He was converted under the preaching of George W. Abell, and baptized in December, 1852. He entered Bethany at seventeen and graduated at twenty, and at once began preaching. July, '57, he married Miss Fannie B. Fitzpatrick, who has ever been to him a faithful sharer and helper in all his labors. In '58 he was made state evangelist and served one year. It was at this time I first heard him at the dedication of the new house of worship at Lebanon, Warwick county. But a small boy at the time, I still remember what a stir his preaching caused in the community and how people came many miles to hear him, and a large number were added to the church.

In 1859 he became pastor of the church in Charlottesville and served through the civil war. During this period he did much service among the soldiers as a chaplain in the camps and hospitals and on the battlefields, and always had a most wholesome influence over the men. Being called some years later to follow him in Charlottesville, I found the good fruit of his Christian character and teaching in many hearts and homes.

In 1865 Mr. Cutler removed to Louisa county and preached for four country congregations. His ministry for the next nineteen years is given to country pastorates and the service of a general evangelist. He held meetings all over the state and baptized hundreds of people. His life was full of good works. He was in constant demand and was a great favorite in the missionary conventions. His prayers were tender and beautiful, and his sermons always fervid and forcible, and his social qualities were of a superior order. His preaching was sometimes more severely doctrinal or spiritually searching than would be popular with certain classes of hearers, but his evident earnestness and sincerity and his carefully prepared

and eloquently delivered discourses always secured for him a generous hearing and won for him the epithet of "Silver-tongued." Loyal through and through to the principles for which the church contended, he was always fearless and fluent in the proclamation of these principles, but living himself ever a blameless life, he laid equal stress upon the duties of a practical Christianity, and sought earnestly to enlarge and deepen the spiritual life of the people. Worldliness had in him an implacable foe. That covetousness which is idolatry he resisted by both precept and example. Intemperance and vice in public and in private life he combated with all the ardor of his being. A man of convictions, he always had the courage of his convictions, and it might have been said of him, as of John Knox: "There lies one who never feared the face of man."

In January, 1884, he was called to the Marshall Street Church Richmond. He labored here eight years and six months. Knowing his long service among country churches, his friends somewhat questioned his fitness for a city charge, but he took a small congregation of forty members, with a heavy debt of \$2,000, and left them a church of 300 with every dollar of indebtedness removed. He returned to his home in Louisa, and gave himself unstintedly to the country churches and at his death was serving congregations in Orange, Hanover, Caroline, and King William counties. His example here is worthy of special emphasis. Preachers are slow to take the work in the rural districts. Country preachers like country doctors, are supposed to be called to endure unusual hardness. City pulpits are sought after, while the country charge is allowed to go uncared for. It is a great mistake. The three years I spent in this service were among the most profitable and helpful of all my ministry, and I had more ready money in my pocket and square meals three times a day than I have ever had in the city. The country church gives us nine-tenths of our preachers, and it will be a sad day for the city church when its country sister closes her doors.

Mr. Cutler was always a strong temperance man. In '84 he became a prohibitionist and voted for St. John and Daniels. He became an uncompromising advocate of this cause, and it cost him something, but he was true to his convictions. His eloquent voice was heard in the pulpit in ringing denunciation of the liquor traffic. In '94 he was nominated for governor of the state, though without his knowledge

or consent, and he made eight speeches, six of them in churches, and received 2,700 votes. He was sometimes called "The Apostle of Prohibition."

While a man of strong personality and decision of character, our brother was most simple and unaffected in his Christian faith and life. With form erect, with sparkling, piercing, splendid eyes, with a clear tenor voice that rang out like a trumpet and reached the largest assemblies, with forceful declamation that fell like the blows of a trip-hammer upon any sin, he possessed the heart of a woman and the faith of a child. From boyhood he was a Christian. Of his conversion he writes: "In December, 1852, Brother Abell came to Nelson Court-House. The Methodists were the only religious people who had a house of worship in Lovingson; but they regarded Brother Abell as a preacher of heretical doctrine, and refused him admittance to their church. He preached in the court-house. He came up to my mother's one afternoon, and when I went into the chamber he was talking to my sister, then nearly eighteen years old, who was not a Christian. My mother at that time was a member of the Methodist Church. As soon as I took my seat he began talking with me on the importance of obeying the gospel. The next evening, at the close of the second sermon, I went forward to confess my heart-faith in Jesus, and the next morning was baptized. I had never witnessed a baptism." Thus from his sixteenth year to his sixty-sixth he served faithfully—a half century of noble living.

For six months his health has been failing. In the state convention early in November he made an address on the history and work of the Virginia Christian Missionary Society, which was in his best vein. November 15 he preached at Unionville, Orange Co., but was only able to speak once. He was urged by a physician to go home and rest. When he returned home he was hardly able to get into the house, and the family doctor when he saw him said, "Brother Cutler has been in the harness since he was a boy and is worn out."

He said when first taken ill he would never get up again, but it was all right. He awoke in the night and sang, "It is well with my soul," and said to his good wife he wanted to talk about "Robert." Robert was a beloved son who died in the beginning of his promising ministry while pastor of the Christian Church at Dayton, O., soon after his graduation at Bethany. Six daughters, all of whom are married, survive him. The last services were held by Richard Bagby, pastor of the Louisa Church. The Virginia brotherhood have another worthy name to add to the roll in their eleventh of Hebrews.

The Effect of Sin upon Human Nature.

By J. W. Lowber.

"He that sinneth against me wrongeth his own soul," is the language of the wise man (Prov. 8:36.) Worcester thus defines sin: "Any action, word, desire, purpose or omission contrary to the law of God, a violation of the divine law, or a voluntary failure to comply with it." The idea of omission is included, as well as that of commission. The word sin is from the Greek *sinein*, to injure. It may be allied to the Anglo-Saxon *sundrian*, to separate. The oldest German definition of sin is, any transgression of the law. The Bible defines sin as the transgression of the law (1 John 3:4).

As a substantive, sin is sometimes spoken of as a power, a principle, or an evil. While a tendency or propensity to evil may be transmitted, sin itself cannot be. God never permits a person, not idiotic, to be born into this world, who has not the power to do right. Take from a man the power to do right without his own act, and you at once release him from all responsibility.

Man occupies an intermediate position between the natural and spiritual worlds. He may go up, or he may go down. Pascal calls him the glory and the scandal of the universe. The inspired bard of Israel in one sentence contemplates man as poor and depressed; and in the next as exalted and almost angelic (Ps. 8:4, 5). These apparently contradictory statements make up the true view of human nature. In even good men, we find contradictory elements. The poet says, "Explain it as you will, woman is a contradiction still." This statement is just as true of man as it is of woman. With all of his defects, man has been made only a little lower than the angels, and has been crowned with glory and honor. There is a treasure in human nature with which only a few are fully acquainted. We should look for the good in man, and not be like those birds which always search for the impure. Pessimism has been a curse to the human race.

The man that sins, wrongs his own soul. That he injures society, no one will question. The moral leper spreads misery through the world; he inflicts injury upon the vital part of society; and frequently, the innocent are destroyed by his ruinous passion. Sometimes society has to even take the life of man for its own protection. This country demands such rigid law, even for the protection of its chief magistrate. However great may be the injury done by the transgressor to society, the greatest injury is done to his own soul. He destroys body, soul and spirit. Sin, like leprosy, will manifest itself even in the face of man. The reason of man is wronged by sin. In some cases it absolutely destroys reason. This is frequently true of the

inebriate. The sinner prostrates reason by employing it in his evil designs. Sin is insanity, for it makes man an irrational creature and a fool. He will give up heaven for earth when, in the true sense, he might enjoy both. A pure mind can enjoy much more in this world than can an impure one. Sin is, therefore, very unreasonable.

Sin greatly wrongs the conscience. Conscience is as much a part of man's nature as is reason. When a man sins, conscience enters its protest. A great student of human nature says: "Conscience makes cowards of us all." In sickness the sinner is a very great coward. I knew a certain blasphemer who did nothing but pray when he was sick, and nothing but curse when he got well. The transgressor knows that his course is wrong, and does not want his children to follow his example.

Sin is ruinous to the affections. It is destructive to the parental, the filial and the conjugal. In fact, all the most sacred attachments of earth are severed by its malignant touch. The will power in man is ruined by sin. Dr. Carpenter, in his *Mental Physiology*, calls the will the distinguishing characteristic between man and the lower animals. Every sin weakens the will power of him that commits it. When man's will power is gone, then all is lost. It is an absolute truth, that he who sins wrongs his own soul.

Austin, Tex.

Students' Aid Fund.

An Appeal.

To the man who is anxious for the success of the cause of Christ in our beloved state of Missouri, it is easily apparent that one great need is that of well equipped ministers of the gospel. Many of our preacherless churches are so because they cannot find the men to serve them. It is well known, also, that our material to supply this want must come in nearly all cases from the homes of the poor, to whom a college education, without assistance, is difficult, if not impossible.

It was, therefore, a matter of supreme gratification that at our recent state convention, under the inspiration largely of an impassioned appeal of President J. B. Jones, our small fund for this purpose was increased by pledges to the amount of \$1,500. Surely nothing in that great convention was more delightful than this, or promised more richly for the future. In the years to come, when those who gave have passed to their reward, their money will still aid in this holy ministry.

Already several young men, sturdy and strong, anxious to fully equip themselves for this ministry, but unable to do so for the lack of means, have heard of this enlarged provision and have applied for assistance; more are coming to ask for this benefit, and the prospect is that soon the money on

hand will be exhausted. This fund has been placed in charge of a committee of three, W. F. Richardson, chairman, J. P. Pinkerton, treasurer, T. A. Abbott, corresponding secretary, and the very greatest care will be given in its use. This committee comes now to our people in Missouri and asks,

1. That all who made pledges at Columbia and have not paid their first installment will do so at the very earliest possible moment. Some who were able to do so, have paid the full amount of their pledges, while others have sent their first payment. To all these we are grateful.

2. We believe that there are many others throughout the state who would like to share in this blessed work. Surely no better use could be made of a portion of the means God has put into our hands. We appeal to you, therefore, as lovers of our Lord who desire the enlargement of his kingdom, to send us a pledge for this ministry. Can you give \$10 per year for ten years, or five years? Do so. Can you give \$5 per year for ten years, or five years? Do that. Any amount that you can devote to this great purpose we shall be happy to receive. We hope to hear from many of our people who, like those who gave at Columbia, are ready to sacrifice for His name's sake. Send all pledges and remittances to J. P. Pinkerton, 311 Century Building, Kansas City, Mo.

W. F. RICHARDSON.

J. P. PINKERTON.

T. A. ABBOTT.



ON THE BABY

Coffee Even the Babies Thrive On.

The little daughter of a College President was saved by the use of Postum Food Coffee at a time when she could not take any solid food.

Baby's aunt says: "My sister and her husband (who is President of a College in Georgia) visited me last Christmas and their little baby two months old was very sick. I thought it was not properly nourished so I began feeding it on Postum which I have used in my own home for years with such grand results.

"You would be surprised to know how that little thing improved. Sister had been feeding it on artificial food that did not agree with it. The baby continued to get stronger all the time we were feeding her on Postum, and when sister left here she took Postum with her for she feels certain that with Postum to feed the baby on she is sure of good healthy, nourishing food drink." Name given by Postum Co., Battle Creek, Mich.

Postum is made of the purest cereals with absolutely no medication whatever and when boiled according to directions it is heavy with food value and a great nourisher and builder as well as a delicious drink. It is also a specific for all of the dozens of different diseases caused by coffee. Trial proves this.

Look in each package for a copy of the famous little book, "The Road to Wellville."

News From Many Fields

Southern California.

H. E. Wilhite is in an interesting meeting with his home forces at Oxnard. He is doing a great work in Ventura county.

R. P. Shepherd, formerly of East Orange, N. J., has crossed the continent and is for a time to be associated with B. F. Coulter in the work of the Broadway Church. They are now in a good meeting, in which doubtless the interest will be maintained until the holidays.

R. P. McKnight, the beloved pastor at Oskaloosa, has been forced to this climate on account of his wife's health. He is sojourning in San Diego at present. Doubtless Brother McKnight will prove a God-send in the way of reinforcements to the Lord's forces on the coast, and we certainly pray that our salubrious climate may bring hope and joy to his home.

Eugene Burr is meeting with good success in his difficult field at East Los Angeles. This church will entertain our December preachers' meeting on the 7th inst.

W. G. Conley reports a splendid short meeting at Redlands, in which he was assisted by W. E. Crabtree, of San Diego.

Cal. Ogborn now looks after the churches at Downy and Ocean Side, dividing his time between them. Success to him and them.

The eastern refugees from the sleet and ice and snow and cold are now pouring by the train load into the cities and towns and villas of this land of sunshine and flowers. May our churches meet them with a cordial greeting, for nothing is so acceptable to a stranger in a strange land as sincere Christian fellowship. And may our new comers bring with them a bounteous supply of religion. By which we mean, not so much the formal letters, carried in pockets and trunks, but a soulful faith in the Son of God, for the life we now live in the flesh.

GRANT K. LEWIS.

Long Beach, Cal.

Northern California.

And still the good work goes on. The meetings at Fresno, Visalia, West Park, Lakeport, Alexander Valley, are all making history. Conversions are the result at each place.

The reports of the missionaries employed by the state board since Aug. 1, show 87 baptisms and 108 added otherwise, or a total of 195, or at the rate of 550 for the year. This is even better than last year, and the months that should count most are still ahead of us.

The board entered November over \$500 in debt and closed the month with over \$600 in the treasury and all bills paid, thanks to the liberality of the churches and their generous responses to our setting forth the needs of the field.

One thing that has bothered us much here in times past, but which we hope to overcome, is the question of "tramp preachers." So far as I know only two are at work in this state now.

One of them may have left. His name is Stanley, (R. E.) He lies, drinks, and succeeds in begging or borrowing anywhere from 50 cents to \$29 at a place. A warrant is in the hands of officers in Contra Costa county and possibly in Los Angeles county for him.

The other one I will not name because I know of nothing against his character, but I doubt his ability and so do the churches where he presents himself for work, for very few will permit him to preach. He tramps because he is broke, and of course begs meals, lodging and a dollar or two to help him on his way.

If a man is honest, a preacher of any ability and goes "broke," he can tackle a woodpile and soon put himself where he can appear half way respectable. If he won't do so, he does not deserve even a meal of victuals.

Brethren, the time has come for us not to encourage such work.

I think with these two exceptions we have a fine, consecrated lot of men in the ministry in this state, a company that we may well be

proud of; a company of men that are telling mightily for the Master's work.

I am at this writing at Corning with Brother Hatch, looking over a large tract of land with a view to a Christian colony. If the land is found to be such that we are positively sure our brethren from the east can come here and make good homes, be prosperous, happy and contented, and we can make suitable arrangements, we shall endeavor to plant a Christian colony so as to give us another good, strong church in this state.

This will be much better than to have our people who are coming to California scattered where they are likely to be lost to the cause we love. While we have 91 churches in northern California, yet there are 17 counties without a Christian church. We want to be absolutely sure, though, before we start a colony, for only by its permanency and success could we hope to attain the purpose we are after.

We would not promote a colony with money, making in view, but to multiply churches and forward the cause of primitive Christianity in the beautiful golden state.

J. P. DARGITZ, Cor. Sec.

Healdsburg, Cal.

New England.

Springfield, with a population of 66,000, is one of the most beautiful cities in New England. It is situated on the splendid Connecticut River, surrounded by magnificent hills. It possesses broad avenues, lined with beautiful trees, and its homes are noted everywhere for their beauty.

Its government is of the highest order. Never in the history of the city has there been a scandal connected with the municipality. Its officials have, in most cases, been men of integrity and honor. The present mayor is a business man of excellent character, educated, fearless, true and just. He is so well liked by all the citizens that the opposing party would have endorsed him as their candidate at the coming election, were it not feared by a few that such action would tend to weaken the party.

The schools are typical of New England, presided over by a fine board of education and a splendid corps of teachers. The high school building, on State Street, is one of the best in the country. The library, art and natural history museums add much to the intellectual life and beauty of the city. The Springfield Republican, a paper quoted all over the United States, has done much to mold the character of the citizens.

Like Brooklyn, N. Y., it can be said of Springfield that it is a city of churches. This, however, is no indication that its spiritual life is at high tide, for that is not true. Morally the city takes high rank, but spiritually it is sadly lacking. Years ago Springfield was the centre of extreme orthodoxy. Not many miles from here Jonathan Edwards lived and fought the battles of Calvinism. We stand amazed as we read his sermon, "Sinners in the hands of an angry God." Our souls revolt at his awful doctrine, but it must not be forgotten that Edwards and his associates were men of conviction. They believed in God and lived just lives accordingly, and were it not for their stern Puritanism, despite all its faults, Springfield, and indeed all New England, would not be as strong and vigorous morally as it is to-day. But now the church, especially the Congregational Church, has swung to the opposite extreme. Springfield to-day is a center of extreme liberalism. Dr. Philip Moxom, pastor of the South Church, is its chief "apostle." He has a keen mind and possesses great intellectual strength. The spirit of his teachings has permeated throughout the different churches, chilling the spiritual life and resulting in inactivity. The people continue to go to church, but not so much to hear the gospel as to develop the ethical spirit. It can be truly said that Springfield is a modern Athens. But the pure gospel has as much power to-day as it ever had, and there is at least one

little church in this "City of Homes" that believes in it with all their hearts, and in their humble way are doing their best to lead the people "back to Jerusalem." We rejoice, moreover, to say that God is honoring our efforts. Our growth is slow, but decided. We have already outgrown our present quarters and we are planning to erect a larger building. Dr. J. H. Hardin, New England evangelist, is at present with us in a meeting. Large audiences are the rule. There have been two confessions and the outlook for more is very hopeful.

G. A. REINL, Cor. Sec. of N. E.

From the "Inland Empire."

This is the title given to that vast region of most fertile farming country in eastern Oregon and Washington. It includes some counties noted for the production of cereals and fruits almost unequaled in quantity and quality in any portion of the United States.

On an interesting journey extending over several weeks, it was my privilege to drop in upon some of the thriving congregations built up in the last few years, and partaking of the thrift characteristic of the country.

Wasco is the principal wheat shipping point for Sherman county. A small congregation here has a house of unpretentious design and no settled pastor. Brother Harrell, from Illinois, was expected to hold a meeting for them. Sherman county should have a preacher all the time, and he should live at Wasco.

Walla Walla, of 13,000 population, and growing, is a city beautiful for situation, an educational center, a historic town dating back to the pioneer days. Here is Whitman College, getting ready for a great work. Here are fine public schools and good church buildings. The Christian church is adequate for present work. The people whom we meet are a genial, whole-souled people. It was my privilege here, as at Wasco, to preach twice on Sunday to a well-filled house. Here they pay the preacher from a bank account, which speaks well for their business capacity.

Brother Coppee is at present supplying until Brother Stephens, who comes early in the new year, can get on the ground from Missouri. Surely he will find a good people to work with.

Lewiston, at the junction of Snake and Clearwater in Idaho, is happily situated for commerce. It is historic, dating from the exciting mining days of the early sixties. It has ambitions now of a different character, hoping shortly to be on one or more of the through railroad lines, which will mean much for its future. It is surrounded by a fine grain and fruit region, and is in touch with the rich mines of central Idaho.

Bro. J. D. Pine and his flock had just finished a busy week feeding the hungry mobs at the Interstate Fair, clearing nearly \$400. His morning sermon could not forget that. Good thought. In the evening I consented to relieve him. The people and pastor are happy in their relationship, and have a good future, with a hard struggle where "Satan's seat" is.

Clarkston, just across the river, is one of the new towns—result of irrigation, and a fine example of the capacities of our dry land when wet up and down far enough. Results are marvelous. I will not tell all, but will say that land only ten years since lying out as unfit even for pasture, is now selling at \$600 to \$1,000 per acre, and very little on the market under the present ditch. What wealth there is to those who, like C. F. Adams, of Boston, could "see things!" The church here is a young giant, but needs help along some lines. With a comfortable house and a new pastor, they have opportunity for a great work. Brother McCollough, from Nez Perce, Idaho, has recently taken the work.

Pomeroy, the county seat of Garfield county, has grown in the last few years. Here is the only Christian church in the county. Eighteen years ago the coming holidays, I, with my

Sankey (Bro. J. V. Crawford, now of Heppner), went over from Dayton school work and preached for a week. This was the first series of meetings our people ever held. Since then, Brothers Daisley, Walden and others have sowed and reaped. Now a fine, neat building, most comfortably seated, is the result of faithful labors. The Sunday-school is a model. They have a good representative class from the business community. Bro. A. Sanders and wife are the pastors. I heard it stated by one of the elders, who is a man of sense, that Sister Sanders is an ideal helper in the pastoral work; and Brother Sanders, let me say, is up-to-date in his work. So is the church. I preached for them at night. Brother McKey (82 years of age), who was at our first meeting, invoked His blessing. Brother Thompson and family, with whom I had a pleasant visit, have been there all these years putting in dollars and prayers and work.

Dayton, of precious memory, where I spent three pleasant years in high school, has grown more business-like and is a better town. A new school building, costing \$50,000, is one evidence. Churches are better, ours among them, with Bro. H. T. Morrison as pastor, is just enlarging at a cost of \$2,000. Brother Stephens and wife were to be with them on Dec. 6, to rededicate and continue in a meeting. The church is certainly prosperous and has a good future.

Athena, with her new \$7,000 church, is happy with Brother Jenkins as their recently settled pastor. They have the best organization, in some ways, in Oregon.

Pendleton is well equipped for work, and love their pastor, Brother Brooks.

Portland.

BRUCE WOLVERTON.

Wisconsin.

Last week I visited some of our churches in the interests of our state work, and found many things to encourage. Richland Center, where I ministered to the church for two years, was my first stopping place. And no people ever gave their former pastor a more hearty welcome. Under the able leadership of Brother Cash, the church is now in a most prosperous condition. It did my soul good to see a number for whom I had prayed and labored—seemingly without success—now active members of the church. A meeting last summer in which the different churches in the city federated, was by far the best thing that the religious people of Richland Center ever did. About 35 united with our church as the results of the meeting, and many lukewarm and indifferent ones are now actively engaged in the Lord's work. Other churches had great gatherings and spiritual uplift. Our next state convention, Sept. 13-16, 1904, will meet with our church here.

From Richland Center I took stage across country 23 miles for Sugar Grove. The ride, although a cold one, was a most delightful one. There is something about the Wisconsin hills that gives one a sense of strength and security. The Sugar Grove church has been without regular preaching for several years, but not a Lord's day has passed without their social service. During the last year they have erected a very neat and substantial church building, which they will dedicate without a call for money, the necessary amount having been raised before dedication day. Milton Wells, who was their located minister and who has held several meetings for them, will conduct the dedicatory services when the time comes. My next point was Readstown, which I reached by driving. The church here is a child of the state board. They are few in numbers, but have the Lord's work at heart. They have purchased a lot and expect to build next summer. This place, in co-operation with Sugar Grove and Sabin, have just employed T. H. Goodnight, of Viroqua, to preach for them. We are expecting good results from this field under his wise judgment and able leadership.

Then I took stage again, 13 miles to Viroqua. The church here has been greatly blessed during the last year through the ministry of T. H. Goodnight. I heard many expressions of regret that he was going to leave.

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

From here I took a train for home, reaching my destination at eleven o'clock Saturday night.

The church at Werley, that has been without preaching for several years, has employed R. G. Sears for part of his time. He has been preaching at Packwaukee since he came into the state. He reports one confession last month. Brother Sears is doing post-graduate work in Madison University. In a competitive examination he won four first and one second place in five examinations, securing for himself a scholarship. If you know of any member of the Christian Church in Madison write him at 152 W. Gorham St., or H. C. Taylor, 1104 W. Johnson St.

H. F. Barstow, who labored so faithfully for several years at Hickory, has located with the church at Ladysmith. Before leaving Hickory he held a short meeting, and reports it as follows: "The result was the baptism of three young men for whom I had been anxious nearly ever since I came to the place; the reconsecration of several who had been unfaithful, and the church very much encouraged."

We are planning for larger things in our state work than ever before. At our last board meeting it was decided that we place a man among the Norwegians. This will require a special effort upon the part of every church, and we hope that all will realize their responsibility and make larger offerings than they have ever made. The C. W. B. M. has cut their apportionment down \$100, so this is another reason why we should give more liberally than ever before. The first quarterly payment for our state work is now due; if you have not sent it in, please do so at once.

D. N. WETZEL, Cor Sec.

Footville, Wis.

New Orleans.

Our regular services in the Crescent City are more largely attended now than at any time since I came to this work.

For five to eight months every winter this city is overrun with visitors, many of whom are Disciples. They will always find a welcome at the church, Camp and Melpomene Streets.

Brother and Sister W. H. Hough, of the Sterling Place Church, Brooklyn, have been with us for some time, and are regular attendants upon all our services. We could wish for them permanently.

Bro. Herbert C. Parker, of the Vermont Avenue Church, Washington, has recently taken up his residence in our city. We give him a warm welcome. We need more good Christian young men in our church and city.

Claude E. Hill, late of Missouri, now of Mobile, is with me in a few days' meeting. Brother Hill is a fine preacher and genial Christian gentleman. We hope Missouri will send us a few more like him, for whom we

should be glad to secure large fields. He is doing a fine work in Mobile. The South is on rising ground for the Disciples.

The Alabama State Convention was recently held in the new church at Bessemer, near Birmingham. Two hundred delegates were present, the largest number in the history of that work. By far more money was raised for state missions than ever before. S. P. Spiegel was re-elected state evangelist for his third year. The next convention will meet with the new church at Oxford, near Anniston. The policy of those Disciples is to meet with a new church in a new place, other circumstances being favorable, and thus let the convention be missionary itself.

Bro. J. L. Ferguson and his Christian family, after a residence of a few years in the Crescent City, have returned to Nevada, Mo. Brother "Jack," as we all familiarly called him, is a train dispatcher, and one of the most conscientious Christian gentlemen to be found anywhere. He was our financial secretary and the whole church loved him. His wife is a lovely Christian, and their son Donald obeyed the gospel the last Lord's day he was with us. We shall miss them very much, but Nevada will be very much better off by our loss.

One of the saddest strokes ever received by this church was on the morning of Dec. 7, when Mrs. Phoebe A. Lines, wife of Dr. D. M., and mother of Dr. D. A. and Miss Frances, of this city, and Dr. E. A. Lines, of Cuba, ceased her labors with us. She was one of the most cultured, refined, consecrated Christians I have ever known. Always at her post and ready for service, never a word of complaint or censure. The family, the church, society will miss her. Personally I shall miss her very much. One of the largest gatherings in this city for some time was that which surrounded her remains. She had been in delicate health, and at the age of 63 it required pneumonia but six days to do its fatal work.

O. P. SPIEGEL.

Texas.

A lot has been bought and a house of worship will be built at Miles.

"We hope to build a house of worship at Frisco, Callin county, soon."—C. C. Bearden.

"We are gathering funds and will build a church house at Utopia."—J. R. Kelley.

"A new church house will soon be completed at Como."—A. M. Shelton.

Smithville dedicated a splendid new house of worship, Nov. 29, Chalmers McPherson aiding his son in the gospel, Ernest Bradley.

The roof is on the \$20,000 churchhouse at Texarkana. W. S. Bullard has done a fine work at Texarkana, and so quietly that the brotherhood will not find it out unless some one else tells it.

L. A. Betcher, of Mineola, has accepted the work at Orange and is already at work and meeting with much encouragement.

Jewell Howard has accepted the work at Plano and will begin work there Jan. 1.

The church at Wills Point has outgrown their old building under the three years' ministry of M. A. Smith, and is building a new and more commodious house of worship.

Lufkin church, under the leadership of R. Jackson, has about completed a good churchhouse and "will henceforth be in line with every good work."

The first six months of our missionary year closes with our financial obligations all paid and a small balance in the treasury. With a number of our larger churches yet to hear from, we have good reasons to expect a prosperous year's work. The largest offering for Texas missions is \$352.25, and comes from the church to which "Uncle Charley" Carlton devoted more than twenty years of his fruitful life, the seat of Carlton College. A. E. Ewell is the faithful minister now.

Perhaps, all things considered, the most liberal offering was made by the Texas Christian University Church—\$52.50. This church is made up largely of students in Texas Christian University. They are being educated.

J. C. MASON.

The Sunday-School.

Jan. 3, 1904.

THE BOYHOOD OF CHRIST.— Luke 2:40-52.

Memory Verses: 49-51.

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

Preview.

The Records.

The lessons for the first six months of this year are on the life of Christ as recorded in the Gospels of Matthew, Mark and Luke. The principal records of our Lord's life are found in four little books, which we call the Gospels, and which stand at the beginning of the New Testament. Nearly all of the principal facts of his life and death are recorded also in various passages in the Epistles, but the four Gospels may be considered as pre-eminently the biographies of Jesus.

But even these do not profess to tell the story of his life with anything like completeness. The writers wrote not to satisfy curiosity, and not in obedience to that sense of record which prompts the chronicler to record everything that happened simply because it happened. They wrote to show that Jesus was the Messiah and Savior, and to record those things about him which pertained to his mission. Even the few incidents which they record are not given in strictly chronological order, as can be seen by comparing the different records. The Gospels are, therefore, not histories. They are not the result of a conscious literary effort, but are the artless record of those things which those who knew Jesus best considered it most important for the world to know about him.

The Gospels are not the earliest books of the New Testament. Several of the Epistles had been written before Mark's Gospel appeared, about the year 66. Matthew's was written probably after the death of Paul, and Luke's still later, while the Gospel of John was not written until about the year 98, when the whole apostolic generation had passed away, with the exception of John himself.

The Synoptic Gospels.

The Gospels of Matthew, Mark and Luke embody substantially the same events and exhibit marked similarities in point of view and even in style. The Gospel of John, on the other hand, omits much which the first three Gospels record, and records much which they omit. The first three are therefore called the *Synoptic Gospels*, because they present the same view of the life of Jesus. They report almost exclusively the Galilean ministry, with the exception of the events connected with the birth and death, while John lays much greater emphasis upon the ministry in Judea.

If only the three Synoptic Gospels were taken into account, there would be no reason to suppose that more than one year elapsed between the baptism and the crucifixion of Jesus. It is only by adding the information which John gives—especially his reference to the feasts at Jerusalem which Jesus attended—that we are led to conclude that our Lord's public ministry occupied about three years.

The lessons for the next two quarters are taken entirely from the Synoptic Gospels. In studying them, it is important that the details be not allowed to obscure the whole. It is worth while to fix firmly in mind the following:

Outline of the Life of Christ.

1. *Birth years of private life:* annunciation; birth; infancy; boyhood.
2. *Opening events of ministry:* preaching of John the Baptist; baptism of Jesus; temptation; call of first disciples; first miracle.
- (3. *Early Judean ministry.* Given only in John.)
4. *Beginning of ministry in Galilee:*

preaching and miracles about Capernaum; call of four disciples; first hostility of the Pharisees.

5. *Second period of ministry in Galilee:* twelve chosen; Sermon on the Mount; preaching, teaching and miracles of the Sea of Galilee; feeding the five thousand.

6. *Third period of ministry in Galilee:* two journeys into the north; transfiguration.

7. *Perean ministry:* final departure from Galilee; the seventy; journey to Jerusalem.

8. *Passion week:* triumphal entry; cleansing the Temple; discourses and parables of warning; the last supper; betrayal, trial and crucifixion.

9. *Resurrection:* appearance during forty days; ascension.

The Boyhood of Jesus.

Twelve Years of Childhood.

Passing by the familiar narratives of the annunciations, the birth and the infancy of Jesus, the lesson begins with the last recorded episode in the thirty years of private life. The wonderful signs and portents which accompanied the birth of Jesus had passed away, and during twelve years of infancy, childhood and boyhood, he had grown as other children grow; fuller of wisdom, perhaps, more kind and considerate than other children, but in so far as there were in him any special manifestations of the power that should be his, let us believe that they were such as were proper to a child. A perfect manhood might well be preceded by a perfect childhood—not a childhood of undue precocity, but one which showed the natural and normal growth of the mind, the soul and the body. It is said that "the grace of God was upon him," and surely the grace of God cannot be more clearly exhibited than in the perfect and healthy growth of a child.

The Visit to Jerusalem.

Now the boy Jesus has arrived at the age when, under the Jewish law, he is expected to assume the obligations of religion and to become responsible for his own religious life.

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The family's annual journey to Jerusalem has more than ordinary significance this year. The usual ceremonies at the Temple were performed, it seems, without any extraordinary incidents, but the boy lingered when the others departed, and when his parents searched for him, they found him among the learned men in the Temple, not discoursing to them and laying down the law to them, as it is sometimes represented, but "hearing them and asking them questions."

There is no indication that he laid aside the sweet simplicity of childhood to become a precocious lecturer or boy preacher. His childhood was too perfect and too wholesome for that, but as he asked questions of the doctors and, with becoming modesty, answered the questions which they put to him, there was evidence of a wonderful insight into spiritual things. Probably it was not so much his supply of information which surprised the doctors of the law, as the spiritual point of view from which he viewed religious things. Such a view would not be essentially unchildlike, but it would be more astonishing to the hard and fast literalists, who were the ruling force in the Judaism of that day.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.



BIBLE STUDY COURSE

At home by mail. This book "Home Bible Study" free if you enroll now. Terms easy. For free catalog write C. J. BURTON, President Iowa Christian College, Oskaloosa, Iowa.

The Round Table

A NEW WEEKLY FOR GIRLS AND BOYS

Q Q Q

EDITORS { W. W. DOWLING, Editor *Our Young Folks*.
METTA A. DOWLING, Editor *The Young Evangelist*.

Q Q Q

This New Paper is issued weekly and consists of eight pages of three columns each, printed on fine book paper, bran-new type, in the best style of the art, and as far as appearance is concerned, will not suffer in comparison with any similar paper in the land.

For Whom Intended. THE ROUND TABLE is a paper for wide-awake, bright-eyed Boys and Girls in their "early teens," who are a little too old for *The Young Evangelist* and not quite far enough along in years and in their tastes and acquirements to be greatly interested in the material which goes into the columns of *Our Young Folks*, which is intended for young men and women who are engaged in Bible Study and Christian Work, especially along Sunday-school and Endeavor lines.

Its Contents. THE ROUND TABLE is quite distinctly a "Story Paper," five of its eight pages will usually be occupied with Serial and Shorter Stories, always pure in tone and instructive in character, with fine illustrations. The remaining pages will be filled with Table Talks on a great variety of themes; Odds and Ends of useful information; Outlines of the Sunday-school Lessons and Endeavor Topics; A Puzzle Drawer full of Riddles, Charades and Problems, to exercise the wits of young readers, and in each issue a sufficient amount of Pepper and Spice to keep its readers awake and smooth out any wrinkles that may have a tendency to gather in their faces.

Subscription Price. One copy, one year, 50 cents; in clubs of five, to one address, 40 cents each; in clubs of ten or more Quarterly subscriptions at proportional rates.

Address, **Christian Publishing Company,**

1522 Locust Street,

St. Louis, Mo.

Christian Endeavor.

Jan. 3, 1904.

THE GROWTH I NEED.

—Eph. 4:11-16.

To "grow up in all things into him who is the head, even Christ"—this is the growth that we need. Everything else is secondary to this. There are many other respects in which it may be well for us to grow, if we can, but they are important just in proportion as they help us to grow like Christ.

The attainment of excellence, or perfection, through slow and often painful growth, not by a sudden stroke—this is God's plan. Character must always be the result of growth. God himself could not give a man a strong character. He might keep a man sinless by shielding him from temptation or by taking away from him the power of choice. But character must be achieved by struggle and growth.

How may we grow? It is easy enough for us at intervals, and especially at the New Year's season, to feel a more or less vague desire to be better and to grow into stronger and more Christ-like Christians. But how shall we do it?

1. One must be born right before he can grow right. Jesus said to Nicodemus, "Ye must be born again." Read John 3:38.

2. Healthy growth is possible only when the laws of life are obeyed. The commands of Jesus are the laws of spiritual life. Unswerving loyalty to him and a settled purpose to follow his leading and do his will, are necessary to growth.

3. Feed the soul upon God's truth. His word must be studied in order to know his truth. Systematic, continuous and intelligent Bible study will be found a great help to Christian growth.

4. As fresh air is necessary to bodily life and growth, so the atmosphere of God's presence is essential to spiritual growth. Prayer introduces the soul into this atmosphere. Prayer must be daily and the spirit of prayer must be constant. We cannot, by occasional periods of devotion, store up spiritual vitality to last us through times of indifference, any more than a man's lungs can store up enough air to last him a week.

5. We must exercise. Growth comes with exercise. The practice of unselfishness, of self control, of all the virtues which go to make up the Christ-like character, will do much toward causing an increase of these virtues. Would we grow more Christ-like? Then let us, in the measure of our ability, act like him and put his precepts into immediate practice.

6. Remember that growth requires patience and persistence. Nothing grows by jerks. Faithfulness is better than brilliance as a means of growth. Find your duties—in the church, in the home, in the city, in business—and do them conscientiously and regularly. That is the way to grow.

DAILY READINGS.

Dec. 28.—Birth before Growth. John 3:1-8.
Dec. 29.—Growth by Feeding. 1 Peter 2:1-5.
Dec. 30.—Growth by Exercise. Phil. 2:12-16.
Dec. 31.—Growth by Trust. Matt. 6:27-34.
Jan. 1.—Growth in Grace. 2 Pet. 3:14-18.
Jan. 2.—Growth in His Likeness. Ps. 17:1-15.

FOR THE LEADER.

Give out to various members such sub-topics as knowledge, faith, love, patience, giving, ministering, prayer, soul-winning, etc., and ask them to come prepared to tell how we ought to grow in these, and what are the means of growth in each. Have words from the chairman of the lookout, prayer-meeting, social, flower, missionary, and other committees, expressing their consecration to the work of their committees during the coming months, and their hopes for progress along their various lines of effort. Sing hymns that have a spirit of advance and conquest. Have seasons of prayer for the growth of the Endeavorers in each of the particulars mentioned.—*Christian Endeavor World*.

Midweek Prayer-Meeting

By Frank G. Tyrrell.

Dec. 30.

THE PASSING YEARS AND THE HOME OF THE SOUL.—

Ps. 90; John 14:1-6; 1 Thes. 4:16-18.

"I hear the muffled tramp of years
Come stealing up the slope of Time;
They bear a train of smiles and tears,
Of burning hopes and dreams sublime."

Every youth is immortal; life lies before him, and there are no shadows behind him. But all too soon the swiftly moving procession brings the noontime, and the conviction creeps over him that he will be old some day! There was a time when a day was a week long; a month was a year; and a year was an age! But it is astonishing how soon all this is reversed for us, and a year is scarcely a span long. Time is a mystery, as Carlyle says, even if there were no other.

Life is short—far too short for hate; too short for envy; too short for idleness. Pity the man who has not yet learned how to cast out every unworthy thought, to repress every ignoble emotion. Let others succeed; let them shine; we will rejoice in their successes, and from the ashes of our defeat hail their victories. There are thoughts you have not time to harbor, as well as occupations you have not time to engage in. With reference to many, many things that we see others occupied with, life is too short.

The measure of one's knowledge to-day, so vastly has learning increased, must be the amount of his voluntary ignorance. Science after science must be comparatively a sealed book. There are languages in which his fellowmen have expressed their highest emotions, of which he is compelled to remain in voluntary ignorance. Yes, life is short. We are amazed, when we look at it from the view point of Christian faith, to think how easily some people waste time. They talk about killing time; as well kill a man, for time is what life is composed of.

Lost time is never found again. Every day has its peculiar claim upon us; every hour should bear its precious freight of loving service as it speeds away, a part of the illimitable flood. The years flow on, and there is no pause. We cannot call them back. It is vain to cry, "Oh, days of my youth, return!" Would that we might earlier realize how precious time is. For life is half spent before it comes home to us with anything like its proper force.

What do the years contain—the years that are now a part of your life record? Are they full of sturdy toil? Are they full of faithful, unselfish efforts for the advancement of the Redeemer's kingdom? Have some of your purposes matured, and brought forth a fragrant harvest? Can you say, thinking of the conflicts, "I have fought a good fight?" Are you sure that you have fought always on the right side even? The closing hours of the dying year are provocative of thoughts like these.

Shall we raise such questions as to the future years? They are coming, fast and faster. What are they bringing? It is comparatively easy to say of any one's life, in general terms, what it will be: for we have but to remember what it has been. We need only to look back, and the record of the past is mutely prophetic of the future. Owen Meredith writes ingeniously:

"However we pass Time, he passes still,
Passing away whatever the pastime,
And, whether we use him well or ill,
Some day he gives us the slip for the last time."

We are strangers and pilgrims here. The soul is beset by temptations and surrounded by enemies. It has here no continuing city. But there is a home of the soul; perhaps, by way of contrast, this ought to be called the march of the soul. The earth is beautiful; earthly loves are tender and true. There are noble men about us, whose very presence cheers us. But what a multitude there will

ARE YOUR KIDNEYS WEAK

Thousands of Women Have Kidney Trouble and Never Suspect It.



MRS. SCOTT.

An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

Vinton, Iowa, July 15th, 1902.

In the summer of 1893, I was taken violently ill. My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the county, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old, and I only weighed sixty pounds. One day my brother saw in a paper an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and weigh 143 pounds, and am keeping house for my husband and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good.

Gratefully yours,

Gertrude Warner Scott

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If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

be over there! One of the greatest blessings of heaven will be its fellowships. We shall meet and mingle with the spirits of just men made perfect; we shall hear them tell us of the wonderful love of God, and our happiness will be complete, for we shall be at home.

PRAYER,

We thank thee, O God, for the flood of years; for life, its fragrant spring and its golden autumn. May it be to us the beginning of the life eternal, in the home of the soul. Amen.

Our Budget

—"Merry Christmas" again!
—May the spirit of Christ make it a memorable Christmas.

—This is our fifty-second number, all that most papers issue in one year, but the CHRISTIAN-EVANGELIST believes in good measure, and gives one more number in 1903.

—We are receiving many such cheering promises as, "We are going to send a club for the CHRISTIAN-EVANGELIST early in January." See to it that this promise is not overlooked.

—The CHRISTIAN-EVANGELIST will be at the center of the world's interest during the next year, and it will contain much that our own people cannot afford to miss.

—We have some features to announce next week which we are sure will attract the attention and awaken the interest of the brotherhood.

—The Southern Evangelist, of Atlanta, Ga., edited and published by E. L. Shelnutt, F. L. Adams and W. A. Chastain, contains in its issue of Dec. 10, an excellent picture on its front page of Bro. S. B. Moore, pastor of the First Christian Church in that city. We are glad to learn that Bro. Moore's work is prospering and that his church is planning to erect an elegant new building.

—Roy Caldwell, pastor of church at Logan, Ia., had a successful operation for appendicitis performed a few days ago at Lenox, Ia.

—The Southwestern Students' Conference will be held at Ruston, La., Dec. 23-30, under the direction of the International Committee of the Y. M. C. A.

—E. S. Muckley resigned his work at Honolulu, Hawaii, on Dec. 2, to accept a call to Portland, Ore., to succeed J. F. Ghormley. He will sail from Honolulu, Dec. 30.

—F. W. Allen, of Columbia, Mo., one of our best men and a great preacher, has one Sunday which he can give to some church near him.—*Missouri Christian Message.*

—The Jacksonville (Fla.) Times-Union reports a sermon of T. H. Blenus on the Progress and Development of Christianity, which is to be the first of a series of sermons on this theme.

—Following a series of Bible lectures at Liberty, Mo., by Prof. H. L. Willett, a series of evangelistic sermons is being preached by Robert Graham Frank, pastor of the Christian Church at that place.

—Thomas Wallace, of Canton, Mo., recently filled two appointments with the Christian Church at Quincy, Ill., where he found a large and active congregation, well organized and doing splendid work.

—I. H. Fuller is about to close his first year's work at Lenox, Ia. He is so well satisfied that he says: "I want nine more years like it if I can get them." They are planning for a union meeting in January.

—The church at Winchester, Ky., besides supporting G. L. Wharton as a missionary, gives between three and four hundred dollars for the India Bible College. This church has averaged \$3.50 per member for missions.

—In consideration of the recent and unexpected death of Dr. A. G. Thomas, president of the Georgia College of Eclectic Medicine and Surgery, Atlanta, Ga., the students of that college have passed resolutions of regret and respect.

—J. S. Butts, of Kansas, gives \$500 for the India Bible College. It will require \$15,000 more for this special object. Send a Christmas present of as many dollars as your heart will suggest for this enterprise to F. M. Rains, Cor. Sec., Cincinnati, O.

—The annual meeting and rally of the Christian Church at Beatrice, Neb., was held on Dec. 6. The sermon was preached by W. A. Baldwin, corresponding secretary for the state. Edgar Price is pastor. There has been an increase of 80 in membership during the past year; the present membership is 530.

—Mr. and Mrs. Albert C. Stow recently celebrated their sixty-eighth wedding anniversary. Brother and Sister Stow are the parents of Mrs. F. M. Green, and have been members of the Stow Corners, Ohio, Christian Church for over half a century.

—W. J. Russell, pastor of the East End Christian Church, Pittsburg, has been chosen for a second year to act as judge in the Carnegie Institute prize essay contest. He is chairman of a committee of 19, having 400 essays to examine and pass upon.

—G. W. Nutter closes a four years' ministry at Millersburg, Ky., on Dec. 27. During his pastorate, the church has been largely increased in numbers and built up in spiritual power. A new parsonage has been built, and the building has been greatly improved.

—"Our Own Boys" is the title of a concert exercise prepared by the Foreign Society for the observance of Endeavor day, first Sunday in February. The exercises will be furnished free to all societies that will take an offering for the Damoh Orphanage work. Address F. M. Rains, Cincinnati, O.

—A. D. Harmon, missionary under the American Christian Missionary Society, in St. Paul, Minn., writes as follows: "Our new building is using all my energies. We propose to go into it the last of January. This has been the heaviest year of my work. I expect great things later on."

—Miner J. Allen and Cynthia A. Allen, his sister, of Akron, O., will support Miss Rose T. Ambruster, at Osaka, Japan, this year, by providing her salary of \$600. We are hoping to have a number of individuals take the same step. Who will be the next? Write to F. M. Rains, Cor. Sec., Cincinnati, O.

—That anniversary number, Jan. 21, is growing into large proportions. It will be a monumental number in our journalism. Many prominent men in our city, state and nation are sending congratulatory messages. If you can use to good effect some extra copies, you would better notify us in advance.

—The funeral of Prof. H. H. White took place at Lexington, Ky., Dec. 11, Mark Collis and I. J. Spencer officiating. Professor White was in his 83rd year and has been connected with the Kentucky University as student, professor and treasurer for sixty-five years. Appropriate resolutions of respect were adopted by the faculty.

—Our National Benevolent Association has just received \$1,000 from the estate of Lydia Galbreath, deceased, of Yale, Ia. Geo. L. Snively, of St. Louis, has had years of experience in probate court and will go to any part of the country to draw wills for parties wishing to make bequests to the association. Be sure to remember our old Disciples, helpless orphans and friendless sick in your wills.

—J. J. Tisdall, Morgantown, W. Va., missionary under the American Christian Missionary Society, sends in the following good report: "The church at Morgantown is moving along nicely. We just closed a three weeks' meeting with thirteen additions, six by statement and letter and seven by baptism. We had very large crowds. There are good prospects for a large and permanent work here."

—The formal opening of the new Bona Thompson Memorial Library at Butler College, Indianapolis, took place on Sunday, Dec. 20. This beautiful building is the handsomest and best equipped library building belonging to any of our colleges. It was erected at a cost of \$45,000 by the late Mr. Thompson, of Irvington, in memory of his daughter, Bona Thompson, who was a member of the class of 1897 in Butler College.

—A. K. Wright, missionary under the American Christian Missionary Society at Boise, Idaho, reports as follows: "Through October and November I have been preaching Sunday afternoons at Mindian, a growing town, ten miles down the river. We have about thirty members there, have elected trustees, subscribed \$80 towards church lots, and expect to complete organization soon by choosing elders and deacons. Church here will let me off for a meeting at Mindian during the winter."

—J. P. Hieronymus, of Illinois, has just given our National Benevolent Association a sum of money on the annuity plan. Brother Hieronymus is a bank cashier and gives discriminatingly and knows this association is worthy of help. For information concerning this worthy ministry, write Geo. L. Snively, the secretary, 903 Aubert Ave., St. Louis.

—The Central Christian Church at Detroit, Mich., of which C. J. Tannar is pastor, reopened its building on Dec. 20, after extensive repairs. It will be remembered that the church suffered severely from fire last August, and that the organ was destroyed at that time. A new pipe organ has been installed, which was used for the first time at the reopening service.

—Rev. J. H. Tiller, of Bloomfield, Mo., has been elected financial agent of Dexter Christian College, of which Dr. Albert Buxton is president, with Rev. G. A. Hoffman, president of the board of trustees. Brother Tiller is already meeting with much encouragement in the field, and the prospects are good for the erection of a new dormitory. A \$1,000 library was secured at the last meeting of the board of managers.

—M. P. Hayden, Rat Portage, Ont., missionary under the American Christian Missionary Society, reports as follows: "In a little over four months we have had fourteen additions, ten by baptism. The interest is good, and prospects much brighter than they were a few months ago. A month ago we organized a Y. P. S. C. E. It has now sixteen members, and is working finely. We are going right ahead with our work."

—In a personal note from Bro. James S. Bell, editor of the Christian Leader, Cincinnati, we learn that on Oct. 28 he closed his 65th year in good health, but that on Nov. 9 he was suddenly stricken down with paralysis, affecting his whole left side, which is still useless. He writes that he is improving as fast as possible in such cases. We regret to learn of this affliction, and hope to hear of our brother's complete recovery.

—The church at Dayton, Washington, dedicated its commodious new house on Dec. 6. Services were attended by large audiences. L. F. Stephens and wife, evangelists, assisted in the service. Twelve hundred dollars was raised to pay all outstanding indebtedness. H. T. Morrison, the pastor, has done a remarkably successful work here. The evangelists have continued in the meeting with sixteen additions in the first ten days.

—Errett Gates, secretary of the Disciples Divinity House, Chicago, writes that he has recently secured three more scholarships for the assistance of men who wish to study in the Divinity House. One of these is given by friends of Butler College in Indianapolis; one by the Christian Church at Shelbyville, Ky., for Kentucky University; and one by Cincinnati friends of Bethany College. This makes in all six scholarships provided thus far, which means that six men picked from the graduating classes of our colleges, will enter the Divinity House and the University of Chicago next October for a year's study. It is expected that six more scholarships will be provided in the next four weeks.

—T. N. Kincaid, of Hot Springs, Ark., writes that since it will be three or four years before they can complete paying for their new lot, and the building cannot be begun until that time, it seems advisable for them to put up a cheap tabernacle on the lot, which they can use until such time as they are prepared to build. Such a tabernacle, he thinks, can be erected at a cost not exceeding \$400 or \$500, and he has begun an effort among his friends and the friends of the enterprise in that city, and elsewhere, to secure the means necessary for its erection. We know from personal examination of the situation there, that the present location of the little church is too inaccessible to admit of any aggressive work, and it would be a very desirable consummation if such a tabernacle as is suggested could be built on the new lot where the work of the church during the next few years would tell much more largely than it can possibly do in its present location.

—E. W. Allen, Ft. Wayne, Ind., writes as follows:

"Our church work here moves along well. We have recently finished a successful canvass for a thousand dollar cash thank-offering to be used in local church work. I have been appointed one of Indiana's twenty delegates to the World's Sunday-school Convention at Jerusalem next spring, and the church yesterday voted unanimously to give me a three months' vacation on full pay to make the trip."

That was a handsome thing for the church to do.

—Missionary representatives from sixty societies in China have determined to erect in Shanghai, the metropolis of the empire, a missionary headquarters to be known as the Martyrs' Memorial. Since Robert Morrison landed in China in 1807, 207 Protestant missionaries and many hundreds of Chinese converts and evangelists have lost their lives in the work of propagating the gospel. In memory of these this building is to be erected. It is aimed to raise at least \$250,000, and the building is to be opened in 1907, the centennial anniversary of Protestant missions in China.

—Last week the Board of Church Extension received \$500 on the annuity plan from two friends in Nebraska. This makes over \$100,000 that the board has received on the annuity plan since 1898, when it first began to take annuities. Those giving money on the annuity plan have no taxes to pay and they have a clear income of six per cent in semi-annual payments and have the satisfaction of knowing that their money is helping to house their homeless brethren. For information concerning the annuity plan, address G. W. Muckley, corresponding secretary, 600 Water Works Bldg., Kansas City, Mo.

—Foreign Missionary Rallies will be held the first week in January at the following places: Jackson Boulevard Church, Chicago; Bloomington, Ill., Springfield, Jacksonville and Pittsfield. G. L. Wharton, W. P. Bentley and A. McLean will assist the local forces. The public is invited to attend. A Foreign Missionary Rally is equal in interest to a day spent at a National Convention. The addresses are as instructive and as inspiring. Business men should make it a point to attend part of the day, or all of it, if possible. The rallies begin at ten o'clock in the morning and continue until twelve. They resume at two and close at four. As a rule there is no evening service. Where the church requests it one is held, but this is the exception rather than the rule.

—Dr. Cornelius H. Patton, pastor of the First Congregational Church in St. Louis, bought a copy of "Helps to Faith," and having read it, sends us the following voluntary estimate of it:

I have read your book, "Helps to Faith," with very great interest and hearty approbation. It is a timely contribution to theological thought. I find myself in very hearty agreement with the positions you take, and also with the spirit of the book. I am glad you have put the discussions in simple, brief form, so that they may be comprehended by the average layman.

It is gratifying to the author, as it will no doubt be to our readers, that the work mentioned is securing a wider reading than our own brotherhood, and that it is commending itself to such able and thoughtful men as Dr. Patton.

—We are glad to report the progress in our educational work in Missouri. In a letter from Dean Lhamon of the Bible College at Columbia, he writes that he and Brother Sharpe have secured additional subscriptions for the building fund until they are within about \$3,000 of the amount necessary for the erection of the building. This is good news, and we are sure that the brethren in and about Columbia will not tarry long in raising the necessary amount for the building, in order that the work of increasing the endowment may be pushed more vigorously throughout the state. The new building of Christian University is approaching completion, and is to be occupied about Jan. 5. It will be a splendid building costing, with its furnishings, about \$40,000, and there remains only

about \$10,000 of this to be provided for. The school has gone on without any decrease of interest because of the loss of the old building, and has at present 126 students. With the entrance into the new building, with its increased facilities, the institution has a right to expect an increase of patronage and the early wiping out of its debt.

—The Christian churches in St. Louis held an all day and evening City Mission Rally at the First Church on the 15th inst. A program covering the various phases of the work occupied the forenoon and afternoon. The method of work was changed somewhat by the organization of the St. Louis Christian Missionary Society. All contributing to its work are members. Its board of managers is the pastor and two other members from each congregation, who hold quarterly meetings. The work is under the immediate management of an executive committee that holds monthly meetings. The society will hold an annual mass meeting. The executive committee will report quarterly to the board of managers and annually to the society in convention assembled. In the evening the annual report, read by Bro. G. A. Hoffmann, showed a good year's work with no

indebtedness. Bro. B. L. Smith, corresponding secretary of the American Christian Missionary Society, was present, aiding by his counsel and delivering an excellent address in the evening. The attendance was very good, all things considered, and it is believed that matters are in shape for more aggressive work than ever before. The ladies of the First Church served lunch at noon and dinner in the evening, and there was a good social time among the representatives of the different churches. Oreon E. Scott, president of the city mission board, presided in the evening and G. A. Hoffmann, secretary of the board, acted as secretary of the meeting.

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TERMS.—Weekly, in clubs of not less than five copies to one address, 25 cents a copy per year. Single copy, 50 cents per year.

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This is a Weekly for the Sunday-school and Family, of varied and attractive contents, embracing Serial and Shorter Stories; Sketches; Incidents of Travel; Poetry; Field Notes; Lesson Talks, and Letters from the Children. Printed from clear type, on fine calendered paper, and profusely illustrated.

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An 8-page Paper for the Boys and Girls. Filled with Entertaining Stories.

TERMS.—Single copy, 50 cents per year; in clubs of ten or more, 36 cents a copy per year.

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A Large Illustrated Weekly Magazine, devoted to the welfare and work of Our Young People, giving special attention to the Sunday-school and Young People's Society of Christian Endeavor. It contains wood-cuts and biographical sketches of prominent workers, Notes on the Sunday-school Lessons, and Endeavor Prayer-meeting Topics for each week, Outlines of Work, etc. This Magazine has called forth more commendatory notices than any other periodical ever issued by our people. The Sunday-school pupil or teacher who has this publication will need no other lesson help, and will be able to keep fully "abreast of the times" in the Sunday-school and Y. P. S. C. E. work.

TERMS.—One copy, per year, 75 cents; in clubs of ten, 60 cents each; in packages of ten or more to one name and address, only 50 cents each. Send for Sample.

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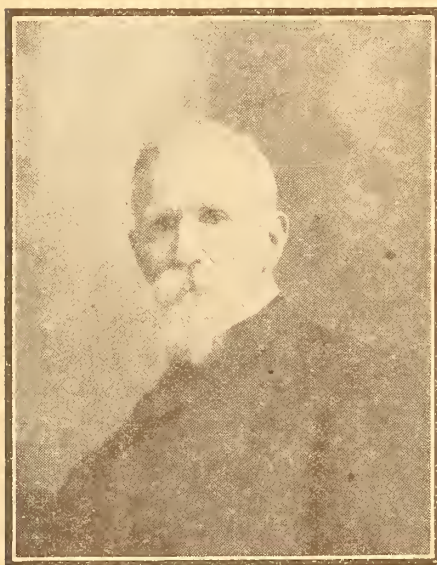
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Correspondence

A Half-Century Pastorate.

Fifty years as pastor of one church is a remarkable record in this day of short pastorates. J. W. Lanham has been for half a century pastor of the church at Manville, Ind. He has not stayed for lack of calls to other and more ambitious fields, but the qualities which brought these calls, made him able to serve so long in this one place. Twice he has been a member of the Indiana legislature, but with this exception, has given himself to the work of the ministry with singular devotion. A life-long student, a large and liberal spirit constantly welcoming new ideas, no wonder he retains his hold upon his people and has crossed the conventional dead-line without a jar, and more than rounded out his three score years and ten with scarcely a consciousness of old age. We have prevailed upon Brother Lanham to tell us a few things about himself, and what follows is in his own words:

"In two months I will be seventy-two years old. I was baptized by L. H. Jameson when nineteen years old, and about three years



J. W. Lanham.

after, I began my public ministry. Most of my work has been done at Manville, a small village in southeastern Indiana, and in adjacent localities. Practically, but perhaps not always formally, I have been pastor of the Manville church during the entire period of my ministry. However, my labors have been to a limited extent divided between Manville and Lexington, Ind., Vevay, Ind., Edinburg, Ind., Salem Chapel, Shelby Chapel, Braytown and a few other points. But Liberty, the oldest church in the Indiana brotherhood, for a great part of the time has shared my services equally with Manville. All these churches to-day are in a fairly good condition, although the westward tide of emigration has at times greatly depleted their ranks. But little complaint has ever reached my ears, either as to my preaching or manner of life. The young people are quite as much interested in my preaching as the old. The Manville church has never called for my resignation, nor, as far as I can tell, desired it. On last Thanksgiving day I had a good audience, although the day was severely cold, and young and old testified to the helpfulness of the sermon.

"I was never married, although I have married more people than any other man, save one, in southeastern Indiana. Also a large part of my work has been the preaching of funerals among nearly all denominations, including Catholics.

"My education was obtained in the common schools, two select schools and in Hanover College, a Presbyterian institution. However, I value most highly the education obtained in my study. In my earlier ministry I attended

all the general conventions at Cincinnati. Here and elsewhere I became acquainted with Alexander Campbell, Scott, Burnet, Challen, Errett, etc. Here I heard M. E. Lard and A. Procter, the latter of whom gave but little promise of the greatness to which he afterward attained.

"I never had to be converted to missions, instrumental music, Endeavor Societies, etc. Our chapel at Manville, our state evangelist says, is the finest one in the state, outside of the cities. J. V. Coombs said our congregation was the most orderly and attentive he had ever seen. I think my long pastorate—the longest, I suppose, in our brotherhood—is owing to neat appearance in the pulpit, the entire absence of personalities there, a constant effort to set forth the spirit of the gospel rather than the letter, plenty of books, hard study and special preparation. The Manville congregation has not paid me a large salary, but has helped me in many ways that cannot be tabulated."

Nebraska.

North Bend reports three additions, J. B. White, preacher.

J. H. and Mrs. Reeves have taken charge of the work at Minden, and will also look after Norman.

F. S. White will preach in a meeting at Edison, beginning Dec. 13, J. S. Miller pastor.

The Auburn meeting, S. Gregg evangelist, reports good audiences and fourteen added the first two weeks. F. L. Pettit is the pastor. Brother Gregg will hold one meeting for the board.

W. A. Morrison, pastor at Verdon and Salem, is in a meeting at Shubert.

T. A. Lindenmeyer is at Pawnee City in a short meeting with a view to locating there.

Edward Clutter came home from his work in Morrowville, Kan., for a visit.

Lee P. Builta is again at home in Nebraska, and is ready for work in some congregation. Address Burchard.

The secretary spent Lord's day, Dec. 6, at Beatrice, in the interest of the C. W. B. M. Ten new names were added at the morning meeting, and seven had been already obtained, a total of 17. This church has nearly all of its available women in the auxiliary. Monday was the annual business meeting of the church, and dinner was served in the church basement, largely attended. Afternoon the business reports were made. Edgar D. Price and his estimable wife, and Miss Vesper constitute the pastor's family here. The church has recently finished a fine new parsonage, all modern. The next improvement will be a creditable house of worship. Beatrice is one of the first churches in the state.

Brother Ogden has closed the meeting at Gross and is now at Pleasantview. No ingathering resulted at Gross, owing to conditions. The house was practically finished, however, during this meeting, lacking nothing but inside paint.

Brother Adams' meeting at Dunning has resulted in an organization of ten members. More in sight and the meeting going forward. An effort is making to get a lot and build a house.

Lucille May Park is available for song service. She is a valuable helper. Address Shickley.

It seems good to remind some churches and preachers that nothing has come in from them for the state work as yet this fall. We should not allow December to slip by without attending to this very necessary matter. We are doing well indeed, and can not and do not complain. We can do better and should. With a little effort from now on, we can make November and December, 1903, the best months in our history for state mission money. Let those churches that have taken the offering and collected part, send in what is in hand, and the balance later, so that we can report all that we have actually done. Why not do this now? Never was a better time.

The state board will meet at the office of the state secretary, Dec. 29. Any desiring to

GIVE YOUR STOMACH

A NICE VACATION.

Don't Do it by Starving it Either—Let a Substitute Do the Work.

The old adage, "All work and no play makes Jack a dull boy," applies just as well to the stomach, one of the most important organs of the human system, as it does to the man himself.

If your stomach is worn out and rebels against being further taxed beyond its limit, the only sensible thing you can do is to give it a rest. Employ a substitute for a short time and see if it will not more than repay you in results.

Stuart's Dyspepsia Tablets are a willing and most efficient substitute. They themselves digest every bit of food in the stomach in just the same way that the stomach itself would, were it well. They contain all the essential elements that the gastric juice and other digestive fluids of the stomach contain and actually act just the same and do just the same work as the natural fluids would do, were the stomach well and sound. They, therefore, relieve the stomach, just as one workman relieves another, and permit it to rest and recuperate and regain its normal health and strength.

This "vacation" idea was suggested by the letter of a prominent lawyer in Chicago. Read what he says: "I was engaged in the most momentous undertaking of my life in bringing about the coalition of certain great interest that meant much to me as well as my clients. It was not the work of days, but of months. I was working night and day almost, when at a very critical time my stomach went clear back on me. The undue mental strain brought it about and hurried up what would have happened later on.

"What I ate I had to literally force down and that was a source of misery as I had a sour stomach much of the time. My head ached, I was sluggish and began to lose my ambition to carry out my undertaking. It looked pretty gloomy for me and I confided my plight to one of my clients. He had been cured by Stuart's Dyspepsia Tablets and at once went down to a drug store and brought a box up to the office.

"I had not taken a quarter of that box before I found that they would do all the work my stomach ever did; and as a rest or vacation was out of the question for me, I determined to give my stomach a vacation. I kept right on taking the tablets and braced up and went ahead with my work with renewed vigor, ate just as much as I ever did and carried out that undertaking to a successful issue. I feel that I have Stuart's Dyspepsia Tablets to thank for saving me the handsomest fee I ever received as well as my reputation, and last but not least my stomach."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box.

attend are always welcome. And if there is any matter of business or suggestion for improvement of the service that is in the hearts of any, let them be sent in. We want to make this the greatest year in our history. Will you help us to do it? W. A. BALDWIN.

Lincoln, Neb.

Dedication at Melrose, Ohio.

Lord's day, Dec. 13, was a bitter cold day. The wind was blowing terrifically, so that, as far as weather was concerned, it could hardly have been more unfavorable for a dedication. The house at Melrose, Ohio, is not a new one, but the old house has been thoroughly repaired and beautified. Work has been done on it from the foundation—which is now new—to the roof. It is now an attractive, comfortable and pleasant place of worship. Bro. A. W. Jennings is pastor. He is a veteran in the Lord's army, and is doing great good, nearly at his own expense. The services on dedication day were pleasant, and we think profitable, although on account of the weather the attendance was not large.

Wabash, Ind.

L. L. CARPENTER.

The National Convention of the Anti-Saloon League.

As your correspondent was appointed one of the delegates from our National Convention at Detroit to the Eighth Annual National Convention of the Anti-Saloon League, I send you some of the important proceedings of this convention which was held in the First Congregational Church, Washington, D. C., Dec. 9-11.

Among the Disciples seen at the convention were J. W. West, superintendent for Virginia; I. N. McCash, who holds that position in Iowa; F. M. Bradley, a prominent worker of Washington. F. D. Power was not able to attend, but was visited by a committee with greetings from the assembly, and prayer was offered for him and others. He was re-elected one of the vice-presidents. Encouraging reports were made by the superintendents of many states. In Virginia the Mass law has been passed, which is practically prohibition for the country. Ohio has secured a law by which all small towns can vote on the saloon and put it out if they desire to do so. The league had to see that 76 men were retired from the State Senate and House before they secured the desired treasure. They have a definite program to secure ward option, then city option, and finally a constitutional amendment. Vermont is laying plans, and believes the return to license will be only temporary, and they will finally return to a prohibition law. The people see the evils of the change.

Dr. Folk, a brother of the celebrated Attorney Folk, of St. Louis, reported that Tennessee has driven the saloon out of all towns of under 5,000 inhabitants. He illustrates their progress by saying they resembled the young man who called on his sweetheart one evening determined to say something to her. He began, but something came up in his throat and checked him. At 10 p. m. he began, "Miss Mary;" just then her mother's voice was heard calling, "Mary, is that young man still there?" And Mary answered, "No, but he's just getting there."

Two changes were made in the officers. Dr. Howard H. Russel, the general superintendent, was succeeded by Dr. P. A. Baker, state superintendent of Ohio, and Mr. Jas. L. Erwin, of Washington, D. C., the corresponding secretary, by Prof. G. M. Barker, of the Boston University. The two retiring officers each received beautiful silver pieces as tokens of regard and appreciation.

Dr. Baker, the new superintendent, has been a prominent anti-saloon man in the middle-west, and by openly and effectively fighting opponents of reform, has forced candidates for the legislature in close districts to consider him a required ally. It is thought

A COUGH CONUNDRUM

When is a cough more than a cough?

When it's a settled cold. When it hangs on in spite of all you can do. Cough mixtures won't cure it because they are merely for a cough and this is something more.

Scott's Emulsion cures the cough because it cures the something more. It heals and repairs the inflamed tissues where the cold has taken root and prevents its coming back.

We'll send you a sample free upon request.

SCOTT & BOWNE, 409 Pearl Street, New York.

his election means a more aggressive campaign against the liquor traffic.

Resolutions of importance were passed by the convention, pronouncing the saloon the greatest criminal the world has known. Congress was commended for refusing to repeal the anti-canteen law, and joy was expressed that the saloon was driven out of the capitol building. Congress was asked to make further appropriation for the army posts, to furnish suitable places for recreation and amusement for the soldiers.

Approval was expressed for the Dolliver-Hepburn bill, making intoxicating liquors shipped into a state subject to the jurisdiction and laws of the state both before and after delivery; also General Doggett's plan to appropriate two cents per diem for each enlisted man in the army to be devoted to a company fund to improve the mess and better the hospital service.

Christian and temperance people should encourage these pending measures and ensure their passage by deluging their senators and representatives with petitions.

Secretary Moody was commended for his action in regard to the betterment of the morals in the navy yard at Brewerton, and the prohibition of liquors urged within two miles of army and navy posts.

The following resolutions we quote in full:

"Upon the churches of America rests the responsibility to drive the saloon from the land. Recognizing this truth, the Anti-Saloon League seeks to federate in a united effort all churches, temperance societies, and citizens in a non-partisan, omni partisan organization, to carry on the work.

"First, by agitation to arouse and build up public sentiment; second, to secure, through public officials, if possible, the enforcement of all laws for the suppression of intemperance; third, to secure legislation in the national Congress and other legislative bodies further restricting and ultimately abolishing the manufacture and sale of intoxicating liquors as a beverage.

"We believe that this contest against the saloon will be furthered by a general revival of gospel temperance and a campaign of total abstinence pledge signing and living."

The promotion of pledge-signing will be pushed forward by Dr. Russel. The name of this new movement will be the "Lincoln Legion." It is said Mr. Lincoln was not only a total abstainer, but an active propagator of the total abstinence pledge during the Washingtonian movement.

It is proposed to accept the example and inspiration and teaching of this great man, and with the red, white and blue as their colors, to promote a great revival of old fashioned total abstinence pledge-signing. The pledge will be, "With God's help I will abstain from all intoxicating liquors as a beverage."

Dr. Russel found three old men in Illinois who signed the pledge at South Fork school-house, opposite the South Fork Christian Church in Sangamon county, Ill., when Abraham Lincoln was the speaker, and they have kept it ever since. With the noble character and honored name of Lincoln to back it, this movement ought to give a great impetus to the temperance reform, and with legislation and persuasion help to carry out the motto of the league, "The saloon must go."

The temperate habits of Lincoln are illustrated by this incident: Once he became seasick on a United States vessel, and some brandy was brought to him, but he said, "No, thank you; I've seen too many people seasick on land from using that stuff."

Everyone should read the new book, "The Lincoln Legion," by Louis Albert Banks, the Merchon Company, Presbyterian Building, 156 Fifth Ave., New York. One of Lincoln's temperance speeches is in it, and it is well worth reading.

The league desires to promote its work more in the south. Rev. Henry H. Proctor, a colored man from Georgia, earnestly appealed to the white man to take the saloon away from the colored man. He said it is claimed by one that all the negroes guilty of assaults upon white women use strong drink.

Receptions were given the convention by Mrs. Henderson and at the White House by

FREE TO EVERYONE.

Read and Learn How You May Procure It.

The question of why one man succeeds and another fails, is a problem that has puzzled philosophers for centuries. One man attains riches and position, while his neighbor who started with seemingly the same, and better opportunities, exists in poverty and obscurity. No man can win success who is suffering from an irritating and nerve-racking disease, and the man who has the qualities of success within him, would be quick to recognize this fact and seize the best remedy to eradicate the trouble.

A person afflicted with a serious case of hemorrhoids or piles is handicapped in the race for power and advancement. It is impossible to concentrate the mental energies when this dreadful trouble is sapping the vital forces. To show how easily this success-destroying trouble can be overcome, we publish the following letter from a prominent Indiana man.

"When I received the former letter and booklet on 'Piles, their nature, cause and cure,' I was in a critical condition. Ulcers to the number of seven had formed on the inside of the rectum, culminating in a large tumor on the outside resembling fistula. I suffered the most excruciating pain, could get no rest day or night. After reading the booklet I sent to my druggist but he happened to be out of Pyramid Pile Cure just at that time. However, I obtained a part of a box from my brother-in-law and began their use. Five pyramids completely cured me. I procured a box later, but have had no occasion to use them. I have been waiting to see that the cure was permanent, before writing you of its success. I believe Pyramid Pile Cure to be the greatest and best pile cure on the market, and ask you to please accept of my grateful thanks for this invaluable remedy. I take great pleasure in recommending its use to any sufferer along this line. You may use my name if you wish for reference to anyone afflicted with this disease." J. O. LITTELL, Arthur, Ind.

You can obtain a free sample of this wonderful remedy, also the booklet described above by writing your name and address plainly on a postal card and mailing it to the Pyramid Drug Co., Marshall, Mich.

the President, who refused to extend the same privilege to Carrie Nation. I suspect that she might not have spoken so politely to him as the representatives of the Anti-Saloon League, but when the great fight is won the influence of this brave woman will be recognized.

An important factor in the convention was Rev. E. S. Chapman, superintendent of southern California. Near the close of the afternoon of the last day he called our attention to the need of more prayer and more of the Holy Spirit for this great work. As he talked he grasped President Luther B. Wilson by the hand, and when he had closed Dr. Wilson started "Nearer, My God, to Thee," which the audience sang earnestly. Dr. Chapman made the closing address at eight. He is a man of experience and power. He and some more of us are Prohibitionists, but this movement knows no party lines. In this it is fighting the liquor traffic on its own lines of procedure. Dr. Chapman said, "Who can come out and defend the saloon?" "Let me see this country's flag not fly over a single legalized saloon. It must be so." J. A. HOPKINS.

Rockville, Md.

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Divisions Where Unity Is Preached.

(Editorial in the Interior, Dec. 10.)

The religious movement inaugurated by Alexander Campbell in West Virginia early in the last century, has always, in its remarkable spread through the United States, professed itself to be primarily a movement for Christian unity. Alleging the sinfulness of denominational distinctions among Christians, it has contributed to the reduction of those differences nothing but the sublime assumption that its own interpretations of Scriptures are infallibly right, and any dissent therefrom at least constructive sin. It is therefore a striking piece of fate's irony, that a people who are banded together on the idea that all Christians ought to agree with them, are finding themselves utterly unable to agree among themselves. The method which they proposed to teach Christendom won't work even in their own family, and schism among the followers of Campbell is seriously threatened. There has been growing for a long time a cleavage along the line which has so often appeared in the Baptist Church. There is a faction which insists that missionary societies are all wrong because nothing of the kind is mentioned in the New Testament. But although this is in logical line with the principles of literalism, which Campbell laid down, the larger party defends the missionary societies as necessary agents for advanced work, and the annual meetings of these organizations call forth every year an impressive demonstration of the Campbell propaganda. Roughly corresponding to the same line of disagreement is another dispute about the hope of salvation which the unimmersed may enjoy. The most bigoted are sure that persons not plunged beneath the water in baptism have no chance of redemption, while the more moderate party, with less logic but more charity, allow that Presbyterians, Methodists and the like may win heaven through mercy on their ignorance. Yet both these parties agree that it is their bounden duty to plant "a true church of Christ" in every community regardless of how "the denominations" may have supplied religious privileges there, and moreover that it is quite as much their mission to gain proselytes from "the denominations" as converts from the world. Whether immersion is the cause or the accompaniment of regeneration they dispute among themselves, but that baptism and conversion are inseparably connected they teach consonantly. There is therefore no inevitable dissension, though much difference, between these two factions. But between them on the one hand and a third party of progressives on the other, there has arisen recently feeling so bitter that it already amounts to a feud. The more open-minded ministers of the church have of late come to concede the patent fact that for all practical purposes the adherents of Campbell's teachings do constitute a denomination, co-ordinate with other churches which do not wince at the term. Still professing in the main that understanding of the Scriptures held by their founder, they abandon the bigoted claim to infallibility. For a distinctive title they adopt the term "Disciples of Christ" and use it in a way that does not unchurch other Christian bodies. This alone throws the old-line leaders into a frenzy. It is alleged from the conservative position that the capital "D" in this phrase is treason; that believers have no right to call themselves anything but Christians and "disciples" of Christ. The disposition of the liberals to enter into federations of churches is also denounced as betrayal of the cause, since the constitution of such federations bind the co-operating bodies not to engage in competition on identical fields. The separation was daily becoming wider, when the liberal Hyde Park Church of Christ, in Chicago—a congregation largely influenced by men connected with the faculty of the University of Chicago—took a step that promises to bring on open war. This congregation announced itself prepared to receive to "associate membership" persons bringing letters from other evangelical denominations without inquiry as to the mode of their baptism. Since it is stated that such associates are to have all privileges of mem-

Bad grocer confesses his badness by selling bad lamp-chimneys.

MACBETH.

You need to know how to manage your lamps to have comfort with them at small cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

bers, it seems that the congregation really concedes entire liberty of opinion, except in the matter of imposing immersion on candidates who join by profession of faith. It is intimated that even this point may be yielded. Further, the congregation has announced that when members remove to points where no Disciple church exists, they will be advised to join some other communion. All these liberalizing innovations stir the boundless wrath of the ultra-orthodox, but it is probably the last provision which makes the regulars more angry than any other. Questions of higher criticism enter deeply into the trouble. The divinity schools of the denomination connected with the Universities of Chicago and California are both reputed to teach much modern biblical speculation. The situation is the more torturing to those who stand for the old ideas, because the form of church organization which they have contended to be the only scriptural form does not permit them to bring any heresy process against the offenders. They have no tribunal in which to try such a case, nor any standard creed by which to judge the degree of a teacher's departure from orthodoxy.

(See editorial on page 833.)



Notes From India.

We hail with joy the coming of the cold season, bringing with it the opportunities for an aggressive evangelistic campaign in the villages. When one remembers that thousands who have never heard the name of Jesus will hear it for the first time, and when those who have been seeking the true way of salvation shall in hearing of Him who is "the way, the truth and the life" find rest and peace in the knowledge of sins forgiven, it is truly a season for rejoicing.

That there are only a few missionaries in India free to give themselves to this work is a thought for reflection by the Church of Christ. Remembering the needs of India's large towns the opportunities and possibilities presented therein, the village work of the past in India calls for more admiration and praise than has yet been given. Some of the most fruitful fields in mission work have been and are the villages of India. One instance is that of Mr. Fairbanks, of the American Board of Foreign Missions. He took his tent with him and camped beside the people in a village a few miles out of Amednagar. He was among them as a counselor, judge, overseer, but most of all as a servant of the cross. Faithfully he did his work, laboring for years in that field. He was taken off the train one day, having a little fever. He was immediately taken to the plague camp where he died by exposure to the same. At the time of his death he could not point to one who had accepted Christ as his Savior in that village, but such faithful work could not be unfruitful. To-day his children occupy that

field and the converts number hundreds—all this his seed-sowing. Some Sunday they have three services in order to accommodate the large crowds which gather for worship. Such work is a power for God in India and a testimony of the gospel power.

This is only one of the many such incidents of village work. May God's richest blessing rest upon the efforts put forth this coming evangelistic season in India.

We are glad to learn of Dr. Smith's arrival in Mahoba. She is already settled in "home" and taking temperatures and administering medicine. Her career promises to be a busy one and her work fruitful. May He "who went about doing good, curing all manner of disease and sickness" grant her a special blessing, and may the touch of her hand cool the fevered temples and her ministrations of love bring relief to thousands of India's suffering ones.

It was the privilege of the writer to visit, in company with Brother Davis, the town of Maudha, the site chosen for Ohio's mission station. Like Zion, it is beautiful for situation, and when completed will be a lovely station, Brother Davis is there at present, busy spurring things on to action. With three centers of gospel radiating light in the Hamipen district we hope for great things and expect them.

It is just a year ago that we came here to make Rath our home. Our highest expectations have been more than fulfilled. It has been a year full of work, and for the many lessons learned and inspiration received we have every reason to thank God. We are now settled in the mission bungalow, and thank God for a home. The new bungalow, which was completed last June, is a beautiful structure, and a very comfortable home. It has a sitting, dining, two bedrooms, two dressing and two bathrooms. One of the bedrooms is used for a schoolroom just now, and having no other place for meeting, our church service is often held in the diningroom, and in the evening we gather in the shadow of the bungalow. This morning a large crowd gathered within the walls and listened attentively to the gospel message. One could not have found deeper reverence in the home land than was manifest this morning when the small company of Christians partook of the broken bread and wine in commemoration of Jesus' death for us. It was a sweet and inspiring service full of holy thoughts. Already we can see at work the leaven of the gospel. The Lord's Supper has incited many to inquire regarding the "blood of Jesus" and why we engage in this holy service every Lord's day. The outlook is promising, the interest increasing. Christ's kingdom shall flourish, for in this wilderness shall water break out, and streams of blessing shall flood this desert.

WALTER G. MENZIES.

Rath, U. P., India.

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Dedication at Enid, Oklahoma.

We have recently dedicated a new place of worship and service at Enid, Oklahoma, the second city in size in the territory and the largest in northern Oklahoma.

For a year we have been preparing to build. We had outgrown our old building, the first church built in Enid. The city of Enid is only about ten years old, and the church still younger than the city. Here, where so many removals take place and such rapid changes are made, only a few members know one another well, and consequently all the certainty attaching to the proposal to build, in an older and for a long time settled country, was wanting. Only a few days before we broke ground a prominent member confidentially assured the pastor that, "they will never build." It took more time to get ready to build than it did to build. The congregation had to be properly officered and reliable records made. Some time was required to become legally incorporated. Blue prints of the plans were hung up in the old place of worship, and advice, questions and criticisms thereon were invited. These, few in number, were carefully and kindly listened to and answered, so that we have built a house without a jar in the congregation. If the kicker was here we did not know it.

The building, a substantial brick with a full sized basement, is modern in style and all of its appointments, heated by furnace, supplied with a fine Kimball pipe organ which is run by an electric motor, a choir and organ loft, and a commodious gallery. The roof is self supporting, the ceiling of figured steel beautifully painted in tints of blue, the baptistry (somewhat as the subject of baptism from the pulpit should be), back of the platform under the choir loft, unseen, unsuggested, until the time comes for its use, when it is in full view of all and is a thing not to be ashamed of.

The basement contains the main Sunday-school room, class-rooms, kitchen and dining-room, coal-room and furnace.

The auditorium is furnished with the best circular, quarter sawed oak pews, the gallery with fine opera chairs, the floor will be covered with brussels carpet.

Brother J. M. Hoffman, of Perry, Iowa, preached the dedicatory sermon, closing a four weeks' work with us. When he wrote accepting our call to come and help us raise the money and dedicate, he earnestly requested us not to try any further to raise money; that he would attend to that, after his arrival. Upon his arrival, he carefully examined state of advancement of the building, questioned the architect, contractors, and building committee, and then told us that we would need nearly two thousand dollars more than we had estimated as necessary to complete it. His large experience in building and his wonderful skill in raising money thus saved us from a serious mistake. It was a study in faces to look at the congregation when he announced that we wanted to "raise seventy-five hundred dollars this morning." But the whole amount and more was raised in forty minutes. The chief usher reported that there were a few more than a thousand in the church, and more than two hundred turned away who could not even get standing room inside.

The afternoon service of communion was impressive. The senior bishop and pastor at the tables with six deacons and an equal number of deaconess quietly and rapidly served the congregation with the emblems. There was nothing said about "union" communion—the fact was in the evidence. Short addresses from the pastors of the city followed.

At the evening services there was nearly, if not quite, as large an attendance as in the morning, and more than one hundred and fifty dollars more was raised as a contingent fund to meet all obligations of the church.

The program of the three services, neatly printed on strong paper, was given as a souvenir of the occasion to all present, by the ushers, as they entered the building.

We have entered on a new career of enlarged opportunity and responsibility. Three times as many people attend services as did

in the old house. Our Sunday-school has doubled and we hope and work and pray for larger victories in Christ.

All the way through our building period and the dedication, deep and genuine interest has been manifested and all Enid wishes us well. The total seating capacity of the house is about eight hundred and its total cost, furnished, between twelve and thirteen thousand dollars.

W. H. WILLIAMS, pastor.

Ministerial Relief.

The third Lord's day in December is here, and with it the call for Ministerial Relief. We hope every church will take this collection. We trust every minister will feel a keen interest in the wants and needs of the families of some old minister. The churches ought to find a pleasure and a joy in giving money at this glad time of the year for the benefit of those who are no longer able to provide for themselves. We ask the churches and the ministers to view this matter seriously, for their work has grown out of the sacrifices of other men in other days. There is no class of people in any community who sacrifice above their means and their strength for the good of others as do the ministers. If any one is in sickness or in distress, no minister feels that he can refuse such calls. His work in the community and his standing as a minister demand that even to the last cent he shall divide with those who are in need. While Ministerial Relief is not very old and has not been maintained very long by the Christian Church, yet its history has been one full of surprises, full of joy and pleasure to those who greatly need its blessings. It is true that we have not created a large fund, yet we have practically relieved all applicants, and its gifts have been made judiciously and carefully among our needy ones. The demands of this board are increasing, and we ought to respond liberally, that the board may at all times relieve cases of want. We urge, therefore, that all our churches shall seriously consider these matters and make a generous offering at the earliest possible moment and remit the same to Howard Cale, 120 E. Market St., Indianapolis, Ind.

American Christian Education Society. Notice!

A secretary has been employed and has entered upon his duties, and there is urgent need of funds to carry on the work of the society. All subscribers, annual and life members, and others, who know themselves to be in arrears to the society, are requested to send the money as soon as possible, without further notice, to the corresponding secretary, Harry G. Hill, Box 111, Indianapolis, Ind. Voluntary contributions will also be gladly received.

WILLIAM W. SNIFF, Treas.
Rushville, Ind.

Warning!

Whereas, The church where E. W. Sewall was pastor in California would not, by its official board, recommend the said Sewall to any other church, nor permit him to preach again in said church, and

Whereas, The said E. W. Sewall has, since he left California, been evangelizing in Arkansas and Indiana,

Resolved, That for the protection of our churches, the above facts be published in our church papers. (Signed)

A. C. MCKEEVER,
President Board of Ministerial Standing for Northern California.

Fresno, Cal., Dec. 10.

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Evangelistic

Additions Reported Last Week.

Baptisms 1,526
Letters and statement..... 463
Denominations..... 81

Total.....2,070
One pastor and his congregation united with us. M. L. BUCKLEY.
Harrison, O., Dec. 16, 1903.

Special dispatch to the CHRISTIAN-EVANGELIST.

CHICAGO, ILL., Dec. 21.—Forty added at Metropolitan Church yesterday, 120 to date; over 450 at regular services since we organized here two years ago.—CHAS. REIGN SCOVILLE.

Special dispatch to CHRISTIAN-EVANGELIST.

KOKOMO, IND., Dec. 20.—Fourteen days' work. 118 additions; 51 at one service, 50 of them confessions. Close Tuesday night. MacNeill greatly beloved. With J. H. Gilliland, Bloomington, Ill., Jan. 3.—WILSON AND HACKLEMAN, evangelists.

CALIFORNIA.—Pomona, Dec. 14.—There have been ten additions to the church here recently, but unreported. One confession Lord's day. We are hoping for others to obey the gospel. During the year this congregation has given more than \$600 for all missionary purposes.—E. S. CONNER.

ILLINOIS.—Effingham, Dec. 17.—We closed our meeting in Cuba, Ill., Lord's day, Dec. 13. It was in many ways a very successful meeting. Brother Ferguson is one of our best preachers and has the confidence and love of the whole population of the town. I have but one date left that I could give, that is for February, until next fall. My permanent address is Effingham, Ill.—C. E. MILLARD, singer.

Athens, Dec. 19.—I baptized a Presbyterian lady Dec. 13. My second year here has begun with good prospects. We are planning for a meeting in January. During the past year the church here has paid off a debt of over \$300 and thoroughly renovated their meeting-house. It has been a good year's work.—GILBERT J. ELLIS.

INDIANA.—Bruceville, Dec. 18.—Meeting one week old with home forces: four confessions to date. A successful meeting seems evident.—J. E. CHASE, pastor.

Lowell, Dec. 17.—Just closed a short meeting with 20 additions, all but one by baptism. There are others to follow. This is the best meeting the church has had in years. Miss Edna Johnson, of Wolcott, was leader of song. I can recommend her.—C. L. MCKIM, pastor.

New Albany, Dec. 12.—Another confession at Park Church.—WM. A. WARD.

Georgetown, Dec. 15.—We are in the midst of a meeting which has been running for two weeks. There have been twenty-five accessions so far; twenty-three by obedience. Among the latter was an old-time Methodist class leader nearly eighty-four years old. Brother Clarence Mitchell, of Lima, Ohio, has been doing the preaching. The field was difficult to reach from the fact that for years it has been cultivated by some of our best specialists, but we have won grandly. Brother Mitchell is scholarly, sweet-spirited, aggressive, forceful, and wins the confidence of all. Any church wanting an evangelist, will not make a mistake by calling Brother Mitchell. We are aided by Miss Roxana Shaffer of Morongo, Ind.—J. WINDBIGLER, pastor.

IOWA.—Nora Springs, Dec. 17.—One more added by confession last Thursday evening. The church at this place will celebrate the thirtieth anniversary of the dedication of the house. Thursday evening, Dec. 31 (New Year's eve), Bro. W. W. Burks, of Mason City, Ia., will deliver the address.—G. A. HESS.

Ames, Dec. 14.—Sunday morning last, a young man from the college confessed Christ. Six other additions recently by letter, including one of our pioneer ministers and his wife, who cast their membership with this church.—F. D. FERRALL, pastor.

Shenandoah, Dec. 19.—The official board and the church here gave me a very complimentary call to continue as their pastor for another year. Not a dissenting vote was cast. The Lord willing, we will go on with the work through the year 1904. One added by letter since last report.—H. C. LITTLETON.

KANSAS.—Wichita, Dec. 14.—Have just closed a meeting with home forces at the South Lawrence Avenue Church with 33 added. This makes about 70 accessions since

last April. Work is prospering.—W. T. MC-LAIN.

Bethany, Dec. 18.—We have just closed a meeting with five added by obedience at Bethany.—J. H. SPEER.

Faulkner, Dec. 14.—Our meeting at this place, which began two weeks ago, has resulted thus far in 70 additions to the church, 46 by confession and baptism; six from the Methodists, four of whom were baptized, seven from the Baptists, four by letter, one from the Church of God, six reclaimed. Bro. P. B. Bays, of Chautauqua Springs, and Brother Haner were our efficient helpers, and two better never existed. We have been six months getting ready for this meeting. Earnest, continued prayer, faithful work and the Holy Spirit's weapon, the gospel, gave us the victory.—ROBT. SIMONS.

Manhattan, Nov. 30.—Began a meeting yesterday with Nelson G. Brown, of Marion, Ia., in the pulpit. Congregation highly pleased and prospects good.—S. J. CARTER, pastor.

KENTUCKY.—Murray, Dec. 15.—I will close my ministry with the Murray Church, Dec. 30. During the past year 50 have been added to the local congregation, the usual missionary offerings have been taken, and more than \$10,000 has been raised in cash and pledges for the erection of a new church. Also held a meeting for another church during November, in which 45 were added.—S. R. HAWKINS.

MISSOURI.—Princeton, Dec. 16.—We began a meeting here yesterday. The pastor, Z. Moore, is doing the preaching. Just closed a fifteen days' meeting at Lafayette, Ill., with E. A. Cory, pastor, preaching. As a result of the meeting, 21 were added to that splendid working congregation—all but three confessions.—GUY B. WILLIAMSON AND WIFE.

St. Joseph.—I held a two weeks' meeting at Antioch, Andrew county, including the fourth Sunday in October and first Sunday in November. There were five confessions and baptisms. After the meeting was ten days' old it rained so much we never had a good audience. At my appointment there last Sunday one young lady made the good confession and will be baptized next month.—N. ROLLO DAVIS.

Weaubleau, Dec. 18.—Report of ten months' work as pastor of the Antioch Church, near Pittsburg, Mo., ending first Lord's day in December, 1903. This is for one-fourth time: Sermons preached, 48; funeral sermons, 2; additions by baptism, 16; restored, 7; by letter and statement, 3; total additions, 26; money raised: for protracted meeting, \$17.50; state missions, \$5; pastor's salary, \$71.67; repairs, \$4; total money raised, \$98.17. Church has also nearly fed and clothed the widow and orphans of one of our ministers who died a few years ago.—S. E. HENDRICKSON.

Kirkville, Dec. 17.—One young man made the good confession here last Sunday.—H. A. NORTHCUTT.

Kansas City, Dec. 16.—Recently assisted W. H. Embrey in a meeting at Sibley, Mo. There were 14 additions, 11 by confession and baptism.—E. C. DAVIS, 2634 Montgall.

New Franklin, Dec. 15.—Fifty-seven additions in Higbee meeting—33 confessions and baptisms, 20 from other churches; more than one-half men.—A. N. LINDSEY.

Butler, Dec. 15.—There were two united with the church Sunday; one was an excellent member of the M. E. Church before. Our wideawake auxiliary had an excellent program Sunday in recognition of C. W. B. M. Day. Contribution, \$4.30.—E. H. WILLIAMSON.

Popular Hymns No. 2.

By C. C. CLINE.

The ruling purpose of the author has been to give to the public a worthy successor of Popular Hymns. He has not sought to duplicate it, but to make a book as well adapted to the new methods of Church, Sunday-school and C. E. work as the first was to the conditions twenty years ago when Popular Hymns was launched upon its long and useful career. **POPULAR HYMNS No. 2** is better than its predecessor, not because it contains better music, but because the music is better adapted to the present wants of all the working forces of the army of the Lord.

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St. Louis.

Joplin, Dec. 15.—The meeting conducted by Bro. W. E. Harlow in South Joplin came to a close yesterday with 160 added. It was a fine meeting in every way. Many heads of families were reached. This new church is not yet three months old and will have a membership of about 400 and will be self sustaining from the start. Bro. J. W. Baker, of the First Church, has been ordained as their pastor, and will make a workman that needeth not to be ashamed. Their Sunday-school is already the second largest in the city. This meeting closes the special campaign begun Sept. 4 with a final total of 983 added. Careful plans have been made to care for the new members. The same evangelists have been engaged for a similar campaign next year, beginning about Sept. 1. The present buildings will either be enlarged or a great tabernacle will be erected to give the people a chance to hear the gospel. The year will be an aggressive one all along the line. Brothers Harlow and Ridenour will begin the year at Augusta, Kan., and will follow with a meeting with the church at Portsmouth, O.—W. F. TURNER.

Shelbina, Dec. 15.—We have just closed a grand meeting at Shelbina with 53 additions to the Christian Church—34 by confession, four restored and 15 by statement and letter. Bro. E. M. Smith, of Centralia, did the preaching well, but his personal work brought results. Brother Smith greatly endeared himself to the church here. Thirty-seven of the additions were heads of families. I am in my sixth year with this church and give them all my time, beginning Jan. 1, 1904.—J. H. WOOD.

Maryville, Dec. 19.—Thirty-six added here up to date, 26 of them this week. Over four hundred men attended the men's meeting last Sunday. We continue.—W. A. FITE, pastor, OMER AND SPRAGUE, evangelists.

Mexico, Dec. 18.—I but recently closed an eight days' meeting at Laddon, in this county. Three baptized, one of these from the Methodist Church and two received by letter. C. A. Lowe, a student at Columbia, has, in the last two or three months, taken charge of our church there and the work is prospering. The stormy weather and approaching holidays closed our meeting, which had promise of greater success. On Sunday evening, Dec. 6, I preached to our C. W. B. M. at Mexico and took an offering of \$12.30 for that work. Six additions here since the close of Brother Hart's meeting.—A. W. KOKEN-DOFFER.

NEBRASKA.—Auburn, Dec. 14.—Our revival meeting with Samuel Gregg as evangelist closed Dec. 11, after four weeks' continuance. The results are satisfactory in every way. Thirty-four were added: 11 by baptism, six from Baptists, two from Methodists, two from United Brethren and one reclaimed. The others by letter or statement. The church is in good condition. This does not always follow in the work of some evangelists who aim principally if not altogether to count additions and make a good sounding report. Brother Gregg works unselfishly for the general good of the cause.—F. L. PETTIT.

Verdan, Dec. 14.—We just closed a few evening meetings at Shubert. They with the church at Antioch, six miles distant, want to locate a pastor. Who is the man? Can pay possibly \$700; address me or H. E. Williams at Shubert, Neb. I visited and preached at Holton, Kan., Dec. 6. Holton has called W. Bedall, of Ind. Prof. Harry T. Sutton, of Cotner University, supplied for me at Verdan, Dec. 6. Bro. S. T. Jackson, of Cotner, ably filled the pulpit at Shubert, Dec. 6. Our work at Verdan and Salem progresses nicely.—W. A. MORRISON.

OHIO.—Millfield, Dec. 18.—Bro. Charles Newton, of Coshocton county, preaches monthly for the church here. He was with us in our meeting here part of the time, and rendered valuable service by his occasional discourse. His engagements elsewhere took him away the 15th inst. We close here the 20th. There have been 9 from the world, 2 by statement and 1 immersed Methodist—in all 12. A few days next at Tabor, and then I begin a meeting at Corning, fifteen miles north of Millfield, Dec. 31.—J. A. WALTERS.

OKLAHOMA TERRITORY.—Lexington, Dec. 16.—Closed our meeting here last night with 53 additions. Dedicated a new home of worship I go next to Apache, Okla.—JNO. W. MARSHALL.

OREGON.—Corvallis, Dec. 15.—Six additions last Lord's day; all young men. Four were baptized at the evening service, and two were received into fellowship who had recently been baptized. We begin a meeting early in January.—T. S. HANDSAKER.

NEW YORK.—North Tonawanda, Dec. 15.—We have recently closed a meeting with home forces, with the exception of Bro. A. R.

Davis, who assisted during a part of the meeting as leader of song, resulting in 23 additions: 15 by baptism, three from other religious bodies and six by letter. This makes a total of 66 additions since last report. Of these, 50 have entered by baptism, three from other religious bodies, three by reconsecration, and 10 by relation.—W. C. BOWER.

PENNS LVANIA.—Erie, Dec. 16.—Commenced my work as minister for the Church of Christ at Erie, Pa., Oct. 25. There were ten added during November, five by letter, four baptisms and one reclaimed from Baptists. Everything very hopeful.—F. A. WIGHT.



Samuel M. Bernard, of Boulder, Col., (as he was when he entered Kentucky University 12 years ago. Age and experience have changed him some.)

What Its Name Purports.

J. H. GARRISON: MY DEAR BROTHER.—Having just finished a perusal of your "Helps to Faith," I feel it in my heart to write you and say that your book is just what its title purports to be, a help to faith. I obtained great good out of the perusal and I hope to read it again and again. We all need to be more firmly grounded in the reason for the hope that lies within us, and I feel that your book is a valuable contribution in that direction.

May the good Father guide and bless you, and may He, in the language of your closing sentence, "lead us on in the path of spiritual progress until our faith shall brighten into perfect vision, and we shall see Him as He is," in the sincere prayer of,

Your friend and brother,

Z. T. SWEENEY.

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Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

The Home: Its Work and Influence. By Charlotte Perkins Gilman. (McClure, Phillips & Co. \$1.50 net.)

There are a good many things that cannot be said about this book—for instance that it is tame, or dull, or platitudinous, or orthodox. Henry Ward's Beecher's brilliant niece never, by any chance, comes within the scope of any of these adjectives. Her vocabulary is as unhackneyed as her ideas, and those are quite enough so. Most of those semi-sacred concepts which are inseparably associated in our minds with the idea of the home, Mrs. Gilman declares to be pure conventionalities, and outworn and antiquated conventionalities at that, which ought to be discarded in the interest of human progress, and could be discarded without the loss of any essential element of the home. The open fire, the wife bustling about in the performance of her household tasks, the home-cooked meal with pie like mother used to make—these are relics of a barbarous past, brought down into the present only because we stand too much in awe of our domestic mythology ever to inspect its premises and find how untenable they really are. Not that Mrs. Gilman proposes to abolish fire, or wives, or pie. But she believes in applying the principle of specialization and division of labor to all domestic work. She scouts home-cooking as unscientific and generally bad. The work which is now supposed to belong to the home and to be the natural task of the housewife, should be put into the hands of experts. This requires co-operation. The chief point, though, is not the economic need of readjusting domestic work, but the moral and intellectual need. The author holds that the home, as at present constituted, is not only not the cradle of our virtues and the palladium of our liberties, but is a drag upon the progress of the race. With such heresies as this do the pages of the book abound. The author is fond of startling statements and she knows how to make them. But with all the pungency and sometimes even flippancy of style, the purpose of the book is sober. She wants to improve the home, though her improvement would sweep away many of the things which long use (if not sound reason) has made us consider essential. The doctrine of equal rights is at the bottom of it all. "The whole area of human life is outside of, and irrelevant to, the distinctions of sex." Whoever accepts this will probably follow Mrs. Gilman's argument without demur. What she proposes is such a reconstruction of the home that the distinctive sex characteristics will be emphasized less, and the broadly human characteristics more.

Altar Stairs. By Charles J. Scofield, author of "The Subtle Adversary." The Chicago Christian Century Co. (For sale by the Christian Publishing Co., St. Louis, \$1.50.)

The author of this book is a many-sided man. As a lawyer and as a preacher he has made a most excellent reputation. Not satisfied with this, however, he has entered the field of literature and is making for himself a name as an author. His first story, which was a temperance story, entitled, "The Subtle Adversary," showed considerable power as a writer and gave promise of further work of the same kind. In "Altar Stairs" the author's aim seems to be to point out the fruits of infidelity, at least in its grosser forms, and to exhibit in contrast with it, a few noble types of character illustrating the power of Christian faith in transforming life and character. Of course, the old story of love which is always young, runs through the book, and that story will not fail to hold the attention of the

reader who begins the book, until the last page. Whatever else may be said of the work, few will deny that the author gets a grasp on his readers and holds their attention until he tells his story, which carries along with it its own lessons. We will not give away the plot, as it might destroy the interest of the story with those who wish to read it, but much of the strength of the story lies in its plot, rather than in any artistic method of working it out. If one fails to find in the story the sensitive touch of the master of his art, he will not fail to find a virile mind, a warm heart and a generous appreciation of all that is good, and a strong condemnation of all that is mean and unworthy. Many readers will find in it a stimulus to faith and to loyalty to one's convictions of truth. The book may be safely placed in the hands of young and old with the assurance that its influence will be good and not evil.

History of Socialism in the United States. By Morris Hillquit. (Funk & Wagnalls Co. \$1.50 net.)

Socialism is such a very current movement and so much of importance to it is constantly occurring, that the latest book about it is very likely to be the best. It is so, we believe, in this case. In the first part of the book the author sketches the various attempts to establish ideal communities on a socialistic basis. A few of these are familiar, by name at least, to every one, but a complete list would include many score of these experimental Utopias. They fall into four classes: those based on some peculiar religious view, those established directly or indirectly by Robert Owen, the followers of Fourier, and the Icarians or disciples of Etienne Cabet. All of these experiments proceeded upon the principle of choosing a select group of persons and isolating them from the corruptions of the world. Even if they had been far more successful than they were, they would have little weight in recommending socialism as a world-wide program. The second part of the book deals with the modern socialistic movement—the importation of the idea from Germany, especially with the flood of emigration following the revolution of 1848, the scientific socialism of Karl Marx, the rise and fall of the International Working-Men's Association, the Socialist Labor Party and the political and industrial movements which were allied with it, the disintegration of this organization and the formation of the new Socialist Party by the union of many elements. The history sheds much light on the labor problem and the question of unionism. The author stands high in the councils of the Socialist Party and is in a position to speak with authority regarding its ideas and purposes. He gives an optimistic view of the outlook for Socialism.

Things Fundamental. By Charles Edward Jefferson, Pastor of Broadway Tabernacle. (T. Y. Crowell & Co. \$1.50 net.)

This work may be described as advanced in its type of thought, yet evangelical. It is designed to meet some of the modern objections to the Bible and to Christianity by the use of the light which has been brought out by modern investigation. The work consists of a course of thirteen discourses in modern apologetics. The discourses are delivered from the standpoint of the pastor who would meet the intellectual difficulties of his members who come in contact with these objections, and who would preserve their faith and give them an insight into the problems which have confronted the Bible scholars of our time. To those who are prepared for it, it will be found a most helpful and stimulating book. Doubtless some of its positions would be called in question by many readers, but even these might be profited by the work by reading it discriminatingly. Mr. Jefferson proves himself to be a clear and strong thinker, who has a firm grasp on the fundamental things, and who is able to give a reason for the faith which is in him. It belongs to a class of works that will help the modern reader to pass safely through the present transition

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stage of thought to a firmer ground of faith and confidence.

The Land of Heather. By Clifton Johnson. (The Macmillan Co. \$2.00 net.)

The name of Clifton Johnson suggests at once a certain definite sort of book—a book of charming descriptions of characteristic scenes in foreign lands, narratives of personal experiences with peasant folk and villagers, and unique photographs illustrating the same. And this is just that sort of book. In earlier volumes the author has, with the combined vividness of pen and camera, given us intimate glimpses of France, England and Ireland. Now he shows us Scotland, not in a "book of travel," but in a series of sketches which show the life of the country at very close range. The photographs, by the author, are admirably in keeping with the text. Some of them are views of scenery and famous buildings, but more of them are pictures of people in the quaint and picturesque setting of their daily occupations.

In the End: Being the Romance of two Worlds. By Frederick Rogers, D. C. L. (The Editor Pub. Co. New York.)

This story is divided into two parts. The scene of the first is laid on earth; of the second, in heaven. The principal episode of the first part is a free-thinker's lecture on "Why I am an Infidel" and the replies to it by several ministers. There is also a rudimentary love-story which is cut short by typhoid fever. In the second part, the hero awakens on the other shore and searches through heaven—which is a place very much like earth only with a better climate, a more select population and a very complete form of church unity—until he finds the young woman whom he was about to marry on earth.

People's Forum

The Migration of Preachers.

[The following interesting statement was received several weeks ago. Its publication has been delayed through oversight.—EDITOR.]

In your issue of Sept 10 you make comment on the fact that in a recent issue of Current Anecdotes the list of pulpit changes among the Disciples is so much larger than that in any other religious body. Inasmuch as I make up the list each month for the editor of Current Anecdotes I think I can explain the large list.

The list to which you refer is a two months' list instead of one. Owing to a change in the date of publishing the magazine my July list reached the editor too late for that issue. He added it to the August list. Perhaps he ought to have made note of this.

With this much explained, our list is still larger than any other, but I do not see that it is large enough to give us an "unenviable position." At best it can but reveal an "unenviable position," not give it. According to our last year-book we have, all told, 7,119 ministers of the gospel among us. Counting that the number of changes is 100 per month (and no single list has surpassed that number) we would have a total of 1,200 per year, or an average length of pastorate of about six years. That isn't so bad. I question whether any religious body can actually show a larger average, unless it is the Catholics. The fact that the other lists are not so large only indicates that they are not complete.

Even ours must be very incomplete, for in the last year-book Brother Smith says six of our preachers move every day in the week on the average—180 per month. I undertook this work on the theory that if the list was worth printing at all it certainly attained its highest value when it was most complete. If longer pastorates are desirable, and I think they are, the best thing that can happen to us is to have the present actual conditions thrust before us until we get so much ashamed of ourselves that we will settle down. To face present facts is an early step in the way to salvation. I should enjoy reading an editorial in the CHRISTIAN-EVANGELIST on the length of pastorates.

Havana, Ill.

LOUIS O. LEHMAN.

Is There Nothing New and True In Modern Systems of Mind Cure?

In the Editor's Easy Chair sometime ago you said: "But whether the material world be beautiful or ugly depends altogether on the eyes that are looking at it. We are quite inclined to forget that a landscape, a sermon, a poem, are quite as dependent, for the impression they make, on the subjective condition of the seer or hearer, as upon their objective merit."

In the next column, speaking of the blessings to be received or lost at the convention, you say:

"That depends, not so much upon what will be said and done at the convention, as upon the mental and spiritual condition in which we go there."

To my mind, two stronger endorsements of the law and power of suggestion could not be written in so few words. Yet, in the next column, in answering a question by "Rusticus," you say:

"A wider knowledge of history, and a better understanding of the relation of the mind and the body would enable people to see that what truth there is in these modern methods of healing is not new, and that what is new is not true."

I do not see why a thing should be false because it is new. Will you please state what you mean by what is new, and whether you include in the "etc," or these "modern theories of healing" the following named sciences to wit: Magnetic, psycho, hypnotic and suggestive therapeutics.

VITAOPATHIST.

[No, we would not say that anything is false because it is new. What we meant to say was that the influence of the mind over the body in effecting cures of certain diseases, is not new, but has been known to the medical world and practiced by wise physicians for many generations. It may be true that greater emphasis has been laid upon this mode of healing in modern times than formerly, but the principle is not new in spite of the new names which have been given to it. With some of these systems of healing there is associated a philosophy, and sometimes a religion, neither of which will bear the scrutiny of scientific investigation. We hardly think the systems named by "Vitaopathist" can be properly ranked as "sciences" as yet. No doubt

there is some truth contained in each of them, but there is probably a common truth underlying all of them that is as yet only vaguely understood even by those who claim to be teachers of these occult systems.—EDITOR.]

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To make happy some heart each day!
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As we go on our daily way;
Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.

One walks in sunlight; another goes
All weary in the shade;
One treads a path that is fair and smooth,
Another must pray for aid.
It costs so little! I wonder why
We give it so little thought;
A smile—kind words—a glance—a touch!
What magic with them is wrought!
—*The Somerville (Mass.) Journal.*

Elsie's Christmas Money.

By Elizabeth Price.

"Papa, can I have some money? I want to buy my Christmas gifts to-day," said pretty Bertha Burris, as her father put on his overcoat after breakfast.

Mr. Burris hesitated. "I thought I had given you your allowance for this month, my dear."

"So you did, papa; but I spent that long ago. I supposed, of course, I should have some extra money for Christmas. You gave us some last year," said Bertha, with an injured air.

"It was much easier for me to do so last year than this, daughter. However, what must be, must. Here is all I can spare—make it go as far as possible, for I am under heavy expense, you know," and Mr. Burris left the room, looking worried.

Bertha frowned. "Only five dollars, and I have such hosts of things to buy. Why, the gift I had planned to buy for papa would cost this much. He isn't near as generous as he used to be. I'm just going to tease till he gives me more."

"Bertha, I wouldn't worry papa. The other children must be supplied, and my own share is yet to come. You should have saved part of your allowance, or even all of it, this month," and Mrs. Burris hurried away to interview the cook.

Bertha, still pouting, put the bill in her purse. "It's hardly worth while to go down town with this," she said to Aunt Agnes, who was busy among the plants in the sunny south window. "Auntie, you are a good hand at planning. Do tell me how to make five dollars do the work of fifteen."

"I can't do that," replied Aunt Agnes, quietly, "but before you make out your list I'd like to tell you a little story. Once upon a time I knew a little girl two or three years younger than you are now. Her father was a hard-working man, and made a comfortable living for his flock of boys and girls, but there was little left over for luxuries, and the summer Elsie was twelve Mr. Weller was sick for a month, and, of course, his finances were not improved by the added expenses that illness always entails.

"Mrs. Weller was an old and dear friend of mine, and I spent the month of December with her that year. The day after my arrival Elsie's father

gave her one dollar, saying, 'That is for you to buy some little things for the children's Christmas. Father wishes it was more, dear, but that is the best I can do.' 'It's plenty, father, and thank you ever so much,' said Elsie, kissing him. After he had gone she stood looking at the bill with tears in her eyes. 'He is so good to me,' she said, 'and I know he and mother need this themselves. I hate to take it. I wish there was something I could do to help.' She was very quiet as she cleared the breakfast table, and I let her alone, feeling sure she was busy planning how to spend her money.

"That afternoon she went out awhile, and when she came home her face was glowing. 'Miss Agnes, I've got the loveliest secret! I'll have to tell mother, because I couldn't do it without her finding it out, but the children and father mustn't know for the world. You see, I can crochet real nice mittens. I made those the boys are wearing to school, and I went to see Mrs. Thayer, and she said she'd be glad to pay me twenty-five cents a pair and furnish the material. She has four boys. I bought the wool on the way home, and I'm going to work every spare minute, and I'm almost sure I can finish them before Christmas.'

"She worked at those mittens most industriously, shaping them carefully and finishing the wrists with gay little scallops, and in three weeks she had the four pair done. Mrs. Thayer paid her a crisp new bill, and I'm sure no one was ever happier than Elsie as she displayed her first earnings to her mother and me.

"She went down town next day with her little shopping-basket on her arm, and Mrs. Weller smiled after the scarlet hood, saying tenderly, 'She is a good child, Agnes.'

"That dollar was wonderfully elastic, for it bought something for every one of us. Marbles for the brothers, which were placed in gorgeous bags of Elsie's own making. A cunning set of wee pewter dishes for the little sister, hair ribbons for the older girls, materials for beautiful book-marks for her mother and me, which she worked neatly on the perforated cardboard then much used, and mounted on ribbon. Those we didn't see till Christmas day. I have mine yet in my Bible. Then there was a gay bandana handkerchief for the old wood-sawyer, and a tiny bottle of cologne for the washer-woman, who loved nothing so well.

"After we had inspected her purchases and passed judgment on them, her mother said, 'I don't see anything for father, Elsie. Did you forget him?' 'No, indeed, mamma, but I want to keep his present a secret even from you. May I?' Of course Mrs. Weller consented, but we both felt a little curious, and on Christmas we found out about it. In an envelope addressed to her father was the crisp bill Mrs. Thayer had paid her, with a note that Mr. Weller showed us afterwards. 'Dear Father,' it said, 'I didn't need but one dollar, so I spent the one you gave me, and saved this for you. I earned it all alone, and I want you to take it and use it every bit for your own dear self. Merry, merry Christmas! From Elsie.'

"That is all, unless I add that I

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never saw a family have a happier day, though I've seen a great many whose gifts were more numerous and costly."

Bertha sat silent and thoughtful for awhile as auntie went on with her work. Presently she looked up brightly. "It's 'tween,' auntie, as Bert said about his vaccination. Thank you for your little story. I'm afraid I don't compare very favorably with Elsie, for it's so hard for me to be unselfish. It's too late for me to earn money even if I knew how, which I don't, but I won't ask papa for any more money, and I will try to let him see that I do love him and appreciate his kindness."

And she did, for the three plain linen handkerchiefs, neatly hemstitched by girlish fingers and labeled, "For my dear papa, with Bertha's best love," were more precious to the recipient than any ready-made gift the entire five dollars could have purchased.—*S. S. Times.*

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Love that needs proving is counterfeit.

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Friends are kept by silences—not by confidences.

The world's verdict is easier to overrule than that of one's own conscience.

When jealousy sleeps, love is digging her grave.

He whom a child takes by the hand, lives close to God.

Ecstasy is happiness magnified into pain.—From *Everybody's Magazine* for December.

✧

A Rainy-Day Fairy.

"It's just too bad for anything!"

"I wish it would never rain again!"

"Rain, rain, go to Spain!"—Hello, there's Aunt Fanny."

The three little noses which had been flattened against the window-pane, the belonging of three little faces that had been looking gloomily out upon the dreary prospect of a dull sky, an incessant drizzle of fine drops, and soaked earth, were suddenly withdrawn; and the patter of three pairs of feet was heard racing at a lively gait toward the door.

"Hello, little folks! What does this mean? You look as solemn as owls."

"We are," answered Flora, positively.

"You are owls?" quizzically laughed Aunt Fannie. "Then go off in the dark somewhere and blink. I don't want anything to do with owls. I came here to have a jolly time with a band of jolly children."

"How can anybody be jolly on a rainy day?" demanded Hugh, the elder of the two brothers.

"Why, easier than being in the dumps, I should think. Why don't you try to do something to amuse Harry and cheer him up? You would soon forget your own disappointment."

Hugh's disappointment was that he was to have gone to a picnic that day, but the rain had spoiled it.

"I couldn't think of anything to do," Hugh began to say. "There is nothing to make amusement of after you have been cheated out of a picnic."

"Pshaw!" exclaimed Aunt Fannie. "The cheapest materials in the world will do. Here; fly around and get some old spools, a few small round nails, and a piece of pine box; and I'll show you how to make bushels of fun."

In a few moments Hugh came back with the things he had been directed to find, wearing a more hopeful look on his face.

"Now," commanded Aunt Fannie, "you're to cut the ends off the spools so as to make wheels of them—four; two from the large spools for the hind wheels, and two from the smaller spools for the front wheels. Here, Flora, hurry and stir up the fire. Then put a little flour and water in a tincup, and we'll boil some paste. Now,

Harry, go bring me that sheet of paper off the table."

By the time the paste was boiled, Hugh had cut the ends off the spools, and Aunt Fannie was trying to show him how to fasten them with the round nails to a block of wood, so as to make the body and wheels of the wagon.

"Now use your knife," she said, "to shave out some thin bass-wood side and end pieces for the wagon box. We can fasten them together with pins. Hurry up, Flora, with your paste; and while I'm pasting this cover on, you take the scissors and cut out of the rest of the sheet of paper a lot of little men and women just about the size to ride in this wagon."

Aunt Fannie bent a piece of paper bow-shaped, so as to make a white cover for the wagon, and this she fastened on to the sides with the paste which Flora had made.

"Now, hurry up with your little men and women," she said, "and we will all go to the picnic in spite of the rain; for our wagon has a nice waterproof cover like the prairie schooners in which the people used to go out West."

"Then let's take them out West, Aunt Fannie," said Hugh. "I don't care for picnics any more. I'd a great deal rather go out West."

"So would I," said Flora.

"Me too!" exclaimed Harry.

And so the little paper men and women were hustled into the little paper-covered prairie-schooner, and Harry promised to be very careful (for he was to be horses and driver); while Hugh, armed with the knife with which he had been whittling, and a stick for a gun, marched beside as a body-guard against wolves and Indians; and Flora and Aunt Fannie went ahead to start a little camp fire and have everything ready for the people to camp out at the end of their first day's journey across the plains.

"What lots of fun!" exclaimed Hugh and Flora in concert, as the afternoon drew to a close.

"Aunt Fannie is a fairy!" explained Harry. "She makes such beautiful things out of nothing."

"If I am a fairy," she replied, laughingly, "I am glad I am a rainy-day fairy, because I think fairies are needed worse on rainy days than they are on bright ones."—John F. Cowan, in the *Methodist Protestant*.

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Po' Lil' Brack Sheep.

[The following poem by Ethel Maude Colson was printed in the CHRISTIAN-EVANGELIST of Nov. 19. Dr. Anson G. Chester, of Buffalo, has added an appropriate *l'envoi* of four lines. We reprint the poem with the addition.—EDITOR.]

Po' lil' brack sheep what strayed away
Done los' in de win' and de rain,
An' de Shepherd, he say, "O hirelin',
Go fin' my sheep ergain."

An' de hirelin' frown, "O Shepherd,
Dat sheep is brack an' bad."
But de Shepherd, he smile laik dat lil' brack
sheep
Is de onlies' lam' he had.

An' he say, "O hirelin', hasten,
For de win' an' de rain am col',
An' dat lil' brack sheep be lonesome
Out dere, so far from de fol'."

An' de hirelin' frown, "O Shepherd,
Dat sheep, it weak and po'."
But de Shepherd, he smile laik dat lil' brack
sheep
He lub it des' all de mo'.

An' he say, "O hirelin', hasten,
For de hail am beatin' hard,
An' dat lil' brack sheep git bruises
Way off fum de sheepfol' yard."

An' de hirelin' frown, "O Shepherd,
Dat sheep is mos' wore out."
But de Shepherd, he smile laik dat lil' brack
sheep
Des' couldn't be done without.

An' he say, "O hirelin', hasten,
Lo, here dey ninety an' nine;
But dere way off fum de sheepfol'
Dat lil' brack sheep ob mine."

An' de hirelin' frown, "O Shepherd,
De res' ob sheep am here."
But de Shepherd, he smile laik dat lil' brack
sheep
He hol' it de mos'es' dear.

An' he wander out in de darkness,
Where de night was col' an' bleak,
An' dat lil' brack sheep, he fin' it,
An' lay it ergains' his cheek.

[Added by Anson G. Chester.]

So back dey cum to de fol' ergain,
An' de Shepherd's heart was glad:
An' when de po' lil' thing growed up,
'Twas de bestest sheep 'at he had!

**As to Christmas Gifts.**

Christmas is the greatest day in all the year. Is there a feeling that there is getting to be too much of it? Not too much of it in the way of kindness and brotherly love, but in the way of worry and expense. The weeks before it are full of feverish excitement, of nervous expectation, of perplexity; the days following it, of exhaustion.

Childhood is on tiptoe in two hemispheres, and childhood has become so conscious of its desserts, that it is next to impossible to surprise it, except by too small gifts. The day has to carry a tremendous load. The obesity that might be distributed in healthful streams throughout the year, is poured out in prodigal waste, by some who seem glad to relieve themselves of obligation by a single act. In point of cost, it is equal to half a dozen weddings. Year by year the expense of gifts increases. Is this the dictate of fashion, or owing to the growth of kindly feeling? Is it a spontaneous response to the spirit of the day, or do any people make gifts because everybody else does; and because there has grown up of late years a rivalry in this matter?

Since the Puritan distrust of this great feast day abated, the American people, who are the most generous people in the world, have taken up Christmas with the same enthusiasm

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I send free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.

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It costs nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old.

If you feel bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

MRS. M. SUMMERS, BOX 183, NOTRE DAME, IND., U. S. A.

that lately almost buried funerals under a weight of floral tributes. At the rate we are now rushing Christmas, we are in danger of wearing it out in a decade or two more. It is already a period from which too many people date nervous prostration. Let us ease up a little on the money and cost of Christmas, and keep the best holiday of the ages in the old spirit of unostentatious charity and the exercise of mirth and good will that refreshes and does not weary.—*Charles Dudley Warner.*

**Goldenrod.**

What a name for such a flower! and what a flower for such a name! How could either be improved upon? But what does this beautiful flower, so luxuriant and graceful, say to you other than what all sweet flowers say to you—that they have brought you a message from the kind Father on his throne? Why, they tell you that the summer is dying, that they bring you the last burst of light before the darkness sets in; that they furnish the light while the katydid sings his autumn hymn, and a million bugs join in the chorus, while the grasshopper skips around lamenting his fate and his lack of privilege that the ant enjoys—that of laying up winter supplies, while the birds pack their grips preparatory to bidding you good-bye, while the greedy blackbird chatters around and shakes off nuts, leaves and acorns, and the restless geese are hunting out their usual route southward.

Look and behold! Feast your eyes, for this is the gold of the sunset of summer, and will only last while the flowers die and are buried, and then will come the darkness.—*Exchange.*



"Yes. I am going as far into the woods as I can this summer."

"I didn't know that you were so fond of nature."

"I'm not, but I want to see if I can get away from the breakfast foods."—*Chicago Post.*

Newsboy (pushing the sale of the balance of his stock recklessly): "Ere ye are; latest noose; Peru been an' declared war agin' Greece: Lord Tufnutt burnt to the ground an' drowned, an' run away with a ballet-girl: 'orror at Rattersea; 'orror at Hornsey; 'orror in Hyde Park. (Desperately, as the train begins to move): Appallin' 'orror in Russia an' Germany an' everyw'ere else." (Train goes.) "I expect half o' you can't read an' the rest o' you ain't got a ha'penny."—*London Tit-Bits.*



Teasing Friend.—"What makes that new baby at your house cry so much, Tommy?"

Tommy (indignantly).—"It don't cry so very much; and anyway, if all your teeth were out, and your hair off, and your legs so weak you couldn't stand on them, I guess you'd feel like crying yourself."

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What the Saloon Is.

Some reformers go out of their way to pay special compliments to the saloon as an American institution. They tell us the saloon is the poor man's club, his haven of rest after a day's laborious toil.

Why not continue the eulogy, and recommend the saloon as the poor man's bank? Why not call it the toiler's refuge in sickness? Why not style the saloon-keeper the workman's good samaritan in affliction, his supporter and friend in misfortune and poverty? I have no patience with people who go out of their way to excuse the existence of the lawless and poverty-breeding saloon, and who are always seeking an opportunity to pat the saloon-keeper on the back for his many noble acts of charity and benevolence.

We know what the saloon is, if we want to tell the truth. It is the highway robber of the poor and helpless; it is the wrecker and destroyer of thousands of happy, comfortable homes; it is the debaucher of the young and innocent through its wine rooms and other pest-breeding annexes; it is, in fine, the vicious and contaminating influence that produces most of our political rottenness.

We have permitted this vile reptile to entwine itself about our municipal, state and federal politics, until it has crushed out all decency and honesty, and left us nothing but the shell of our boasted liberty.—*James J. Coffey, in The American Issue.*

An Unabashed Urchin.

An English duke, according to London Spare Moments, was driving to a park on his estate to inspect a company of artillery. He observed a ragged urchin keeping pace with the carriage at his side. His Grace, being struck with the cleanliness of the lad, asked him where he was going. The lad replied:

"To the park, to see the dook and sogers."

The duke, feeling interested, stopped his carriage and opened the door to the lad, saying he could ride to the park with him.

The delighted lad, being in ignorance of who he was, kept his Grace interested with his quaint remarks till the park gates were reached.

As the carriage entered it was saluted by the company and guns, whereupon his Grace said to the lad:

"Now, can you tell me where the duke is?"

The lad eyed his person all over, then, looking at the duke, replied, quite seriously:

"Well, I dunno, mister, but it's either you or me."

Marcus M. Marks tells this story of his four-year-old boy, who, noticing for the first time a lock of gray hair on his father's head, asked: "Papa, why are some of your hairs gray?" Thinking to drive home a moral lesson, the father answered: "Papa gets a gray hair every time his little boy is naughty." The child seemed lost in thought, but after a short pause said naively: "Well, then, grandpa must have had awful naughty boys."—*The Ram's Horn.*

A Labor Question.

One of the most pronounced of the hobbies of Professor R., of — University, was the digestive and assimilative properties of various food stuffs. He always gladly embraced an opportunity to inculcate some one of the lessons he had learned by dint of experiment, analysis and research.

On one occasion the professor was out for a walk, and his way led him past a farmhouse. He observed the farmer feeding corn to a drove of squealing porkers. Here was an opportunity to impart a bit of valuable information.

"What are you feeding to those hogs, my friend?" the professor asked.

"Corn, professor," the grizzled old farmer, who knew the learned gentleman by sight, replied.

"Are you feeding it wet or dry?"

"Dry."

"Don't you know if you feed it wet the hogs can digest it in one-half the time?"

The farmer gave him a quizzled look. "Now see here, professor," he said, "how much do you calculate a hog's time is worth?"

A Prohibition Railway.

In 1890, J. B. Watkins built the St. Louis, Watkins & Gulf Railway from Lake Charles to Alexandria, Louisiana, one hundred miles. He bought and incorporated all the town sites along the line. The deeds for all lots sold contained an anti-liquor clause, which clause has been upheld by the Appellate Court. Only one violation of the anti-liquor clause has occurred in the thirteen years, and there will not be another. This is real prohibition. Mr. Watkins, who has manfully stood up for his temperance principles, claims that the railroad above mentioned is the only railway in the world along which liquor cannot be sold. It would be well if there were more practical temperance workers of the Watkins type.—*New York Observer.*

The nomination of Lincoln for President of the United States was quietly received at his home in Springfield, Ill. When the committee from Chicago arrived to apprise Mr. Lincoln of his nomination, his two boys, Willie and "Tad," were perched on the fence before the house. Tad stood erect and welcomed the committee by shouting "Hooray!" Charles Carleton Coffin describes the reception of the committee:

"Mrs. Lincoln will be pleased to see you in the other room, gentlemen. You will be thirsty after your long journey. You will find something refreshing in the library."

"In the library were several hundred volumes arranged upon shelves, two globes, one terrestrial, the other celestial, a plain table, a pitcher of cold water and glasses, but no wines or liquors."

"You did not find any great spread of liquors, I take it," remarked a citizen of Springfield the next morning.

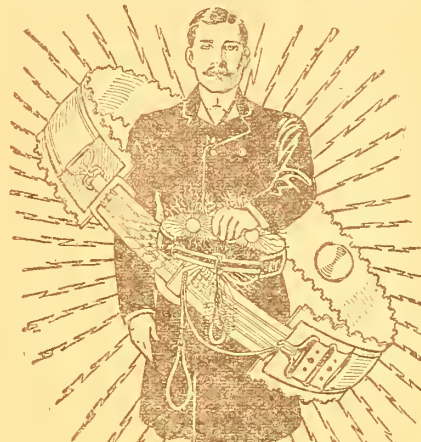
"No," I replied.

"Thereby hangs a little story: When we knew you were on your way, a number of us called on Mr. Lincoln and said that in all probability some of the members of the committee

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Nine years ago the State of Illinois granted to the Physicians' Institute of Chicago a charter.

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Ever since its establishment this Institute has endeavored in every possible way to carry out the original purposes of its establishment under the beneficent laws of the State.

Five years ago the Physician's Institute, realizing the value of electricity in the treatment of certain phases of disease, created under the superintendence of its staff of specialists an electric belt, and this belt has been proved to be of great value as a curative agent. From time to time it has been improved until it reached that stage of perfection which warranted its present name of "Supreme."

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This "Supreme Electric Belt" is made in one grade only—100 gauge—there is no better electric belt made and no better belt can be made. Whenever in the opinion of our staff of specialists the wonderful curative and revitalizing forces of electricity will cure you we send you, free of all cost, one of these Supreme Electric Belts. It is not sent on trial, it is yours to keep forever without the payment of one cent. This generous offer may be withdrawn at any time, so you should write to-day for this free "Supreme Electric Belt" to the Physicians' Institute, at 1974 Unity Building, Chicago, Ill.

would need some refreshments, wines or liquors. 'I haven't any in the house,' he said. 'We will furnish them.' 'Gentlemen, I cannot allow you to do what I will not do myself,' was the reply.

"But that was not the end of it. Some of our good and leading citizens, feeling that Springfield had been highly honored by the nomination, sent over some baskets of champagne, but Mr. Lincoln sent them back, thanking them for their intended kindness."—*Youth's Companion.*

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Missouri Christian Endeavor.

DEAR ENDEAVORERS: Our convention will be held in Carrollton next June, in connection with all the church interests of the state. We will have more time for Endeavor work than heretofore. We expect to have a fine program. It will not be an Endeavor "hour," but an Endeavor session. The superintendent has set the mark of Endeavor attendance at 300. Will you be one to help to bring that to pass?

Reports? Why, yes, I want to hear from every society in the state. Write how you are getting along. Tell of your plans for the increase of your membership. Tell how you keep up the attendance and the interest in your meetings. Warrensburg has added 83 new members since last September. An intermediate society has been organized. We do not plan how to induce all to take part any more, but we are put to it to devise plans that will enable every member to get an opportunity to take part in the hour we have for the Endeavor meeting. How is that? You have been doing some good work. Tell me about it, and I will see that it gets out.

The committee on Christian Endeavor at the Columbia convention last September reported, among other things, as follows:

"1. That our state superintendent be a member of the State Board of Missions.

"2. That at our next convention more time be given on the program to the work of Christian Endeavor.

"3. That more young people be put on the program.

"4. That a special effort be made to secure a larger attendance at our next convention.

"5. That the superintendent attend, as far as possible, all county and district conventions, and that a place be made on all programs for the consideration of the work of Christian Endeavor.

"6. That our societies be urged to send not less than one dollar to the state superintendent for the expenses of the work.

"R. H. WAGGONER,

"W. F. HAMANN,

"A. W. KOKENDOFFER,

"Committee."

Ponder this report well, and act in keeping with its requests. We will soon be about the new report for our next convention. There is not a cent in the expense fund. Will you not bring this matter up at your next meeting and vote to send the dollar at once?

The writer was put into this work against his advice at our last convention. He favored and worked for some one else for the place. But, now that he has accepted, he is going to see that something is doing in the Endeavor circles of our people of the state of Missouri. We need more of the genuine Endeavor enthusiasm. Let us steam up. Come, let us thrill the church of Missouri with an enthusiasm that she has never heard of before. What a power we can be! The Missouri Disciples do not know their strength. Let us get into such good shape in our local and our state work that we will go over to Carrollton with some of the old-time Endeavor enthusiasm. Let us sweep the convention off its feet.

The superintendent is yours to command in so far as he is able to comply. Write him about anything you have in mind, or about anything you want him to do.

Remember, this is a short year. Only six months until the next convention. We must act quickly.

H. A. DENTON,

Supt. of C. E. in Missouri.

Warrensburg, Mo.

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Missouri Bible-School Notes.

Dr. Traugher is pushing the work in Mexico, and with the new house the work in the school will go to the front.

The campaign rally at Cleo, Okla., is on for good, and the school has made two different orders for buttons. C. J. Chastain, a Missourian, is superintendent, and that explains much of their vim and push in all the good work.

Two of the State Bible-school forces will put in next Sunday dedicating new houses, one at Belle, and the other at Taskee; both first-class houses, too.

E. G. Merrill locates with Brunswick the first of the year, and will give all his time in the spring to the work there. The Bible-school will profit by all such arrangements as that, for the Merrill family are good in the school.

W. D. McCully gives half time to Keytesville after January 1, and those of us knowing W. D., understand what that means for church and school, there being few better workers in all the departments than he.

The Scotland county meeting at Rutledge shows what consecrated work will do for the Master. Since its organization, with J. M. Jayne as president, they have organized four new congregations, built four new houses, and are now negotiating for the fifth house, and then comes the fifth congregation. Brother Jayne has done much toward these good results by a standing offer of \$50 toward every new house. Bro. G. A. Hendrickson has done fine work since entering upon the county work, resulting in 39 additions. They now have a house in every township but one, and are planning to put one in that township in 1904, when Scotland will head the list.

The congregation and school of Liberal have a good record for 1903, having given \$276 for missions and benevolence this year, of which Brother Button and Sister Crank, as leaders, are very proud.

"The Blues," of Kahoka, under Miss Jennie Ayers, have ordered 100 buttons, showing you what they are determined to do if possible, "take the cake," only "The Reds" are heavily entrenched, and also set for victory.

W. B. Palmer has the oversight for another year in Salisbury, and those knowing him understand the meaning of that to the school and work generally.

A. R. Hammett goes in again at Huntsville, and is going to unite with the new minister to make 1904 their gala year in good work. "Just as I expected."

R. B. Havener's meeting at Belle goes right along with over 35 additions at the last report; and we are depending on the schools to send these good men home for a very "Merry Christmas and Happy New Year." Will you lend a hand in that? Write.

C. E. Wagner, assistant at Kirksville, takes the work at Shelbyville for all time in that region, living at Shelbyville.

To all our schools and workers a "Merry Christmas," and God bless you for the persistent faithfulness with which so many of you have stood by our work and the field force, and especially the secretary. H. F. DAVIS.

117 Locust Street, St. Louis.

C. W. B. M. in Missouri.

The young women in all churches may study with profit the career of the Young Ladies' Mission Circle of Carrollton, of which Mrs. Georgia E. Wilcoxon, Mrs. A. C. Smith and Miss Lucy Turpin are the wide-awake officers. The following is quoted from a letter:

"The Young Ladies' Missionary Society of Carrollton, Mo., was organized in February, 1903, with 25 members. In September we decided to take a special work for each month. Our first endeavor was directed to the increase of our membership, which the summer months had cut down to 23. We gave an 'Oriental Pilgrimage,' conducted as follows: Three homes situated close together were decorated to represent Africa, India and Japan. The young ladies serving at each place were dressed as nearly as possible like natives of the countries represented. In Africa a 'Voodoo Queen' distributed amulets,

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charm bags, etc. In India an old Hindu astrologer, by means of a mysterious dial covered with signs of the zodiac, read the future for any who wished. In Japan a room full of curios was exhibited. Light refreshments suitable to the countries were served. Tickets were sold in advance. About 300 people were entertained. Twenty-four new members were received and \$60 turned into the treasury. Our next work was to increase the number of Tidings subscriptions. Now only five of our 43 members are without this paper in their homes. We meet the first Saturday in the month. We devote about an hour and a half to study and business. This is followed with a social hour, when light refreshments are served. The new work of our society is the reorganization of the Junior Band. Twenty-five members were re-enlisted in this department. We are grateful that God has permitted us to do something for Him and has blessed our efforts with such success. We are working for 100 members in our two departments."

Their report just received is: Members (in circle), 50; monthly offering, \$12; C. W. B. M. day, \$10; for stricken Jamaica, \$25; for one share in Deoghur, \$25; Mrs. Wilcoxon and Miss J. Jenkinson, \$10; for state, \$10; from Juniors, \$2; total for first quarter, \$84. Will not the example of these noble young women stimulate others to do something? What Carrollton girls can do, others can.

Lee's Summit observed C. W. B. M. day, offering \$451. This auxiliary always reports thirty cents per member to the National and fifteen cents per member to the state treasury every quarter.

Carondelet has doubled its membership, except three, this quarter. They expect the three to be won before Dec. 31.

Centralia's C. W. B. M. day offering was \$15.55.

Lebanon observed C. W. B. M. day on Dec. 13. Brother Clay, pastor, and Sister Young presented the plea for our work. Offering, \$465. Mrs. T. B. Burley is president, Mrs. C. A. Spiller secretary.

Mrs. M. A. Fowler, manager of Clinton district, reports as follows: Number trips, 3; days' work, 5; places visited, 4; addresses, 3; new members added to old auxiliary, 10; number Tidings, 4; children's meetings, 1; calls made, 9. LaPlata sends \$517 for C. W. B. M. day offering, and Frankford sends \$5.00.

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A WEEKLY RELIGIOUS NEWSPAPER.

Vol. XL. No. 53. December 31, 1903. \$1.50 A Year.

A Wish for the New Year

That it may witness:—

A diminishing greed for gain, and an increasing zeal for those things which really make life worth living.

The substitution of arbitration, or other means of peaceful adjudication of differences, for war between nations and between capital and labor.

A presidential campaign carried on without partisan bitterness, without falsehood and slander, and without the corrupt use of money.

A revival of civic righteousness in every city, in every state, and throughout the nation, in which moral issues shall outrank party differences, and conscience shall dominate partisan zeal.

The continued growth of the spirit of union among Christians of all names and creeds, and closer co-operation among all the churches in promoting the common interests of the Kingdom of God, hastening the fulfillment of Christ's prayer for the unity of His followers, to the end that the great intrenched evils of our modern civilization may be overthrown and the whole world evangelized.

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For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing
And the song of victory.

CONTENTS

Current Events.....	863
EDITORIAL:	
A Backward Glance.....	865
A Forward Look.....	865
A Plea for Internal Unity.....	866
Editor's Easy Chair.....	867
Notes and Comments.....	867

CONTRIBUTED ARTICLES:

What and Where is the Church of Christ? W. J. Russell.....	868
Fellowship in Giving. C. H. Weather- bee.....	869
International Justice in 1903. Edward Everett Hale.....	869
Religion in the Home.....	870
Some Needs of the New Year. F. D. Power.....	871
New Year's Messages.....	872
The Priesthood of Melchisedec. J. O. Carson.....	873
A Prayer (poem). Thomas Curtis Clark.....	873

NEWS FROM MANY FIELDS:

Florida.....	874
Indian Territory.....	874
Illinois.....	874
Kentucky.....	874
Indiana Notes.....	875
Texas.....	875
Washington State News.....	875
New England.....	875

THE SUNDAY-SCHOOL.....	876
MIDWEEK PRAYER-MEETING.....	876
CHRISTIAN ENDEAVOR.....	877
OUR BUDGET.....	878

CORRESPONDENCE:

St. Louis Letter, 880. Foreign Missionary Rallies, 880. Back to Japan, 881. Michigan, 881. Important to Kansans, 881. Our West- ern Letter, 882. A. A. Arthur Bobs up Again, 883. Dedication at Spokane, Wash., 883. Dedication at Steubenville, O., 883. Dedication at Woburn, Ill., 883. Missouri Mission Notes, 886.	
--	--

EVANGELISTIC.....	884
CURRENT LITERATURE.....	887
THE QUIET HOUR.....	887
FAMILY CIRCLE.....	889
WITH THE CHILDREN.....	891

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December 31, 1903

No. 53

Current Events

The events of the past week leave it still undecided how far Colombia will proceed with actual hostilities in the attempt to win back Panama.

General Reyes is trying to restrain his fellow-countrymen until he can get back from Washington to Colombia. A small body of Colombian troops has been landed on the Isla de Pinos, which belongs to Panama and is admirably adapted by situation and otherwise to be used as a base of operations against the isthmus. Colombia has also warned the Americans in the Darien district to leave within twenty-four hours, but the time limit elapsed, the Americans did not leave, and nothing happened. President Marroquin has greatly excited the war fever among the Colombians by offering his own private fortune for use in the war against Panama. All of this looks ominous. On the other hand, the United States consular officers in Colombia say that that government has virtually no standing army, and a late report indicates that the volunteers have disbanded. Admiral Walker, who is on the ground and knows the conditions as well as any American, says that the invasion of Panama by Colombia is physically impossible. General Reyes has been in Washington long enough to catch something of the drift of sentiment there, and to understand what a serious proposition it would be for Colombia to become involved in hostilities with the United States. His influence will be strongly upon the side of peace. He has presented to Secretary Hay the formal protest of his government against the act of President Roosevelt in recognizing and protecting Panama, and is making preparations to close the legation and leave Washington as soon as he receives an official reply to this communication. If the protest includes a proposal to refer the case to the Hague, Colombia will be informed that the independence of a government which has been recognized by all the important powers, is not a subject for arbitration. Minister Beaupre, the diplomatic representative of the United States in Colombia, has left Bogota on a "vacation"—one of those diplomatic vacations which indicate not so much need of rest for the minister, as strained relations between the governments involved.

The full recognition of the new Republic of Panama by Great Britain came in time to be a welcome Christmas present to that infant government. The action of the Powers has now been practically unanimous in recognizing Panama. The last to fall into line was the postmaster of San Francisco, who insisted that postal matter for the city of Panama should be addressed not "Republic of Panama, but United States of Colombia." It was promptly explained to the San Francisco postmaster that it was not within the province of his office to refuse recognition to a government which has been recognized by the United States. The prospect of a solid opposition to the President's course along party lines, is decreasing. The legislature of Louisiana has passed a resolution requesting the senators of that state to vote for the new canal treaty, and the governor of Georgia is defending the President against his critics. The suggestion which comes from a Democratic source, that it will be wise for the party to "ratify first and criticise afterwards," is sound. But in that case, the criticism will not be serious. It will require sixty votes in the Senate to ratify the treaty by the necessary two-thirds vote. There are fifty-seven Republican senators. If Senator Hoar is counted in the opposition on this issue, it will require only four Democratic votes to make the two-thirds. With Louisiana's senators already instructed, and the general sentiment of the South strongly in favor of the canal, there will be no difficulty in getting the necessary votes. The only danger is that some little group of obstructionists will set themselves to talk the treaty to death. But it will take a lot of talking to fill all the time between now and the adjournment of Congress in June. Even Senator Morgan could scarcely be equal to the task of making a six months' speech.

According to the newspaper correspondents in the far east, whose opinion is corroborated by advices from official sources, the beginning of hostilities between Russia and Japan is only a matter of days. Japan has presented to Russia what is virtually an ultimatum. It is, to be precise, a demand for a definite statement of Russia's purposes regarding Korea, coupled with an insistent suggestion that Russia and Japan shall unite in

guaranteeing the integrity of the Chinese Empire and the preservation of Korea. Japan will wait until January 10, for a satisfactory answer to these demands and will then occupy Korea to repel the Russian advances from the west. Popular opinion in Japan seems to be strongly in favor of war, and the imperial authorities are being freely criticised for having hitherto submitted so tamely to Russia's equivocations and delays. The issue of a war between Russia and Japan is not such a foregone conclusion as one might suppose from a comparison of their areas. Russia will have the advantage of greater resources and numbers, but Japan will have all the advantage of position and of fighting near home. The trans-Siberian railway will be of immense importance in transporting Russian troops to the east, but it will require a large number of troops to protect the railway. Japan is a small country, but it has forty million people, more than half as many as the United States, and they will fight, not only with the skill produced by the best modern drilling and equipment, but with the desperation born of the knowledge that their national existence is at stake. England stands back of Japan, and Germany is the friend of Russia in this contest. Neither of these is likely to exercise an influence for peace, for both have something to gain by war. A war involving Russia in the far east will leave Great Britain free to carry out her projects in Thibet, which are already under way, while Germany will welcome any disturbance of the status quo in China, which will afford her an excuse for making such encroachments in Central China as Russia is making in Manchuria. Meanwhile, our state department is pressing for the immediate ratification of the Chinese-American commercial treaty, which has already been signed, guaranteeing our rights of trade in Manchuria.

The complexity and the interest in the political situation in Missouri increase as time passes. The Real Issue. Strictly speaking, it is not a political issue, certainly not a party issue, but it is a moral struggle that is now attracting the attention of the whole country. This is why we are deeply interested in the matter. The question as to which of the political parties shall control Missouri is one of relatively small importance, but the question as to whether our state and its leading cities shall

be controlled by political machines run in the interest of dishonesty and corruption in politics, or whether the honest people of the state, regardless of party, shall assert their power and assume control of the affairs of the state, is of overshadowing importance. Nothing is more futile than the attempt to belittle the issue that has been raised between honesty and dishonesty, and make it appear that mere partisan questions are the paramount issue in this state. The agitation begun by the prosecution of boodlers and bribers in this city by Circuit Attorney Joseph W. Folk, and in the state capital by Clayton S. Brooks, pastor of the Christian Church of that city, has defined the real issue for the people of Missouri. Issues grow out of events; they are not manufactured by politicians. The struggle in Missouri at present is between honesty and dishonesty; between pure democracy, in which the people rule, and the despotism of the political machine. Let no professional politician be permitted to "pull the wool" over the eyes of honest voters, so as to conceal that issue.

Scholars are now translating into English the Code of Hammurabi, king of Babylonia, about 2250 B. C. It is believed to be the most ancient of all codes. The following specimen, marked paragraph five, possesses especial interest for the people of Missouri just now:

If a judge pronounces a judgment, renders a decision, delivers a verdict duly signed and sealed and afterwards alters his judgment, they shall call that judge to account for the alteration of the judgment which he had pronounced, and he shall pay twelve-fold the penalty which was in the said judgment, and, in the assembly, they shall expel him from his seat of judgment, and he shall not return, and with the judges in a case he shall not take his seat.

It is fortunate for some of the judges of our own times that they did not live back in the days of Hammurabi. This is a dangerous sentiment in Missouri. We hope that Hammurabi will not be fined for contempt of court.

We have had a good deal of talk about sound money and honest money, but perhaps it is worth while to call attention also to the need of *clean* money. We mean it literally. Even one's natural indisposition to criticise any sort of money which will pass current, cannot blind one to the fact that an old, torn, greasy, germ-infested dollar bill is not, in itself, a pleasant object to contemplate. The new Post Check Currency system which Congress is being asked to introduce will have this good result, among others, that it will give us fresh, crisp bills in place of the torn and dirty paper currency of the lower denominations. This plan contemplates that all bills of the value of one, two and five dollars, except

national bank notes, shall be issued in such form that they will be payable to bearer and may therefore be used as ordinary currency until the name of a specific payee is written upon them. When this is done, the bills shall be payable only to the payee named, and will therefore afford a perfectly safe means of transmitting money by mail. Such notes may be cashed at any post office and will then be cancelled and new notes issued in place of them. This plan has been approved by the President, by the Postmaster General, and by Third Assistant Postmaster General Madden. The convenience of this currency to the public, the value of it to all business houses whose receipts come in small amounts through the mail, and the advantage to everyone of having clean money guaranteed by this process of constant cancellation and re-issue, are too apparent to require argument. We hope Congress will sanction the plan and put it into operation.

A special commission has decided that the Dreyfus case shall be reopened in January before the Court of Cassation. It will be remembered that when the case was retried in 1899, after Capt. Dreyfus had been brought back from Devil's Island, the verdict was (contrary to the evidence as it seemed to everyone but the court) a reaffirmation of his guilt. Such was the certainty of his innocence, however, that he was at once pardoned. His present status, therefore, is that of a man twice condemned for treason, and still suffering a loss of his military rank, although no one really believes that he is guilty. The world may be tired of hearing about the Dreyfus case, and may sigh a weary sigh when its reopening is announced, but the facts remain that a great injustice is being done to him until the court completely clears his record and restores his military rank.

Brevities.

Bird S. Coler says that the next Democratic platform must pledge the party to "unalterable opposition to taxation without representation." St. Louis and Denver would be glad to see the triumph of any party which would enforce that principle in their municipal affairs.

The trial of Ed. Butler on his second bribery indictment will begin Feb. 1 at Fulton, Mo., before Judge Hough, of St. Louis. The charge in this case is that Mr. Butler furnished the \$47,500 with which nineteen members of the St. Louis House of Delegates were bribed in the municipal lighting scandal.

The national Prohibition nominating convention will be held in Kansas City, Mo., June 29, 1904. The committee received invitations from eight cities. The coming of a Prohibition

convention does not give such a boom to the local liquor business as some of the other conventions, but the cities seem to consider it desirable nevertheless.

The President's special investigators, Charles J. Bonaparte and Holmes Conrad, have presented their report on the postal scandals. They confirm the Tulloch charges and assert that during the years 1898 to 1900 there were in the Washington postoffice and the office of the first assistant postmaster general (Perry Heath) abuses involving conduct "which was certainly often illegal and may sometimes have been criminal." Prosecution in these cases is barred by statute of limitation.

The papers say that J. Ogden Armour made \$210,000 in one day last month in the stock market by a corner on wheat. "Made" it? Not a dollar of value was created. His manipulations did not increase the supply of wheat by a single bushel nor add a cent's worth to the real value of any bushel of wheat. Let us say that he got \$210,000 out of the wheat market, and let us speak of "making money" only when we wish to describe activities which add to the world's wealth and do not merely transfer money from the loser to the winner in a purely speculative transaction.

The St. Louis Republic (Dem.) making sport of the alleged possibility of Missouri being "carried" by the Republicans, compares that achievement with Atlas' task in carrying the sky, and thinks that Missouri is too heavy a load for the Republican giants of this day to carry. We are not much interested in the matter as between the two parties. The real load to be lifted is not the majority of honest Democratic votes, but the incubus of graft, bribery and oppression which the rulers of this state have laid upon the state. Perhaps Folk will be the Atlas who can lift this load. At present he seems to be the only one of the giants who realizes, or is willing to admit that this is the great burden.

Side-Lights on Current Topics.

Let Professor Langley make his air-ship of cotton if he really wants it to go up.—*Boston Transcript*.

Wos y Gil is beginning to look a little bit blue around the latter part of his name.—*St. Louis Globe-Democrat*.

Mr. Bryan did not visit Waterloo. He knows enough about the Waterloo business from personal experience.—*Washington Post*.

—In Russia a newly formed lake has swallowed a railway. A pool is all that is required to do the trick out here.—*The Toronto Star*.

The country is threatened with more benevolences, judging from the advance in the price of petroleum.—*The Baltimore American*.

If the incubator succeeds with that 6-ounce Colorado baby, it might be tried on the Parker presidential boom.—*New York Mail and Express*.

W. B. Yeats, the Irish poet, says there is no more real acting. Mr. Yeats should see some of the members of Congress making their speeches in favor of economy and retrenchment.—*The Washington Post*.

A Backward Glance.

The year now closing has been a notable one. Great events transpire so rapidly in this swiftly-moving age that each year is historic. The past year has witnessed events of greater importance than those which gave prominence to the year 1666—the *Annus Mirabilis*—made memorable by Dryden. The peaceful settlement of the Alaskan Boundary question, the adjudication of the Venezuelan problem by the Hague tribunal, the revolution and independence of Panama and the progress of this government toward the realization of the Isthmian Canal, are likely to have a far-reaching influence upon the future history of the world.

The year has been marked by unusual agitation in behalf of civic righteousness. The vast amount of corruption in public life that has been unearthed in municipal, state and national public service, is proof, not of more official dishonesty than in previous years, so much as it is the evidence of a higher moral standard that is being set for official conduct. The people are unwilling longer to submit to the dishonesty and self-serving which have characterized much of our political life. This is a hopeful sign, though many politicians are slow to interpret its significance.

In the religious world there has been substantial progress in several directions. In the first place, there has been an almost complete recovery of poise and calmness after the panicky feeling which prevailed for a time over the agitation of certain biblical questions. On the one hand the critics themselves are taking a saner view of the situation and are probably modifying any expectations they may have cherished of a speedy revolution to be wrought by their theories and alleged discoveries. On the other hand, the great body of more conservative thinkers who yet think, realize that the danger of such historical criticism has been exaggerated in some minds, and that on the whole, in spite of any extreme views which may have been advanced, good rather than harm will come from these investigations.

As a result of this calmer and more judicial frame of mind, the church is preparing to grapple with the real problems which confront it, namely, the overthrow of the public evils which are entrenched in our civilization and the evangelization of our own and pagan lands. Confronting these great tasks there is a growing consciousness of self-imposed weakness resulting from our divided condition. This is the first step towards union. There has been a manifest growth in union sentiment during the past year. The wide interest in church federation, or the co-operation of evangelical churches along lines of common work, is an indication of this feeling. It is the awakening conscience of the church, demanding some manifestation of

Christ-like catholicity and fraternity. It is God's Spirit moving upon the hearts of His people and drawing them closer together. Blessed are they who are not offended thereby.

Among our own churches there has been a gratifying growth in numbers and, what is more important, in the sense of moral obligation to co-operate for the spread of the gospel at home and abroad, as is manifest in the increased liberality of the churches toward all our missionary and benevolent enterprises. There has been a pronounced evangelistic spirit, which, at Detroit, took on the form of a distinct bureau or board to stimulate and systemize our evangelistic efforts. Along with this there is an increasing sense of responsibility in caring and training young converts in Christian living and Christian service.

It is pleasing to record the fact that our educational institutions have made encouraging progress during the year now closing in the way of increased endowments and better equipment. We shall do what we can to stimulate greater generosity in behalf of our schools, because their success is fundamental to the continued and permanent success of our work.

While there remains, of course, much to be done yet to bring our individual and church life into harmony with the ideals we hold before the world, there has been, on the whole, steady and substantial growth in that direction. Is it not clear, in this glance backward, that God's hand has led us? If so, we may confidently rely upon His guidance in the year to come.



A Forward Look.

No human eye is keen enough to penetrate the veil that hides the future. "We walk by faith, not by sight." But walking by faith, there are some things we can predict with reasonable certainty. Relying on the fixity of natural laws, we may safely assume the recurrence of day and night, the revolutions of the seasons, and the general continuity of all natural processes. Relying, too, on the permanency and perpetuity of moral law, and guided by what we know of human nature, it is safe to predict a continuation of the same general conditions in human society as heretofore, with a gradual upward tendency. The world moves slowly, but it does move out of darkness into light.

Under the operation of these great natural and moral laws, which run throughout God's universe, men will continue to be born and to die; there will be between birth and death all the tragedy of human struggle; victory and defeat; joy and sorrow; hope and despair; sin and its sad consequences. Human life in the year to come will be very much what it has been in the year past. These are the facts upon which we base all our plans and programs of life. The present is the

child of the past, and the parent of the future. But God is the controlling factor in past, present and future. The other great factor is the human will, and on the correlation of these two factors—the divine and the human—all future progress depends.

And so, the *CHRISTIAN-EVANGELIST*, concluding with this number its Fortieth Volume, turns its face, undaunted, to the future. It will seek to do the coming year what it has tried to do in the two score years of its past history—to meet faithfully, and with whatever ability it can command, the new issues and the old duties as they may arise. One of the lessons we have learned in our somewhat lengthy editorial experience, is not to make too many promises for the future, nor to arrange too definite a program to be followed. The world moves too rapidly, and events follow each other in too quick succession, to foresee the subjects that will need to be treated, even a year in advance. We can only give, in general outline, a few of the things we hope to accomplish, and as for the rest, the reader must judge by the past.

It is our purpose to give considerable prominence to the subject of Christian union during the coming year. There are several reasons which seem to make this course advisable. There is danger that even among ourselves this great consummation, which was the supreme object of our fathers, may be subordinated by some to personal opinions or to doctrinal soundness. And then, the religious world is advancing in that direction. We shall seek to cultivate the spirit of unity among ourselves and with all who love our Lord Jesus Christ in sincerity. As we grow older, the things that separate us seem less important, and the things which unite us seem more vital. Without sacrificing, or even compromising a principle or truth that enters into our historic plea, our purpose is to give new and repeated emphasis to its breadth and catholicity, and point out that we cannot be true to it unless we meet with heartiness and sincerity, every movement of our brethren in other churches, who are feeling their way to a closer union and co-operation.

By all the signs of our times, by all of the leadings of God's providence, and by all the promptings of the Holy Spirit, we are called upon, in view of our advanced position, to exemplify a higher type of individual and church life, marked by deeper consecration, by larger liberality, by greater unity of feeling, thought and purpose, and by clearer insight into the problems of our day, and the great tasks of the church. To carry forward, during the coming year, the work of education along all these lines and others, is a task that we have laid out for the paper, hoping to call to our aid in this great work, the best thought of the best minds among us. We see a

great future for the movement we represent if we respond to the divine call, and gird ourselves for the work that He would have us do.

All the old familiar departments will be kept up, with the constant effort to make them more serviceable to the churches and to our readers. We have in mind, too, a plan to make the paper specially helpful to preachers, to whom we look as leaders in every great forward movement, and whose co-operation we earnestly desire in enabling the CHRISTIAN-EVANGELIST to fulfill its mission. Other new features will be mentioned as they are introduced from time to time.

It remains only for us to tender our unfeigned thanks to our faithful readers, who have stood by us through good report and through evil report, and have given us their unfailing confidence and support in these past years. Without their confidence and encouragement we could not have gone forward with the heavy burden of care and responsibility which comes to every editor who seeks to be true to God, and loyal to his conscience and to the highest interests of the cause he is seeking to promote. Above all, we acknowledge our debt of obligation to the Heavenly Father, whose abiding presence has cheered us in every moment of trial, and to whose gracious guidance we gladly and confidently commit ourselves and our paper for the future.



A Plea for Internal Unity.

The time has come, in our judgment, for a new crusade, if such a term may be applied in this connection, in behalf of Christian unity. The subject needs not only additional emphasis, just now, but a *new kind* of emphasis. It needs the emphasis of example and illustration; of practical embodiment. We must *live* unity, and *practice* unity, and manifest the *spirit* of unity, as well as *preach* unity. Our plea for Christian unity lacks the reinforcement which comes from the practical exemplification of what we are pleading for. It is, therefore, for a greater degree of unity among ourselves, that we plead in this article. This is preparatory to the large amount of emphasis we expect to give to the subject of Christian unity in its wider sense during the coming year.

It must be apparent to every careful and thoughtful observer of our current history, as that history is reflected in our religious journals, that our plea for unity is being partially neutralized by the lack of a manifested unity among ourselves. The article we republished last week from the Chicago Interior is only a sample of what a great many papers are saying, and perhaps a great many more people are thinking. These utterances may not be entirely candid, and we fear they are not, but the occasion for such utterances is found in the controversies

and criticisms in our religious press, which, we believe, greatly exaggerates any actual differences among us. Why anyone who loves the cause which we represent, should take apparent delight in presenting its advocates to the world in the worst possible light, is a matter that has always been to us unaccountable. Apparently very much is written and published without any thought of its effect upon the brotherhood itself or upon those outside our ranks.

We are not speaking now of such natural and honest differences of opinion as have always existed and will always exist among any body of Christians who do their own thinking. We have long since learned that this is inevitable, and that in the long run it tends to progress and to a better knowledge of the truth. It is the spirit of controversy and of strife, the tendency to magnify these differences of opinion and to make them occasions of personal criticism and of division, which is to be deplored. We sincerely believe and hold that the people known as the Disciples of Christ have a broad and substantial basis of unity and of fraternal co-operation among themselves, and that these great unities ought to be kept to the front instead of being obscured by the undue prominence given to minor differences. There is substantial agreement among us everywhere, so far as we know, on the great verities of our religion, such as the unity and personality of God, who has revealed Himself to humanity as Father, Son and Holy Spirit; on the inspiration and authority of the Holy Scriptures; on the sinfulness of man and the universal need of spiritual renewal or regeneration; on the gospel as the power of God unto salvation; on the Church as a divine organism, having Christ for its living Head, and the Holy Spirit as its animating power and life; on the mission of the Church to spread the kingdom of God throughout the world, to bring in the reign of righteousness and of "peace on earth and good will among men." These great fundamental truths we hold in common with the evangelical religious world, and they constitute a strong bond of unity and co-operation.

In addition to the above, the Disciples of Christ stand for the restoration of the Christianity and church of the New Testament. They plead for the original confession of faith on which the church was built, for the same simple gospel, with the same conditions of salvation and church membership, for the same ordinances as they were held and practiced in the apostolic church—baptism and the Lord's Supper; and for the unity of Christendom upon this broad, catholic foundation. They repudiate the authority of human creeds and confessions of faith, as obstacles to Christian union, and deprecate the use of party names and the manifestation of party spirit, as contrary to the

spirit of unity and catholicity which the New Testament breathes.

Now here is a broad basis for unity. How has it come about, then, that our religious neighbors have gained the impression that we are divided among ourselves while pleading for the unity of all Christians? Has it not grown out of the fact that some among us, losing sight of these great and fundamental things which we hold in common, have insisted that there are tremendous differences among us and have magnified mole-hills into mountains? Is this not a great weakness and a great fault among us which needs correction? Is there not a tendency on the part of some to perpetuate these controversies rather than to allay them? We could cite instances where substantial agreement has been reached after full and fair discussion, upon important, living questions, but which agreement is utterly ignored by those who, for some reason, desire to keep the brethren apart on the subject. The assumption that those who keep stirring up these controversies are sounder in the faith than others, and more zealous for the cause we plead, is absolutely without foundation, and is contradicted by all of the facts of our history.

In the language, and we trust in the very spirit in which the Apostle Paul wrote to the brethren at Corinth: "We beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." In the same spirit, we also quote the words of the same apostle at the conclusion of his Roman letter: "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling contrary to the doctrines which we learned, and turn away from them. For they that are such, serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent."

We commend these apostolic beseechments to the brethren, and if in anything the spirit or teaching of the CHRISTIAN-EVANGELIST makes for division rather than for unity, we accept fully the rebuke which these Pauline admonitions imply. Our heart's desire and prayer to God is for the closer unity of those who stand pre-eminently, in this age, for unity among the people of God, and it is from the depth of our heart that we urge this appeal upon the brethren.



There never can be a loss in a Christians' life out of which a gain may not come, as a plant from a buried seed. There never can be a sorrow out of which a blessing may not be born. There never can be a discouragement which may not be made to yield some fruit of strength.—J. R. Miller, D. D.

Editor's Easy Chair.

The leading editorials for this last number of the year are written, and in type. The contributions and correspondence and news department are not only full, but running over. It remains only to write the few paragraphs which make up the Easy Chair, to close up the year's work. Aye, to close up the fortieth volume of the CHRISTIAN-EVANGELIST! And what is more suggestive even, to the writer at least, is the completion of thirty-five years of editorial labor and responsibility. What this means, no one can fully tell who has not had a similar experience. It is impossible to write these closing lines for the year without deepest feeling. Much that crowds for utterance here, must be postponed for our Anniversary Number. We count it no small privilege to have been permitted to fill so responsible a position, in behalf of so worthy a cause, and in the fellowship of a brotherhood so loyal-hearted and true, through more than a third of a century. And when the writer stops to think how different this career has been from that which he had planned in his younger manhood, it is plain that "there is a Divinity which shapes our ends," and directs the course of our lives, above all our human plans and purposes. This is certainly true of one who commits his way unto the Lord, and earnestly seeks for divine guidance. This we have sought to do, even from boyhood, and with Paul, we may say, in profoundest humility, "By the grace of God I am what I am."

In looking back over these thirty-five years, we are painfully conscious of the limitations and imperfections which have marked the labors of these toilsome years. Every man, we suppose, who is permitted to reach the maturity of his powers, finds himself regretting that he could not have possessed, at the beginning of his work, those convictions of truth which have come to him in later years. But after all, this, perhaps, would not have been best. It is a law of the moral and spiritual universe that we reach our highest conceptions of truth through experience. We may, indeed, accept theoretically a view of religion at second hand, but such views need to be vitalized by actual experience in order to become a power in our lives. It is better for every man, and it is better for the cause which he is seeking to promote, to speak the truth as he sees the truth, rather than to give expression to sentiments which do not come out of his own thought and life. It is not difficult for us to trace the progress in our own thinking, as we consult the files of our paper and the publications in book or tract form, which have come from our pen through this period of years. We find ourselves as incapable of doubting that

this growth or change in thought has been in the direction of larger truth, as we are of doubting the truth of Christianity itself. To doubt this, would be to contradict the integrity of the laws of thought and the promise of God to lead the inquiring soul into an increasing knowledge of truth and duty.

And herein lies the tragedy of life. Many a man who has seen the truth with distinctness has been "disobedient to the heavenly vision." Many another man has sought to give to others the truth which he has received from God, and in so doing has come into deeper sympathy with the tragedy of Christ's life, who, for speaking the truth, as God gave him to see the truth, was "despised and rejected of men." Let every man who asks God to give him larger views of truth, ask Him also to give him a larger measure of courage to be obedient to it, and a larger measure of patience to bear, with meekness, whatever opposition or persecution or misapprehension this course may bring upon him. Whoever has once tasted the joy that comes from the consciousness of following the voice of truth and duty, instead of being swayed by considerations of policy and personal advantage, has received a recompense, even here, that is worth more to him than the applause of the unthinking multitude. Speaking personally, we have far more reason to be grateful for the kindly reception of the truth as we have presented it, and for the kindly forbearance of those who have not seen with us, than we have for complaint at the misapprehension and opposition which every public man must expect to receive. In no other brotherhood that we know of, could we have enjoyed such freedom in Christ, such absolute liberty to utter the truth as we see it, as has been our heritage through all the vicissitudes and experiences of these thirty-five years.

On Christmas day, being in our home study all day, we took occasion to go through some of the correspondence of past years, and in doing so, we found two bundles of letters that are connected with two episodes in our life, which we shall preserve with care and transmit to our children. The letters in the first of these packages have to do with our offered resignation as editor of the CHRISTIAN-EVANGELIST, a few years ago, because of opposition to our editorial management of the paper from some who were then stockholders in the company. This matter was taken up by the daily press and scattered throughout the country. Letters poured in upon us from all parts of this country and some from beyond the seas, and many of them from those whom we had never met, expressing such friendship and cordial approval as any man might well appreciate as evidence of the confidence

of his brethren. It was through this expression of friendly sentiment that we consented and were permitted to remain at our editorial post. The other package of letters relate to the time of our protracted illness, and are filled with expressions of friendship, sympathy and love which we shall never cease to prize. It was worth while to be misunderstood, and to be brought down near to death's gate, to receive such tokens of confidence and of brotherly love. But not in these two instances alone, but through all these care-filled years, we have received expressions of appreciation and approbation from our readers, which, together with an approving conscience, have been our chief compensation. Next to the approval of God, do we esteem the love and approbation of good men and women. We cannot but feel that these experiences of the past, whether of sorrow or of joy, have fitted us, and were designed of God to fit us, for better service to Him in the future. And so to Him and to His cause, we dedicate anew whatever of time or of strength or of ability there may remain to us until our lifework is done.

Notes and Comments.

"Why not have 'What We Stand For,' put to music and sung in our conventions?" So queries a reader of the CHRISTIAN-EVANGELIST. The answer is that none of our musicians have shown a disposition to tackle it. We will give a suitable prize, however, to the musician who will send us the best tune to it, provided it be accepted. We will have disinterested musicians to pass on such productions as may be sent in, and the one accepted will be printed in the CHRISTIAN-EVANGELIST.

An esteemed contemporary, the Central Christian Advocate, in referring to the improved fraternal relations between the Disciples of Christ and other religious people, says that the Disciples, in the past, "have been hard people to live with—a little contentious and boastful." We wouldn't wonder if there were some truth in that. We dare say, however, that this would be the almost unanimous opinion of the Roman Catholic Church concerning Martin Luther and his compeers, and of the Church of England about John Wesley. Reformers have always been "hard people to live with"—that is, "hard" for the people that needed reforming! It may be, too, that, because they are so bitterly opposed at first, they do incline to become too "contentious" in contending for the faith once for all delivered to the saints. But our Methodist contemporary testifies that all that "has softened down with time, and there are many of the leaders of this communion—preachers, educators and editors—who are the most brotherly of men." We trust this is true.

What and Where is the Church of Christ

By W. J. Russell

MY DEAR READER:—In this brief article I desire to answer the question, "What and Where is the Church of Christ?" It is a subject of great importance. It is not my church nor your church, but the Church of Christ. When Jesus said to Peter, "Upon this rock I will build my church" (Matt. 16:18), there was no church in existence in the world. The idea is original with Christ, and is, therefore, an institution of his own conception and appointment. It belongs to him by right of redemption and espousal (Eph. 5:25-27). He is, according to the prophet Isaiah, the one foundation, "a stone, a tried stone, a precious corner-stone of sure foundation" (Isa. 28:16), and of this foundation, the apostle Paul says, "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11).

The question, When did the church begin to exist? meets us at the very beginning of our inquiry. It is evident from the words of Jesus, "I will build my church," that he is looking forward to the future. He even informs his disciples that before this could be accomplished, he must suffer and die and rise from the dead the third day; and that repentance and remission of sins should be preached in his name to all nations, beginning in Jerusalem. But he commanded them to tarry in Jerusalem until they should be endued with power from on high (Luke 24:46-49). This command was repeated on the day of his ascension. The disciples asked if at this time the kingdom should be restored to Israel. They were still looking forward to the fulfillment of his promise, though they had very crude conceptions of what it was to be. Complying with his directions, they returned to the city, and continued ten days, waiting for the promise of God. On the day of Pentecost, fifty days from the resurrection, the Holy Spirit came upon them, and the apostles at once began the great work to which Jesus had commissioned them (Matt. 28:18), and for which he had so completely endowed them. Peter, as representative of the twelve apostles, proceeds to lay the foundation of the church, and this he does by preaching Jesus in his life, death, resurrection, ascension and coronation as Lord and Christ, proving his assertions by their prophecies, by the eye-witnesses present, and by the supernatural manifestations which they then saw and heard. We thus have the foundation for the church.

But what about the material to build the church with? The word church means an assembly. The church is composed of men and women (1 Cor. 3:9, 16, 17; 1 Pet. 2:4, 5), who have been called out of the world. On the day of Pentecost, Peter preached to men and women—the Pentecostians.

His sermon fell on their minds and hearts with great power. They were pierced to the heart. Peter had just proved that "God had made the same Jesus whom they had crucified, both Lord and Christ." They believed it, and cried out, "Men and brethren, what shall we do?" Peter answered them: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). And you will observe, dear reader, that we hear of no one asking to be put in this spiritual structure without faith, repentance and baptism. "They that gladly received the word were baptized; and the same day there were added unto them about three thousand souls" (Acts 2:41). After Pentecost, we hear the church spoken of as actually existing, showing most conclusively that on this day Christ fulfilled his promise to his disciples, made in the following language: "On this rock I will build my church."

Do you ask if the church has a creed? Yes, and a very simple one, not difficult to understand. The word creed comes from a Latin word which means, I believe. And the creed of the church which Jesus founded had in it but one article of faith, and that was belief in its Founder. Paul says "I know whom I have believed" (2 Tim. 1:12). The object of faith was a person. And if you have read the New Testament carefully, you certainly have been impressed with the prominence of the personal element in the teaching of Jesus (John 14:6; Matt. 11:28-30; John 10:9, 27, 28; 15:1-15). He comes not as a philosopher to reason about divine things, but as a witness to tell what he knows; and in order to be saved, we must believe this witness, follow this leader, obey this commander. Paul says: "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

Not only has the church a creed, but a Book of Discipline. The New Testament is our rule of faith and practice. No necessary command was left unissued, no essential principle omitted. Peter so understood it, when he says in his second Epistle, "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue" (2 Peter 1:2, 3). And Paul teaches the

same, when he says, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness; that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16).

The officary of the church consists of apostles and prophets. Added to these are evangelists, bishops and deacons. Their duties were distinct and clearly defined. The apostles gave the laws, and under the "new covenant" they are to-day our authoritative teachers of the way of salvation. The prophets were those who, under the influence of the Holy Spirit, spake the words and thoughts of God, whether relating to the past, the present, or future. The evangelists devoted their energies to preaching the revealed word, while the bishops or elders and the deacons respectively looked after the spiritual and material welfare of the churches. This order has never been changed or improved.

After the birth of the church on the day of Pentecost in Jerusalem, we read, "And the Lord added to them day by day those that were saved" (Acts 2:47). From there the apostles and disciples went out and established churches throughout the Roman Empire, wrote the New Testament, left it with the church, and thus completed and perfected it. So that we can clearly and surely say that when the last apostle died, the church was organized complete and perfect in all its parts. It had a Head, a confession of faith, a constitution and laws, a membership, an officary and a name. The Head was Jesus; the confession a personal one of a personal Saviour, "Jesus the Christ, the Son of God;" the constitution and laws, the Holy Writings; the membership, believers; the officary, elders and deacons; the name, "the Church," "The Church of God," "The Church of Christ," and the members of it were believers, brethren, saints and Christians. Paul writes of it thus: "Unto the church of God, which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours: Grace to you and peace, from God our Father, and the Lord Jesus Christ" (1 Cor. 1:2, 3).

Dear reader, this is the church for which Jesus Christ gave his life. How it must displease the Master to look upon the present divided state of Christendom. He never gave his approval for a divided church. The church he founded was a unit. And we are exhorted "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). The apostle Paul says: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one bap-

tism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4:3-6).

This divine organization, the Church of Christ, has triumphed over all the darkness, superstition and disloyalty of the past. There has never been a day since Pentecost when the Church of Christ was not. In every age there have been men and women who have been true to the great Head of the Church. "They have left us," says F. D. Power, "their hymns, their prayers, their confessions, the record of their experience, their struggles and sorrows and joys." They were made one by the life they lived in Christ. And Jesus says: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). "In my name," that is, "in submission to my authority," is the broad distinguishing badge that Christ has given to his congregation. This is the only road that leads to the Church of Christ. The presence of Christ in his congregation is a sufficient guarantee that that congregation is his church; and the gathering of the congregation in his name is sufficient guarantee of his presence. And wherever two or three meet together, whether in the desert or the crowded city or the lonely island of the sea, if such a meeting is according to the will of Christ as expressed in the New Testament, there is the Church of Christ, and they that belong to it are members of the body of Christ.

It is a necessary conclusion, dear reader, that only those can become and continue members of the Church of Christ who obey Christ in all of his divine appointments. "He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber" (John 10:1). "If ye love me ye will keep my commandments" (John 14:15), says Jesus. Love to Christ clearly requires a free, voluntary and personal submission to all he commands. What is your love for Christ and his church? Have you believed on him, repented of your sins and been buried with your Lord in baptism? Are you wearing the name that honors Christ? Does his spirit, as expressed in his revealed will, influence your life to "walk worthily of the Lord unto all pleasing" (Col. 1:10). "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city" (Rev. 22:14).



Illustrations of Giving.

For two years two sisters in Edinburgh, one a teacher and the other a milliner, have supported a third sister, who is a missionary in Africa. They are just as much missionaries as she is.

John G. Paton's autobiography had a great sale, and in all a profit of \$70,000 was coming to the author, but he gave it to the missionary society that had sent him to the New Hebrides, asking them to use it for missions in the South Seas.

A young Swede, a stable boy, went to Mexico and became wealthy. His partner asked him what he was going to do with his money. He answered: "I mean to do more for the world than the world ever did for me." He gave more than \$50,000 to endow a college and hospital in the far west.

Two working girls of Providence, R. I., decided to walk one way between their homes and the factory, thus saving ten cents a day, and supporting their own native preacher at \$30 a year. When they told of their plan, their faces shone as if they had just found a gold-mine.—*C. E. World.*



Fellowship in Giving.

By C. H. Wetherbe.

In Phil. 4:15, R. V., are these words: "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving, but ye only." So far as I know, this is the only instance recorded in Paul's writings in which he spoke of fellowship in giving, and I regard the expression as being especially impressive and suggestive. Such fellowship, it is evident, is quite distinct from either general Christian fellowship or church fellowship; at least it was practically so in the instance which I have quoted; but ought it to be so? I think that Paul's answer would be that Christian fellowship and fellowship in giving really belong together. If the Christians who belong to a certain church be strong in all that goes to make up a spiritual character, it would seem to logically follow that each would have fellowship with the other in giving his means to the support of the church at home and the cause abroad. I regard such a thing as being both true Christian fellowship and true church fellowship, and it would be practical fellowship, if carried out. But the unpleasant fact is, there are very many churches, a large number of whose members have no fellowship with anyone in giving; they give nothing to the support of their church, and, of course, they give nothing for missions at home or abroad.

It is apparent that there were several of such churches in Paul's day, and it was a great concern of his to educate them into the fellowship of giving. All of the churches at that time were financially poor, but poverty was really no bar to their being in fellowship with one another in giving, each according to his ability; and it was largely for their own sakes that Paul wanted them to share such a fellowship. He was very poor, yet he was all the while giving most freely, and he was always very glad when others had fellowship with him in that practical grace.

There is many a church in our land to-day that is weak in spiritual power, and will continue to be so, just because a large part of the members will have no fellowship in giving.

International Justice in 1903.

By Edward Everett Hale.

The conference at Vienna, Sept. 7, the Peace Congress at Rouen, Sept. 13, the International Law Association at Antwerp, and the French and English treaty of October, are alone enough to distinguish the year 1903 in the history of arbitration.

The actual work of the Hague Tribunal is even more important. Men believe in what they see and hear. They speak contemptuously of theory, perhaps, but they bow before one accomplished fact.

Mr. Carnegie's great Palace of Peace, for which he has provided so amply at the Hague, will be of value more than can be stated. For it is fair to say that here will be the Mecca to which the world will look as the central shrine of International Justice.

The Venezuelan case was submitted to the Tribunal on the first of October. The judges selected from the whole list were Count Mouravieff, Frederic de Martens (the chief justice of Christendom), Professor Lammasch, of Austria.

The parties in controversy were Germany, Belgium, Spain, France, Great Britain, Italy, Holland, Sweden, Venezuela, and the United States. The United States was represented by William L. Penfield, Wayne MacVeagh and Herbert W. Bowen.

Here is something practical. This is not "swinging on rainbows." The men most eager about money and smoke and dust—the devotees of ashes—begin to read statements with regard to it. One finds in his newspaper the statement that the arbitration will not cost poor Venezuela ten thousand dollars. Compare this with one show of "actual warfare."

This is a very Philistine view indeed. But as all men of sense know, war is destructive to the civilization of the nations of the world, and, first of all, to the world's commerce.

Why, then, do the business men of America look with so little interest on international justice, while the business men of England and the Continent appear publicly with the most generous contributions and the most zealous public appeals? Mr. Balfour or Lord Salisbury would not have given their cordial assent to disarmament unless the bankers of the world had been behind them. Why do not our leaders of affairs show a similar interest?

The late Mr. Dodge and his immediate friend called together the Arbitration Congress of 1896 at Washington, with members from forty-five states. It expressed itself. And there was no Venezuelan war. That is what happens when men of affairs are willing to say in public that they know that International Justice can be maintained by other methods than those of war.



Religion in the Home



[In our issue of Nov. 26 we published under this head a symposium, giving the opinions of some prominent brethren. Those contributions, like the ones which are published below, were sent in answer to three questions:

1. Should the elements of worship and religious instruction in the family be blended, or separated?

2. What methods of family worship and instruction would you recommend?

3. When is the best time for family worship?—EDITOR.]

I feel incompetent to speak on the questions you propose in yours of recent date regarding family worship. My reply will hardly be worthy a place in your columns. I have not settled the problem even tentatively for myself, and shall watch your treatment of it with the interest of a learner.

1. Should think the best worship would be the richer, and beget the more a truer spiritual interest by being blended with instruction.

2. A systematic reading of some portion of Scripture and comments and application by the head of the house, or if incompetence prevents that, a use of some selected work in connection with the reading.

3. Experience and observation are not conclusive with me in regard to this question, but should advocate the moments immediately following the morning meal if at all possible.

Eureka, Ill.

A. W. TAYLOR.

As a boy we had family worship in the home every morning. I remember with sincere satisfaction this religious habit. Its influence on the life of the child is lasting.

1. In reply to question first, I would prefer the religious instruction as a part of the worship. The two are intimately associated. The prayer and the Bible become blended in the thought of the child. In reading the book in later years, the devotional atmosphere will be retained.

2. For families not accustomed to religious exercises, I would suggest as a beginning the reading of a portion of Scripture as the household is seated at the table, followed by thanks for the morning meal. Later, the simple expression of thanksgiving could be followed by a longer prayer. But the habit of daily Bible-reading would be worth much.

3. I think the morning hour best adapted for the family worship. It is good to begin the day—with its responsibilities before us—with prayer for God's blessing to rest upon our endeavors.

It seems to me that, if we do not have as a custom family worship, some helpful reading—reminding us of duty and God and our blessings—could be made most helpful and inspiring.

E. L. POWELL.

Louisville, Ky.

1. I would suggest, that in most families, I think it would be best to combine Bible-study with the devo-

tional service. Taking some book in the New Testament and studying it consecutively by question and suggestion, call the attention of the family to its leading thoughts.

2. After reading the lesson and talks concerning its contents, a short prayer, then close with singing some appropriate song. In this service, it would be quite helpful to have each member that can read take the lead alternately, especially in the reading and the prayer.

3. The best hour for family devotion depends upon the habit of the family. The hour selected should be one when the family can all be present. With some, this would be at the morning meal. With others the usual hour of retiring would be best. When the children are small the evening hour should be placed before the children get sleepy. For the memory of father's and mother's prayers go with us through life and often prove a strength to the child, long after the tongues that uttered them are silent in death. The saddest thought is that too many children, of professedly Christian parents, never have heard father or mother pray; some never heard them even return thanks at the family table.

E. J. LAMPTON.

Bowling Green, Mo.

Permit me to commend most heartily your endeavor to restore family worship and religious instruction in the home. This is a piece of constructive work which ought to serve as an example to other church papers. Answering your queries:

1. I think it would be inexpedient to attempt instruction in connection with the worship, for the reason that the worship should be brief, as it will be of necessity in homes unaccustomed to the exercise. A few minutes of worship, thoroughly spiritual, each day, with an hour of general religious instruction each week, supplemented by such personal study on the part of all as is possible, would be better.

2. No one method can be applicable to all families, or remain potent long in one family. Methods of conducting the worship should be frequently changed. Different members of the circle should assume leadership. Reciting some of the psalms, the Lord's Prayer, or other devotional passages in concert, or by individuals, in addition to the regular reading, is possible to every family. Sentence prayers would remove much of the embarrassment and pave the way for better leadership.

3. As all well regulated families should appear together at the breakfast hour at least, just before or after the meal is an available time. This begins the day aright, and the mind and heart are presenting God the best. Any family in earnest will find a con-

venient time. Personally, I prefer immediately after the meal.

St. Louis.

HOWARD T. CREE.

My preference is that the religious study and worship should be blended—freed from any class, stilted or "go-to-meeting" style, that has been one cause of the neglect of the "family altar;" that the lesson for the day should be short, simple, adapted to the needs of the home, selected in advance by appointment, dressed occasionally by pointed and effective illustration, enhanced by application. It is difficult to set and keep a special time for study of the Word by the whole family, owing to the varied and changing demands of the time—hence best blend the instruction and the worship.

Let the method be varied lest it become monotonous and tame, another reason for the disregard of family worship.

I have found a week with Psalms for readings, a week with Parables of Jesus, another with Paul's words, one week on Bible prayers and their answers, and another, "Sayings of the Great Men of the Bible," to be a spicy and helpful method.

The preparation on the Lord's day preceding the week in which the readings are to be used becomes a helpful Lord's day exercise. Random, "anywhere-you-open-your-Bible" method has little in it.

The prayer by one, or, if all engage, a sentence of thanksgiving and praise, especial blessing for home, individual help, for your church, your city, your state, your nation, all needed reforms, missionary work, only let it be a prayer, not oration, but a sweet face-to-face trysting-time with Jesus.

How important as to the selection of the time! The morning hurry, the absence of many at the noon hour, forbid and hinder the best results at these hours. What time better than the evening meal, while still at the table, "supper being ended," father or the leader says, "Let us hear what Jesus says, or Paul, or David," etc., he reading or the family reading in turn. After any comment or conversation on the lesson from God's Word, still seated at the table, how easy to say, "Let us talk to God just a moment at the close of this day," and with bowed heads they pray. Only now and then when the lesson and the service and the whole occasion has led up to "deep things stirred in the soul," would I ask that all kneel, unless all are committed to Christ.

Simplicity, brevity, definiteness should mark every service. It should never become a mere form, the going through a role. Let it be approached as the happiest of privileges, whose simplicity and brevity frees it from becoming a dreaded, formal, distasteful service.

F. O. FANNON.

Some Needs of the New Year

By F. D. Power

The world expects more from the followers of Christ than from others. Heaven looks for more. Eternity demands more. "What do ye more than others?" "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." That Christians may advance more and more in all beauty of life and nobleness of service they must all the time be aspiring after better things, forgetting the things that are behind, reaching forth unto the things that are before. As the work before us in the year 1904 is the same as the work before us last year, and the year before last, and twenty years ago—only it has grown greater—the calls are for greater consecration and effort, and our very success in the past compels us to higher resolves and severer undertakings. I speak of the needs of the average church.

We need every member of the body present on the Lord's day, unless providentially hindered. What a deep interest and enthusiasm would be imparted to our Sunday morning and evening services with the whole membership crowding the house of worship! How easy would become the task of converting sinners to Christ with such a public testimony on the part of the whole church to the power and blessedness of the religion of Christ! Why, the influence would go out into all the city, and farther and farther, until it touched all the land. One church, one single Gideon's band of believers thus fired with a holy enthusiasm for God and humanity would be irresistible. And is it too much to ask that every pledged Disciple of Christ should be at his post Sunday morning and Sunday evening as well?

Another need is a universal quickening in the matter of Bible study. It would be an interesting revelation to know how many in the average church read the Bible daily, how many weekly, how many in their families. A show of hands on a Sunday morning might not be encouraging. Blessed is the man whose "delight is in the law of the Lord, and in his law doth he meditate day and night." Bible-reading Christians make Bible-walking Christians. We will not excuse ourselves lightly from the assembly of the saints, from the Lord's table, from the prayer-meeting, from the contribution of our means to the support of the Gospel, if we read our Bibles. The Lord has more light and truth yet to break forth out of his holy Word. As thousands upon thousands of stars burst upon your view as you gaze into the January heavens, where only a few appeared at first, so a thousand thousand unknown gems will reward the faithful student of the Book of book. Is it too much to ask of any congregation of Christians that they

suffer not one day of the coming three hundred and sixty-six to pass without fixing eyes and heart upon some page of God's precious word?

Still another need: more prayer. A prayerful people will bring all heaven and earth to their aid. A praying man must become a God-like man. "Prayer and pains through faith in Jesus Christ can do anything," said John Eliot at the close of his Indian grammar, the man who gave the Indians the Bible in their own barbarous tongue. Five hundred praying men and women in any city—what can they not accomplish? "Men ought always to pray and not to faint." "Pray without ceasing." "Praying always with all prayer." "In everything, by prayer and supplication, make known your wants unto God." Who have been the great men of God? Praying men. David, who said: "Evening, morning, and at night, he shall hear my voice;" Daniel, who "kneeled upon his knees three times a day, and prayed, and gave thanks;" Cornelius, a devout man, "who prayed to God always;" Paul, who prayed night and day exceedingly; Luther and Melancthon, who gave themselves daily to prayer; Baxter, who stained his study walls with praying breath, Wesley and Whitfield and Judson, who were giants of the closet. The church began in a prayer-meeting, and prayer has preceded the outpouring of God's blessing in all the great revivals of religion. We must rely upon God. We must, by prayer and supplication, make known our wants unto him. We should seek his throne of grace in our closets and by our firesides. We should fill to overflowing the prayer-meetings of our young people, and the weekly prayer-meetings of the church. Is it too much to ask for a revival of this communion with God in the hearts of all believers, that they remember their pastors, that they remember each other, that prayer be made for all men?

More work among the children is another need. Sunday-schools and mission-schools claim our special care. How large a number of our best educated Christians come in through the school! How the children should crowd the church of God! Parents should see to it that their little ones are in place on the Lord's day, and every member of the church should be in hearty touch with the teachers and all workers for childhood. We want the children that are learning nothing about Christ in their homes, poor children, neglected children, ignorant, ragged, uncivilized children. We should crowd our Sunday-schools with them to teach them the gospel, as we crowd our preaching services with the

people to hear the Word of God. The hope of the church is in the children. We have no future if we have not the children. We should know the children, civilize, Christianize, disciple, graduate, save the children. Should not the whole church be enlisted in this service for childhood?

Further, we need more general participation in the contributions for the support of the work. Many do there whole duty in this respect; others, but little; a goodly number, nothing, as we have people who are "in the Lord," people who "labor in the Lord," and people who "labor much in the Lord." Every disciple should esteem it but a reasonable service to share with his brethren and give cheerfully of his means as God hath prospered him. Why should I pay your church bills any more than your grocer's bills? Nobody would be burdened if all would do something and be regular and systematic about it. Deficiencies come because of neglect on the part of many to do the small service the Lord asks at their hands. As all share in the privileges of the church, all should take part in bearing its obligations, and because your offering is necessarily small, it is no less your solemn duty to render it to your Lord. Is it safe to follow the example of the man with the one talent? Is it right to rob God even of a single penny?

Again, more earnest effort for the salvation of souls is a need of the hour. So many Christians never push their religion upon others. Doors of opportunity open every day on every side, but we do not enter. A poor man watched a thousand years before the gate of Paradise, then while he snatched one little nap it opened and shut, but here is a gate always swung wide. "Let him that heareth say, Come." You are not only to come at the call of God yourself, but turn to every man in hearing and say, "Come." We get this figure from the caravan crossing the desert. Water is out and the whole caravan perishing. Now they send one man on ahead; in five minutes another, then another, and another. They keep just within hallooing distance of each other. When the head man finds the oasis he cries back: "Water, come!" The next man catches up the words and passes them on and down the line until they are shouted in the ear of the caravan, and they all with quickened speed make their way to the oasis. God shouted it from the throne. Angels caught it and brought it to earth. Apostles pass it to the church; and the church to the world; and every last convert is to take it up and pass it along the line, "Come!" Come, ye thirsty, drink of the water of life! Come, ye famishing, and eat of the bread of life! Come, ye weary, and rest! Come!



NEW YEAR'S MESSAGES



Christ in the Home.

Turning from 1903 crowned with victory, to 1904 pregnant with possibilities, our prayerful purpose is to make for Christ a larger place in the life of to-day. Our motto is: Make Christ a welcome guest in every home. This means more Bible study, religious conversation and prayer. It means the removal of many things now cherished or permitted that are distasteful to him. Christ in the home makes it a perennial fountain of instruction, inspiration, love and joy, nourishing those within and overflowing to the enrichment of those without.

We have never seen a better day, but we thank God and press forward to still higher things. E. M. SMITH.

Centralia, Mo.

New Year's Greeting.

The old year is dead and "icy winds have made for him a bed of white repose." We plant another milestone on which is inscribed, "So much nearer the goal to which we press with eager feet till we reach the end and receive the crown." Thoughtful minds grow richer with the passing years. These give an experience that angels might covet. Along our pathway shines a light that grows brighter and brighter till the perfect day. The opening year will be the best that the world has ever seen. It will bring to receptive hearts larger hope, stronger faith, wider sympathy and richer joy.

"There is no hopeless sorrow;
Wrong ever builds a tottering throne,
And Christ shall reign to-morrow."

N. M. RAGLAND.

Fayetteville, Ark.

Life in Death.

What a wonderful world we live in, a world constantly dying, yet ceaselessly awaking to fuller and completer life! The true man is a miniature of the true world. He has losses, defeats, death; but his losses become the means of achieving success; his defeats he transforms into victories, and for him death is the gateway to life.

The old year is done. The germs of life are already springing anew in the heart of nature. The coldness and death of winter are but a matrix for the flowers and the wheat and the corn. And so we pray:

Oh God, we, too, are dead, but we long for life. Thou dost quicken all things. Send forth thy Spirit into our hearts, that we may become new creatures in Christ Jesus, the Redeemer. Amen. CARLOS C. ROWLISON.

Kenton, O.

The Luxury of Life.

When more than eighty years of age, the celebrated artist, Corot, remarked to a friend, "My first waking sensation in the morning is the glad

thought, 'To-day I am going to paint.' What happiness!"

To the devout child of God, there comes at the beginning of the new year, a feeling akin to that of Corot, but surely more intense and more profoundly significant: "This year I am going forth hand in hand with my Father; I shall have his love and guidance; I am to be a co-laborer with him; by his grace I shall contribute something to the triumph of the kingdom. Heaven will be nearer to some hearts, and God more precious to his children. What a luxury! Praise God for this unspeakable privilege.

W. T. HILTON.

Sioux City, Ia.

The Old and the New.

A few more days and the year 1903 will be buried in the grave of the past. Life has been compared to a decaying stairway. Each day a step, and the moment the foot touches it, it begins to decay beneath the tread.

Anything dropped can never be recovered, as it is impossible to go back to the step that is gone. A thorn or a rose goes down with the step on which it is dropped. So with a kind or an unkind word. We may apologize for them, but they can never be taken back.

The future skies are as bright as the promises of God. One glance ahead will show us that the coming year is full of promise. All future life will be richer and better because of what will happen next year. May our motto for the coming year be, Appreciation, sunshine, reverence.

St. Louis.

F. N. CALVIN.

A Foreword to the New Year.

About to turn to the pages of a new year, let us look for a foreword to its possible contents.

What in the past year's life is most worth while? How shall we sum up the results of its endeavor? One should desire to close a year as he would his life. At the end of his career St. Paul's sustained note of conscious victory rings in this, "I have kept the faith." Have we kept it this year? Have we now a faith worth keeping another year—all years?

If the past year's experiences, prayers and study have brought such light, interpretation and appreciation that "the faith" is dearer and truer, then the exhortation to Timothy, "Keep that which is committed to thee," will be a sufficient foreword for the dawning year. So shall we enter upon its experiences as Wordsworth says we enter life:

"Not in entire forgetfulness
And not in utter nakedness,
But trailing clouds of glory
Do we come ———."

Decatur, Ill.

F. W. BURNHAM.

The Old and the New.

We utter a tender farewell to the old year. It has had its joys, its sorrows, and its sins. Let us trust that its experiences have been working together through the months for our good. It is ours now to turn our faces steadfastly to the front and bravely forget, except when to remember is to be made stronger for the duties of the new year. What toils and trials and tribulations await us, are kindly hid from our view. For some of us this may be the last year. It may supply the grace that will perfect character, it may herald the task that will complete the record of duty, or lay upon us the cross that will bear us surely down. But we step upon the threshold with a mighty faith in God. If He go before us, all is well. Forgetting, remembering, resolving, believing, hoping, loving, let us press on toward the goal, making this a year of earnest endeavor and of simple trust in God.

Paris, Mo.

W. N. BRINEY.

(Continued on page 886.)

THREE REASONS

Each With 2 Legs and 10 Fingers.

A Boston woman who is a fond mother writes an amusing article about her experience feeding her boys.

Among other things she says: "Three chubby, rosy-cheeked boys, Bob, Jack and Dick, aged 6, 4, and 2 years respectively are three of our reasons for using and recommending the food, Grape-Nuts, for these youngsters have been fed on Grape-Nuts since infancy, and often between meals when other children would have been given candy.

"I gave a package of Grape-Nuts to a neighbor whose 3 year old child was a weakened little thing ill half the time. The little tot ate the Grape-Nuts and cream greedily and the mother continued the good work and it was not long before a truly wonderful change manifested itself in the child's face and body. The results were remarkable, even for Grape-Nuts.

"Both wife and I use Grape-Nuts every day and keep strong and well and have three of the finest, healthiest boys you can find in a day's march." Name given by Postum Co., Battle Creek, Mich.

Many mothers instead of destroying the children's stomachs with candy and cake give the youngsters a handful of Grape-Nuts when they are begging for something in the way of sweets. The result is soon shown in greatly increased health, strength and mental activity.

There's a reason.

Look in each package for a copy of the famous little book, "The Road to Wellville."

The Priesthood of Melchisedec.

By James O. Carson.

There is little said in the Scriptures respecting the man Melchisedec, or of the order of priesthood that bears his name, but the little that has been said, is, we think, interesting and suggestive. It seems strange that although this order of priesthood had been always in existence, no mention had been made of it until this particular time when Abraham, the "friend of God," was returning from the slaughter of the kings and laden with spoils obtained in the exercise of the principle that might is right, that so universally obtained at that time, among the tribal rulers of the country, and also that this order outranks all others.

The first thing we note in this extraordinary and pregnant narrative is, that the man who occupied the position of priest in this "order" of priesthood was engaged in the secular affairs of life. He was a king who ruled over a district of country which was divided among numerous tribes, each of which was ruled over by a king and was, in fact, when taken as a whole, a miniature world. We note further that the position of this man in the world, being purely secular, it will be seen that such position is not inconsistent with the office of priest in this order. Then again we note that the principles of the government of King Melchisedec were "righteousness and peace." This was in direct antagonism to the principle that "might is right," that universally obtained among the people and tribal rulers in that miniature world. And again, that this man is the first in history to teach and exemplify the principle of "right against might" in the government of men; and that he did this under direct appointment of God, and at a time when the reverse principle held universal sway.

Let us now, as best we can, consider this extraordinary order of priesthood. We are told in the record concerning it, that it existed always, and will so continue, being "without beginning of days or end of years;" that it takes precedence in rank above all others; that it is the priesthood of "the most high God," and that no one can occupy the position of priest in this order except by direct appointment of God. These are extraordinary facts, and, we think, significant and instructive. In the family order of priesthood, a man became a priest by virtue of his being the head of a family; in the Levitical order, by virtue of being of the tribe of Levi, and in the Melchisedec order, by direct appointment of God. In the order of Levi, the duty of the priest was "to minister for men in things pertaining to God, in offering sacrifices, etc.," a purely religious or sacred function; in the Melchisedec order, to minister for God in things pertaining to men, and the special duties or work to be done are not designated, as is the case in the Levitical order. Neither is the class of men named

from among whom a priest might be taken, but the selection of each individual priest is made by God himself.

Taking, then, the selection of Melchisedec as indicative of the nature and purpose of this order of priesthood, we are justified, we think, in concluding that the priesthood known as "the order of Melchisedec," is a special order, independent of all others, and designed to inaugurate or execute some certain special purpose of God; that to this end he selects from among men one especially qualified for the work to be done, regardless of class, and perhaps of conditions. Thus, in the time of Melchisedec, the time had come when the principle of the rule of life, governmental and social, that might is right, and that universally prevailed at that time, should be changed, and that to this end, God selected this man and king to inaugurate this work; that he established a government among these tribal rulers, based on the principles of "righteousness and peace," and placed this man over it to inaugurate the reform. As the ages moved on, and the "things" which, in the beginning had been created, were being developed, other men were chosen to officiate in this order of priesthood for special work, and so the great work of constructing the universe out of the "things that had been made," was carried forward until "the fullness of time" had come when the great work of God must be completed, and Jesus of Nazareth was "chosen of God" a priest in the order of Melchisedec to inaugurate and finish the work which was given him to do, i. e., to devise and execute a plan for the redemption of man from the dominion of sin, and save him from its consequences. This work he accomplished. "I have finished the work which thou gavest me to do;" and for this, he was made "high priest forever," in the order of the priesthood of "God most high," and crowned with glory and honor, at his own right hand, from whence he is carrying forward the great work.



A Prayer.

By Thomas Curtis Clark.

I care not for the power to see
My way complete;
I would not know what storms shall
o'er
My frail life beat;
I would but see what dangers cross
My present way;
I would but know what trials tempt
Each passing day!
I would not ask for strength to bear
The woes of years,
To strive against the conflicts sore,
The aches and tears;
I ask but strength still to endure,
With Thee my stay,
The conflicts, trying heart and soul,
Each passing day!

CAN "GO" NOW

Was Formerly Robbed of her Energy
by Coffee.

The wife of a Virginia clergyman tells her coffee story thus: "One year ago I was a wreck, only able to be up a part of the time and dragging myself around the house.

"My skin looked like a dead hickory leaf, no appetite, weight 112 pounds, no energy, and I suffered most of the time with most dreadful headaches or nervous chills or spasms, and could not bear the least excitement.

"At one time my left hand was drawn to my shoulder, and for nine days could not be moved away, and I had often laid for six or eight weeks under the care of our best physicians. I had been like this for six years, and it seemed a cure could not be effected, and I could get only temporary relief. My case was pronounced nervousness, but that was as far as we could get.

"All this time I had been a slave to coffee, thought I could not live without drinking three to five cups a day, although my husband used to beg me to give it up and give Postum a trial. But I always put him off with, 'O, I don't think I'll like it, it will do me no good.'

"He was so persistent I finally decided to try Postum, although I thought the very idea of a good coffee made from cereals was absurd.

"At first I did not like it so very well, but soon found it was not boiled long enough to make it good; after a few days the terrible headaches disappeared and I felt so full of energy I was astonished. I grew to love Postum and have used it continually since then, and words can never express the good it has done me.

"I never know what it is to have a headache, have not had a nervous attack for eleven months, now weigh 142 1-2, my complexion is clear and my friends say I never looked so well. I do not suffer a day's sickness and can do all my housework. Just think, that for six years I spent more than half my time in bed, never able to keep up more than a few days at a time, and all that suffering came from coffee.

"My restored health seems to me almost miraculous, but I know there is nothing miraculous about it, just common sense from giving up coffee and giving Postum a fair trial, and I don't hesitate to tell my friends all about it.

"I have a baby girl two years old who for the past year has used Postum in her bottle instead of milk. She is a large, healthy child, and if we give her milk she will hand it back and cry for Postum. My husband also has been greatly benefited by Postum, and nowadays we never have coffee in our house, but you will always find plenty of Postum in the pantry." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

News From Many Fields

Florida.

J. P. Rowilson, of Macon, Ga., has taken up the Tampa work, commencing the first Sunday in December. As Brother and Sister Rowilson passed through Jacksonville they were given a reception by the First Church. Tampa is a needy and important place, and Brother Rowilson has a hard work before him. Both the Church Extension and A. C. M. S., are helping in that work.

F. J. Longdon, Jr., and wife recently returned to DeLand. They went to Pittsburg some months ago on account of Sister Longdon's health, and for some time both were very ill in a hospital there. We welcome them back to Florida, and it is expected that Brother Longdon will again take up the state work in the eastern section.

T. A. Cox, of Princeton, Ind., is expected the first of the year to look after the western and central section.

J. C. McReynolds, of Asheville, N. C., commenced with the Daytona church the middle of September, and the work there shows progress.

Eustis has secured a minister, but we have not learned his name.

With these new and capable men in Florida, we feel that we are prepared to press forward as we never have before, and we hope that they may remain permanently and that we may be able to add many more. There is a great future for our people in Florida, but the work now is very difficult.

C. W. ZARING, Cor. Sec.

Jacksonville, Fla.

Indian Territory.

Many of our churches in the territory are taking on new life, in fact in all of our churches where we have regular preaching there is unusual activity.

The church at Vinita is in a good meeting with home forces. Brother Randolph Cook is the pastor. This congregation has done great work the last 15 months.

The churches at Purcell, with Bro. C. E. Chambers as pastor, at Pryor Creek, Bro. F. H. Groom as pastor, Wagoner, Bro. J. B. Askew pastor, South McAlester, I. N. Teel pastor, Sapulpa, H. A. Moore pastor, Holdenville, Bro. J. L. Crain pastor, Hartshorn and Haleyville with W. O. Breeden pastor, Chickasha with Brother Boon, late of Texas, pastor, Ardmore, J. C. Read pastor, Checotah and Atoka, Bro. J. C. Howel pastor. Brother Crain divides his time between the church at Holdenville and Ada. All these churches are having frequent additions and increased life.

Bro. W. T. McConnell, of Holdenville, our banker preacher, is about giving up his business and going back into the ministry. He is one of our best men, and loves the cause of the Master better than he does the wealth of the world.

Lately we have added to the ministry in the Indian Territory, Bro. E. S. Allhands. He has taken the work at Tishomingo and Roff, both good towns, and should do a good work.

An organization has just been made at Poteau of 28. This congregation was very fortunate in that it had a house all ready to go into, built and furnished. It was the gift, mostly of Mr. and Mrs. Ed. McKenna. Brother McKenna is of another fellowship, but a good man, and gladly joined his wife in this splendid gift to the church. Sister McKenna had long been a member of the congregation at Ft. Smith, Ark.

In the east part of the Indian Territory, we have a great many congregations, but few of them have any sympathy with our organized work in the church. But we are glad to say that as individuals and as churches they are being won to the thought of a better way and life. Some day we hope to see it entirely worked out. Last year we were able to see the number of pastors in the Indian Territory raised from three to twenty-one. We can not hope to see the proportionate growth this

year we did the last, but we are expecting a great growth. Many places are asking for organizations and preachers, but without any prospect of maintaining them we feel that it is not wise to open so many new fields. But as fast as we can we will enter these new places. Now is the time. One dollar now will do more than five in three years from now. Now is the time to take this country for Christ.

G. T. BLACK.

I have resigned my work here and after the first of the new year will be open to engagements as an evangelist or pastor. Since I came here a year ago, we have built up a very strong church, and I have learned to love many here whose names are written in the Lamb's book of life. We have had 64 additions by baptism and fourteen by letter and statement. Seated the church with new pews and raised the church debt to \$300, and collected the minister's salary and have had fellowship with all our missionary enterprises. We had never had a pastor for all his time before I came here. We have had two additions at the morning services for the following three Sundays past, and one by baptism last night at prayer-meeting.

The Indian Territory has no corresponding secretary now and the board is seeking the services of one to fill that vacancy. G. T. Black, former corresponding secretary, offered his resignation at the last meeting of the Territorial Board, and it was accepted after some deliberations. Brother Black has done some good work here and many will regret that he will be lost to our work, if he decides to leave the Indian Territory. Our board will meet at Muskogee, Thursday, Dec. 30, to engage a corresponding secretary. I. H. Teel, of South McAlester, should be written in regard to the matter. The work pays a salary of \$1,200 a year.

The meeting of the Ministerial Association, of the Indian Territory, was a flattering success. We were glad to have Brother Munro, corresponding secretary of Oklahoma, with us. J. B. Boen, of Oklahoma City, Okla., was with us also.

J. B. ASKEW.

Wagoner, I. T.

Illinois.

Harristown, just west of Decatur, in Mason county, is one of the best churches of the state. It is comparatively a country community of honest, intelligent, industrious people. Perhaps no place has so generally patronized Eureka College nor been more blest by it. It was the writer's first pastorate for five years after leaving college. Some others who have served the church are G. M. Goode, J. H. Gilliland and J. P. McKnight. The first generation of church members are all gone, but their successors are worthy sons of noble sires. The daughters raised in this favored spot are such women as Mrs. R. A. Gilcrest, wife of the able teacher and minister. Mrs. J. P. Darst, wife of the treasurer of the Illinois State Missionary Board for many years, and Mrs. I. N. McCash, Des Moines, Ia., and others. The church has, as a rule, saved its children to the cause of Christ and made them strong, useful, Christian people. Bro. W. H. Harding is just beginning, very acceptably, what we hope may prove a long and profitable pastorate.

Niantic, seven miles further west, is another splendid church. It has recently remodeled its house of worship, making it modern, convenient and beautiful. This church also is a helper with us in the gospel of Christian education. Prof. R. A. Gilcrest, their able and acceptable minister, is in sympathy with all the great enterprises of the church.

Illipolis, still nearer Springfield, has a strong membership of excellent people. Bro. A. M. Hote is their enterprising pastor, with whom there seems to be perfect concord and happy co-operation. All departments of the church seem to be prospering. Our great Sunday-school evangelist, K. P. Taylor, re-

cently held an institute for the church, during which there were some fifteen additions. If your Sunday-school interests are a little weak, call Brother Taylor to help you.

Taylorville is another strong church, much stronger than it knows. It has been without a minister for some time, but is happy in anticipation of the coming of Bro. A. Moore, of Missouri, the first of the year.

This is the home of Sister Cordelia Hoover, who has just completed a beautiful parsonage for the church and some repairs on the church, all at the cost of near \$5,000. Such a noble service is doubtless greatly appreciated by the church and will be honored of God. This is not the only good thing that she is doing and proposes to do to advance the interests of the kingdom of God. May the Lord bless her offerings and make them fruitful to many souls and return rich blessings to her and her household.

Blue Mound has another noble band of Christians. Our strong, active, genial H. J. Hostettler ministers for them. They have in mind and are making their plans to build a much needed house of worship next summer. This will require large liberality, but only about one house is built by each generation, so by concentrating their life-time offering to this end, they will be able to leave a delightful church home for their children and a worthy monument to themselves.

By the way, in closing, is not larger liberality to the various claims of the religion of Christ the great need of our churches? It is so easy to say, "No." We build fine houses, buy more land, etc., but how little do we plan to promote the kingdom of God. A college that has stood for righteousness and Christian education for 50 years, which has trained an army of royal men and women for the Lord's service, and which desires to enlarge its great work, should meet a happy and liberal response from everyone whom the Lord has blest with means. Many do, for which we are grateful. May the Lord bless them and multiply their number.

Eureka, Ill.

J. G. WAGGONER.

Kentucky.

A Merry Christmas and Happy New Year to all readers of the CHRISTIAN-EVANGELIST. Joseph Severance has declined the call to Middlesboro, and will remain with the church at Newton.

M. D. Clubb, for several years past, financial secretary of the College of the Bible, with headquarters at Midway, left with his family Dec. 18, for Watsonville, Calif., where he recently accepted a call to the church at that place. We regret exceedingly to see him leave "old Kaintuck." May God richly bless him in his new field.

Fourteen students from the College of the Bible will spend the Christmas holidays in evangelistic work in eastern Kentucky, where they did such excellent work during last summer.

We are glad to hear that the First Church at Covington, where Geo. A. Miller has done such valiant service for the past ten years, has refused to consider his resignation. We cannot afford to lose such men from our state. Brother Miller expects to leave soon for a trip of several months in the Holy Land.

Kentucky loses one of her best preachers in the removal of J. J. Haley from Cynthiana to Richmond, Va., where he begins work with the Seventh Street Church, the first of next year. We congratulate our Virginia brethren upon being able to secure his services.

While we regret to see Brother Haley leave Kentucky, we rejoice to know that his place at Cynthiana has been filled by such a man as W. E. Ellis, of Nashville. We are glad to welcome Brother Ellis back to Kentucky.

We have had 24 additions here at Midway at our regular services within the past month, 22 by confession and baptism, and two by letter.

Foreign mission rallies will be held in the

following Kentucky churches next month, viz.: Mayfield, Jan. 20; Louisville, First Church, Jan. 21; and Lexington, Jan. 22.

W. M. Baker has resigned at Glasgow to accept a call to Meridian, Miss. We regret to lose him from our forces in Kentucky. He has done a splendid work at Glasgow.

Milo Atkinson, of Petersburg, has declined a flattering call to another state and will remain at Petersburg the coming year. He will give half time to the church at Bullittsville. He recently closed a good meeting with home forces at Petersburg with five additions and also a twelve days' meeting at Bellview, Boone Co., with 13 additions.

Harvey B. Smith has resigned at Sulphur and New Castle to accept a call to Princeton, where he is already at work.

A. T. Felix will divide his time equally next year at Bardstown and Springfield.

Ernest W. Elliott, of Eminence, has returned from Athens, Ala., where he recently held a splendid meeting.

L. B. Haskins has accepted a call to Erlanger, where he will begin his work Jan. 1.

Midway, Ky. GEO. W. KEMPER.



Indiana Notes.

About three years ago the Central Church, Terre Haute, under the leadership of L. E. Sellers, pastor, planted a Sunday-school mission in the northeastern part of the city, on Maple Avenue. In a few months the nucleus of a church was formed. Last spring John M. Cross came and preached in a hall, resulting in 68 additions to the number already belonging. Work on a new building was begun at once, and last Lord's day, the 13th, the writer had the pleasure of participating in the dedication. The day was extremely cold, but the services were marked by the greatest interest. During the day \$1,100 was raised, which provides for all obligations, together with furnishing the house. To L. E. Sellers and the Central Church are due the initial steps in establishing the Third Christian Church of Terre Haute; and to John M. Cross and the faithful band on Maple Avenue is due the credit of holding the meetings, the second of which has just closed, and building the house. Last Lord's day was a great day for the Disciples of Terre Haute.

Many of our churches are still working on the November offering. Many are promising an early completion and remittance of the offering. Brethren, it is needed. Calls for six months of evangelistic work have come in by the mail to-day. One of them is from Petersburg, a county-seat, with two railroads, and rapidly gaining, in which we have no church. Don't let any church in the state fail to send something.

The Sunday-schools will, many of them, observe Rally Day in connection with Christmas. That will be good. But don't mix the state money from the churches and the home money from the Sunday-schools. The first is sent to W. E. M. Hackleman, Indianapolis, and the latter to Bro. Benj. L. Smith, Y. M. C. A. Building, Cincinnati. But be sure and send it. That is the main thing. Every cent, and a great deal more, is needed.

T. J. LEGG.



Texas.

From the statement made by W. A. Baldwin, corresponding secretary of the state of Nebraska, in CHRISTIAN-EVANGELIST of Dec. 3, we learn that the states of Kansas, Missouri, Iowa and Nebraska have a population aggregating 8,000,000, and that in these states the Disciples number, in round numbers, 300,000, having 2,700 churches with 1,500 preachers, and that these four states, through their state secretaries and respective mission boards, did state mission work last year aggregating as follows:

Missionaries employed, 88; additions through these missionaries, 4,320; baptisms through these missionaries, 2,523; churches organized, 28; money raised for state missions, \$22,600.

Now for the encouragement of Texas Disciples, let us compare the work done through the Texas Mission Board for the same time:

All Stuffed Up

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since." EUGENE FORBES, Lebanon, Kan.

Hood's Sarsaparilla

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

Texas has a population of 3,000,000, and the Disciples number, in round numbers, 90,000, having 700 churches with 450 preachers. Missionaries employed, 36; additions through these missionaries, 4,059; baptisms through these missionaries, 1,898; churches organized through these missionaries, 35; money raised for state missions, \$20,902.10.

Again, let it be taken into consideration that out of the 90,000 members in the state of Texas, not over half of them are in substantial sympathy with co-operative mission work, and that fully half of the 700 churches are very bitterly opposed to co-operative work under the auspices of a state mission board, and we could then partially figure the results if all were in perfect harmony as regards the methods of mission work.

But the above comparison not only shows the enthusiasm and the liberality of the Disciples aiding in state mission work, but it clearly shows Texas to be the ripest mission field in America, and that no section of country can produce better results and pay larger dividends in proportion to the amount invested. This comparison is not made to show that Texas has better evangelists, and more efficient, than those of the four states named (for I presume such is not the case), but to show the fertility of the soil being cultivated by Texas evangelists under our state mission board.

If we had, in proportion to the population of the four states named, as many churches and as many preachers—all in substantial sympathy with our state work, as doubtless they are with their state work—Texas would stand in the lead within less than fifteen years; and considering the greatness of the territory with its great resources and great immigration, and the liberality and enthusiasm of the Disciples, together with the efficiency of our mission board and the executive ability of our corresponding secretary, we are hopeful of overcoming all opposition and pushing to the front in the near future. B. B. SANDERS.

Austin.



Washington State News.

The Central Church of Spokane dedicated their magnificent new church on December 6. Twelve thousand dollars in cash and pledges was raised at that time. The membership have given liberally and worked loyally with their pastor, B. E. Utz, and as a result they are now enjoying the finest church house of any of our churches in the northwest.

The Dean Avenue Church, Spokane, is prospering under the able ministry of J. W. Allen, brother of Dr. J. M. Allen, who has been prominently connected with the churches of Spokane for many years. Dr. Allen still lives in Spokane and does evangelistic and missionary work.

Dr. J. Wilbur Chapman, of the Evangelistic Board of the Presbyterian Church, is making

a tour of the coast in the interest of that work. He is stirring the Presbyterian churches by clear presentation of the first part of the great commission. He is a very pleasing speaker and uses the art of illustration most effectively. While he appears the scholar that he is, yet his manner is modest and his language simple and hence direct. He urges that the church must be evangelistic, or fail to fill the requirement of our Lord, and that the word of God must be the basis of all preaching. If Dr. Chapman is as clear and forceful in presenting the latter part of the commission in preaching to sinners as he is in presenting the first part of it to the church, he must prove a power in winning souls.

J. M. Morris, state evangelist has been conducting a successful series of meetings at Chehalis.

The University Place Church, Seattle, is being supplied by J. T. Eshelman, of Tacoma, until they secure a pastor.

The First Church, Tacoma, has made good progress during the year, having cleared all its indebtedness, more than doubled its offerings to missions over last year, and had nearly a hundred additions. The church voted unanimously to retain the services of the present pastor at a substantial increase in salary. Such expressions of confidence and appreciation are encouraging to the busy and hard-working pastor, and yet there are churches that never think of increasing the salary of their minister, even though the work is growing rapidly. As one of our leading business men expressed it, "This but enables our pastor to do more good."

I cannot close without expressing my pleasure in the Christmas number of the CHRISTIAN-EVANGELIST. Every number is good, but that is very good. May you have a happy and prosperous year.

Tacoma.

MORTON L. ROSE.



New England.

Dr. J. H. Hardin, New England evangelist, held a three weeks' meeting recently in Springfield. There were seven additions, four men and three women, all of high standing and influence in the city. The spiritual life of the brethren was quickened and the church greatly edified. Large audiences were the rule, and one evening the attendance was so large, many had to be turned away.

Brother Hardin suited our Springfield people. His sermons were full of Christian thought. He preached the gospel in all its simplicity, and made a most favorable impression. One of the interesting and helpful features of the meetings was his series of lectures on the pioneers, which he delivered on Lord's day afternoon. These lectures brought prominently before the people the position of the Disciples of Christ, and added much to the effectiveness of the meetings.

After Jan. 1, our evangelist will go to Portland, Maine, the metropolis of the Pine Tree State, and with the aid of a few earnest Disciples of that city, endeavor to plant a new church. We also hope, in the coming year, to enter New Hampshire, where there is not one church of our people, and organize a church in one of its large cities.

The desire for Christian union has permeated all the denominations in New England, and with the proper aid from the American Christian Missionary Society, there would not be much difficulty in doubling our forces in the next few years. What New England needs is not merely the good wishes of our great brotherhood, but cash to enable us to enter the many fields which are ripe for the harvest.

The Boston church is still pastorless, but a call has been extended to one of our able eastern preachers, and it is hoped that he will accept.

There is not another Bible-school in New England that has grown as rapidly as the one in Brockton, Mass. The brethren are now busily engaged in completing an upper room of their church building to accommodate the increased numbers.

G. A. REINL, Cor. Sec. of N. E.

The Sunday-School.

Jan. 10, 1904.

THE PREACHING OF JOHN THE BAPTIST.
Matthew 3:1-12.

Memory verses 4 to 6.

GOLDEN TEXT.—Repent ye: for the kingdom of heaven is at hand.—Matthew 3:2.

The Records.

John the Baptist had a double office. He was, *first*, a preacher of repentance, and *second*, a witness to the coming Messiah. All four of the Gospels record his mission. The Synoptic Gospels emphasize chiefly his work as a preacher of righteousness. John's Gospel emphasizes his work as a witness to Jesus. Luke gives the fullest narrative of John the Baptist's career; Matthew covers the same ground as Luke, but less fully; Mark's narrative is very brief; John tells chiefly of the events after the baptism of Jesus.

Parentage and Birth of John.

John the Baptist was of priestly parentage on both sides, a fact which is the more remarkable, because he himself became not a priest, but a prophet. The annunciation of his birth (Luke 1:5-25) was attended by remarkable events which foretold a remarkable career. His birth (Luke 1:57-64) was accompanied by other marvels. The song of his father, Zachariah, (Luke 1:68-79) in which, being filled with the Holy Spirit, he declared the meaning of the child's birth and of his future mission, is one of the most beautiful passages in the whole Bible. John grew up through boyhood strong in body and spirit. He was an ascetic. Following the rule of the Nazarites, as directed by the angel, (Luke 1:15), he abstained from strong drink and lived in the wilderness apart from men.

The Beginning of John's Ministry.

The date of John's appearance as a preacher and a prophet is given elaborately by reference to contemporary events (Luke 3:1, 2); the time indicated was A. D. 25, 26. Matthew's narrative, omitting all the previous events, begins (Matthew 3:1) with John's appearance in the hills of Judea preaching repentance. The words with which this chapter begins, "And in those days—" cannot be taken in close connection with what precedes. In speaking of John's message, Luke says that, "the word of God came unto John," and the fourth Gospel says that "there came a man sent from God, whose name was John." The mission of the forerunner, whether it is considered primarily as a call to repentance or a testimony to the coming Messiah, was a work to which he was divinely called, and his message was one which God had given him. Though John had been raised in the desert, with comparatively little contact with society, yet he knew the essential facts about men. He knew the sinfulness of his age, and the tendency to substitute a perfunctory ceremonialism for righteousness and purity of heart. He was not the first of the wilderness prophets. In the old days God had called men from the deserts to rebuke the sins of the cities. It was so in the case of Amos. The work of the prophet differed from that of the priest in that the validity of his message was ever held to depend upon its own inherent force, upon its power of compelling attention, and upon the accompanying evidence of divine approval, while the priest claimed validity for his actions, because he stood in a certain line of priestly succession and was clothed with a certain official dignity.

The Message of Repentance.

It was an old prophetic message, this cry, "Repent ye," but the motive to which John appealed was a new one. The old prophets had said in substance, Repent ye, for the time of punishment is at hand. John said, "Repent ye, for the kingdom of heaven is at hand." While John did not fail to show that the coming of the kingdom would bring calamity to

the wicked, his first thought, evidently, was of the necessity of preparing for the new kingdom of righteousness which was to be immediately set up. His interest was rather in the work of those who should repent, than of the doom of those who should not.

For a prophet to preach righteousness was not essentially a new thing, but the voice of the prophets had been dumb these many centuries, and under the unbroken sway of the priesthood, Judaism had degenerated into a formal and lifeless thing. Certain sacrifices were to be performed and certain feasts observed. If these obligations were punctiliously carried out, then the nation would have such a claim upon Jehovah that He could not desert it. Moreover, it was conceived that the honor of Jehovah was so closely identified with Israel, just as His presence was identified with the Temple, that He could not, for His own sake, allow them to suffer seriously or permanently. It was always the task of the prophets to show the people that however intimate might be Jehovah's relation to the nation, it was still conditioned upon their continued obedience to his commands, and that the most important of these commands related to right living.

And when the prophets began to deliver this message of repentance, it was customary for the people to reply in their hearts, if not aloud, "Are we not Abraham's children, and therefore heirs to an unconditional promise of God's blessing? God cannot afford to destroy us, for He would then be left without a people." It was in reply to such a thought, that John said, "Think not to say within yourselves, we have Abraham for our father, for I say unto you that God is able of these stones to raise up children unto Abraham."

John preached baptism as a symbol of repentance. Apparently it was a familiar rite, for it does not appear that much explanation of it was needed. For a Jew, the son of Abraham, to receive the baptism of repentance, meant that he was no longer resting upon his supposed privileges as a Jew, but, recognizing his own personal sins, was trying to prepare himself for the new kingdom of righteousness by becoming righteous.

The Coming One Foretold.

Closely connected with John's call to repentance, and as the very motive of it, was his announcement of the new kingdom and the new King (Matthew 3:11, 12; Luke 3:4, 6, 15-17). That there was some popular expectation of the Messiah, is evidenced from the fact that John was called upon to explicitly disavow any claim to that office. He was only a forerunner, as all of the prophets had in some sense been, but in a much more definite and explicit way than they had been. In earlier days, Messianic prophecy had chiefly taken the direction of the announcement of the principles which were to govern the new kingdom. The predictions concerning the Messiah, who was to set up that kingdom, had been neither very numerous nor very definite. There had been no reason why they should be. But now that the time was at hand, the prophet can openly and explicitly announce the Messiah, of whom he is the forerunner.

A Kingdom of Righteousness.

The earlier prophecies had buoyed up the hopes of the nation in hours of darkness, and now, at the time when John appeared, the expectation of the Messiah was keen and general (Luke 3:15). But the hope was rather for a political deliverer. John's preaching of righteousness as a preparation for the new kingdom, was an indication that it was a spiritual and not a political regime which was to be established. Over and over again Jesus had to insist upon this point, but at the very outset John laid down the true principle, that the test of righteousness was to be applied: "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." The admonitions which follow this statement (Luke 3:11-14) show that, whether considered as an independent prophet or as the forerunner of the Messiah, John was pre-eminently a preacher of practical righteousness.

Midweek Prayer-Meeting

By Frank G. Tyrrell.
Jan. 6, 1904.

STRAIGHT PATHS FOR THE NEW YEAR.
—Heb. 12:13-16.

This twelfth chapter of Hebrews begins with a stirring admonition; read the first verse. We are surrounded by a great cloud of witnesses; let us lay aside every weight, and the sin that so easily besets, and let us run with patience the race set before us. This section continues the exhortation, changing the form. "Make straight paths for your feet," and it would be hard to find a motto more suitable for the New Year.

"Make level the path of thy feet," says the writer of Proverbs (4:26). "Let thine eyes look right on;" do not be gazing to right and left. Do not look for temptations and obstructions. Be *Straightforward!* What a simple figure in that word, and yet it is as sharp and clear as the finest etching. *Straightforward* is a good keyword for the year. Let there be no wavering, no swerving, no zig-zagging. Perhaps it ought to be said that one's course is likely to deviate more or less from the straight line, try he never so hard. Hence the high purpose of rectitude should be all the firmer.

1. *Have a definite aim in regard to conduct.* Do not drift. Do not be the sport of circumstance. Decide how you should bear yourself toward others, and then maintain that attitude. Be explicit. Be clear. No one who can read God's word has any excuse for indefiniteness and uncertainty. Said a great painter,—"Know what to do, and then do it!"—a rule of action and a law of success as applicable to the sublime art of living as to the secondary art of making pictures. The Bible may not furnish specific rules for guidance in all the details of life, but it will throw the pure light of revelation upon every problem. Take advantage of the emotions that stir within you at this season to conceive a definite plan, and look hopefully forward to its consummation. It takes time to give perspective, and a year is short enough. Better if your purpose runs forward three or five or ten years.

2. *Keep the goal steadfastly in view.* The first experience of the New Year will doubtless be one of failure; and the second, failure; and the third, failure. And all that simply proves how much you need the discipline of walking in straight paths. Bring yourself back into the path. Grow more determined with each rebuff. "Let courage rise with danger." The old sailors steered by the light of the stars, and they availed themselves eagerly of the first rift in the clouds to ascertain their latitude. You will be assailed from all sides. You will be tempted even to question the wisdom of your firm purpose. But do not be temptable or interruptible. Do not tempt the tempter with opportunity.

"Let thine eyelids look straight before thee." Never mind what others are doing, what progress they are making, what wonders they are working. Forward! with all the energy you can summon, your eyes fixed on the prize of your high calling. The vision will inspire you, and draw you on as if by some weird magic.

3. *Some details of the way.* Paul tells us, in Galatians 2:11-14, how Peter and others good and great, failed on one occasion to make straight paths. They ate with the Gentiles, until some came who disapproved of such liberality, and then they "drew back" and separated themselves. This was not walking uprightly, "according to the truth of the gospel;" it was dissimulation, against which disciples are warned. If a given course is right, it does not become wrong by a change of associates; if wrong, no change of surroundings or latitude can make it right.

We must "follow after peace with all men;" and holiness. That is, we must be right in our social relations, and right in our own hearts. And while exercising a judicious

self-care, we must not forget a measure of care for others, "lest there be any man that falleth short of the grace of God."

PRAYER.

Enable us to consecrate the year in its freshness to thee, O God. May each new day mark a fresh beginning. Guide our feet into ways of righteousness and peace; may we follow in the radiant footsteps of our great Shepherd, till we reach the shelter of the upper fold. Amen.

Christian Endeavor.

Jan. 10, 1904.

THE TEST OF REPENTANCE.

—Luke 3:8-14.

The test of repentance is reformation. To express sorrow for sin, and keep on sinning, means either insincerity or weakness. In either case it is not acceptable repentance.

A great deal of what passes for repentance is not really sorrow for sin, but only sorrow for some of the unpleasant effects of sin. Sin always brings its own punishment, sooner or later. Sometimes it comes very promptly and in a form easily recognized. Such punishment is a warning against sin, but one may heed the warning and still not be really penitent. It is one thing to be sorry for the sin itself. It is another thing to be merely sorry that you were caught.

Because so much so-called repentance is sorrow for being caught in sin, people go on trying to sin without getting caught. Sometimes they succeed—for a while; sometimes not at all. But even if one were shrewd enough to avoid all the present evil consequences of sin, the great evil would still remain—estrangement from God. It is that which makes sin terrible. That is the great reason why one should repent of it and put it away.

God created man in His own image and after His own likeness. Sin is the marring of that image, the distortion of that likeness. Man's greatest glory is his likeness to God. His greatest shame and greatest possible calamity is the loss of the divine image. How great, then, should be our horror of sin. Whatever may be its immediate effects upon our outward circumstances—and even these are often disastrous—the awfulness of sin can never be adequately conceived until we realize how it shuts us away from God and defaces His image in our hearts; and we can never adequately repent of our sins until we realize that to be separated from God and to be unlike Him are the greatest calamities that can befall us.

So, then, true repentance requires hatred of sin itself, and not simply of its present unpleasant effects; and the test of it is the putting away of secret and "safe" sins as well as those which seem likely to bring immediate punishment.

But it is hard to cast out sin and stop with that. Nature abhors a vacuum. The most effective way to cast out sin is to crowd it out with other interests and activities. So this also becomes a test of repentance. When one has repented of his sins, let him, without delay, begin to fill his life full of good deeds. These will keep out the sins that have been driven out, and will afford to the world a more convincing evidence of repentance than mere negative virtue could.

DAILY READINGS.

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|-----------------------------------|----------------|
| M. Definition of Repentance. | 2 Cor. 7:9,10. |
| T. Exhortation to Repentance. | Luke 3:8-14. |
| W. Necessity of Repentance. | Luke 13:1-5. |
| T. Profits of Repentance. | Luke 19:1-10. |
| F. An Illustration of Repentance. | Luke 22:61,62. |
| S. Joy Over Repentance. | Luke 15:1-10. |
| S. An Incentive to Repentance. | Rom. 2:1-4. |

Many Beverages

are so vastly improved by the added richness imparted by the use of Borden's Eagle Brand Condensed Milk. The Eagle Brand is prepared from the milk of herds of well fed, housed, groomed cows of native breeds. Every can is tested and is therefore reliable.

Nature's Greatest Cure For Men and Women

Swamp-Root is the Most Perfect Healer and Natural Aid to the Kidneys, Liver and Bladder Ever Discovered.

Swamp-Root Saved My Life.**A Farmer's Strong Testimonial**

I received promptly the sample bottle of your great kidney remedy, Swamp-Root.

I had an awful pain in my back, over the kid-



MR. T. S. APKER.

neys, and had to urinate from four to seven times a night often with smarting and burning. Brick dust would settle in the urine. I lost twenty pounds in two weeks, and thought I would soon die. I took the first dose of your Swamp-Root in the evening at bed time, and was very much surprised; I had to urinate but once that night, and the second night I did not get up until morning. I have used three bottles of Swamp-Root, and to-day am as well as ever.

I am a farmer, and am working every day, and weigh 190 pounds, the same that I weighed before I was taken sick.

Gratefully yours,

Sec. F. A. & I. U. 504.

April 9th, 1903.

T. S. APKER,
Marsh Hill, Pa.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort of physicians in our behalf, and remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring, and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidence of danger, such as too frequent desire to urinate, scanty supply, scalding irritation, pain or dull ache in the back—they tell us in silence that our kidneys need doctoring. If neglected now, the disease advances until

the face looks pale or sallow, puffy or dark circles under the eyes, feet swell, and sometimes the heart acts badly.

There is comfort in knowing that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. In taking this wonderful new discovery, Swamp-Root, you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

Swamp-Root a Blessing to Women.

My kidneys and bladder gave me great trouble for over two months and I suffered untold misery.



MRS. E. AUSTIN.

I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, sent me on my request, I experienced relief and I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. Swamp-Root has proved a blessing to me.

Gratefully yours,

MRS. E. AUSTIN,
19 Nassau St., Brooklyn, N. Y.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy Will do for YOU, Every Reader of the Christian-Evangelist May Have a Sample Bottle FREE by Mail.

SPECIAL NOTICE.—If you are sick or "feel badly" write at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book telling all about it, and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the CHRISTIAN-EVANGELIST.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Our Budget

—Exit 1903. But not without regret that more has not been accomplished.

—Welcome 1904. May it prove to be the best year thus far in the history of the world.

—In closing this volume of the *CHRISTIAN-EVANGELIST*, which is its fortieth anniversary, we extend greetings to our fellow editors everywhere and bid them God-speed. We know their burdens, trials and temptations, and they have our sympathy and our prayers.

—We would also send New Year's greetings to our readers—a growing company, we are glad to say—wishing them both a happy and prosperous year, especially as relates to their spiritual welfare. May it be a year in which we shall struggle mightily to conquer the evil within us, and a year of triumph through the divine strength which we may claim in every such struggle.

—Time is said to be an iconoclast, destroying many things; but he is also a builder and reconstructor, and that which he builds is more enduring than that which he destroys. "The things that are seen are temporal, but the things that are unseen are eternal." Time, at least, gives the opportunity for all the constructive work of life.

"At the whirling loom of time unawed,
I weave the living mantle of God."

—If one asks what is to become of the great structures of earth, and the works of art which employ the thought and skill and labor of men, the poet answers:

"The cloud-capped tower, the gorgeous palace,

The solemn temples, the great globe itself,
Yea, all which it inherits, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a rack behind."

—W. Bayard Craig writes under date of Dec. 21: "We are settled in our home and are getting a good start in the work at the Central. Good audiences, good interest and harmony."

—Word has been received from E. N. Pardee and wife of their safe arrival on the Island of Porto Rico. Brother Pardee reports a vast amount of work to be done.

—We call the attention of our Missouri readers to the appeal of the committee on our Students' Aid Fund, in this state, which we published last week. Let those of us who subscribed a specific sum each year for five years, send in the first installment to J. P. Pinkerton, 311 Century Building, Kansas City, Mo. And let those who have not pledged, but who wish a hand in this good work, send in their pledges to the same address.

—We publish another installment, in this issue, of our symposium on "Religion in the Home." We are not through with the subject yet. It is of too vital importance to drop until there is a wider agitation resulting in some practical measures looking to definite results. It should be clear to anyone who thinks upon this question that our future, as a religious movement, is to be vitally affected by the solution we give to this problem of religious worship and instruction in the homes of our people. Let preachers make this the subject of a sermon or two. Will not all our papers join us in stirring up thought and action upon this subject?

—A minister recently addressed a company of Christian men, pressing home on them the supreme need of sacrifice. With emphatic gestures of a hand, on one finger of which a splendid diamond flashed, he enforced his eloquent appeal for self-denial. It was impressive.—*The Congregationalist and Christian World*.

This was not the same preacher, then, of whom we have heard, who, having made a strong statement on the folly of spending money for mere display, while the heathen were perishing for lack of the gospel, was about to enforce it with a gesture of the right hand, on one finger of which flashed a diamond, when he suddenly dropped it and substituted the left hand! This was more suggestive than impressive.

—What we do in cultivating faith, hope and love, in building up character in ourselves and others, in promoting the reign of righteousness and of truth among men, in alleviating human pain and sorrow, in cementing the bonds of human brotherhood; in a word, in causing the will of God to be done here on earth as it is in heaven,—all that abides; it shares in God's nature and partakes of His eternity.

—An appeal has gone out to our Christian Endeavorers in behalf of our Porto Rican mission work under the American Christian Missionary Society. A number of societies have responded with a pledge, and some have sent cash. Many societies have not answered the appeal. Will not the corresponding secretaries of all such societies bring the matter to the attention of their members and secure definite action at an early date?

—Word has been received at the home office that a number of our Sunday-schools will observe Boys' and Girls' Rally Day in connection with their Christmas entertainments. We are glad to note this fact.

—There has been a good gain in Rally Day receipts, but there are still many schools on the books at the home office with no offering to their credit. Is your school in this list? Send all offerings from Boys' and Girls' Rally Day to Benjamin L. Smith, Y. M. C. A. Bldg., Cincinnati, O.

—Send all offerings for Porto Rico to the corresponding secretary of the American Christian Missionary Society, Benjamin L. Smith, Y. M. C. A. Bldg., Cincinnati, O.

—"I enjoyed your answer to the Interior's 'Divisions where Unity is Preached.' A little farther back you strike, it seems to me, the keynote for our future success. We are a restoration movement, or any other thing you may please to call us that is good, and the restoration of worship in the home will go a long way towards a restoration of respect for parents, and these will largely solve the problem of a lukewarm church.—S. B. Ross."

—Last week the Foreign Society received \$500 on the Annuity Plan from W. S. Dickinson to go toward the Bible College in India. He has been a member of the executive committee of this society since its organization, and has been a liberal contributor to its work for the past twenty-eight years.

—A direct gift of \$500 was received by the Foreign Society last week from a generous friend. Many like him should follow this good example.

—We call attention to the announcement (published elsewhere in this issue) of a new edition of John G. M. Luttenberger's little book, "A Christian or a Church Member—Which?" It should be read and pondered by those who think (or act as if they thought) that the whole duty of man is to get into the church.

—We learn from a card just received from Brother George W. Buckner, pastor Christian Church, Macomb, Ill., that our beloved brother, J. C. Reynolds, has been very low, even at the point of death, as it was thought, but that he is now so much improved that he is able to be out. We are sure that his many friends will rejoice with us in his recovery and in the prayer that his valuable life may yet be spared to us many years.

—We have before us the Christian Lesson Commentary on the International Bible Studies for 1904. The author, the Rev. W. W. Dowling, is a master workman, and his elucidations of the lessons are clear, graphic, suggestive and complete. With a few simple words he brings the full thought of the writer to the surface, and most impressively sets forth the practical bearings of the text. For years, through the courtesy of the author, we have been able to avail ourselves of this valuable help, and on some lines we have found it superior to all other similar publications. The work consists of over 400 pages, is handsomely bound, printed in clear type, copiously illustrated, has most excellent maps and diagrams, and is in all ways a most helpful publication. Our teachers will be delighted with it. Order from the Christian Publishing Company, St. Louis, Mo. Price, \$1.—*Herald of Gospel Liberty*, Dayton, O.

—The church at Seymour, Ia., will begin a revival campaign Jan. 3 with home forces. S. B. Ross is the pastor.

—I. H. Fuller, of Lenox, Ia., will hold a short meeting during the winter with H. F. Ritz, at Denver, Ill.

—George Darsie, of Frankfort, Ky., is preaching a series of Sunday night sermons on "Some Noted Kentucky Pioneers"—meaning the pioneers of our reformatory movement.

—A. M. Harvuot, founder of the School of Pastoral Helpers, writes us that negotiations are pending regarding the transfer of the school to Drake University or Hiram College.

—The Calhoun Street Church, Baltimore, Md., of which Peter Ainslie is pastor, gave a reception on Dec. 30 to the forty-five new members who have united with the church during the past year.

—Bro. E. A. Gilliland has just closed a meeting for Bro. J. A. Barnett at Oreana, Ill., with twelve additions, eleven by confession and baptism. Brother Barnett is just graduating at Eureka, and goes to Pekin, Ill., the first of the year as pastor.

—We have received from Mr. George Mor-ton, General Passenger and Ticket Agent of the M. K. & T. Ry. Co., a beautifully illustrated pamphlet entitled, "The Story of San Antonio," which speaks well for the artistic taste and enterprise of this railroad company, and which will, no doubt, be highly prized by the citizens of San Antonio as well as by a large number of pilgrims who resort thither in the winter season.

—The West Side Christian Church at Springfield, Ill., has just closed a two weeks' series of decision meetings, preaching being done by the pastor, J. E. Lynn, and singing led by V. E. Ridenour, of Topeka, Kan. There were 40 accessions during the meeting and an excellent interest. The church is planning to celebrate its second anniversary during the first week in January. The membership is now 388. They have what a recent visitor of wide experience says is one of the best organized Sunday-schools in the brotherhood.

—The Christian Church, of Shreve, Ohio, gave Brother L. W. Spayd, a royal welcome on December 13, on his return from South Africa. Brother Spayd spoke to a large audience that was very responsive to his address. It is said that there were many tear-stained faces while he related his experiences in Africa. The church presented him with a purse of \$63. He is now open for engagement to hold meetings. Brother E. C. Harris, who reports the above says, "We are getting the people ready for a great meeting in January. Brother George Darsie, Jr., of Massillon, will do the preaching. May we have the earnest prayers of our brotherhood for its success."

—J. H. Allen, pastor of the Christian Church of Bunceton, Mo., and president of the Ministerial Alliance of that place, reports that at a recent session of the Missouri Synod, that body took a decided stand against dancing and card playing. The Alliance of Bunceton wishes us to make mention of that fact to show what our Presbyterian brethren are thinking and doing on that question in the hope that it may have a restraining influence over other Christians inclined to indulge in such forms of amusement.

—Our readers will be glad to know that arrangements have been made with Brother B. B. Tyler, of Denver, by which he is to be our regular correspondent from the west, furnishing us letters representing that wide region not less often than each alternate week. With two such veteran letter-writers as B. B. Tyler and F. D. Power, one representing the west and the other the east, our readers, during the year to come, are likely to be kept in touch with the chief things of interest in these two sections of the country. To these must be added our scholarly and racy correspondent from London, W. W. Durban. No paper in the brotherhood can boast of three as celebrated correspondents as these, and they are seconded by a large number of others, who, if they write less stately, write scarcely less interestingly from their various fields.

—O. E. Hamilton and H. L. Wilkinson will be in a meeting at Corydon, Iowa, in January.

—Corresponding secretary, T. A. Abbott, recently visited Dexter (Mo.) Christian College, and preached at the same time for the Dexter Church of which President Buxton is pastor. Brother Buxton is doing an excellent work in a needy field, and deserves the assistance of the brotherhood of the state.

—E. L. Powell, pastor of the Fourth and Walnut Street Church, Louisville, Ky., not only goes to the theater regularly, but is inducing a large number of the people of that city to do the same, and that on Sunday evening—when he preaches to immense audiences in one of the theaters of the city.

—We hope all who are interested in the work of Christian Endeavor read the report of the committee on Christian Endeavor in our last issue and the ringing appeal of our state superintendent of Christian Endeavor. Keep up the increase campaign, and increase the number of new societies, and let us go to Carrollton in force.

—Great good news comes to us from Joplin concerning plans which Brother Turner and his co-laborers have introduced for the development of the large number of young converts recently brought into the church. The auditorium is overflowed even at the mid-week prayer-meeting. Brother Turner will report particulars later. Brother Harlow has already been engaged for another meeting next fall.

—We have received from the Widows' and Orphans' Home, of Louisville, Ky., a neat pamphlet containing an address entitled, "The Princess and the Waif," by Geo. Darsie, of Frankfort. The address is a strong appeal for helpless orphans, and is well calculated to stimulate interest in the benevolent feature of our work, which has, in late years, made such progress. The pamphlet contains a beautiful cut of our Widows' and Orphans' Home in Louisville, which is doing a good work in behalf of the helpless widows and orphans of that state.

—Our venerable, but still very active brother, C. P. Evans, of Arapahoe, Neb., referring to some recent articles in the CHRISTIAN-EVANGELIST touching aged ministers, sends us the following facts: "I was baptized Sept. 29, 1841. Consequently I have been a member of the church 59 years. I commenced exercising my gifts in public 55 years ago this winter, but was not ordained for several years after, but was ordained 48 years ago this winter. I have preached in nine different states, but most of my work has been in Iowa, Missouri and Nebraska."

—Dr. W. T. Moore, of Columbia, Mo., has one on the CHRISTIAN-EVANGELIST. He received a letter recently, which he forwarded to this office, addressed to "W. T. Moore, M. D., LL. D., Preacher, Editor and Educator, Bible College of the University of Missouri," and asking him if he could assist the inquirer as to the identity and location of a paper called the CHRISTIAN-EVANGELIST, a copy of which she had once seen, and for which she desired to subscribe! She thought perhaps Dr. Moore might be the editor of the paper. This shows that fame travels in a circuitous way but seldom fails to reach its destination.

—Howard T. Cree, pastor of the Central Christian Church, this city, and his wife, spent the Christmas holidays in visiting their parents and friends in Kentucky. Before leaving, the Central Christian Church increased his salary \$500 per annum, and in this way wished him a "Merry Christmas." In his absence, last Lord's day, the Central and Mt. Cabanne churches had union services morning and evening, meeting in the morning at Mt. Cabanne, and in the evening at the Central. Bro. F. G. Tyrrell spoke at both these services to large and interested congregations. It is hoped that the new building will be sufficiently advanced for the united church to occupy it early next summer.

—In Sioux City, Ia., a city of 50,000 population, and a strategic center for the northwest, we have a small congregation numbering 115 members. They have purchased one of the best sites in the city for \$6,000, on which they

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the whole truth
and nothing but
the truth"
in time telling means
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owe \$4,000, which the Church Extension Board will loan them, when a sufficient amount has been raised to erect the building. We have received a circular giving a cut of the new proposed church building, which will cost \$8,000, and they must rely on the brethren elsewhere to furnish \$5,000 of this amount. It gives assurance of the ultimate success of this enterprise to know that so wise and capable a man as W. T. Hilton is pastor of the church and the leader in this great undertaking. It gives us pleasure to commend this work to the brethren generally as a missionary movement of great importance to a wide section of unoccupied territory. Help it.

—We are holding in our hands the Christian Lesson Commentary for 1904. It is a beautiful book, bound in buff cloth and marked with black letters, and is copiously illustrated throughout. It contains the lessons for the whole of 1904, and we notice that the first six months are given to the study of the life of Christ, in the four Gospels, while the last six months are occupied by the study of the history of Israel, taking up that history with the division of the kingdom, and ending with the captivity of the ten tribes. Brother Dowling has given his time and thought so long to this work, that he has become an expert, and knows what the average teacher needs to help him convey the thought of the lesson to the pupil. He has also culled the best things from the best Bible scholars and teachers, so that his work is eclectic in character, but fused into unity by his own personality. It is a great thing to have the lessons for the year together in one volume, that you may have a general survey of the whole field of study for the year and always know where you are. We hope our Bible-school workers and teachers will not fail to provide themselves with a copy of this valuable Lesson Commentary which not only holds its place at the head of such works, but increases its usefulness and its circulation year by year. Price \$1. Christian Publishing Co., St. Louis.

—The editor had the pleasure of witnessing a Christmas program by the children of the Christian Orphans' Home on Aubert Avenue in this city on last Sunday afternoon. Over 100 of the children gathered in their little chapel, or school-room, marching in two by two in a long procession, with the youngest in front, and with the visitors, quite filled the room in which the exercises were held. There were songs, dialogues, recitations, and among them an original Christmas poem by one of the girls. It was delightful to hear the children sing, and to look into their happy faces. They had been requested to make a special study of the second chapter of Luke, and Brother John Burns, who is a sort of chaplain for the institution, had requested us to be present and question them on this chapter. We found them remarkably familiar with the whole story and prompt to answer all questions relating to the great event of Christ's

birth. Remarks were also made by Sister Gibson and Brother George L. Snively, the general secretary. It was a delightful occasion. It does one's heart good to make a visit to the Home and see and hear the children. Miss Williamson, the matron, calls it "the flower-garden of the church," and she seems pre-eminently fitted to cultivate these human flowers, and she delights in the work. It is gratifying to know how rapidly this great work of benevolence is growing in the hearts of the brotherhood.

—In a letter from R. H. Fife, pastor of the Hyde Park Christian Church, Kansas City, he writes that the church is moving on splendidly since the dedication. He says, "Our pledges are coming in beautifully, and we hope to close our Church Extension loan on Monday. We are having some valuable additions to our church, and it seems that our future is very bright." He speaks of the evidences of kindness and appreciation that he and his family have received from the church, and adds, "I am sure that we will not have to die in order to enjoy heaven; such a life as this is heaven itself. Praise His holy name!" What a blessed thing it is to live and labor in such a spirit! Writing on Christmas day, he wishes the editor was with him to share in an eighteen pound Christmas turkey—a prize which his daughter Bessie gained over forty other high school scholars in preparing the best original story for the Christmas number of their paper. We congratulate Miss Bessie on her success, and the family on their privilege of sharing the benefits thereof.

—President Hill M. Bell of Drake University, encloses an editorial from the Des Moines Daily Capital, giving an account of a most gracious gift from Mrs. David Skinner, of Spencer, Iowa, a woman totally blind, who has made arrangements whereby her whole property, amounting to \$10,000 is to pass into the hands of the trustees of Drake University. The only reservation she makes is that she have just enough from the property to supply her wants during the remaining years of her life. The Daily Capital remarks truly that, "There are people in the world to whom the light of day is even as the darkness, and yet they are marvels of contentment. They have learned the true philosophy which teaches that when the heart and soul have become attuned to infinite harmonies, life is the more worth living." In addition to this notable gift, which ought to be an inspiration to many others, President Bell writes: "You will rejoice, I am sure, with us not only in receiving this gift, but also in the fact that Mrs. Matilda Dodd, of Jefferson, has made a gift of \$25,000 to endow the president's chair. This makes a total in gifts and pledges to Drake University during the past year of nearly \$200,000." We do indeed rejoice with Drake in its good fortune, and trust these gifts are only the harbingers of larger ones in the year to come.

Correspondence

St. Louis Letter.

Since resigning the Southern California pen to Brother Smither and others, I have been too busy to write anything. But I do not forget that many brethren outside of the World's Exposition city are interested to know what is being done here. Hence, seated upon a new tripod, I beg to make my bow again.

Our work in St. Louis was never more encouraging than at the present moment. We have a host of good and faithful men in the pulpits here: Bro. John L. Brandt at the First; Bro. Howard T. Cree at the Central; Bro. Frank G. Tyrrell at Mt. Cabanne; Bro. E. T. McFarland at the Fourth; Bros. Pittman and Mayhall at the Second; Bro. G. E. Ireland at Carondelet; Bro. G. A. Hoffmann at Maplewood; Bro. S. B. Moore at Hammett Place; Bro. F. J. Nichols, West End; Brother Fillmore in East St. Louis; Brother Bennett at Tuxedo, and last and not least, the writer at Compton Heights.

Besides these we have Brethren J. H. Garrison, O. A. Bartholomew, W. E. Garrison, Redd, Hopkins, Carter, Burns, and a host of others to see that we do our work well.

Our Monday morning preachers' meetings are well attended and interesting. We hope to take up many practical questions during the coming year.

Our work and workers are recognized in the city. Bro. John L. Brandt is president of the Ministerial Alliance, which is composed of all the Protestant ministers of the city. One of the elders of the Compton Heights Church, Bro. H. H. Hodgdon, is president of the Endeavor Union of the city. A number of others of our people are in responsible positions in Christian work in the city.

We hope to be able to tell something about all of our churches here in the near future. We will begin with the one we know most about, and report the others as we become better acquainted.

Compton Heights has 425 members. A Sunday-school of about 450 enrolled with an attendance ranging from 275 to 335. We have two mission schools under our care. The Seventh street mission has an attendance of about 100. The Pestalozzi has an attendance of about 120. The enrollment in the two schools is about 250, thus giving us about 700 pupils to look after. The Pestalozzi mission is conducted by our Endeavor Society. We have one of the best Endeavor societies in the state.

Our new church is located on the corner of St. Vincent and California Avenues. The Compton Heights and Park Avenue cars, which run from down town past the Union Station, pass within one block of the church. The Fourth Street cars, which run from Fourth Street down town, pass within three blocks of the church. We hope our friends everywhere will make a note of these directions so they can attend some of our services when in the city. Of course they will all be here some time next year.

The preparations for the great Exposition are moving rapidly forward. It seems quite evident that St. Louis will have the greatest exposition that has ever been presented to the public.

The preparations of our own brethren for the next National Convention are correspondingly as great as the preparations for the great Fair. Committees are already at work, and nothing will be left undone to make this the greatest convention ever held by our people. Preparations are also being made for our exhibit on the Exposition grounds. We shall have a unique place where our brethren from all over the world can meet one another, and where the general public will be able to see something of our work.

The greatest problem before Missouri just now is to know what to do with the political machine and the criminal classes. (We came near saying and the other criminal classes.) If something is not done soon, a man coming

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to St. Louis will be very much in the situation of a certain Dives that we read about who left this earth some years ago. The moral and Christian people of this state need to be aroused as never before. They will have an opportunity in the coming gubernatorial campaign to show where they stand.

F. N. CALVIN.

Foreign Missionary Rallies.

Each year, before the time for the March offering, foreign missionary rallies are held in many parts of the country. The aim of these services is to generate interest and enthusiasm. This is done by imparting information. At these rallies no pledges are called for, no offerings are taken. The rallies are held at some central point. Efforts are made to draw the local people in large numbers. The churches within a reasonable distance are invited. The preachers and leading workers are urged to attend. Those in charge seek to make the program as helpful as possible. A missionary rally is like a section of a National Convention. The addresses are of quite as high an order. The rallies this year will be conducted by the president of the society. It is expected that G. L. Wharton, of India, and W. P. Bentley, of China, will be present and speak. The local men will participate in the services. No speech will exceed fifteen minutes in length. Most of them will not exceed ten. The songs will be bright and inspiring. The services will be interspersed with brief and pointed prayers. The rallies arranged for, and the dates, are as follows:

Chicago, Jackson Boulevard Church, Jan. 4.
Bloomington, Ill., First Church, Jan. 5.
Springfield, Ill., Central, Jan. 6.
Jacksonville, Ill., Jan. 7.
Pittsfield, Ill., Jan. 8.
Des Moines, University Place, Jan. 11.
Omaha, North Side, Jan. 12.
Cotner, Bethany, Neb., Jan. 13.
St. Joseph, Jan. 14.

Kansas City, First Church, Jan. 15.
St. Louis, Central, Jan. 18.
Evansville, Ind., Jan. 19.
Mayfield, Ky., Jan. 20.
Louisville, First Church, Jan. 21.
Lexington, Jan. 22.
Cincinnati, Central, Jan. 25.
Bellaire, O., Jan. 26.
Pittsburg, East End, Jan. 27.
Cleveland, Franklin Circle, Jan. 28.
Youngstown, Central, Jan. 29.
Akron, High Street, Feb. 1.
Columbus, Central, Feb. 2.
Toledo, Central, Feb. 3.
Lima, Wayne Street, Feb. 4.
Fort Wayne, West Jefferson St., Feb. 5.
Logansport, Feb. 8.
South Bend, Feb. 9.
Terre Haute, Feb. 10.
Indianapolis, Central, Feb. 11.
Danville, Ill., Feb. 12.
Anderson, Ind., Feb. 14.
Marion, Tabernacle, Feb. 15.
Rushville, Feb. 16.
Kenton, Feb. 18.
Hiram, Feb. 19.
Buffalo, Richmond Ave., Feb. 22.
Quaker City, O., Feb. 24.

All the preachers and church officers, Sunday-school superintendents and teachers, and the leaders among the young people are especially invited. All others will be made welcome. Special efforts will be put forth to have a large attendance and a profitable service.

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Back to Japan.

We left Topeka, Sept., 5, on our way back to the "Land of the Rising Sun," our second homeland. The churches in Topeka were good to us. Our first stop was at Newton, where I spoke Lord's day morning. An offering was taken for our Sendai Chapel. For the evening we parted company, Mrs. Madden speaking in the Congregational Church at Partridge and I in the Christian Church in Hutchinson. Monday morning we visited one of the large salt plants and in the afternoon the church tendered us a reception. All were very cordial. Traveling all night, we reached Colorado Springs early Tuesday morning. Here Mrs. Madden and the boys remained while I visited some of the Colorado churches. Visited Dr. Tyler in Denver and spoke in the Central Church prayer-meeting night. Dr. Craig had just come back to this church. Met here Miss Kellar, who was about to return to her work in China. Thursday night was spent with the church in Colorado Springs. Brother Brown was hospitality itself. He loaded us all in his carriage and took us through the Garden of the Gods. We also visited Manitou and Williams' Canyon. Mrs. Madden spoke to a large audience in Colorado Springs Sunday night. All were very appreciative. Friday night spoke to a small but kind audience at the Central Church in Pueblo. Saturday, Brother Darsie, of that famous family, minister of the Broadway Church, a classmate in old Bethany, of the renowned class of '95, took me into the country to a mission church at Vineland. There is about as much difference between Christians and heathens in Japan as there is between irrigated and unirrigated fields in Colorado. On Lord's day morning it was my pleasure to speak to the Broadway Church, while Brother Darsie spoke to the Central people, as they had no minister at the time. The evening was spent with the La Junta brethren. My family joined me here and early Tuesday morning we started on our long journey across the great American desert, which still remains in fact, if it has been taken off the maps in the geographies. We broke the journey at Las Vegas, changed cars at The Needles and reached Los Angeles without accident. Was with the East Side Church, where Brother Burr ministers, Friday night, and Lord's day morning spoke in the First Church. All were happy that Brother Smither was to return soon. We visited Long Beach for a brief while and viewed the old Pacific on whose broad bosom we were soon to float for nearly three weeks.

During the week before sailing I visited our churches in Los Gatos, Palo Alto, Sacramento, Red Bluff, Petaluma and Oakland. Good interest was manifested and evidences of growth were on every hand. In some of these churches I was the first one of our missionaries to speak for them.

The churches in Greater San Francisco united in giving all our outgoing missionaries a reception in the Twelfth Street Church Monday evening. Here we met Dr. Rijnhart and Dr. and Mrs. Shelton bound for Tibet. Miss Alma Favors, of the West Side Church, who goes to China, was presented and received a hearty reception. How glad we are to have a representative from California on the foreign field. Quite a number of brethren were at the pier to see us off as the good ship China slowly started at 1:30 P. M., Sept. 29.

We had only been on board a few minutes until we found that Dr. G. W. Sweeny and wife were among the passengers. The first Sunday out Brother Sweeny preached a good sermon. In due season we arrived at Honolulu, where we spent one night. The reputation of this church for genuine hospitality was fully sustained. We were all taken care of nicely. We spent the night with Pastor Muckley, with whose brothers I spent some time in Bethany College.

A meeting had been arranged at the church. I spoke briefly and Dr. Rijnhart gave her lecture to the edification of all. The church here could do mission work for many nations if they had some help. Miss Armbruster, for Osaka, Japan, joined our ship here. We met Mr. and Mrs. Fukas, with whom we worked in

Tukushima, seven years ago, also met Mr. Ota, who is now doing good missionary work among the Japanese in Honolulu. Leaving Honolulu we had 32 missionaries and nine missionary children. All of us were seasick a little, except Dr. Shelton, who being from Kansas, was immune. Dr. Rijnhart lectured one night to those in the ship. We were met at Yokohama by Miss Johnson, our senior missionary in Japan, and Brother Cunningham. We all went to Brother Cunningham's home in Tokyo and met nearly all of our missionaries there. Found all well and busily and happily engaged in the work of saving Japan. Spoke twice on Sunday at Yotsuya, where Miss Miller has done independent work successfully for many years. Brother Cunningham now has charge of the evangelistic work. Spending four days in Tokyo, we came on to Sendai, where at present writing we are located in the Thomson Memorial Home, waiting for stove and chairs. After enjoying the fellowships in America, it is good to get back to the work in Japan. The brethren here are very dear to us.

While the air is full of rumors of war between Japan and Russia, the work of evangelization goes on with greater success than ever. Brethren, great wide doors are swinging open before us. Help us to enter them! For the sake of Jesus' kingdom in Japan.

M. B. MADDEN,

Sendai, Japan, Oct. 27, 1903.



Michigan.

The Michigan Christian Missionary Society is making a record this year that should be an inspiration to every Michigan Disciple. A new day has dawned for the Church of Christ in Michigan—a day of larger things for Christ. The congregation or isolated Disciple that has no fellowship in this splendid work through the medium of a cash contribution, will have reason to hang his head in shame.

H. W. Edwards and wife are doing a good work at Kalkaska. A new parsonage has been built through their untiring efforts, and the church is improving in spirituality and activity. Brother Edwards preaches every Lord's day afternoon at Excelsior, where the work is very encouraging. The seventh district convention was entertained by the Kalkaska Church, Dec. 17, 20. The seventh district is wide awake and aggressive. Bro. Frank Taylor is president, and Sister Hattie Cornell is secretary. There are twenty-four churches in the district, and most of them are very weak. There is no more promising mission field in the world than in northern Michigan.

T. W. Bellingham, of Findlay, Ohio, has located with the church at Bangor, and the work at that place prospers.

W. H. Kindred will assist D. Munro in a meeting at St. John's, beginning Jan. 3.

J. F. Green has located with the church at Mt. Pleasant. The outlook there is very encouraging.

The writer closed a twenty-four days' meeting at Bailey, Dec. 11, where G. W. Daines ministers. There were 29 added to the church: 21 by baptism, four reclaimed and four from the Baptists. Brother Daines is held in high esteem by the church, and we believe this is the beginning of greater things for the Bailey Church.

C. M. KEENE,

Cascade, Mich.



DRAKE'S PALMETTO WINE.

Mr. R. N. Monroe, 131 Andrews St., Rockford, Ill., writes: "For the cure of Chronic Constipation I give to Drake's Palmetto Wine unstinted praise. In my case of seven years standing it has proved excellently effective, producing a natural condition of the bowels and giving a vigorous tone to the urinary organs. Increased ambition, energy, and the power to enjoy life more, follow in the wake of Drake's Palmetto Wine." The Drake Formula Company, Drake Building, Chicago, Ill., will send a trial bottle free to any reader of this. Send them a request by letter or postal card and receive a free trial bottle by returned mail. A trial bottle often cures completely. Dollar size bottles of Drake's Palmetto Wine are sold by druggist for 75 cents.

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Catarrh, the Most Odious of All Diseases Stamped Out, Root and Branch.

Catarrh is the most foul and offensive disease that afflicts the human race. Any one with social ambitions had better renounce them if he has a bad case of catarrh, for his presence, if tolerated at all, will be endured under protest. The foul and sickening breath, the watery eyes, the hawking and spitting and fetid discharge at the nose make the unfortunate sufferer the most avoided of human beings.

Stuart's Catarrh Tablets are the hope and relief of catarrh victims all over the world. They go direct to the root of the disease and thoroughly eradicate it from the human system. They cleanse and purify the blood of all catarrhal poisons and under their influence all impurities are carried off. The blood becomes pure, the eye brightens, the head is cleared, the breath becomes sweet, the lost sense of smell is restored, the discharges cease and the sufferer again feels that he has something to live for. He is again a man among men and can meet his fellow-beings with satisfaction and pleasure.

The following letter from a St. Louis lawyer is only one of thousands received praising the merits and curative powers of Stuart's Catarrh Tablets. Read what he says:

"I suffered from catarrh for 15 years. It would be worse at certain seasons than others, but never failed to annoy me and cause me more or less misery during that period. About a year ago I got so bad that I thought of abandoning my practice. I was a nuisance to myself and all who came near me. My condition was very humiliating and especially so in the court room. I had tried, I thought, every known remedy: all kinds of balms, ointments, inhalers, sprays, etc., till I thought I had completed the list. I was finally told of Stuart's Catarrh Tablets by a friend who took pity on me and, as a drowning man will catch at a straw, I got some and began taking them. I began to improve from the first day and I kept up the good work you may rest assured. In six weeks I was as free from catarrh as the day I was born, but to make assurance doubly sure, I continued the treatment for six weeks longer.

"I have had no trace of catarrh in my system since. I am entirely free from the odious disease and feel like a new man. I write this letter unsolicited for the benefit of fellow-sufferers and you may give it as widespread publicity as you wish."

Stuart's Catarrh Tablets are for sale by all druggists at 50cts. a box.

Important to Kansans.

I wish to announce to the Kansas brotherhood, as well as to all the readers and exchanges of the Kansas Messenger, that this paper will now be published from Chetopa, Kan., by Robert Simons, publisher and manager. All notes and news, as well as advertising matter and subscription money, should be sent to Brother Simons at Chetopa. This change is in accordance with the recommendation passed at our last state convention.

Our state board requests all our state workers, especially the evangelists and heads of the various departments, to diligently advertise the Kansas Messenger as they travel over the state, secure subscriptions for it and in every way possible bring the paper before our Kansas brotherhood. We also urge all the preachers, as well as all the church workers, to interest themselves in this campaign for a more generous and liberal support of our state paper.

The Messenger will be enlarged to eight pages, and the subscription price will be fifty cents per year. W. S. LOWE, Supt. K. C. M. S.

[We hope the Kansas brotherhood will heed this call and give hearty support to their state paper. We hope also that they will remember the still greater need of keeping in touch with the Disciples of Christ everywhere through our national papers. Kansas Disciples can secure both the Kansas Messenger and the CHRISTIAN-EVANGELIST for less than the cost of most denominational papers.—EDITOR.]

Our Western Letter.

An article in the Boston Transcript, not long ago, threw some persons in Denver, for a time, into a state of violent mental agitation. The Transcript more than intimated that Denver is in a bad way financially. The impression left on the mind of the credulous reader by the article in the Boston paper was that Denver is almost utterly destitute of a solid moral foundation. The recent election rascalities were cited as evidence of the exceedingly low moral tone of the town. The Transcript concluded that, upon the whole, there ought not to have been built a city where Denver now stands. It is not a good place for a city. It can never become a place of importance.

Pueblo is in a good location for a city, and if ever a large city is to exist in Colorado, Pueblo will be the place. Certain denizens of Denver were covered all over with a cold perspiration after reading what the Transcript said. The Chamber of Commerce held a meeting and passed resolutions. It was unanimously resolved that the representations in the Boston paper were absolutely and unqualifiedly false—false in whole and in part, in general and in particular. The Chamber offered to pay the expenses of a reporter, the man to be selected and commissioned by the Transcript, from Boston to Denver and return, whose business it shall be to investigate conditions in Denver and make a veracious report to the readers of the Transcript and the world at large.

All of which is evidence that Denver is yet young. Mature persons and places do not become excited over small matters, and what the Boston paper said about our beautiful and prosperous city was a very small matter.

Denver is all right! The Transcript is in error. Some person imposed upon this too credulous and probably inexperienced editor.

Denver is a substantial fact. It is a sure enough city. It has a population of 160,000. It is beautiful for situation. It was never in as good a condition, financially, as at the present time. Its population is increasing rapidly. Better men and women than the men and women of Denver cannot be found on the face of the earth. There are bad men here. There are wicked women. There are consummate scoundrels. But there are men and women in Denver, the equals of the best in, even Boston—and, remember, I am partial to Boston!

The building permits in Denver the last season exceeded those of any other city of its size in the United States. The deposits in our banks are far in advance of deposits at any other period in the history of the place.

Denver is a fine summer resort. There is none better. More than 60,000 persons came to see us last summer; 10,000 concluded to remain in Colorado. But the climate in winter is equal to that of summer. It is a good place all the year round. The mercury, it is true, sometimes drops to zero; in fact there are days when it is below zero; but the sun shines, the air is pure and clear, so that one does not realize the fact of the cold as in places of greater humidity.

Our schools are equal to the best in the country. The people are proud, and well they may be of their public schools. There are first-class private schools in Denver, also. Then there is the University of Denver with, this year, about 1,500 students—and the University is free from debt.

The postal business indicates a good degree of vitality. Uncle Sam is doing a fine business for a place of 160,000 people. The 22nd day of December, 1903, for instance, Uncle Samuel carried out of Denver 1,150 sacks of mail. There were 82 registered pouches; there were 3,000 pieces of registered mail; the sale of stamps for the day aggregated \$3,527, and 800 money orders were issued. How is that for one day's business in the post office of a dead town?

Our municipal administration is not perfect. There are rascalities in connection with our elections. There are ballot-box stuffers. Election thieves have their habitat in Denver. There are those who entertain suspi-

cions as to the spotless purity of some of our judges.

But these things exist in other cities. Denver is bad in this regard. So also is St. Louis, Chicago, San Francisco, New York. The municipal millennium has not been inaugurated even in Boston!

The weak point in the administration of affairs in the United States is in the government of our cities. We may as well confess that we are not past grand masters in the art of governing cities. Here is the greatest peril to our free institutions. We must learn how to govern our cities. This is the matter of supreme importance before the American people to day.

There have been recent labor troubles in Colorado, too.

But where in this broad land are not these troubles found? Colorado is settling her troubles of this character in a way that means peace and business prosperity for years to come.

Has the thought ever entered your mind that the conflict between labor and capital is, practically, at an end? This is a fact. The strife now is between organized and unorganized labor. There are, speaking roughly, and in general terms, in the United States, 2,000,000 of wage-earners organized; there are 8,000,000 of wage-earners unorganized. The organized workingmen, under the leadership of conscienceless demagogues, are making war on the workingmen who do not belong to labor organizations. The question now, so far as the workingman is concerned, is this: HAVE THE 8,000,000 WORKINGMEN WHO ARE NOT ORGANIZED, A RIGHT TO ENTER THE MARKET PLACES AND DISPOSE OF THEIR LABOR AS THEY PLEASE? There can be no reasonable doubt as to the final issue.

The churches are laying foundations. There is, generally, a feeling of fraternity among those who believe in Christ to the saving of the soul. The trend is decidedly in the direction of unity and union on the apostolic foundation. The agreements are magnified. The matters about which there are differences of opinion are relegated to the background, and as a result are being forgotten.

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of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and prepaid to any reader of the CHRISTIAN-EVANGELIST who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be freed from catarrh, rheumatism and backache; if you desire full supply of pure rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy, and prove for yourself, without expense to you that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

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A. A. Arthur Bobs Up Again.

Since my expose of this fellow in the papers, he has traveled through Missouri and was last seen in Armourdale, Kansas City, Kan. He traveled this time under the name of A. B. Carpenter. Claimed to have just returned from Wisconsin, where he was looking after a valuable estate, a portion of which he expected to inherit. He showed a letter of recommendation with the name of C. H. Hilton, Blackwell, Okla., signed to it. Brother Hilton informs me that he gave no such letter to A. A. Arthur or A. B. Carpenter. On the strength of this letter Carpenter(?) borrowed ten dollars of one of our brethren in Chillicothe, Mo. Let all beware of this fellow Arthur. Here is his description again: Sixty-five years old, white hair, beard and mustache; about six feet tall, slightly stooped, weighs nearly two hundred pounds, blue eyes, husky voice.

Yours for a pure ministry,
Topeka, Kan. W. S. LOWE.

Dedication at Spokane, Wash.

Lord's day, Dec. 6, was the goal that for five long years the loyal Disciples of the Central Christian Church had held in view. The occasion was the dedication of their beautiful new church. Brethren and pastors from the rural districts came down to see how it was done, and a vast crowd filled the lower floor and gallery on tiptoe of expectation. Beautiful music and an inspiring sermon prepared the way for the supreme effort, and when Brother Myers challenged the people—the women—dear hearts, were the first to recover their breath and met him fairly with \$2,000, and from then on to the close, it was as fine an exhibition of consecrated gift-bearing as one is often privileged to witness. Over \$11,000, was raised at the morning service and when the throng filled the great auditorium in the evening, the full \$12,000 was quickly raised, and then simply and solemnly the beautiful temple was given over to the glory of God and service of humanity.

The completion of this \$40,000 structure in this chief city of the Inland Empire easily marks an epoch in the annals of the Disciples of Christ in all these parts. The building itself is an ornament to any city. A massive granite foundation surmounted by a Romanesque style of architecture in pressed brick in the form of a Greek cross with three magnificent rose windows and many more in allegorical figures are at once a striking feature of the building. A splendid light basement throughout, with the usual Sunday-school, Christian Endeavor, dining and kitchen departments. An especial feature is to be made of the reading-room—the forerunner of an institutional work planned. The auditorium is, with few, if any exceptions, the largest in our brotherhood—the points of the cross being 96 feet. The floor is properly bowled and every seat will command the pulpit and organ loft, which occupies the west rectangle from which circles in either direction a spacious, graceful gallery which is reached by easy flights from the towers at either entrance as well as from the pulpit. The pews are not yet in place, their shipment being delayed, but when properly seated it is believed that from 1,600 to 1,800 may be comfortably cared for. The baptistry is at the right of the singers, back of the pulpit platform, and is reached from a large cloak-room at the side. Altogether it provides a great plant for the carrying on and development of our work in this far northern metropolis.

The faith, purpose and consecration of this small and comparatively poor people deserves highest commendation for their great enterprise for the Lord, while the leader and pastor, B. E. Utz, is simply a marvel of industry, patience, thrift, endurance and long-sighted vision. He has been with this people nearly seven years; he conceived and believed when others laughed and shook their heads. He bears his honors most modestly and the homage and love of the people most humbly. His helpmeet has been his constant source of help and encouragement, and Sister

Utz is equally beloved and honored with him.

The Whitman county co-operation held its sessions the week following the dedication, and its delegates were the guests of the Spokane brethren. Little business was done, but fellowship and preaching services were held morning, afternoon and evening. Sermons were preached by the following brethren, Adams, Beaudreau, Davidson, Messick, Sanders, Pine, Jones, Flinn, Harris, while the writer was commissioned by the pastor to preach the evening sermons for the week. There were two additions by letter. It was a season of delightful fellowship and gracious hospitality. The reports of the brethren were hopeful and encouraging. Several are looking forward toward meetings next month.

We are enjoying our western home and work, and anticipate a pleasant fellowship in this college city.

Pullman, Wash.



Dedication at Steubenville, O.

The LaBelle-View Christian Mission Chapel, Steubenville, O., was formally opened on Dec. 6, with J. G. Slayter, a former pastor, now of Akron, O., as master of ceremonies. The lot was a gift from the La Belle-View Land Company of this city, and the chapel was built by the Bible-school of the Christian Church at a cost of \$3,100. At the opening services the amount of indebtedness was raised, with the exception of about \$400. Dec. 13 a Bible-school was organized with a total attendance of 104. This work has been inaugurated through the untiring efforts and wise management of our pastor, H. H. Moninger and wife, and faithful co-laborers. Brother Moninger will hold a series of meetings in the chapel, beginning the first Sunday in January, and the second week a protracted meeting will begin in the First Church, on Fourth Street, with Bro. Percy Leach, of Iowa, as evangelist.

E. P. S.



Dedication at Woburn, Ill.

Bond county, Ill., seems to be congenial soil for the planting of churches where the gospel of Jesus Christ can be preached in its primitive simplicity and purity. The church at Woburn has built a new house of worship, which is "neat, comfortable and commodious." On Lord's day, Dec. 20, we preached the opening sermon and dedicated the house, which was completed with the exception of seats. In addition to money for providing for the indebtedness, we raised enough to pay for seating the house. The seats will be put in before many weeks have elapsed. We were greatly pleased with our visit at Woburn. There is a noble band of brethren at this place, and they are making great sacrifices for the church.

Wabash, Ind.

L. L. CARPENTER.



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I have been selling "Non-Alcoholic-Flavoring-Powders" for the past six months, and have made \$815.00. Every family buys three or four boxes. The flavoring-powders are better in every respect than the liquid extracts, and are lovely to sell. I do not have to canvass. People send to me for the powders. Any intelligent person can do as well as I, and average \$30.00 per week. I get my flavoring-powders from the California Fruit & Chemical Company, St. Louis, Mo. Write them, and they will start you in business.

E. C.



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Briefly, the condition is this: The Southwest is really in need of nothing save people. More men are wanted. In the Southwest are vast areas of unimproved land—land not yielding the crops of which it is capable. The same thing, in a different way, is true of the towns. Few lines of business are adequately represented. There are openings of all sort—for mills and manufacturing plants, for small stores of all kinds, for banks, newspapers and lumber yards. Mechanics and professional men, both are in demand.

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Evangelistic

Additions Reported Last Week.

Baptisms	1,459
Letters and statements.....	476
Denominations.....	86

Total.....2,021

M. L. BUCKLEY.

Harrison, O., Dec. 24, 1903.

CALIFORNIA.—Berkeley, Dec. 18.—Evangelists Galliher and Carroll closed their three weeks' meeting with us at Alexander Valley, Cal., Sunday, Dec. 13. The meeting resulted in ten additions: four by letter and statement, and six by confession and baptism. I preach for them here two Sundays each month.—J. E. HOOD.

Vacaville, Dec. 21.—I have just entered upon the second year of my second pastorate at this place. The church has paid out during the year, for all purposes, over \$1,600. There have been 40 additions to the church. The Sunday school has doubled its enrollment and trebled its attendance, and the prospects are brighter than they were a year ago.—J. E. DENTON, pastor.

Santa Rosa, Dec. 16.—Closed a splendid meeting in Lakeport, where Levi McCash is the efficient pastor, with 37 accessions: 32 confessions, one from the Baptists and four by statement. Others soon. The church and community were greatly helped.—ROBERT L. McHATTON.

ILLINOIS.—Windsor, Dec. 21.—Six additions yesterday at regular service: two confessions, four by commendation. Church extended unanimous call for fourth year for part time. I have accepted the work at Hindsboro for one-half time the coming year. Work in good condition.—A. H. HARRELL.

Lanark, Dec. 22.—Evangelist Thos. J. Shuey, of Rock Island, closed a five weeks' meeting here Sunday evening. There were 15 persons who obeyed the gospel. This is a good result in this difficult field, surrounded as we are by Satan and sectarianism. Brother Shuey is a most forceful and eloquent speaker.—B. L. WRAY, pastor.

Bloomington, Dec. 21.—Meeting at Roanoke resulted in the addition of 15 members: seven by baptism, two reclaimed, three from the denominations and three by letter. A baptistry was put in and the interior of the house greatly improved. Two baptisms elsewhere not previously reported.—J. O. WALTOR AND WIFE, evangelists.

New Bedford, Dec. 22.—Our meeting here closed last Sunday night with 30 additions: two by letter, one from the Methodists, three from the Baptists and 24 by baptism. Evangelist J. A. Bennett did the preaching.—J. F. SMITH, pastor.

Atlanta, Dec. 21.—Our annual revival closed last night. It was a success in every way. A good hearing given to the straightforward

message of the gospel. No feelings hurt, and many careless ones made to think. Thirty-three added to the church, 20 of which were baptisms. It took 20 minutes to raise the total expense of the meeting, which was \$174. We take pleasure in saying that Mr. Monser is one of the most fearless, capable and successful personal workers we ever knew. The state board has wisely chosen him to open several important new fields in northern Illinois, beginning with Polo in January. He will establish churches in Polo, De Kalb, Rock Falls, Savannah, and perhaps other cities. He hopes to spend July and August in Aurora. A brother here makes a gift of \$25 toward a work in the last named place. The brethren in this state will watch the results in these fields with great interest. That churches will be organized is a settled fact.—S. S. LAPPIN.

Camp Point, Dec. 21.—Bro. J. M. Lowe, of Galesburg, recently closed a nearly four weeks' meeting at Pleasant View, a pioneer mother church near Camp Point, Ill., and the home church of his boyhood. The visible results were eight confessions, two transfers of membership, one from the United Brethren, one from the Methodists, one from the Baptists, all baptized believers. In the same pulpit, by telling the same story and with the same effect, Brother Lowe assisted the children of his old-time Sunday-school classmates and associates in obeying the same Jesus and buried them with him in baptism in the same baptistry in which the administrator himself had been baptized 17 years since. Brother Lowe makes a strong plea for the old story. With much tenderness and sympathy for the sinner, yet a bold, unflinching assailant of sin, he at once wins the hearts of all. He speaks with double force. The force of mature thought, well wrought out, clothed in well selected words, spoken with a zeal and earnestness born of love and a pure life.—J. E. MEATHERINGHAM.

Toledo, Dec. 21.—Our meeting here is moving along very encouragingly. Nine added to date, eight of them yesterday. This church has been pastorless for over a year, and hence is very much run down. We want a pastor for them; who will take it? We may as well report also the Sandoval meeting that I closed Nov. 29. The meeting lasted 29 days and was well attended all the time. The immediate results were 20 added to the membership as follows: 15 by primary obedience, one from the Baptists, one from the Methodists, two reclaimed. Of those baptized two were Methodists, one Catholic, one a Lutheran, one a Swedenborgian, one a Congregationalist, or raised so. The church was much helped. At the last service the unanimous vote of the brethren was that the church was in the best condition for aggressive work it had been in since the house was built, 14 years ago. Much of the credit is due to the faithful services of their pastor, Bro. R. Burt Doan. He is a true yoke fellow.—F. L. DAVIS, evangelist.

Elliotstown.—Our seventh district evangelist, Bro. R. Leland Brown, just closed a successful meeting here with 35 additions: 21 baptisms, five from denominations, seven by statement and two reclaimed. The general impression is that Brother Brown is thoroughly acquainted with the Bible and well knows how to present it. The church is well pleased and much encouraged.—FRANK SHANE, pastor.

INDIANA.—New Albany, Dec. 21.—One confession yesterday, and one baptism Wednesday night at Park Church.—WM. A. WARD.

Hammond, Dec. 21.—Two confessions at Hammond yesterday. Rally Day and Christmas programs combined Christmas eve. Good offering in store. Church mortgage to be burned same eve.—C. J. SHARP.

Knightstown, Dec. 23.—Two more additions at regular services here Sunday. A father and mother in middle life made the good confession, never having been a member of any church.—ALLEN T. SHAW, pastor.

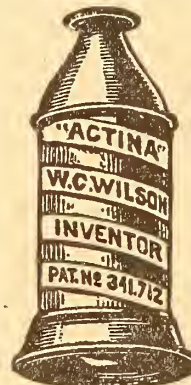
Madison, Dec. 21.—Two young men added yesterday at regular services, one confession and one by statement. We close our work here next Lord's day, and begin with the H Street Church, Washington, D. C., January 1. Bro. S. W. Traum has been chosen as our successor.—J. MURRAY TAYLOR.

LaFayette.—The first Lord's day in December was a great day in the history of the First Christian Church of this city. On this day at the morning service we observed our second anniversary since we began our work in this city. At this time we had reports from every department of the work, showing a very encouraging and inspiring growth in every department. Four additions by letter during the day. In the two years there have been 124 additions to the congregation just at regular work. We closed the year with every dollar of the current expenses provided for, and four dollars in the treasury. But that in which

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Deafness is the direct result, in 95 out of every hundred cases, of chronic catarrh of the throat and middle ear. The effect of catarrh is to fill up and clog the air passages with deposits, these in a short time stopping the action of the vibratory bones. Deafness ensues, and the hearing cannot be restored until these deposits are removed. It is impossible to reach the inner ear by probing or spraying, and that is the reason why the greatest aurists and physicians find their skill baffled. But science has discovered a way to reach these heretofore inaccessible portions of the head. This discovery has been named "Actina." It is a vapor current which, passing through the Eustachian tubes, attacks and dissolves the clogging catarrhal deposits, so that they pass away,



and at the same time loosens up the bones (hammer, anvil and stirrup) in the inner ear, so that they immediately respond to the slightest sound vibration. Ringing noises in the head are also caused by catarrh, and are the premonitory signs of deafness. "Actina" never fails to cure this distressing affliction; we have known cases of years' standing to be cured in three weeks. "Actina" is also a certain specific for asthma, bronchitis, sore throat, weak lungs, colds and headaches, all of which are either directly or indirectly caused by catarrh. "Actina" is sent on trial postpaid. Write us about your case; we give advice free, and positive proof of cures. Prof. Wilson's 100 page Dictionary of Disease also sent free. Address New York & London Electric Ass'n, Dept. 203D, 929 Walnut Street, Kansas City, Mo.

we most delight is the spiritual growth and fellowship in the congregation. Our congregation is united as possibly never before. About two months ago they extended me a unanimous call to continue indefinitely as their pastor. Those who have been long associated with this work say they believe it is in better condition now than ever before. At the evening service we observed Boys' and Girls' Rally Day, and an interesting program was rendered, at which time the seating capacity of our large auditorium was taxed to about its limit. We wish our friends and acquaintances to know and rejoice with us in that the Lord has so richly blessed the work in this city. May we prove worthy of continued and even greater blessings in the future.—C. H. TROUT, pastor.

IOWA.—Maxwell, Dec. 22.—Our meeting at Grimes, Ia., closed with 42 additions: 23 baptisms, remainder statement and letter. The church is in a condition to do great work in the future. W. H. Scott led us in our efforts to accomplish great things because of his great confidence in God. We rejoice in our harvest, and only pray that the truth may be sustained.—G. E. ROBERTS, pastor.

Mason City.—Work in good condition here; two baptisms yesterday. We hold a meeting in January with home forces. This is a great church. A more consecrated band I have not known.—W. W. BURKS.

Sac City, Dec. 14.—There were two additions here last night. The work is progressing nicely.—E. N. TUCKER, pastor.

Bedford, Dec. 23.—Our meeting closed Lord's day with 80 additions. Hamilton and Wilkinson were with us four and a half weeks. They are a great team. Much good has been accomplished. Bible truths were set forth forcibly and fearlessly. Great interest and large audiences through the entire meeting.—LEE FURGESSON, pastor.

KANSAS.—Winfield, Dec. 21.—Our new work in Winfield begins very delightfully with three additions, by restoration. I think I have never entered a field so ready for the harvest as this. We are planning for things during 1904.—ALBERT NICHOLS.

Topeka, Dec. 23.—Just closed a good meeting at Plainville, Kan. This was our second meeting with A. R. Poe and wife, and we found them most excellent people to work with. Stockton, the first meeting point, and Plainville have each had one half time preaching. They will now have full time, and

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Brother Poe will give all his time to Plainville. Plans were drawn up during the meeting and the latter place will enlarge its church building to seating capacity of over 400.—CLARENCE A. HILL AND WIFE, evangelists.

Wellington, Dec. 22.—One addition here Sunday by baptism. We begin a meeting for M. Lee Sorey at Arkansas City Jan. 4.—H. M. BARNETT.

Topeka, Dec. 20.—I have just returned from Springfield, Ill., where I assisted J. E. Lynn at the West Side Christian Church. Brother Lynn has done a great work there; we had 36 additions in 17 days. After the holidays I go to Augusta, Kan., to assist W. E. Harland.—V. E. RIDENOUR.

Wichita, Dec. 21.—Three added since last report—two by confession and baptism, one by letter.—W. T. McLAIN.

Norwich, Dec. 20.—Closed a meeting with my home church, Conway Springs, Dec. 7, with 37 additions, 22 baptisms, making 108 to this church since last March. Began here Dec. 8. Twelve additions to date. Bro. L. B. Myers is their minister. He is one of our great preachers.—J. T. BAYS.

South Haven, Dec. 22.—Our meeting at Hunnewell, with Mrs. Clara H. Hazelrigg, evangelist, closed Sunday night. It was a great victory over sin. The entire community was wondrously stirred and 69 added to the church. Forty-two came by confession and baptism, and 27 from the denominations and other sources.—J. M. MORRIS, pastor.

MISSOURI.—Grant City, Dec. 11.—Two added by letter and one baptism here yesterday.—J. A. MCKENZIE.

Shelbyville, Dec. 21.—Two additions yesterday and one not previously reported.—CLARENCE E. WAGNER.

Independence, Dec. 20.—We had a good service this morning. I presented the claims of our "aged ministers" and the congregation responded with an offering of \$100. There were two additions by letter.—L. J. MARSHALL.

Carrollton, Dec. 21.—Yesterday was a good day with us. Seven added, two by confession, two from Baptists and three by letter. Sixty took part in endeavor, and the Juniors are flourishing as never before.—E. H. KELLAR.

Norborne, Dec. 21.—Baptized six at Bogard yesterday and received one by letter. Called for another year.—C. C. TAYLOR.

Cartersville, Dec. 22.—We are in a good meeting here. Thirteen to date and house crowded. C. H. Altheide, of Bloomfield, Iowa, is my singer, and a good one. Bro. E. M. Barney, of Webb City, has just closed a meeting with 51 additions.—D. W. CAMPBELL, evangelist.

Mountain Grove, Dec. 22.—Our meeting closed at Liberty Ridge, Neb., Dec. 16. Seventeen additions, fourteen confessions, two by letter, one reclaimed. The meeting closed too soon. It should have continued until Dec 21. The elders thought the people had been warned enough. Liberty Church has some excellent people. Brother Jackson, their efficient pastor, is held in highest esteem, and is doing excellent work.—E. W. YOCUM.

Milan, Dec. 22.—Last Sunday, Dec. 20, the writer closed his work with the Christian Church here. We shall also close our work at Green City next Lord's day, Dec. 27. We have labored with the church here for four years, and one year with the church at Green City. During the past four years 318 members have been added as follows: Milan, 94; Green City, 50; elsewhere in Sullivan Co., 57; and 129 in the adjacent counties. At Milan an old indebtedness of \$144 against the church was discharged, and \$1,350 expended on building. At Green City an indebtedness of \$105 against the church was liquidated, and \$125 spent on building and for church furniture. These two churches desire to employ an able man for 1904. Correspondents should address Dr. McGee, Green City, Mo., and Jno. W. Bingham, Milan, Mo. We go from this field to Marceline, Mo., where we are to begin the first Lord's day in January, 1904.—ALFRED MUNYON.

Marvville, Dec. 26.—Meeting continues here with 48 accessions up to date. Bro. Sprague, my musical director, has been disappointed in his arrangements for January, and can be had for a meeting in that month. Write him here.—R. A. OMER, evangelist.

Moberly, Dec. 26.—Central Church has re-organized and is getting in shape for some aggressive work. One baptism last Sunday. I am very much encouraged by the outlook. Brother Berry, of East Side, will remain indefinitely. The two churches will co-operate in week of prayer.—JAMES M. CRUTCHER.

MONTANA.—Hamilton, Dec. 22.—Our meeting of 19 days closed last Sunday night with 17 additions, 14 by baptism. Bro. F. M. Minnick, of Anaconda, did the preaching for

us, and his plain, scriptural teaching will keep on bearing fruit.—R. M. DUNGAN.

NEW YORK.—Buffalo, Dec. 22.—Two more (husband and wife) have recently responded to the gospel invitation and will join us in extending the kingdom of peace. The college students are at home enjoying the holiday festivities.—B. S. FERRALL.

OHIO.—Newark, Dec. 21.—Four added last night; three confessions and one by statement. This makes 11 since last report.—H. NEWTON MILLER.

Bellaire, Dec. 21.—Our short meeting with Prof. J. Walter Wilson, as singer, closed with 18 added. This makes about 350 added to this church since I came, September, 1902. Rally Day offering for home missions was \$140—double that of last year.—SUMNER T. MARTIN.

New Philadelphia, Dec. 22.—W. S. Goode, minister of Central Christian Church, Youngstown, O., has closed a two weeks' meeting with the New Philadelphia Church. Brother Goode's plain, practical sermons tell of the very heart and life of the gospel, and the church was built up in the most holy faith. There were 13 additions; nine baptisms, four otherwise.—C. B. REYNOLDS, minister.

Collinwood, Dec. 21.—Bible-school contest closed yesterday with the "Blues" slightly in the lead. Largest attendance reached of a Lord's day, 338. Totals for the three months are as follows: "Reds," attendance, 1,613; collections, \$62.11. "Blues," attendance, 1,642; collections, \$63.88. The pastor's Bible-class now numbers 114. The average attendance of the school before the contest began was but little over 100. Both church and school have been greatly benefited. One addition by letter since last report.—D. R. KING.

Fayette, Dec. 20.—Our meeting of 22 days with evangelists Shearer and Harrold closed to-night with 38 confessions; two by statement, two reclaimed, and one by letter, 43 in all. It has been the best series of meetings held for many a year in this church. They were conducted in such a way that not only were additions gained, but men and women have a higher respect for the church and Christianity than ever before. Brother Shearer's methods are certainly the cleanest and best of any evangelist I have ever worked with. He has made it a study, and that not without its results. He has a worthy helper in Brother Harrold, his singer.—W. S. COOK.

OKLAHOMA TERRITORY.—Norman, Dec. 21.—We had a great day yesterday. Raised \$206 to clear back indebtedness. Had already raised \$100 by a \$1 crusade. This leaves the work in fine shape for my successor. We have had 186 additions in twenty-seven months. This has been a constant growth. I baptized three young ladies last Saturday afternoon, and one young man last night. I will begin at Cleburne, Texas, on the first Lord's day in January.—J. G. CREASON.

Newkirk, Dec. 17.—In a short meeting at Ceres, Okla., I did the singing. Bro. C. H. White, pastor of the Perry Church, did the preaching. Thirteen accessions, church organized, and the brethren at Ceres much encouraged with the outlook. Brother White is indeed a true yoke-fellow and a powerful gospel preacher.—F. D. WHARTON.

Newkirk, Dec. 24.—Last Lord's day we had seven accessions; five were by primary obedience and two from the denominations. The Ladies' Aid Society has just presented Mrs. Wharton with a very valuable dress, and the congregation presented Mrs. Wharton's husband with a fine overcoat, as Christmas presents. I go next week to assist Bro. C. H. White in a meeting at Perry, Okla. Wishing the CHRISTIAN-EVANGELIST a happy New Year and continued success.—F. D. WHARTON.

OREGON.—Portland, Dec. 21.—State Evangelist J. B. Holmes, of Eugene, closed a meeting of three weeks and three days on the 15th inst. which resulted in eleven baptisms and five by letter and statement, one of these from the Methodists. Besides this, the church debt, which has hung over this congregation through all its history, was raised; \$1,926 was raised to meet a debt of \$1,615. Brother Holmes closed his meeting with a stereopticon lecture, which was greatly enjoyed. This has been the best meeting in the history of this church.—ALBYN ESSON, minister.

PENNSYLVANIA.—Reading, Dec. 21.—The Trustee Board of the First Christian Church of this place, has decided to put eight new leaded glass windows in the main auditorium of its church property. After this is done, steps will be taken to have the pipe organ removed from the gallery to the chancel and a new baptistry and pulpit built. Yesterday was C. W. B. M. day, and in the evening Mrs. Weaver had charge of the regular service and made an address on the women's work. After this part of the service, the

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writer baptized Mr. and Mrs. Harry Fager and Mr. Thomas B. Lake. The Bible-school will render its Christmas exercises next Lord's day evening.—H. G. WEAVER.

PRINCE EDWARD ISLANDS.—Montague, Dec. 21.—On Dec. 13 we preached our first anniversary sermon in the Montague Church. In that sermon it was shown that Sunday congregations had been large, mid-week prayer-meeting well attended, Sunday-school increased in number and interest, salary paid in full, current expenses met, \$93 given for foreign missions, besides home missions and other local benevolent and philanthropic expenditures, 19 additions at Montague, 10 at Murray Harbor, and four at Charlottetown, during a recent meeting. We begin a new year with bright hopes and great expectations. We shall attempt great things for God, and expect great things from God.—W. R. MOTLEY, minister.

TEXAS.—Houston, Dec. 25.—I have just closed a little meeting in Norton, Kan. There was no preparation, the pastor being new to the field. There are some lovely people there, but were all tired out, having just completed a "Mother Goose" carnival, which had consumed their time and strength. A minister told me that I was the eighth man to hold a meeting since he has been there, and only one succeeded, and that was in a union meeting. I remained but two weeks and a day. There were but six accessions, but two of these, who were by statement, were Bro. H. D. Funk and wife, who are excellent singers and should be kept in the evangelistic field. They are not only rare singers, but are consecrated Christians. Let some evangelist write them at once. Brother Funk is a fine cornetist. A L. Drummond is the popular pastor.—E. W. BRICKERT, evangelist.

WASHINGTON.—Dayton, Dec. 21.—Our meeting at this place, which has been in progress 21 days, still continues. Up to last night we had had just 66 accessions. Our new house of worship, the largest in the city, has not been sufficient, at some meetings, to hold all the people. Brother Stephens and wife are giving the best of satisfaction in the part they are taking in the meeting.—H. T. MORRISON, pastor.

Chehalis, Dec. 21.—State Evangelist J. M. Morris began a meeting here Nov. 19, continuing to last night, Dec. 20, with 21 additions, doubling the membership. A lot has been purchased and a building will soon be erected. Brother Morris is a strong, plain, practical speaker. His next meeting will be at Centralia, Wash. We go to the assistance of A. C. Vail, pastor, North Yakama, Wash., beginning Jan. 3.—GEO. A. WEBB AND WIFE, singing evangelists.

NEW YEAR'S MESSAGES.

(Continued from page 872.)

A New Year's Message.

"The morning cometh!" cried the watchman of Mount Seir when asked, "What of the night?" We turn from the old year as from the night to fix our gaze upon the new as upon the opening of the day with its accompaniment of sunshine and toil, of vanishing darkness and growing light. The pessimist will be always asking, "What of the night?" and owl-like, hoot in dolorous tones at the blazing noonday. But we are of the day, and as we stand at the opening of 1904, big with glorious possibilities, may not triumphant faith cry, "The morning cometh!"

G. F. ASSITER.

New Year's Optimism.

Personally I have long held the conviction that an earnest, conscientious, hard-working man should fully expect that his highest and best aspirations and ideals would be largely realized as the years went by. Perhaps they will not come to him in just the way he had hoped. But he will eventually possess them. Every year increases my faith in this general principle. If true of the individual, why may it not be true of a body of people, such as the church? And if true of one church, why not of a great body, such as our people? Why not then enter upon 1904 with high ideals and hopes, and God will bless us.

C. J. TANNAR.

Detroit, Mich.

The Best of All.

The year 1904 will be the best of all. Righteousness and goodness and sense and abilities of every sort are gathering momentum and power all the while. Each year is the heir of all the past. The year 1904 will be the rightful heir of all the centuries of years gone by. It will be, therefore, a better and more glorious year than any of its predecessors.

Each year is the best in the world's history. It is the best because it is the last. Every succeeding year of the world's history will grow richer, because we will carry into it the accumulated wisdom and goodness and brightness of all previous years. 1904 is going to be the best of all, and I am going to have some part in making it such!

J. N. JESSUP.

A New Year's Greeting.

Anno Domini 1904 draws apace. How fast the years come and go! The chariots of heaven drive hard. But shall man repine? The Church of God, awake to the call of duty, with stentorian voice says, No. Let us hush the requiem of the dying year and catch the bugle-blast of "Forward march!" It sounds from the skies above. It echoes from the hills afar. God's hosts must not be idle. This is our day. This is our busy day, lest

to-morrow we suffer. It is written somewhere: "Wisdom is knowing what to do next. Virtue is doing it." With the wisdom of Solomon, the virtue of David, and the "follow me" of the unconquered Christ, may we rush into the conflict. Victory over self, victory over sin, victory over error, victory over every foe. This is our necessity. "Soldiers of Christ, arise and put your armor on."

A. W. KOKENDOFFER.

Mexico, Mo.

It is now four full years since I have been able to engage in any form of active service. But through these years of silence and of suffering, my interest in the redemptive work of God and its agencies has deepened. I have experienced a growing apprehension of the greatness and the glory of the ultimate purpose of God. My hope enlarges. The dramatic movement of creation, the sweep of the main currents of history through the centuries, the noblest instincts and aspirations of the race—all unite to confirm the brightest predictions of revelation. There is increasing light. There is a more general perception of the immanence of God. There is a better understanding of the meaning and majesty of the mission of Christ. There is a growing recognition of the possibilities in every human soul of personal fellowship with God, and we are coming to see that the very essence of salvation consists in getting right with him. All righteousness springs from this, all spiritual growth and all divine glory. My face is steadfastly set toward a broadening and brightening future.

J. Z. TYLER.

Cleveland, Ohio.

Missouri Mission Notes.

The more we study the work of state missions the larger its importance and necessity appears. Not only so, but the economy with which the work is carried on, the cost in actual money and the results from the outlay are such as must commend themselves to every thoughtful business man. This train of thought has been suggested by a letter from a regular contributor, not only to our state work, but to every other great interest amongst us. Some one had been talking to him about the great cost of all this mission work. This charge has been answered again and again, but still there are individuals and even so-called religious papers, who go on, parrot-like, repeating the same old falsehoods. Let us see.

The churches of Missouri sent last year to the treasury of our board \$7,370. With this to spend, we had 11,113 days' work, over 7,000 sermons, 38 congregations organized and 4,120 souls added to the Lord. We challenge comparison with any other enterprise on earth. In results obtained from the money invested, there is nothing like it. Or take another line. Six years ago we employed a man for southwest Missouri, Jos. Gaylor. We have paid him \$1,200 for the six years' work. In that time he has organized 25 congregations, has built 15 church houses at an average cost of \$2,000; raised \$10,000 to employ pastors, and won 1,200 souls for the Lord. Will you think about that, each soul brought to Jesus by this man of God has cost our work just one dollar? But during that time he has raised \$30,000 for church building, and \$10,000 for other purposes, making \$40,000 all told. Then he has

GLAD HYMNS

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organized 25 congregations that are to-day workshops of God for the salvation of souls and the building up of the saints.

Can the record be duplicated by any other business in the world? How much more would one want for the money expended than that we have set forth? Surely the man who murmurs at the "cost" of such things is either woefully ignorant, or else he wilfully misrepresents the facts in the case. These, however, thank God, are exceptional cases, just one here and there; the great majority of our people are happy in the results coming to them from the money they give. Many have been the congratulations that have come to us over last year's work, for which we are exceedingly thankful.

We had determined to make this present year the very best in every way, and plans were laid accordingly. True, the money for any enlargement was not in sight, in fact we had less money to begin the year with than at any time for a number of years. But we had great faith in a mighty brotherhood of men and women of God, we planned by faith, not by sight. A peculiar chain of unfortunate circumstances, however, has kept the receipts down far below actual needs, and you know what that means.

We still have faith in the brethren; it has not been removed, nor even shaken, but we must turn some of it into cold cash; no, cash warm with the heart's love of a devoted and loyal people, if the work is to be done. It is only in this way that the work can go on.

We want to make this special plea to all our churches who, for any reason, have not taken the offering since Oct. 1. Will you not select some Sunday in January, 1904, and keep state missions prominently before the people until then and raise the biggest offering that you can? If you can't do it in January, then some other time; remember, an offering should be taken in every church before June 1, 1904.

Praying for your most earnest co-operation in this glorious work, I am as ever,

T. A. ABBOTT.

311 Century Bldg., Kansas City, Mo.

SUBSCRIBERS' WANTS.

FOR SALE—Ten vols. of "Beacon Lights of History," and twenty vols. of "The International Cyclopaedia"; black leather binding; good as new; very cheap. Address E. G. Merrill, 329 Rollins St., Macon City, Mo.

Current Literature

Any book reviewed in these columns (except "net" books) will be sent postpaid by the Christian Publishing Company, St. Louis, on receipt of the published price. For "net" books, add ten per cent for postage.

The Psychology of Child Development. By Irving King. Introduction by John Dewey. (The University of Chicago Press. \$1 net.)

Mr. King's study of the child mind and its process of development cannot fail to be of interest and profit to anyone who is willing to dispense with the usual anecdotes of juvenile precocity and to find the significant phases of childhood in the things that are normal rather than in those that are abnormal. Mr. King departs widely from the old-style child-study, which assumed that the human mind, whether infantile, adolescent or adult, was made up of a lot of separate and distinct faculties, and busied itself with finding the order in which these faculties appeared in the child and with noting analogies between the child mind and the adult mind. The assumption of this method was that the child differed from the adult only quantitatively, not qualitatively. It looked upon the child as a little man and therefore interpreted the child's mental processes always in terms of adult experience. The point of view adopted in Mr. King's book is one which has been most ably expounded by Prof. John Dewey, who writes the introduction. It looks upon the child's consciousness as a whole, a vague and hazy whole at first. The various elements, which in the adult mind are apparently so distinct that they have been called separate "faculties," are gradually differentiated out of this complex child consciousness in which they were implicit. The whole point of the study is to interpret these developing processes in terms of child life, to find what they mean to the child, rather than to trace their analogies to the adult processes. The practical application is found in the study of the child's growth during school years and of the interest in various kinds of books and games. The book is technical in its method and vocabulary, presupposes some acquaintance with modern psychology, and deserves to be studied rather than casually read.

A Century of Expansion. By Willis Fletcher Johnson, A. M., L. H. D. (The Macmillan Co. \$1.50 net.)

"From Washington at Great Meadows to Dewey in Manila Bay, the span, in both time and space, is enormous, but it is a span of unbroken links of cause and effect, coherent, logical and inevitable." This is the author's thesis. The proof of it is given in a recital of the leading facts of American history, so far as they are related to territorial expansion and the effects of that growth upon the government and life of the nation, from the time when the British colonies along the Atlantic began to expand westward across the Alleghenies at the expense of the French dominion, down to the acquisition of Porto Rico and the Philippines and the decision of the Supreme Court that the constitution does not extend to annexed territory. The narrative portions are clear, compact and, we believe, correct. But the book is not essentially a narrative history. It is a philosophy of the history of expansion. As indicated in the above quotation, the sequence of cause and effect is the matter which receives chief emphasis. Needless to state, the author is an ardent expansionist. The doctrines for which he argues have so recently been political issues that it is not easy to avoid partisan bias in the discussion, but he has succeeded in the attempt as well as anyone could be expected to at the present time.

The Red Poocher. By Seumas MacManus. (Funk & Wagnalls Co. pp. 130. \$.75)

A "poocher" is a poacher. That point being made clear, the reader will at once divine that the story relates to the exploits of a game-thief in stealing game from a private pre-

serve. But the reader is not likely to anticipate the clever and original devices by which this accomplished rascal managed to "shoot over" a certain Irish estate four times almost in annual succession, in spite of every precaution to catch him. There are some somber phases of Irish life and these have been exploited in recent literature, but this little book is bubbling over with fun and Irish humor. Tomas Dubh, the gamekeeper, who tells the stories, is himself a character worthy of any man's acquaintance.

A Short History of Christianity. By John Horsch. (Pub. by the author, 107 University St., Cleveland, O. \$1 net.)

This book has for the unlearned reader the merit of simplicity of diction and of presupposing nothing in the way of acquaintance with either secular or religious history. The author's claim to give "the history of practical Christian piety rather than of the professedly Christian organizations and movements" finds its chief justification, if at all, in the hortatory and homiletic style of the narrative. The history is inadequate, confused and unsatisfactory.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease, as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

The Quiet Hour

The years, the years, how swift they fly!
Our work will soon be done.
Then comes the rest for which we sigh—
Life's crown in conflict won.

This is a healthy, a practical, a working faith. First, that a man's business is to do the will of God. Second, that God takes upon Himself the care of that man. Third, and therefore, that a man ought never to be afraid of anything.—George MacDonald.

Be strong!
We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long,
Faint not, fight on! To-morrow comes the song!
—Malbie D. Babcock.

We do not praise God enough, either in the sanctuary or in our homes. The apostle's injunction is, "In everything give thanks!" Some have had a year of trials and bereavements; they need to be cheered up. Others are perplexed by mysterious providences; they need to be reminded that behind the clouds still reigns and shines the Infinite Love. If the year has brought to some full barns and large bank deposits, it is a good time to exhort to large consecration of "tithes for God's store house." Why should not every pulpit ring a loud peal of gratitude on one day in every year, and every sanctuary resound with a strong and full chorus of happy voices? Nor should any prosperous family sit down to a feast of fat turkeys unless they have made some poor man's house warm and his table to smoke with bounties.—Theodore L. Cuyler, D.D.

"Every one that asketh receiveth." Take care that you ask enough, and that the gift is granted. Some do not realize how God speaks immediately to the heart of the man who quietly prays, and trusts in His love. Sometimes (permit a personal word) I have gone into the presence of God perturbed and anxious about something put in my charge; I have knelt, and have prayed that He would take the helm back, because I was not fit to hold it. Somehow, the effect of the prayer was to quiet me down, and I have come out stronger to take up my work again, and do it with whatever power has been granted unto me, knowing that the dynamic of all spiritual success was not in me but in God.

We kneel—how weak! We rise—how full of power!

Why therefore should we do ourselves this wrong,

Or others—that we are not always strong,
That ever we are overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?
—R. J. Campbell.

O Lord of the rolling years, who upon Thy eternal throne beholdest the generations of men come and go, so teach us to number our days that we may apply our hearts unto wisdom. Help us to live and labor for and to love the things that are eternal, so that we may share Thy endless life, through Him who is the way, the truth and the life. Amen!

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Family Circle

My Christmas Chat Renewed.

[DEDICATED TO PERRY C. AND J. BRECKEN-
RIDGE ELLIS.]

By J. W. Ellis.

Grown men, my sons. 'Tis no vain pride
I hold this Christmas talk—
Strong for the right, God by your side,
With whom you strive to walk.

No longer boys! How years have fled
On eagle wings, indeed!
Yet kindly skies bend o'er our head,
And bless us in our need.

You stand no more by wall or door,
As once to show how tall
You'd grown—so I did long before.
The years have changed it all!

Your childish prattle by my knee
Made father's heart rejoice,
And angels' eyes grew bright to see,
I doubt not, two such boys!

I told you long of Santa Claus,
His reindeer-harnessed sled—
Until by mother's wholesome laws
You found reluctant bed.

Four little stockings on the tree
Were sure their wealth to gain;
Four loving hands were there to see
They were not hung in vain.

And when the early morn grew red,
Kissed open childish eyes,
How eagerly you sprang from bed!
How joyous soon your cries!

We verified, in infancy
Heaven lay for us so near,
Sweet messages for you and me
Were whispered in the ear.

[Heaven need not be now far away;
We make the distance less
By faith and prayer, if, day by day,
We seek God's righteousness.]

A father's and a mother's love
Forget your strong manhood—
And follow you where'er you rove
With deep solicitude.

What though our locks are streaked with
gray?
Life has for all sweet charm,
For ever blest and strong are they
Who lean on God's right arm.
Plattsburg, Mo.



'Fraid Cat.

"'Fraid cat! 'fraid cat!" cried Burn Roberts, in a sing song voice.

"Well, maybe I am," muttered Billy; but he stubbed sturdily along and refused even to glance at the yellow and golden russets which hung so temptingly over farmer Appleby's wall.

"You're 'fraid of his dog Bulger," declared Burn, tagging on behind him. "I tell you Bulger's gone. Somebody's got him away from old Appleby."

"I don't care," Billy said. "I'm not going to take his apples."

"You're 'fraid."

"Maybe I am," and Billy still kicked the round pebbles before him: "but I'm not afraid of Bulger."

"What is it, then?" demanded Burn. "Old Appleby never'd catch us. He's lame."

"I'm 'fraid 'cause it's mean, that's why. I'm 'fraid my mother'd hear of it if I should do such a thing."

"Pooh! she'll never know it," Burn said.

"Well, I'd know it, and I'd remember it and be ashamed to look her in the face. She hates a thief."

"Hold on!" cried Burn, in some wrath. "Who's a thief? 'Tisn't stealing to take a few apples. They

hang over the road, anyway."

"But this isn't a public road; it's Appleby's lane. The land belongs to him. You can't tell me; I guess my father wasn't a lawyer for nothing; and I want to be one myself, some day. I'd be beginning fine if I broke the laws myself, wouldn't I?"

"Well, you are the funniest boy!" Burn declared, and just then they came in sight of the old Appleby house—not the one the farmer was living in then, but the homestead where his grandfather had lived, its walls brown from the weather, and its broken roof green with moss.

"Let's hurry by," Burn said, in a low tone. It was late in the afternoon and the shadows were long. Dark hemlocks sheltered the old house on two sides, and made the place seem very weird and gloomy. "They say it's haunted," Burn continued.

"How you talk!" exclaimed Billy. But his eyes grew round. The boy doesn't live upon whose imagination a ghost story will not make an impression.

"It's a fact. Our hired man was past here last night, and he says he heard an awful racket. He says he thought the ghosts were holdin' a convention, and they were howlin' and snarlin' like half a dozen dogs an' as many cats, in a fight."

"You say Bulger's lost?" queried Billy, stopping by the sagging gate.

"Humph! what's Bulger got to do with the ghosts?—nless they scared him so he cleared out. They say he pulled his chain loose, night before last, and ran away. Appleby was round our place hunting for him. Sh! what's that?"

He clung to Billy's arm. There was some sort of a racket in the tumbledown building, and then a mournful howl issued from within. Burn was ready to run.

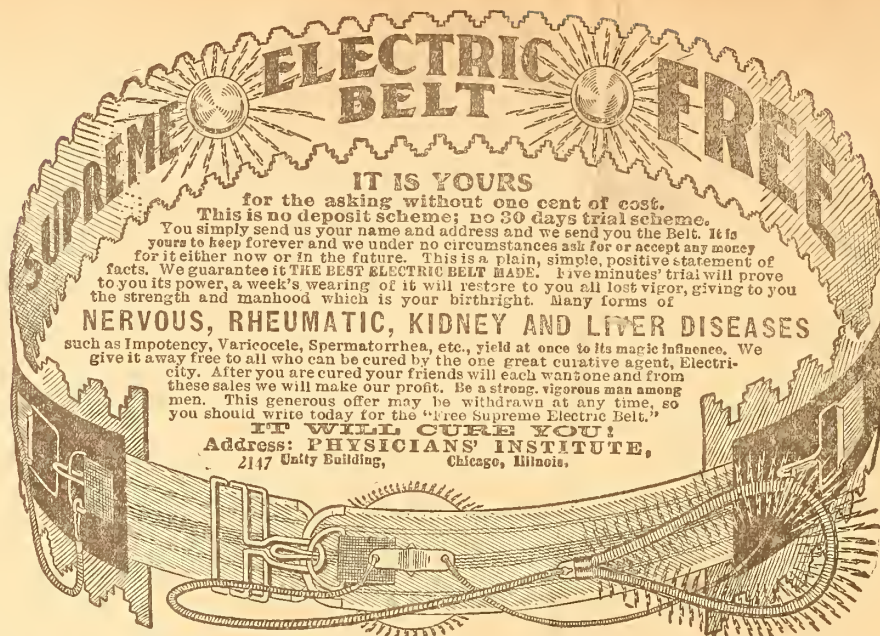
"Hold on!" exclaimed his friend. "Let's see what it is."

"I don't care what it is," Burn said. "Well, I do. Wait till I look 'round."

"I dunno; it's gettin' late," Burn said, wistfully. "I've got to do the chores yet, Billy."

"I'll not be a minute."

Billy entered the yard and approached the open doorway of the old



house. Burn didn't care to remain alone, nor did he wish to enter with his friend, and he pranced back and forth from the gate to the door several times before he finally followed Billy. He made up his mind at last that it was better to have company, even inside the haunted house, than to stand alone outside with the lengthening shadows of the hemlocks mantling everything about him.

Billy was at the head of the cellar stairs. "It's down yonder," he whispered to Burn.

"Well—let it stay there!" chattered his friend. But Billy went downstairs and Burn, rather than be left behind, followed him. But when another mournful howl came out of the dark depths of the old cellar, he almost ran away. Terror itself was all that kept him. He couldn't run.

"Wha—what is it?" he whispered.

Billy had been shocked, too, by the nearness of the sound, but he stopped only long enough to enable his eyes to see a little better in the dark. Then he pushed on, and the next sound the frightened Burn heard was the delighted barking of a dog and the laughter of Billy.

"It's old Bulger!" called Billy from the darkness. "Good old dog! did he get caught here? There! that'll do, old fellow; don't eat me quite up."

The next instant Farmer Appleby's big watch-dog dashed against Burn, toppled him over in his delight, licked his face, and rushed upstairs.

Billy came out of the darkness and helped Burn up, laughing. "The poor fellow had got his chain caught under a cask there. He had chased a woodchuck, or something of the kind, in here, and then couldn't get free. He'd dug a hole pretty nearly big enough to bury himself in. No wonder he howled."

But Burn didn't say anything until they got outside. Then he breathed a sigh. "I take it all back about your being a 'fraid cat," he said.—*Sabbath-School Visitor.*



A Fine Kidney Remedy.

MR. A. S. HITCHCOCK, East Hampton, Conn., (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

Got to Go to School.

I'd like to hunt the Injuns, 'at roam the boundless plain!
I'd like to be a pirate an' plough the ragin' main!
An' capture some big island in lordly pomp to rule,
But I just can't be nothin', 'cause I got to go to school.

Most all great men, so I have read, has been the one 'at got
The least amount o' learnin' by a flickerin' pitch-pine knot.
An' many a darin' boy like me grows up to be a fool,
An' never 'mounts to nothin' 'cause he's got to go to school.

I'd like to be a cowboy an' rope the Texas steer!
I'd like to be a sleuth-houn' er a bloody buccaneer!
An' leave the foe to welter where their blood had made a pool,
But how kin I get famous? 'cause I got to go to school.

I don't see how my parents kin make the big mistake
O' keepin' down a boy like me 'at's got a name to make.
It ain't no wonder boys is bad an' balky as a mule,
Life an't worth livin' if you've got to waste your time in school.

I'd like to be regarded as "The Terror of the Plains!"
I'd like to hear my victims shriek an' clank their prison chains!
I'd like to face the enemy with gaze serene an' cool,
An' wipe 'em off the earth! but, pshaw! I got to go to school.

What good is 'rithmetic an' things exceptin' just for girls
Er them there Fauntleroy's 'at wear their hair in twisted curls?
An' if my name is never seen on hist'ry's page, why you'll
Remember 'at it's all because I got to go to school.
—Nixon Waterman.

A Modern Hero.

Among the many queer stories told in regard to Emperor William of Germany, is the following which Christian men women may study with profit. It demonstrates the nobility there is in being true to convictions of duty even amid tremendously embarrassing circumstances.

The story is that, in a fit of impatience, because the speed of his yacht was slowed in entering a certain harbor, he came in conflict with the pilot, an old Norwegian named Nordhuus, who knew the dangerous character of the channel, and that faster speed would mean a wreck. The emperor tried to take charge, and rang the bell for full speed.

Nordhuus placed himself in the way, and, leaning over the wheel, called down the tube to the engine-room, "Half speed. Never mind the bell!" "You countermand my orders!" cried the emperor, giving the bell another jerk.

"Disregard the bell!" called Nordhuus through the tube, unmoved.

The emperor glared at the pilot a moment, and then drawing himself up stiffly, said majestically, "Go below, and report yourself under arrest!"

"Leave the bridge!" responded Nordhuus, grimly, grasping the wheel more firmly. "This ship is in my charge, and I'll have no interference with my orders from king or seaman!"

The officers of the deck hurried silently aft, wishing well to the pilot. Nordhuus had the law as well as common sense on his side, and stood at his post, unshaken by threats, unheed-



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ing commands, and carried the royal yacht safely into the harbor.

The next day the emperor came to his senses and decorated the pilot with one grade of the Order of the Black Eagle, and made him his life-pilot for Norwegian waters.

Christians receive their orders from the King of kings through His Word and a conscience enlightened by the Holy Spirit. Their business is to obey Him and be true to the trust He has committed to them despite all the influences and commands that may come to the contrary from priest, pope, or king. "Be thou faithful unto death, and I will give thee a crown of life."—*Religious Telescope*.

After Taking.

Little Archie Richards, at the close of the Christmas dinner, sat at the table with his face suffused with tears. His mother was greatly troubled. With a sweet smile and with gentle intonation she put one arm around her little baby boy and asked:

"What is it mamma's little darling wants?"

But "mamma's little darling" continued to cry.

Mamma made another effort to find out the trouble.

"Does mamma's baby want some more cake?" she asked.

"No'm," said the child, while the tears continued to flow.

"Does he want some more pie?" she further inquired.

"No'm," he further replied.

"Well," said the mother, making a last effort to reach his case, "tell mamma what baby wants."

The little boy managed somehow to say between sobs, "I want some of this out I've got in."—*Lippincott's*.

The Old Farm.

The old farmhouse I see again;
In its low, dark eaves the twittering wren
It nested long ago;
And I breathe once more the south wind's balm
And sit and watch in the twilight's calm,
The bat flit to and fro.

The white cows lie at the pasture bars,
And the dairy, cool, with its tins and jars,
Is stored with curds and cream;
There's somebody putting the things to right,
And through the windows I see a light
From the tallow candle gleam.

The garden is rich with its old-time bloom,
And I catch, in fancy, the faint perfume
Of blossoms dank with dew;
And over it all is the starlit dome,
And round about it the peace of home—
How it all comes back to view!

The night wind stirs in elm and oak,
And up from the mill pond comes the croak
Of the bullfrog's rich bassoon;
And I catch the gleam, as over the brink
There peeps with tremulous, shivering blink
The rim of the crescent moon.

It all comes back from the dusk of time,
With the mournful cadence and swell of rhyme
That is half remembered still—
Like a measure from some forgotten strain,
That hauntingly comes and flees again,
And under a dusky twilight sky
It, mingling, floats with the plaintive cry
Of the desolate whippoorwill.
—*Hollis W. Field, in the Quincy Whig.*

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Service for Christ.

By Robt. C. Chope.

Come, let us loyal be
To Christ, who died for thee:
His praises sing.
Sing forth his wondrous love,
Who came to earth, to prove
His power, to those who choose
Christ as their King.

Then shall we know and see
In Him sweet liberty,
In Christ our King.
In praise to God we'll sing,
And loud our voices ring,
And our hearts homage bring,
Our lives to Him.

Thus may we each one find,
Loyal in heart and mind,
For service strong;
May we for union stand
Throughout our glorified land,
One great united band
The song prolong.

So may our service meet
Praise at the mercy-seat,
The praise of Him;
He whom our hearts adore,
He who has gone before,
To heaven's bright peaceful shore,
Shout praise to Him.

Thus may Baraca's band
For loyal service stand
In liberty;
In union may we meet
At our Redeemer's feet,
And find our service sweet
With charity.

Syracuse, N. Y.

A Muscular Christian.

In "A Preacher's Story of His Work," which the Outlook Company is to publish soon, Dr. Rainsford tells some good stories of his experiences when he first took up his work on the East Side in New York. The life was a strenuous one, and muscular Christianity seemed to be the prime essential for success. He says in telling of one of his experiences:

"I remember one man in particular—a big, strong fellow. He came in and sat down in the Sunday-school (by this time I had some of the very best teachers I could find working there, and I always put the best workers I had there) and began to talk in a way that a man should not talk to a lady. He was a little drunk. I saw the lady's face flush; I walked over, and told him to get out. He would not move. I said:

"We are here to help you people; we are paid nothing for it; now, you are enough of a man to respect a lady; why do you sit here and make it impossible for her to teach those boys?"

"He swore at me and would not get out.

"You don't want me to call a policeman, do you? Go out quietly."

"He jumped to his feet, and I saw I was in for a row. He was as big a man as I am. I did not call a policeman, but I hit him harder than I ever hit a man in my life, and knocked him down. Then I stood over him and said:

"Have you had enough?"

"He said, 'Yes.'"

"All right," I answered; "now get out." And he went.

"About three weeks after that we got into a scrimmage outside the Sun-

day-school room with some toughs, and, to my horror, I saw, elbowing his way through the crowd, this same burly fellow, and I began to feel that, between him and the others, I would be killed, when, to my astonishment, he walked up to the ringleader and said:

"The Doctor and me can clean out this saloon; you get out."

Luck Comes to the Bell-Boy.

"Luck," said a man who believes in it, "comes to different people in different ways. I know a man who is now about as well fixed as most men would want to be, whose luck came to him in helping a man on with an overcoat.

"He was a bell-boy then in a hotel; and one day a big man, who was big and prosperous financially as well as physically, and who had just got his overcoat out of the coat-room, turned to him and said:

"Here, boy, help me on with this coat," at the same time tossing the big coat over to him and turning away. The boy didn't begin to be big enough to do it, and asking him to was just the big man's little joke, for he was a good-natured man; but the next minute the big man felt the coat going upon his shoulders all right. Turning round, he saw the youngster stepping down from a chair which had been standing near and which he had grabbed onto the minute the man turned his back.

"This tickled the big man very much, and he took the small boy into his office, and practically the boy's fortune was made from that minute, for he had the stuff in him to make good, as well as the brains to meet his luck half way when it came."—*American Boy*.

Humor of a Strike.

Two strikers were picketing the entrance of an alley during the strike at the factory of the Kellogg Switchboard and Supply Company in Chicago last May. A non-union man came out of the factory and started across the street. One of the strikers picked up a brick. As he looked at it an expression of disgust came over his face and he threw it down.

"Why didn't you throw it at that scab?" asked the other striker.

"Because it is a non-union brick."—*The World's Work*.

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With the Children

By J. Breckenridge Ellis

To-day or to-morrow is Christmas—or yesterday—it all depends on when you receive this paper. Anyway, I am sure Christmas is in your hearts, and that's more important, after all, than having it on the calendar. And this Christmas is the very best one that has ever come to the Advance Society, for I can tell you definitely that enough money has been raised to assure us the rest will come in; so we are now adopting our orphan, Little Joe. We haven't the \$50 necessary, but we have so near it, that I believe when people read this, they will bring it up to the mark. Some may say, "Don't be sure about that—it's mighty uncertain, this thing of raising money; pretty near as risky as raising peanuts in northern Missouri." Well, we're not dealing in peanuts. If I hadn't had faith in you at the first, I wouldn't have urged this orphan scheme, which, you will remember, was suggested by one of your own number; I shall always be proud of that. I should like to have thought of it myself, but I'm still more pleased that the plan came from the children. And I believe this is a work that will please Jesus, who of course remembers when he was a little child, homeless and driven from his native country. Though, as a little baby, he knew nothing of the manger in which he lay, while other princes dwelt in palaces, his mother must often have told him about it. And so he feels as we cannot for the helpless and homeless, and I do not believe he will let our enterprise fail. When I think of this little boy being adopted by you children, and possibly raised to be a good, therefore a useful man, my heart is thrilled. I'd like to take you all by the hand to-day, or still better, hide behind a corner, and when you come in sight cry, "Christmas gift!" So if you are happy to-day, be more so because we are going to take care of Little Joe; and if you're not happy, get happy as quick as you can, for I know somebody will send enough to make up the last cent. In the meantime, here is a Christmas Honor List: Evelyn Hord, Grayson, Mo. (2nd quarter); Edna Shriver, Nebo, Ill. (3rd); Mary Haymaker, Wichita, Kan.; Nettie Garmer, Kansas City, Mo.; Olive Leavitt, Frankfort, S. D. (7th); Mrs. F. A. Potts, Chattanooga, Tenn. (11th); Bertha Beesley, Moselle, Mo. (20th); Ruth Sampsel (5th), and Mrs. A. D. Sampsel (3rd), Warrensburg, Mo.; May Speece, Bucklin, Mo. (5th); Manie Bayless, Mulkeytown, Ill. (3rd); Carl Per Lee, Grand Rapids, Mich. (4th); Mary Rice, Harrisonville, Mo. (2nd and 3rd); Mrs. W. A. Mason, Nevada, Mo.; Jean Chambers, Richwood, Ky. (6th); Lois Percy, Thomas, Okla. (5th); Evo Hawkins (3rd) and Vina Hawkins (4th), Ozark, Ark.; Susie Canby Searce, Plattsburg, Mo. (5th.)

And now, let's talk. In the first place, I'm ashamed to say I've lost the scrap of paper on which I noted down how much orphan money I reported last week. I can't tell till the CHRISTIAN-EVANGELIST comes out. Of course by the time you read this, that paper

will have been out a week. I hope you've kept it; I know it reports about \$36. Anyway I have every cent of it, and the people's names who gave it, in a big blank-book; ever so much bigger than the list of names. To the amount I reported—whatever it is—add \$5, which comes from three sisters up in Thorp, Wash., who do not wish their names given. They want to know if Felix is lost. They say, "An old gold cat came to our place as hungry as if it had come all the way from Missouri." That is certainly a good description of Felix, who is usually as hungry as he is old gold; but we could no more lose him than the noses on our faces. Out at Oak Grove school-house, about three miles from here, there was no janitor last year, and the larger girls took turn about sweeping out the room, for which they were paid a few cents; and the smaller girls had a society which raised a little money. Emma Simpson Bland and Susie Searce, two of our members, attend the school. Well, they decided to give all this money, which is quite one dollar and a half, to our orphan. So Emma Simpson brought it in Saturday, with another dollar from her grandmother. And from England comes a money order for 4s. 8d.—now, when you learned your table of "20 shillings make a pound," did you ever dream it would be of use to us? But you see it is—that makes \$1.14 in our money. So there you have \$8.64 to add to last week's report, whatever it was, which makes about \$15. That's why I say I am sure we'll succeed. Next week I'll tell you exactly how much we have; I hope it will reach the \$50 mark. Wonder who'll give the penny that makes the sum a round fifty?

I'd like to find a good home for Little Joe, where kind people would take care of him for \$50 a year. At present he must stay in the Orphans' Home at St. Louis, where there are over 100 other orphans. But our sending the money helps them to take care of some other child, so you see the good we are doing is very great, even if Joe must stay in the orphanage. I wrote down to the matron to find out something about our Av. S. orphan, and she had eight of the orphan children write to me. In all their letters about the same thing was said, yet each had something different; I give them here, leaving out the facts that are repeated. But I wish I had more room for these letters—two pages of this paper, at least. Yes, I wish I owned the whole CHRISTIAN-EVANGELIST.

Dora Ray: "Little Joe is a very bright little fellow; light hair. His meals are at seven, twelve and half-past five. He goes to bed about seven; sleeps with his chum, Chase Brown. He has very correct language—the visitors all take notice of him. All the children love Little Joe. He has a little engine a gentleman gave him. So many children played with it, they tore it all to pieces. He has two wheels yet. He plays horse, driving two boys with a rope. He plays outdoors every day unless too cold, then goes in the boys' playroom in the basement. He and Chase have a fire department; he is most always down there, playing with the engine. He is three feet six inches tall; small feet; a small nose, almost a pug." Another orphan, giv-

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ing no name, writes: "Little Joe is about five; he has dark brown eyes. He sleeps in the nursery-dormitory with Chase. He is neat and has manners everywhere and at the table. He dresses himself." Mabel Tobias (age thirteen): "Joe is a cute little fellow. He has a large head, and in his large brown eyes you can just see the mischief. He keeps himself very neat; has a pretty expression. He has fun riding the nursery tricycle. It will be a year before he can go to school. He chums with Chase Brown and likes Nellie Meservy very well; and is kind-hearted to help those smaller than himself, and isn't bad very often. He said to-day, 'Is dey any Kissmas toys here? Mit Bell, who is dat ole Tantie Taused, anyway?'" Minnie Altom: "Little Joe is a bright little fellow. He is smart; he loves Nellie Meservy and Miss Letha Belle, our teacher. He and Chase Brown play together most all the time. He takes a nap in the afternoon when nurse thinks best. He is a great favorite among the orphans."

Next week I will print the other letters about Little Joe, and I will tell you what the matron said about him. Now, I have done one thing in your name which I hope you will like. I have sent the matron a dime of our Av. S. orphan fund, asking her to buy our orphan a Christmas present—such as she thinks he will enjoy. I don't mean something useful, I mean something to give fun. I am sure we can spare that much. If our fund lacks a dime of the \$50, I'll give the dime myself. And I wrote a letter to be read to him Christmas morning. The letter is this:

"Dear Joe: One day when you were talking to Miss Sue, you said you had no papa, or mamma, or anything. I write this letter to tell you hundreds, yes, thousands, of children love you. They call themselves the Advance Society. Some of them live 'way off; some have no papas or mammas, either. But they are sending money to buy you whatever you need. Some of us pray for you every night, asking God to be a friend to Little Joe, as He will always be, if you are good. We are afraid Santa Claus does not know you very well, so we are sending you a Christmas present. MR. BRECK."

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Good Words from Our Friends.

We are delighted to say that subscriptions to the CHRISTIAN-EVANGELIST are pouring in on us rapidly and have a large number of strong commendations, as the following will show. Let the friends of the CHRISTIAN-EVANGELIST do their utmost to aid us now in adding 10,000 new names to our list. What a blessing this would be to the homes it would enter! It would require but little effort on your part; so let us hear, please.

The CHRISTIAN-EVANGELIST grows better and better. F. W. NORTON.

I think the CHRISTIAN-EVANGELIST is a fine paper—the best in the brotherhood. BAXTER WATERS.

I think it is one of the greatest papers published, and will not think of doing without it. T. J. SHUEY.

I like to read the CHRISTIAN-EVANGELIST and feel a loss when it does not come to me. A. J. YOUNGBLOOD.

I have been taking the CHRISTIAN-EVANGELIST for thirty-seven or thirty-eight years, and it grows better each year. W. L. KEMMER.

The CHRISTIAN-EVANGELIST grows stronger and brighter and more powerful for good in the Master's work while the years are going by. G. D. SELLERS.

I have been taking the CHRISTIAN-EVANGELIST for a good many years. I have several volumes of them, and I prize them very highly. Wish I had more of them. J. R. CRANK.

I think the CHRISTIAN-EVANGELIST is improving of late. Hold it up to its present position, and there will be nothing to hinder the success of the paper in the future. D. R. DUNGAN.

"The dear old 'EVANGELIST' is a source of great pleasure to me. I look forward to its coming with much pleasure, and am disappointed if it is delayed. May God bless you in your great work of love."

May I be allowed to express my deep appreciation of your valuable paper. Could all of our papers manifest the same Christian spirit, they would be able to do better work for the Master. E. JAY TEAGARDEN.

I would like to commend the sweet spirit of the CHRISTIAN-EVANGELIST. It comes to us week by week, and we grow to see its broad views of vital truths that in the end will make a universal Christian spirit in a universal Christian Church.

MRS. ANNIE HERZOG THOMPSON.

Let me express the pleasure I took in the last number of the CHRISTIAN-EVANGELIST. Being indisposed and confined at home, I gave this issue more than ordinary attention. In the issue of Dec. 10, your paper clearly reaches a high grade of merit. I find it readable, enjoyable, profitable and well worth the while of careful perusal. Among many other good things, I note the especial excellence of the editorial, "The Mystery and Meaning of the Incarnation," and the contribution of N. J. Aylsworth entitled, "The Weakening of Worship." CHAS. P. KANE.

Marriages.

KING-STRAIGHT.—Mr. Claude King, of Blocton, Ia., and Miss Elsie Straight, of Sheridan, were united in marriage at the Hotel Spafford, Sunday, Dec. 20, 1903, J. A. McKenzie officiating.

FADDIS - DARCY. — Married, Edward N. Faddis and Emma Darcy, Dec. 20, 1903, A. R. Hunt officiating.

MAGUIRE - WILSON. — Married, Charles F. Maguire and Julia A. Wilson, Dec. 22, 1903, A. R. Hunt officiating.

MYERS-CAGG.—Married, Harley A. Myers and Retha Cagg, Dec. 24, 1903, A. R. Hunt officiating.

JONES - DARRELL. — Married, Thomas B. Jones and Mary A. Darrell, Dec. 24, 1903, A. R. Hunt officiating.

JEFFRIES-SNOWDEN.—Married, Dec. 6, 1903, Frank Jeffries and Cora Snowden, A. R. Hunt officiating.

EVANS-WOODCOCK.—Married, Nov. 26, 1903, John R. Evans and Beatrice Woodcock, A. R. Hunt officiating.

CLARK-WATERSON.—Married, Nov. 25, 1903, Charles F. Clark and Lola M. Waterson, A. R. Hunt officiating.

HORNEY-BLACK.—Married, at Denver, Ill., Arthur H. Horney and Ethel Black (sister of Mrs. I. H. Fuller), I. H. Fuller, of Lenox, Ia., officiating.

McMILLEN-HITCHCOCK.—Married, at the residence of N. Rollo Davis, 1608 St. Joe Ave., St. Joseph, Mo., on Dec. 9, 1903, Mr. Cyrus G. McMillen, of Pickering, Mo., and Mrs. Cora E. Hitchcock, of Maryville, Mo.

BOWER-DOWIS.—Married, in Sigourney, Ia., Dec. 15, 1903, C. H. Strawn officiating, Mr. C. H. Bower to Miss Myrtle M. Dowis, both of Keota, Ia.

McGINTY-KILGORE.—Married, at the home of the bride's sister, Mrs. Bard, T. J. McGinty, of Thayer, Mo., to Miss Idel Kilgore, of Bardwell, Ky., W. E. Gray officiating.

SCOTT-RHOADES.—Married, at the home of the bride, in Pleasant Hill, Mo., Nov. 1, 1903, Geo. L. Scott and Mae L. Rhoades, J. D. Greer officiating.

KEIFFER-CLEARY.—Married, at the home of the minister in Pleasant Hill, Mo., Nov. 6, 1903, Wm. Keiffer and Sophia Cleary, J. D. Greer, officiating.

Obituaries.

Notices of deaths (not more than four lines) inserted free. Obituary memoirs, one cent per word. Send the money with the copy.

WILSON.

The funeral of Mrs. Geo. Wilson was conducted from the High Prairie Baptist Church by A. R. Hunt, Monday, Dec. 21, 1903.

CLYZER.

Nancy Walker was born in Andrew Co., Mo., Oct. 18, 1843. She was married to John E. Clyzer, Aug. 18, 1867. She was a member of the Christian Church for nearly forty years. Her death was a great loss to her relatives and neighbors, but she has entered into her reward for a faithful life. She died Dec. 2, 1903 at Latah, Wash.

J. N. McCONNELL.

McCONNELL.

Bro. Charles C. McConnell was born near Millageville, Pa., Dec. 19, 1859, died Dec. 6, 1903, aged 43 years, 11 months and 17 days; his death was very unexpected. His wife awoke in the morning and found him dead. He leaves a wife, five small children, two brothers, two sisters and a host of friends. Bro. McConnell was baptized by Bro. McCormack. He was a good, kind, Christian father, loved and respected. Funeral was held at Millageville. Sermon by the writer assisted by Dr. Hansome, Presbyterian minister. "Blessed are the dead who die in the Lord."

THOMAS MARTIN.

Sandy Lake, Pa.

HOUGH.

John E. Hough, of South Butler, N. Y., died on Nov. 9. Bro. Hough has been a business man in South Butler since 1850. He was born in Montgomery Co., N. Y., Jan. 25, 1825. He was a loyal Disciple of Christ and a man of wide influence. He has been a member of the legislature of his state. He united with the Church of Christ in South Butler in 1860 under the ministry of Josiah Lowell and has been an active Disciple since. He was a man of quiet beneficence and ready response to calls for the establishment of the Lord's work in other places. A. B. Chamberlain, of Auburn, N. Y., preached the funeral sermon.

STEPHEN J. COREY.

Rochester, N. Y., Dec. 4, 1903.

REYNOLDS.

The Harper Advocate reports the death in that city on Sept. 5, 1903, of Elsbury W. Reynolds, Sr., in his 87th year. He was a highly respected citizen of Harper. He was born in Queen Anne County, Maryland, in 1817, his parents moving from there to Ohio when he was a small boy, from thence to Indiana and later to Iowa. He also lived at one time in Carrollton, Mo., and in 1883 moved to Harper where he resided until his death. In 1843 he assisted John A. Drake, father of Gov. Drake, of Iowa, late-

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ly deceased, and Hiram Padgett, in organizing a Christian Church at Drakeville, Ia., and these three men were its first elders. He was married twice and had a number of children who survive him. He had been in feeble health for a number of years, but retained the use of his mental faculties in a remarkable degree. He was an elder in the Christian Church for half a century and leaves as the richest legacy to his children, the memory of a faithful and upright life.

A Card.

In the Tokio Christian, W. D. Cunningham states that the foreign society has about \$300 which belongs to him. As a matter of fact, the foreign society does not have one penny that belongs to him in its treasury. The facts are these: About a year ago Mr. Cunningham wrote the churches in this country and in Canada, urging them to divide the March offering with him. Some of our best men protested most vigorously against his course, and condemned it in unmeasured terms, on the ground that he had no claim whatever to any part of that offering. In sending their money to the society, a few churches requested that part of it be sent to Mr. Cunningham. They had been led to believe that this would be agreeable to the society. In each case a letter was written to the church, and the facts submitted. The church was informed that the society needed all the money contributed on the first Sunday in March for the support of its own work. It was added that if the church desired it, the money would be promptly returned. On being apprised of the facts, most of the churches instructed the society to use the money in support of its own work. The others requested that the money be returned. In every case this was done.

It should be understood that W. D. Cunningham is not in the employment of the foreign society. He is teaching English in the Japanese school, and is paid by the Japanese government.

This card is published solely in self-defense. A. McLEAN.

F. M. RAINS.

Cincinnati, Dec. 17, 1903.

Dedication.

The church of Christ at Brownstown, Ind., where the writer has ministered the past two years, will be formally opened and dedicated Jan. 17. L. L. Carpenter will have charge of the service. An invitation is extended to the public, and especially are the brethren of the neighboring congregations invited to come to share our joys. H. A. WINGARD.

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